

Hadith of Jibril as the basis of Islamic education

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ABSTRACT

One of the foundations of Islamic education is the hadiths according to the Koran. The use of hadiths as an educational foundation that has a significant and relevant civilization in the current context. These fundamentals are used as guidelines for education that is beneficial for the individual and intrapersonalized for each individual of the Islamic community. Starting from these fundamentals, it is clear that there is a discrepancy between the guidelines and implications in the field of Islamic education, which leads to the loss of the existence of Islamic education itself, in other words, the fundamentals of Islamic education are irrelevant to the current facts. This post aims to analyze the foundations of Islamic education listed in the hadiths of Jibril narrated by al-Imam Muslim bin Hajjaj through the lectures of al-Imam Nawawi in the book *al-Minhaj Syarah Saheeh Muslim bin Hajjaj*. This type of research is qualitative with a literary studies approach using content analysis. Worldwide, the discussion in research refers to three terms that form the basis of religion in Islam, namely Islam, faith and Ihsan. Islam and faith talk about improving relations with the Almighty, namely Allah swt, and the obligation as Mukallaf, while Ihsan focuses on verifying good behavior and improving personal, intrapersonal and parallel relationships with the practices of activities in Islamic education that are exclusive and inclusive, thereby declaring the existence of the goal of Islamic education based on the Qur'an and Hadith namely, a personality who has a personality who has a true moral values such as sincerity, joy and consistency in the activities in the Forum of Islamic Education. paragraph of about 250 words maximum. For research articles, abstracts should give a pertinent overview of the work. We strongly encourage authors to use the following style of structured abstracts, but without headings: (1) Background: Place the question addressed in a broad context and highlight the purpose of the study; (2) Purpose of the Study: Identify the purpose and objective of the study; (3) Methods: Describe briefly the main methods or theoretical framework applied; (4) Results: Summarize the article's main findings; and (5) Conclusions: Indicate the main conclusions or interpretations.

Keywords: Hadith; Foundation; Islamic Education

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1. INTRODUCTION

In the study of Islamic education, which is the basis and guideline for the realization of civilized education, one of them is based on the Qur'an and the hadiths of the Prophet Muhammad (saw). In Islamic teaching, the Koran and the Hadith are then referred to as the religious basis in Islamic teaching. Religious is linked to religion, according to as-Syatibi in *al-Muwafiqat*, he said that the purpose of religion is

to preserve faith, soul, descendants, property, and intellect (as-Syatibi, 1997:20). The second seems to be very relevant to the review of Islamic education. More bluntly, the following goals of Islamic education worldwide are stated by Ahmad Tafsir, an educational figure, that the purpose of Islamic education is determined by the formulation and application where it is intended (Tafsir, 2020:75-76). It is certain that the first step in determining the formulation is to formulate the first basis from the Qur'an and also from the traditions of Prophet Muhammad.

Al-Rasyidin explained that the goals of Islamic education include the development of the potential of fitrah, the development of the divine potential so that they are able to guide and direct or realize themselves and society as '*Abd Allah*, who is sincere and sincere in constant worship and devotion to Him, and the third is the development of the human potential so that they have the ability to direct and direct the realization, so that they are able to overcome their tasks and problems (Al-Rasyidin, 2008: 70). Muhammad Natsir also refers to the idea that refers to the purpose of education, according to his opinion, the purpose of education is the same as the purpose of life in the world, while the purpose of life is to dedicate oneself to Allah, when the goal has been realized, the goal of education itself is achieved (Feisal, 1996: 89-90).

Through the above quotation it can be mentioned that the purpose of Islam and education are actually in harmony, if the goal of religion is achieved, then the goal of Islamic education will also be well achieved. So that the formulation of the basics of education from the Qur'an and the Hadiths is actually also something that should be important in the current context. However, if one is associated with today's phenomenon, there are still those who are not grounded and guided when it comes to realizing a civilized education, such as in the latest information there are teachers who do things that are outside the way of Islamic education, between teachers and students harmful, commit embarrassing and even heartbreaking acts that have recently occurred in Gorontalo.

The content of education is definitely the Qur'an and the Hadiths, as Hasan Asari explains in *the History of Islamic Education*, describing that the content of Islamic education generally begins with the holy book of the Qur'an and then evolves (Hadith) to include diverse, innovative, and classified sciences (Asari, 2018:5).

