
Tarbawi Hadith Theory In Education And Its Applications

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Abstract

This paper aims to explain the meaning of the theory of tarbawi hadiths in education and their application in real life, especially Islamic education. The research method in this paper uses qualitative research methods which emphasize meaning rather than generalizations. Hadith is one source of Islamic educational theory. Hadith as a form of implementing the personality of the Prophet Muhammad which have a content of educational theory that can be used as a mirror for the development of education. Besides that, this paper also explains the scope of tarbawi hadiths in which many aspects are involved, both directly and indirectly, such as; educational goals, students, educators, educational methods, educational facilities and infrastructure as well as educational evaluation, where all of them are interrelated with one another.

Keywords: *Keywords: Tarbawi Hadith, Education, Application*

INTRODUCTION

Hadith is a revelation of *ghairu matlu* including anything that is based on the Prophet Muhammad saw whether in the form of words, deeds, confessions and so on. In relation to the world of Islamic education, hadith is a source of inspiration and model, because Rasulullah saw is a person chosen by Allah swt to provide explanations and examples of His verses. Word of Allah swt in Q.S. al-Ahzab/33: 21

As a source of inspiration in the world of education, except Qur'an, Hadith deserves to be seriously studied in depth by Muslims, especially by education experts who take part in planning and policy makers in the field of education, so that education can be carried out in accordance with the principles the basic principles of Islamic teachings both contained in the Qur'an and Hadith, because without adequate understanding of the Hadith, it is impossible for the guidance of the Hadith to be applied in our world of education, and to improve the quality of life, humans need education, both formal education, informal or non-formal, because a person cannot be allowed to grow and develop just like that without someone to care for and guide him. Education is an important part of human life which at the same time distinguishes humans from other living things. Therefore, in this article the author try to discuss educational theories in Hadith.

The urgency of this discussion is carried out in order to explore scientific treasures in the field of Islamic education, especially in terms of educational theories in hadith, where Hadith is the second source of Islam. This is motivated by the fact that so far education in our country has been dominated by western educational models. This applies both in general education institutions and in religious education institutions, both at the school or madrasah education level and at the higher education level. Even though Islam which is the source of the Qur'an and Hadith is very rich in educational information, imagination, thoughts, and conditions with instructions and guidance.

RESEARCH METHODS

The research method in this paper uses qualitative research methods. The qualitative research method is a research method based on the philosophy of postpositivism used to research on natural object conditions where the researcher is a key instrument, data collection techniques are carried out in a triangulation, data analysis is inductive/qualitative in nature and qualitative research results emphasize meaning rather than generalizations. The data collection technique that researchers use is document study or literature study. Literature study is all efforts made by researchers to collect information relevant to the topic or problem to be or is being researched. This information can be obtained from scientific books, research reports, scientific articles, theses and dissertations, and other written sources, both printed and electronic.

RESULT AND DISCUSSION

Scope of Tarbawi Hadith

Education as a field of knowledge has several scopes, they are:

a. Educational goals

According to experts, the formulation of the objectives of Islamic education is quite systematic and integral in looking at all aspects of existing education. This is done to formulate an objective of Islamic education that is able to function as a reference and effective and efficient control value.

The purpose of Islamic education according to Ahmad Tafsir includes two characteristics, namely "general goals and specific goals". The formulation of the general objectives of Islamic education in question must be able to touch all the basic aspects that exist in human beings as a whole. The formulation must work harmoniously, in balance, and complete one another. Because, if one of these aspects is "underestimated", its existence will have an impact on other aspects.

Meanwhile, the specific objectives of Islamic education are in accordance with Ahmad Tafsir's quote which states that the specific objectives of Islamic education are determined based on the conditions of the place taking into account the geographical, economic and other conditions that exist in that place. Specific goals can be formulated based on the *ijtihad* of experts in that area. Conditions like this provide an indication of the existence of constant elements and elements of flexibility or are formulated according to the conditions of the era, place and time. According to Syamsul Nizar, it was compiled based on the *ijtihad* of scientists in accordance with the needs of the development of the time, which was first sterilized with the universal values of Islamic teachings (general goal of Islamic education). So thus, the preparation of the basis of education in this dimension, does not mean completely giving up on religious values (the Qur'an and Hadith), but elaborating existing educational patterns and not found in the two texts.

Regarding this specific goal of Islamic education, Rasulullah saw says;

أَنْتُمْ أَعْلَمُ بِأُمُورِ دُنْيَاكُمْ.

