

MANAGEMENT OF ISLAMIC EDUCATION MATERIALS FROM THE PERSPECTIVE OF HADITHS

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Abstract

This research method uses a library research approach, which involves reviewing books, journals, and other highly relevant sources of data. The findings of this study show that the Qur'an and the Sunnah are among the primary sources used as learning materials in Islamic education. These materials serve as a reference and motivation for studying Islam in order to achieve the predetermined goals of Islamic education, which aim to create a holistic balance in each student through training of the soul, intellect, and senses. Islamic education materials should encompass all aspects of the students' natural development, including spiritual, intellectual, imaginative, physical, scientific, and linguistic dimensions. The Prophet's hadiths also provide lessons within Islamic education materials, such as those related to Aqidah (creed), Akhlaq (morality), and Ibadah (worship), so that every servant of God learns to balance all of their needs in education, in accordance with the hadiths exemplified by the Prophet Muhammad (peace be upon him), and in line with Islamic Sharia.

Keywords: Educational Management, Islamic Education, Educational Material from the perspective of hadith

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INTRODUCTION

In the learning process, one very important element is the subject matter. Aqidah (creed), the Qur'an, Hadith, Fiqh (Islamic jurisprudence), Akhlaq (ethics), Islamic history, and the Arabic language are components of religious knowledge in Indonesia. However, Aqidah education is considered the main foundation of Islamic education, always taking into account the students' development during the teaching process itself (Anugerah, Ruri Liana, Ahmad Asrin, Faisal Musa, 2019). Educational content is often referred to as the curriculum, because everything implemented aligns with the predetermined curriculum (Ratu Suintiah and Maslani, 2019).

It can be concluded that Islamic education material from the perspective of the Qur'an and Hadith has two highly relevant meanings: that the material in Islamic education is something that has been thoughtfully considered, discussed, and presented, and it is connected to learning as a component of the curriculum based on the Qur'an and Hadith (Tafsir, 2001).

Islamic education also aims to create complete Muslims and to develop all existing human potentials. In his journal, Syamsul Arifin quotes Zakiah Drajat, stating that Islamic education is more focused on changing attitudes and mentalities that are realized through transformation—either for oneself or for others. Thus, Islamic education

is a form of education in faith and practice, covering both personal and community education (Syamsul, 2021).

The Qur'an and Sunnah are also fundamental sources that can form the basis of Islamic education materials. These can be formulated into learning content and serve as a reference point for achieving the goals of Islamic education. They also help balance students' personalities holistically through soul training, such as intellectual development and the refinement of the senses (Nizar, 2008).

The one person we must emulate and take as an example is the Prophet Muhammad (peace be upon him), who was an ideal educator. He understood each individual he taught, and he did not act based on personal desires, but rather adapted to each learner's capacity. He paid close attention to the personality of his students (his companions) during the learning process. As a result, the knowledge he imparted was more easily received and understood (Muvid, 2020).

RESEARCH METHODS

This study uses a qualitative method that uses a library search type. According to the term library search is a study whose data is like documents, notes about past events that can be in the form of writing, pictures, or a work from someone. (Supranto, 2003) This type of research is a work process through library studies, in the form of notes, books or a research report that has been done (previously) and the data analysis used is also in the form of descriptive data. (Moh Nazir, 2003)

RESULTS AND DISCUSSION

Educational Management

Educational management refers to the management carried out in the development of education. In its essence, it is the art and science of implementing Islamic educational resources to achieve the goals of Islamic education effectively and efficiently. It can be summarized as a process of planning, organizing, directing, and controlling Islamic educational resources to ensure that Islamic education is carried out in an effective and efficient manner.

Educational management has a more general nature, encompassing all educational activities. In contrast, Islamic educational management specifically deals with the management applied in the development of Islamic education. It can be interpreted as the method of utilizing and managing Islamic educational resources effectively and efficiently to achieve development goals, as well as to improve the process and quality of Islamic education outcomes.

Certainly, the roles of managers and leaders in Islamic education must be guided by Islamic teachings and values, and this must be reflected in Islamic educational management. Islamic educational institutions can be considered noble industries and carry a dual mission—profit and social. The profit mission aims to achieve financial gain through efficient and effective operations, resulting in greater income than operational costs.

The social mission is to transmit and internalize noble values. This second mission can be maximized if Islamic educational institutions possess sufficient human capital and social capital, along with a high level of effectiveness and efficiency. Therefore, managing Islamic educational institutions not only requires a high degree of professionalism but also sincere intentions and strong moral character—similar to managing other noble industries such as hospitals, orphanages, social foundations, research institutions, and non-governmental organizations (NGOs).