In his book "History of Islamic Education", Mahmud Yunus describes the content of the Islamic education that the Prophet carried out: religious education, aliyah and ilmiyya education, moral and moral education, sports education and health education. The essence of Islamic education and teaching in Mecca is Itiqad, faith, worship and morality (Yunus, 2018: 1-9). Umar bin Khattab has different views on the content of Islamic teaching, including the Qur'an, religion, Arabic, nasab, astrology, and fayed (Dalimunthe, 2018: 188-189). From this it can be concluded that the content

of Islamic instruction is the descriptions in the Qur'an and in the hadiths, which are being further developed in several scientific fields. This field of science is *classified in the scientific field* based on the term "Weltanschauung".

2. METHODS

The method in this study is a kind of qualitative research that focuses on a literature study approach with content analysis, which is the material for the literature analysis and primary data refer to the work of al-Imam an-Nawawi titled *al-Minhaj Syarah Sahih Muslim bin Hajjaj*, the data taken are the hadith of the Prophet who speaks about Islam, the faith and Ihsan in order to be associated with the formulation in the discussion, namely the hadith of Jibril as the basis of Islamic education. The secondary data is cited in the work of al-Imam Muslim, namely *Sahih Muslim*.

3. FINDINGS AND DISCUSSION

The results of this study are the data from the book of al-Imam Muslim and the work of al-Imam Nawawi in the book *al-Minhaj Syarah Saheeh Muslim bin Hajjaj*, then added with the comments of the scholars and analyzed according to the wording of this study. The results of the discussion are described below:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ وَهُوَ ابْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَلُونِي»، فَهَا بُوهُ أَنْ يَسْأَلُوهُ، فَجَاءَ رَجُلٌ، فَجَلَسَ عِنْدَ رُكْبَتَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِسْلَامُ؟ قَالَ: «لَا تُشْرِكُ بِاللَّهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ»، قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكِتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ، وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ»، قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَخْشَى اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»، قَالَ: صَدَقْتَ. قَالَ: يَا رَسُولَ اللَّهِ، مَتَى تَقُومُ السَّاعَةُ؟ قَالَ: " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأَحَدُكَ عَنْ أَشْرَاطِهَا: إِذَا رَأَيْتَ الْمَرْأَةَ تَلِدُ رَبِّهَا، فَذَلِكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّبَمَ الْبُكْمَ مُلُوكَ الْأَرْضِ، فَذَلِكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ رِعَاءَ الْبَهْمِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ مِنَ الْعَيْبِ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ "، ثُمَّ قَرَأَ: {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا

تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ { [لقمان: 34] قَالَ: ثُمَّ قَامَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رُدُّوهُ عَلَيَّ»، فَالْتَمَسَ، فَلَمْ يَجِدُوهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَذَا جِبْرِيْلُ، أَرَادَ أَنْ تَعَلَّمُوا إِذْ لَمْ تَسْأَلُوا (مسلم، صحيح مسلم)

Zuhair bin Harb, who was narrated to us by Jarir of Umarah (i.e. Ibn al-Qa'qa') of Abu Zur'ah of Abu Hurayrah, said: "The Messenger of Allah **said**: 'Ask me.' But they were afraid and hesitated to ask him. Then a man came, sat down on his knees and asked: "O messenger of Allah **صلى الله عليه وسلم**, what is Islam?" He replied: "Islam means that one does not associate Allah with anything, does not establish prayers, pays Zakat and fasts during Ramadan." He said, 'You're right.' Then he asked again: "O messenger of Allah, what is faith?" He answered: "You have faith in Allah, in His angels, in His Book, in the encounter with Him, in His Messengers, and you have faith in the Day of Resurrection and in the fate of all." He said, 'You're right.' Then he asked again: "O messenger of Allah, what is Ihsan?" He answered: "You fear Allah as if you saw Him, then He will truly see you." He said, 'You're right.' Then he asked again: "O messenger of Allah, when is the Day of Resurrection?" He answered, "It is not the one who is asked about him who knows his answer better than the one who asks, but I will tell you about the signs; that is, when you see a servant giving birth to her master. That's one of the signs. (Secondly) when you see a barefoot, deaf, dumb person become a leader (man) on earth. That's one of the signs. (Third) when you see goatherds competing with each other in building. This is one of the signs of the five signs of wickedness, and no one but Allah knows it." And he reads: "Verily, Allah is the knowledge of the Day of Resurrection only on His side, and it is He who sends down the rain and knows what is in the womb. And no one can know (for sure) what He will do tomorrow. And no one can know on which earth he will die. Verily, Allah is All-Knowing, All-Knowing" (QS. Luqman: 34). Then the man stood up and the Messenger of Allah **said**: "Call him to me!" So they were looking for him, but they didn't find him. For example, the Prophet **صلى الله عليه وسلم** said: "This man is Gabriel who wants you to learn (religion) because you do not ask." (Muslim, 40). Takhrij Hadith: by al-Imam Muslim, in Tuhfah al-Ashraf number 14915.