Meaning: *You know more about your world affairs.* (Narrated by Muslim)

In another hadith it is mentioned:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُنْ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُجِبًّا وَلَا تَكُنْ خَامِسًا
فَهَذَا

Meaning: *The Messenger of Allah said be you a knowledgeable person (clever) or a person who studies, or a person who listens to knowledge or who loves knowledge. And do not be the fifth person, then you will be wretched.*

From the description of the hadith, it can be explained that learning in the process of human self-development means that there are efforts and efforts made by students, then departing from mistakes to gain a more perfect understanding, and finally always conducting trials on each activity in the learning process, because with a method like this the needs of the hadith lead to the understanding that the world is what we know at the present time, all constraints or deficiencies will be fulfilled according to the method implemented.

b. Learners

Students are part of the educational component that cannot be separated from the Islamic education system, so that there is a school of education that places students at the center of all educational efforts. Considering that Islamic education is a process of coaching and development, it should be understood that students are born with a significant value content in the totality of their lives, which is called nature. The nature of students will not develop and grow properly without the guidance of external factors (exogenous). The most strategic exogenous factor for developing the potential of students is through education. Therefore, Islamic education must view students as immature people and while in their developmental period towards maturity. Meanwhile, regarding fitrah contained in the hadith of the Prophet describes the meaning of fitrah as described in the hadith as follows:

حَدَّثَنَا آدَمُ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "كُلُّ مَوْلُودٍ يُوَلَّدُ
عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَثَلِ الْبُهَيْمَةِ تُنْتَجُ، هَلْ
تَرَى فِيهَا جَدْعَاءُ" ؟

In this context, almost all scholars corroborate this with the hadith of the Prophet SAW, which states that: "all children who are born are born on the basis of fitrah, then both parents make them adhere to Judaism, Christianity or Zoroastrianism." (Narrated by Bukhari and Muslim).

From the description of the hadith it can be concluded that:

- Every child is born in a helpless state, meaning that his physical and psychological abilities have not functioned optimally as adults in general.
- Every child is born immature, meaning that students are not yet able to take responsibility for their own attitudes and behavior, not only to society and Allah SWT, but also to themselves. efforts to help and assist students to become adults in line with their physical and psychological aspects are called educational activities.
- Then every child should not be left in social life. For this reason, every child must become an adult so that he can live life and live with other adults in a humane way.

c. Educator

Educators or teachers are the spearhead in the process of Islamic education. The process of Islamic education will not work properly without the role of an educator or teacher. In a hadith Rasulullah SAW says:

قال رسول الله صلى الله عليه وسلم أن الله لم يبعثني مُعْتَصِّاً وَلَا مُتَعَتِّاً وَلَكِنْ بَعَثَنِي مُعَلِّماً مُيسِّراً

Meaning: *Rasulullah Shallallahu 'alaihi wa sallam says: "Allah does not send me as a rigid and hard person but send me as an educator and make it easier for".* (Narrated by Muslim)

From the hadith it is explained that as an educator, the Prophet SAW has the nature of fathanah and was able to understand the character and condition of student objects.

Rasulullah is also a mudarris, Muhaimin says in Samsul Nizar's book. In terminology, mudarris is a person who has intellectual and informational sensitivity, and renews knowledge and skills on an ongoing basis and tries to educate his students, eradicate their ignorance, and train skills according to their talents, interests and ability. The hadith cited by Samsul Nizar and Zainal Efendi Hasibuan in Abu Daud Sulaiman Ibn Al-Asy'ats Ibn Syadad Ibn Umar Ibn Amir, Sahih Sunan Abu Daud: Maktabah Al Tarbiyah Liduwali Al-Khalij No. 3112 says the mudarris as follows:

عن ام سلمة عن النبي صلى الله عليه وسلم بهذا الحديث قال يختصمان في موا ريث وأ

شيء قد درست فقال إني إنما أقضي بينكم برأيي فيما لم ينزل علي فيه. (رواه أبو داود) ; *hadith both adhere to inheritance and something that has been learned, then the Messenger of Allah says, in fact I decide between you in my opinion to what was passed down to me and him.*

Based on the hadith above, the concept of mudarris as an educator has a deep meaning including: (1) mudarris is a person who has the professionalism to develop the potential of students. (2) mudarris is able to create a harmonious atmosphere. (3) mudarris is able to create cooperation among students to deepen knowledge. (4) Mudarris is able to manage and choose subject matter and present it to students well. (5) Mudarris is a person who often studies the Qur'an, because the Qur'an is a miracle that contains a lot of educational values. Therefore, an educator must have these five concepts so that education has higher quality based on the Qur'an and the Sunnah of the Prophet Muhammad SAW.

d. Curriculum

One of the operational factor components of Islamic education as a system is the curriculum. If it is said to be curriculum, then it implies that the material being taught or educated has been systematically arranged with the goals to be achieved, one of them is to carry out curriculum planning based on the concept of monotheism along with the process of developing students' knowledge.

As already mentioned, the goals of the Islamic education system always lead to divine values, so that the material contained in the curriculum must refer to goals, because Islamic education cannot stand alone apart from the control of its goals. So with this principle in place, various knowledge possessed by students, be it religious knowledge, social knowledge, natural knowledge (science), philosophical knowledge and others remains in order to increase worship.

So the Islamic education curriculum is functional, the goal is to produce and shape Muslim people, know their religion and God, have the morals of the Qur'an, but also produce people who know life, are able to enjoy a noble life, in a free and noble society, are able to give and

foster that community and encourage and develop life there, through certain jobs that are mastered.

As stated in the hadith of Rasulullah SAW:

خيركم من تعلم القرآن وعلمه.

