



Exploring Hadith Tarbawi as the Spirit of Islamic Education

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ARTICLE INFO

Keywords: Tarbawi Hadith,
Islamic Education Hadith,
Learning Methods

Accepted : 12, October

Revision : 15, November

Received: 28, December

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ABSTRACT

This tarbawi hadith arises because of social and scientific developments that must be able to be grounded in accordance with the needs of the faculty and the community in the field of education. This study aims to discuss the tarbawi hadith as a foundation in providing Islamic education. This research uses library research methodology. Sources taken from several books on tarbawi hadith. The results of this study show that the study of tarbawi hadith is understood critically, logically, actually and contextually so that it can reveal the concept of hidden pearls of education to be used as guidelines that can be developed in learning Islamic education in the modern era. Studies like this are indeed very much expected by Muslims today who care about Islamic social problems, especially in education, so that there will be no harassment of the sunnah of the Prophet SAW.

INTRODUCTION

The hadith of the Prophet is a thing. which has been around since time. The development of Islam and its position cannot be doubted. The position of Hadith occupies the second position after the Qur'an as the source of Islamic teachings. The history of the journey of hadith as a source of Islamic teachings after the Qur'an. cannot be separated from the journey of Islam itself. However, in certain aspects that are quite specific in some cases, so a special approach is also needed to be able to. Know (Andiyanto & Aminullah, 2019).

Hadith as one of the sources of Islamic law that has gone through a process of study from time. to the time in a long time. There are various interesting concepts in the study of hadith, namely those used with terminology in referring to everything that is the behavior, word, approval, nature and responses of the Prophet related to the condition of the surrounding community. Among. Hadith study literature, terms that are often mentioned. In it are hadith, sunnah, khobar and atsar (Sutriani & Octaviani, 2019).

THEORETICAL REVIEW

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METHODOLOGY

The research method uses a library research approach, which is a library approach by reviewing books, journals, and relevant sources. Library Research is research whose data is in the form of documents, records of past events that can be in the form of writing, pictures, or monumental works from someone (Supranto, 2003). This research is a type of research that is carried out through literature studies, in the form of notes, books or research reports that have been carried out (before) and the data analysis used is in the form of descriptive data (Moh Nazir, 2003).

RESULT AND DISCUSSION

Hadith etymologically has three meanings; First, new (jadid). the opposite of lama (qadim). Al-ahadith is the plural. Second, the word hadith can be interpreted as close (qarib) as opposed to the word from afar (ba'id) and the recent one, as the saying حديث العهد بالاسلام (new converts to Islam). Third, the word hadith means news (khobar), i.e. ما يتحدث به وينقل (something that is transferred or spoken of from someone), from this understanding is taken the words of the hadith of the Holy Prophetsa. Hadith which is interpreted as news. Connected with the word tahdis which means ikhbar or narration which means to preach (KH. M. Ma'shum Zein, 2013).

The word *hadith* (in Arabic text حديث) according to the language has a new meaning while the plural form is *al-ahadist*. (in Arabic text أحاديث) (Abu Hafash Mahmud bin Ahmad At-Tahlan An-Naimy, 1991) While the word *hadith* according to Abdul Majid based on language review there are several meanings including *al-jadidah* (new), *ath-thariy* (meek) and means *al-khabr wa al-kalam* (news, speech or words) (Abdul Majid Khon, 2012) Some of these understandings can be. It is understood in reality that every so-called *hadith* will never be separated from the element of news (conveying something) from one person to the next.

Meanwhile, according to the term *ulama*, there are different opinions regarding the word *hadith*. Among them are as follows:

In his book entitled *Imdad al-Mughits bi at-Tashil al-Ulum al-Hadith* on page 16, Lukman Hakim al-Azhariy mentions:

ما أضيف إلى النبي صلى الله عليه وسلم قولاً أو فعلاً أو صفات أو وسمي بذلك مقابلة للقرآن فإنه قد ي

"Everything that rests on the Prophet. whether in the form of speech, deed, nature or statute. The naming is in comparison with the Qur'an because the Qur'an is *qodim*."