The information in the above hadiths is actually very long and broad, the researcher focuses only on the big points, which are then connected by analysis according to the formulation and correlation of the discussion.

By interpreting the above hadiths as meaning that in fact faith and charity are all part of and designations and faith and Islam as a whole (an-Nawawi, 1392 H 144-180), the conclusion is that faith and Islam are the foundation and foundation as Mukalfal and its status must be detailed including belief in Allah, Angels, Books, Messengers, Last Days and the Challenge of Happiness and Unhappiness. As a believer, it is also obligatory to practice this, in Islamic education, such a practice is part of the purpose of Islamic education, then in the case of detailed Islam in Shahada, prayer, Zakat, fasting and Hajj for those who have the ability and sufficient position of property, the relationship with Islamic education is such that people with Islamic education can generally carry out the details of the five pillars of Islam.

Furthermore, the nature of Ihsan of an-Nawawi is explained as follows: The nature of Ihsan is a blessing given to him by Allah. For someone who is confronted by his Rabb to perform a service, he is not turned away, but bows down with solemnity. Do it as well as you can, both mentally and mentally, and he'll definitely be able to do it perfectly. He said, "*Worship Allah in all your states, as you worship in real life.*" For indeed, the perfection of worship occurs when one looks at the eyes, only when a servant is aware of the vision of Allah. and for a servant to feel that he is always supervised by his Rabb, so that this increases the solemnity and submission in the conduct of a worship service, and so on (an-Nawawi, 1392 H 144-180).

In educational practice, it is also mentioned that when carrying out educational activities with their manners, students and educators act with full concentration, sincerity, patience and accompanied by a high sense of responsibility, such as teaching and learning activities, interaction with students and also the community in general. He feels that his charity and educational activities are the object of Allah's care.

Then more information related to the above description is:

4. The meaning of Islam is to carry out the commandments and submit to the Sharia laws introduced by the Prophet (peace be upon him). Allah does not approve of other religions. His relationship to improve relations with the Almighty.

5. Faith means to confirm with certainty what the Prophet peace know with certainty from the side of Allah Almighty. Faith is also referred to as believing with the heart, acknowledging with the mouth, and practicing with the limbs. Relationship with Allah to improve the foundation of religion.
6. The third religious point is Ihsan, which consists in perfecting worship and performing it according to what is commanded, such as solemnity, submission, sincerity, and the presence of the heart. (Sumaith, 2017: 11-209). In education, it is very important in its application, which is sincere and consistent, carrying out all forms of commands and appeals in useful educational activities to avoid what is not wanted

7. CONCLUSION

The foundations of Islamic education worldwide certainly focus on the Qur'an and the hadiths, which are then described in the explanations of the Tafsir verses and the hadiths of the Prophet. Moreover, it was again formulated from the hadith of Jibril, it turns out that there are three terms that are a reference in all the activities of Muslims in life, it is concluded that it focuses on the three Istila, namely Islam in the area of Shahada activities, prayers, Zakat, fasting and Hajj for those who who can afford it, why it is the basis of Islamic education, as mentioned at the beginning, that the purpose of education coincides with the purpose of human life, which is the worship of Allah. The second term is the belief in Allah, the Angel, the Kiatb, the Messenger, the Last Day and good fortune and misfortune, the relationship is to promote the belief that the heart must indeed be subject to Allah in order for the activities carried out to be in accordance with Sharia, therefore the relationship between Islam and faith improves the quality of faith and the practice of life as a whole. The last is Ihsan, the realm of the formation of good morals such as sincerity, responsibility and joy in what has been ordained by the Almighty. In summary, Islam, faith and Ihsan can be used as the basis of Islamic education to build a civilized education.

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