Islamic educational resources include not only students, educators, and education personnel (including administrative staff), but also the curriculum or educational programs, facilities and infrastructure, finances, information, the teaching and learning process, educational implementation, environment, outputs and outcomes, as well as collaboration and partnerships with stakeholders, among other aspects.

It should be emphasized that Islamic educational management refers to the application of management principles in the development of education, carried out with the intention of prioritizing Islamic teachings and values. The practice of Islamic educational management includes:

1. Islamic boarding schools (pondok pesantren), madrasah diniyah, or formal Islamic religious education institutions.
2. Early childhood education (PAUD/RA, BA, TA), madrasahs, and further education such as Islamic State Universities (IAIN/STAIN/UIN) under the Ministry of Religious Affairs.
3. Early childhood or primary schools and higher education institutions established by Islamic foundations or organizations.
4. Islamic religious education in schools, madrasahs, or universities, offered as subjects or fields of study.

Islamic education in families, places of worship, Islamic study forums, religious gatherings (majelis taklim), and other institutions organized by the community, including non-formal and informal Islamic education.

Managing education inspired by Islamic teachings and values involves:

Educators (teachers/lecturers), school/madrasah principals, university leaders, and other education personnel, who develop educational activities guided by Islamic values. Other educational components such as goals, materials/teaching content, tools/media/learning resources, methods, evaluations, and environments—all imbued with and characterized by Islamic teachings and values. (Prof. Dr. Muhaimin, 2009)

Islamic Education

Islamic education is education that embodies Islamic values and generally relates to the terms al-tarbiyah, al-ta'lim, and al-ta'dib. Among these, al-tarbiyah is the term most commonly used in the implementation of Islamic education, while al-ta'dib and al-ta'lim are less frequently used.

Discussion

Education comes from the word didik, which means action, matter, and way. In English, Islamic education is commonly known as religion education, which refers to activities aimed at producing religious individuals. Education is not just about imparting knowledge of religion but also emphasizes feeling attitude, personal ideals, and faith activities. (Ramayulis, 2001)

In Arabic, there are several terms that can be used to define education, such as ta'lim (teaching), ta'dib (educating), and tarbiyyah (education). However, according to Al-Attas' view in Langgulung's language, the term ta'dib is more appropriate for Islamic education because it is not solely focused on teaching and not too broad. The term tarbiyah can be used for animals and plants in the sense of nurturing. However, over time, the term adab has been used for literature, and tarbiyah in Islamic education remains widely used today. (Rahman, 2009)

Material of Education from the Perspective of Hadith

Education is a noun derived from the root word *tata didik* and is formed with the prefix "PE" and the suffix "AN," meaning teaching, guidance, and leadership related to ethics and intelligence. In English, education is known as education, and in Arabic, it is known as *tarbiyah*, *ta'lim*, and *ta'dib*, which are considered to have similar meanings to education.

The word education comes from the Greek language, *paedagogie*, which consists of two words, *PAES* (child) and *AGO* (I guide). Therefore, etymologically, education is always associated with guidance, especially for children, as they are the object of education.

The education discussed in this writing is a process of individual formation based on Islamic teachings. Through this educational process, individuals are trained to achieve a high and perfect degree, enabling them to fulfill their duties as servants of Allah and as vicegerents (*khalifatullah*) as best as possible.

The hadith also suggests that "before behavior and worship, the focus in the educational process should be on knowledge first." Without a foundation of religious knowledge, our acts of worship may be incorrect or not in accordance with the practices of Prophet Muhammad SAW. This hadith also emphasizes that knowledge is the inheritance of the prophets, and it can be understood that Prophet Muhammad SAW holds a very noble position.

This hadith can be understood to mean that through the command to educate and accustom students to perform prayers, those who are taught and instilled with divine qualities from a young age will carry those traits into adulthood, and they will be hard to erase, much like trying to erase writing on stone. (Umar, 2015)

In general, the learning material (instructional materials) consists of knowledge, skills, and attitudes that students must master to meet the competency standards set. The materials should be prepared so that the learning process can meet its objectives, and these objectives must align with the competency standards and basic competencies that students need to achieve. This means the material chosen for the lesson must be those that truly support the achievement of competency standards, basic competencies, and the indicators. Instructional materials must be selected optimally to help students achieve competency standards and basic competencies. Furthermore, when selecting teaching materials, the type, scope, sequence, and treatment of the materials must be considered.