In the book *Manhaj Zawī al-Nazar*, Shaykh Mahfuz at-Tarmasy said:

إن الحديث لا يختص بالمرفوع إليه صلى الله عليه وسلم بل جاء بالموقوف وهو ما أضيف إلى الصحابي والمقطوع وهو ما أضيف إلى التابعي

"The *hadith* is not specific to *marfu'* which is based on the Prophet but also *mauquf* which is based on companions and *maqthu'* which is based on *tabi'in*".

From some of the above understandings, it can be concluded that there are several definitions of points of similarity and difference from those conveyed by these scholars. These scholars agree that the understanding of *hadith* falls on something that is based on someone who in the science of *hadith* is used as the object of study.

The location of the difference point is who the thing is based on. *Hadith* according to some scholars argues that it is reserved only for something that is relied on the Prophet, while the opinion of other scholars is more general than that, namely that everything that is relied on the Prophet, companions and *tabi'in* is a *hadith*.

To give an understanding of *tarbawi*, it is necessary to know where the word comes from. The word "*Tarbawi*" is a translation from Arabic, namely *Rabba Yurabbi Tarbiyyah*. the word means; education, upbringing and in maintenance. Taqiyuddin M. Mentioned this human potential in the form of a set of instruments and content, education, namely reason, conscience and five senses. Through a set of educational instruments and content so that once man is born on this earth he remains ready to receive teachings from nature or from other humans who have already existed.

Related to the above, Longevel as quoted by Taqiyuddin M. Classifies humans into three groups, namely; First, *educable* animals are creatures that can be educated. Second, *animal educandum* is a creature that must be educated. Third, *homo education* is a creature of God who can receive and at the same time provide educational material. The phrase shows that in the world of education, humans have advantages and disadvantages. With the advantages of humans there are those who can be taught, guided, fostered and trained so that their social workers become good. This is what is meant that the end of education is to direct human development in a better direction. And with weakness man does not stop thinking, acting, learning and adjusting to his environment in order to achieve the goals he wants.

To be able to develop their potential, humans need education. Education absolutely must exist in humans, because education is the essence of life and life. Man is essentially a creature of God who is equipped with various advantages, including the ability to think, the ability to feel, the ability to seek righteousness and other abilities. The ability of these abilities will not develop if humans do not get education.

The one who should be used as an example and image is the Prophet Muhammad SAW as an ideal educator, who was sensitive in every object faced with the sense that the Prophet did not adjust to his personal desires and did not flatten, but by adjusting according to the level of capacity, and by paying attention to the personalities of the companions during the learning process, so that the teaching materials explained and delivered were more accepted and easier to understand by the companions (Muvid, 2020). As an example in all aspects of human life, Rosulullah has laid out educational material that we can learn and trace in every hadith he has said.

The scope of the Tarbawi Hadith in education has a very broad scope, because it is full of aspects or parties involved either directly or indirectly. The object of education is the educational situation found in the world of experience, including educational work, education and educational ethics, students and their ethics, educational curriculum, basic and educational objectives, educational methods, educational media, educational evaluation, environment and psychology.

Every human being must have good ethics. Good ethics among human beings will create a moral society. This word ethics is often also referred to as ethics, morals, temperament, nature, behavior, and so on (Wahidin, 2018).

Allah 'azza wa jalla has created man with the best creation, so man should have good ethics in all aspects of his life, especially ethics when learning. Learning without having ethics then the knowledge gained will be in vain (Rasimin et al., 2021). As the Arabic proverb says:

الأدب فوق العلم

"Civilization is above knowledge."

To create a quality learning process, effective methods are needed. The methods that will be described in this article are the methods used by students based on tarbawi hadith. Simple method but has a great influence on students.

A. *Sincere*

فإن نص الحديث هو: من طلب العلم ليجاري به العلماء، أو ليماري به السفهاء، ويصرف به وجوه الناس إليه، أدخله الله النار. رواه ابن ماجه والترمذي وحسنه الألباني

Indeed, the redaction of the hadith is: "Whoever seeks knowledge to argue with the scholars' or to boast in front of ignorant people, and to seek the attention of men, Allah will put him in hell". Narration of Ibn Majah, Tirmidhi and instigated by Imam Al-Albani.