Islamic Education Material from the Perspective of Hadith

Sources of Religious Teachings (Al-Qur'an and Hadith)

The following is one of the hadiths narrated by Bukhari regarding the foundation of Islamic education. To simplify and understand, it was narrated to us by Ali Ibn Abdullah, who told us by Sufyan, saying: "I asked 'Amasyi, who said: 'From Zaid Ibn Wahhab, I heard Hudzaifah, who said: 'The Messenger of Allah SAW told us that trust was descended from the heavens into the hearts of people, and the Qur'an was sent down; therefore, read the Qur'an and learn the Sunnah (Hadith).'" (H.R. Bukhari).

The above hadith explains that the Qur'an and Sunnah must always be the guide and reference in life. Islamic education uses these two sources as the basis for implementing Islamic education in educational institutions, such as schools, pesantren, and other institutions. If both of these sources are followed, they will form a Qur'anic-based generation by emulating the behavior of the Prophet Muhammad SAW in every action, so that the set goals will be achieved. (Muvid, 2020)

حَدَّثَنِي إِسْحَاقُ عَنْ جَرِيرٍ عَنْ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمًا بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَيْعَةِ الْآخِرَةِ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ الْمَقْرُوضَةَ وَتَصُومَ رَمَضَانَ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تُكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ مَا الْمَسْنُونُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأَحْدِثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتْ الْمَرْأَةُ رِبَّتَهَا فَذَلِكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَ الْخُفَاءُ الْغُرَاءُ رُغُوسَ النَّاسِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ثُمَّ انْصَرَفَ الرَّجُلُ فَقَالَ رُدُّوا عَلَيَّ فَأَخَذُوا لِيَزِدُوا فَلَمْ يَرَوْا شَيْئًا فَقَالَ هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ . رواه البخاري

It was narrated to me (Ishaq) from (Jarir) from (Abu Hayyan) from (Abu Zur'ah) from (Abu Hurairah ra) that the Messenger of Allah SAW said: "One day the Messenger of Allah SAW was with us, then a man came walking and asked, 'O Messenger of Allah, what is faith?' He replied, 'You believe in Allah, His angels, His messengers, His books, and the Last Day.' Then he asked again, 'O Messenger of Allah, what is Islam?' He replied, 'You worship Allah and do not associate anything with Him, establish the prayer, pay the zakat, and fast during the month of Ramadan.' Then he asked again, 'O Muhammad, what is Ihsan?' He replied, 'You worship Allah as though you see Him. If you cannot see Him, then know that He sees you.' He asked again, 'When will the Day of Judgment come?' He replied, 'The one who is being asked about it knows no more than the one who is asking, but I will tell you its signs: When a female servant gives birth to her master, and among its signs is that the barefoot and destitute will become the leaders of the people. These are some of its signs. There are five things that only Allah knows: He knows when the Day of Judgment will occur, when the rain will fall, and what is in the wombs of mothers.' Then the person who asked left. The Prophet SAW said, 'Call that person back!' So the companions searched for him, but they found nothing. Then the Prophet SAW said: 'That was Jibril, who came to teach the people their religion.' (H.R. Bukhari)

The hadith as mentioned above is attributed to the Prophet Muhammad SAW and is found in the Sahih Bukhari. This hadith explains the fundamental sources of Islamic education, which are the Qur'an and the Sunnah. It also explains, through the angel Jibril, the teachings of Islam by teaching the religion to humans, with the intermediary being none other than the Prophet Muhammad SAW, and no one knew, even among the companions, that the one who asked was the angel Jibril, who taught about faith, Ihsan, and Islam.

Aqidah is related to belief, and this aspect is very important. In Islamic teachings, this aspect is a gateway for a being to embrace the teachings of Islam. The normative aspect, or what is known in Islam as syari'ah, is a teaching that regulates the behavior of a being as a follower of Islam. This aspect is connected to laws, which include what is obligatory, recommended, permissible, disliked, and forbidden. Aqidah is a belief based on faith in the teachings of Islam, with the Qur'an as the foundational reference.

Islamic Education Materials:

Islamic education experts explain the concept of Islamic education, one of which is Yusuf Qardhawi, who explains that Islamic education is a complete education for humans because the purpose of Islamic education is to prepare for a good life, whether in peace or war, and to prepare individuals for living in society, dealing with both good and bad, as well as the sweetness and bitterness of life. (Subaidi, 2014)

Aqidah Material

It was narrated to us by Muhammad bin Al Mutsanna who said, "Abdul Wahhab Ats Tsaqafi narrated to us, Ayyub narrated from Abu Qilabah from Anas bin Malik from the Prophet SAW who said: 'There are three things that when found in a person, he will taste the sweetness of faith: He loves Allah and His Messenger more than anything else, when he loves someone, he loves him only for the sake of Allah, and he hates returning to disbelief as much as he hates being thrown into the Fire.'" (H.R. Bukhari). In the Sahih Bukhari, this hadith is authentic, and it gives us a picture of faith which in essence is sweet, beautiful, comforting, and delightful. However, in practice, faith is often challenged and tempted, so with weak faith, it can be difficult to feel these qualities. (R, 2017).