1. Takhrij Hadith

This hadith was issued by Imam al-tirmizi in the chapter who seeks knowledge for worldly purposes. The hadith number is 2654 in the book Jami' At-tirmizi. Abu 'Isa said this hadith is a gharib hadith (Zahrah, 2020).

2. Language Review

- a. لِيُجَايِرِي : to rival
- b. لِيُيَمَارِي : to show off

3. Hadith Explanation

This hadith explains that one who studies must sincerely expect pleasure from Allah azza wa jalla. People who study for worldly gains such as material, popularity, arguing, showing off, and being respected by society, will be put into hell. Seeking knowledge that should intend to seek the pleasure of Allah is syar'i science which is related to obligations directly towards Allah and fellow beings (Mukhlis, 2019).

4. Fawaid Tarbawiyah

- a. The urgency of sincerity in studying
- b. Must not study to compete with scholars
- c. It is not allowed to study to show off to fools
- d. It is not allowed to study to get the attention of manus

B. *Respect to the teacher*

لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجَلِّ كَبِيرَنَا وَيَرْحَمْ صَغِيرَنَا وَيَعْرِفْ لِعَالِمِنَا حَقَّهُ

"It is not among my people who do not glorify the elderly and love the little ones and know the rights of the knowledgeable" (H.R Ahmad, instigated by Shaykh al-Albaniy)

1. Takhrij Hadith

This hadith was issued by Ath-thohawi in Sharh Musykil al-Atsar number 1328 and Ash-Shashi in his musnad number 1272.

2. Language Review

- a. يُبِيل : glorify
- b. يَرْحَم : love

3. Hadith Explanation

This hadith explains that it is not among the people of the Prophet who does not respect and glorify his elders, one who does not have compassion for the younger, and one who does not know the scholar and does not want to recognize him (Muniri, 2021).

Knowing scholars is by respecting them and not underestimating their knowledge. Respect him always and heed his requests and do not contradict his orders while still within the provisions of Islamic Shari'a (Syakhrani, 2022).

4. Fawaid Tarbawiyah

- a. Let everyone respect their elders.
- b. Compassion towards younger people
- c. The importance of respecting scholars and trying to recognize them
- d. Must not underestimate scholars.

C. *Not embarrassed to ask*

لا يتعلم العلم مستحي ولا مستكبر

Mujahid said: "It is not the one who learns knowledge who is ashamed and arrogant" (HR. Bukhori).

1. Takhrij Hadith

Issued by Imam Bukhari in Saheeh Bukhari number 130 bab al-haya fi al-ilmi.

2. Language Review

- a. نعم : At best
- b. الحياء : Shame

3. Hadith Explanation

This hadith explains that people who want to study should not be timid because they are ashamed to make them dare not ask questions and should not be arrogant with the knowledge they have so as to underestimate their teacher and the knowledge he teaches (Septiana, 2021).

At best women are Ansar women because their shame does not prevent them from asking questions and deepening religious knowledge, they often ask things about women to the Prophet

4. Fawaid Tarbawiyah
 - a. Avoiding shyness and arrogance (Ramli et al., 2022).
 - b. Be not shy to ask questions and be arrogant to the teacher

CONCLUSIONS AND RECOMMENDATIONS

After reading the explanation above, it can be concluded that Rasulullah has taught how the procedures and steps in studying especially religious knowledge and Rasulullah has practiced to his friends who are very familiar with their intelligence, so the tarbawi hadith is a teaching from Rasulullah for the Muslim generation to be able to study in a good, correct and civilized way, So that the knowledge gained will be useful in the future.

For Muslim educators, it should not be unaware that Rasulullah has provided formulas in studying so that the knowledge given and obtained becomes useful.

For students, you should not be bored to learn hadith, because hadith is the second guideline after the Qur'an and becomes a reward by practicing it.

FURTHER STUDY

In the study of tarbawi hadith, there are indeed many shortcomings, and still need a lot of improvement, for future researchers, please correct what is lacking, of course, with strong references so that this work can develop and become more useful.

ACKNOWLEDGMENT

I would like to thank my family who always supported my struggle in making this work, and also to the lecturers who have guided me in making this work, and also to my comrades in arms who have given support and support so that this work can be completed in time.

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