According to the speaker, the material of Aqidah is to teach students about faith and how to instill it in their hearts. The goal is for the students to become pious individuals, avoid all prohibitions, and faithfully carry out Allah's commands.

Akhlak Material

Further, related to this, a hadith on Akhlak is found as follows:

It was narrated:

"If a fly falls into the drink of one of you, then immerse it, then remove it, for on one of its wings is a disease and on the other wing is a cure." (H.R. al-Bukhārī and Abū Dāwud).

In the book al-Jami' al-Shahih, this hadith is authentic. This hadith explains that having good character toward Allah is enough by believing without rejecting it with mere logic. Health experts have researched and proven the truth of what is mentioned in the hadith above, that one wing of the fly contains a disease and the other contains a cure. By having good thoughts about Allah and always praising, glorifying, and acknowledging all the blessings given by Allah SWT. (Maulida, 2017).

It was narrated to us by (Abu Kuraib), who said: 'Abdah bin Sulaiman narrated to us from (Muhammad bin 'Amr), who narrated to us from (Abu Salamah) from (Abu Hurairah) who said: The Messenger of Allah SAW said: "The believer with the most complete faith is the one with the best character." (H.R. Tirmidzi).

Looking at the chain of narration, the hadith above is authentic as the chain includes trustworthy narrators. Aqidah, which is believed in, must also align with the good character (behavior) of a Muslim. Aqidah is the foundational base, and its practice should be reflected in righteous deeds as an accumulation of a person's faith. The goodness and perfection of character are the forms of the perfection of faith, as mentioned by the Prophet SAW.

The development of good manners through moral education aims to instill noble character in children. The process will be intertwined with the lives of the students. Moral education focuses on aspects that can be accepted by all parties. The Prophet SAW often exemplified good manners through kindness, love, the absence of envy, and many other traits we can learn to become better individuals.

Therefore, the role of parents is crucial in teaching and instilling good manners in their children, so they can lead happy lives in this world and the Hereafter. Moral education is connected with faith and piety, which are interrelated. When one's manners are not good, it is a consequence of the absence of faith and piety in their life, resulting in selfishness and neglecting the people around them. If this occurs, the goals and ideals of Islamic education are destroyed. Teaching materials for moral education are primarily sourced from the Qur'an and the Sunnah, divided into two parts: the first concerning good manners (akhlak mahmudah) and bad manners (akhlak mazmumah). (Zubaidi, 2013)

Ibadah Material

There are hadiths with *fi'liyyah* (action) meaning they describe the practice of worship by the Prophet Muhammad SAW, and there are those with *qauliyah* (words), meaning things spoken by the Prophet Muhammad SAW. One example regarding the practice of worship, such as the procedure for performing ablution before preparing for prayer, is as follows:

“From Ibn Abbas, he said: 'The Prophet SAW performed ablution one wash at a time.’” (H.R. Jama`ah except Muslim).

From Abdullah bin Zaid, he said: "Indeed, the Prophet SAW performed ablution with two washes at a time." (H.R. Bukhari and Abu Dawud).

“Uthman performed ablution sitting, saying, 'Did you not see the ablution of the Messenger of Allah SAW?' Then he performed ablution with three washes at a time.” (H.R. Muslim and Abu Dawud).

These three hadiths describe the various methods of ablution performed by the Prophet Muhammad SAW, all of which are of high quality and can be trusted. However, the three hadiths above differ in their meaning, and the various methods performed by the Prophet cannot be compromised. (Nurlizam, 2013).

CONCLUSION

The Qur'an and as-Sunnah are sources that are used as learning materials in Islamic education. The formulation of learning materials is used as a reference to achieve the goals set in Islamic education, namely the creation of a balance of students' personalities with a comprehensive approach carried out through training such as the soul, intellect, and five senses. Therefore, Islamic education materials should include the development of all aspects of the nature of students, spiritual, intellectual, imagination, physical, scientific and language aspects, both individually and collectively and encourage all these aspects to develop towards goodness and perfection. The hadiths of the Prophet Muhammad have given us learning in terms of learning materials that include Islamic education materials, namely the material of faith, morals, and worship. So as servants we are obliged to learn to balance the various needs in education according to the hadith exemplified by the Messenger of Allah and we must also teach it from the basics to our students. So that we can become servants who are in accordance with the Shari'a and always emulate the actions of the Prophet Muhammad SAW.

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