Meaning: From Ali ra: "The best among you is the one who learns the Qur'an and teaches it". (Narrated by Turmudzi)

e. Educational Method

Method is the way used by educators in conveying the material. This method includes ways of managing, presenting educational material so that the material can be easily accepted by students.

In teaching his companions, Rasulullah SAW also carefully guided them to carry out practical exercises as an effective means of teaching and learning. As in the hadith of Rasulullah SAW:

انما العلم بالتعلم والحلم بالتحلم ومن يتخير الخير يعطه ومن يتوق الشريعة.

Meaning: Indeed

knowledge is only by learning, and patience is only by practicing patience. Whoever chooses goodness, he will be given kindness. And whoever protects himself from evil, he will be protected from evil. (Narrated by Thabrani)

The meaning of the hadith is that learning will only be perfect by exerting all sincerity and actively participating in the teaching and learning process. Likewise, a person can only learn to teach patience by actively practicing patience in various realities of life. That way patience will become a character that is firmly entrenched, which can be realized from someone without any more burdens and difficulties.

In teaching his companions, Rasulullah SAW also carefully guided them to carry out practical exercises as an effective means of teaching and learning.

In order to meet the needs for developing methods in the Islamic education system, the author slightly quoted al-Ghazali's statement, according to him that the method which is the basis of the learning process must be viewed psychologically, sociologically, and pragmatically in the context of the success of the learning process. The teaching method should not be monotonous, as well as the media or teaching tools.

Most importantly, according to contemporary education experts, while developing the hadith above, in the process of Islamic education, the methods used must always be in accordance with universal characteristics, such as social, economic, cultural conditions, civilization between one individual and another, available facilities, available costs, and how the ability of an educator to capture the situation that is taking place leads to a change (totality) desired by Islamic education. Thus, the ability of an educator to apply various methods is very important in the educational process.

f. Educational Facilities and Infrastructure

Without educational facilities, the educational process will undergo very serious difficulties, even it can frustrate education. Educational facilities are tools and equipment that are directly used in the teaching and learning process, such as buildings, classrooms, tables, chairs, blackboards, etc. While infrastructure is a facility that indirectly supports the course of the teaching process such as yards and parking lots.

..... عَنْ أَبِي وَقِيدٍ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ ، إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٌ ، فَاقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَذَهَبَ وَاحِدٌ ، قَالَ فَوَقَّافًا عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْخَلْفَةِ فَجَلَسَ فِيهَا ، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ ، وَأَمَّا الثَّالِثُ فَأَذْبَرَ ذَاهِبًا ، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « أَلَا أُخْبِرُكُمْ عَنْ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ ، فَأَوَاهُ اللَّهُ ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا ، فَاسْتَحْيَا اللَّهُ مِثْلَهُ ، وَأَمَّا الْآخَرُ فَأَعْرَضَ ، فَأَعْرَضَ اللَّهُ عَنْهُ » (رواه البخاري)

Meaning: Reporting from Abu Waqid Al Laitsi, that Rasulullah shallallahu 'alaihi wasallam when sitting in congregation at the mosque with his friends came three people. The two of them faced the Prophet sallallaahu 'alaihi wasallam and the other one left, both of them continued to sit with the Prophet sallallaahu 'alaihi wasallam where one of them looked happy together with the Prophet sallallaahu 'alaihi wasallam while the second sat behind them, while the third turned away, after The Prophet Shallallahu 'alaihi wasallam finished gathering, He said: "Would you like me to tell you about the three people earlier?" As for one of them, he asked Allah for protection, Allah protected him. Second, he is ashamed of Allah, so Allah is ashamed of him. While the third turned away from Allah, Allah also turned away from him.

This hadith was narrated by Imam Al-bukhari and also narrated by Imam Muslim, where this hadith illustrates to humans that in addressing the taklim assembly they know they are divided into three groups including; The first group are people when they find an assembly of knowledge, they turn away and leave the assembly just like that without any logical and clear reasons. That a person like this, he will be threatened that Allah will turn away from him, where all of his affairs will not be helped by Allah. Then the second group where people who find a science assembly then they feel ashamed and feel inferior in attending and coming to it. However, they forced their embarrassment to laugh following and attending science assemblies. Such a person whose shame and low self-esteem does not make him turn away from Allah in the slightest in obedience and good deeds, Allah is ashamed of him.

While the third group, are those who are classified as the best human beings. Humans are people who are very eager to join the science assembly and continue to try as much as possible to get the benefits and also the lessons from the science assembly that they participate in. For what they have done, then in return for their sincerity in studying knowledge, Allah also guarantees and protects them. Allah will surely protect and replay his efforts. The hadith above explains that attending science assemblies is a priority. For those who attend the science assembly, then sit down and join in the midst of it, then you will get the priority of protection from Allah. Where priority can only be obtained by those who really come, present in the science assembly.

g. Educational evaluation

Evaluation is the provision of an assessment of student learning outcomes at the end of a meeting or discussion. This evaluation is held with the aim of measuring the level of success of learning during the learning process. In a hadith explains:

عن عمر ابن الخطاب رضي الله عنه صلى الله عليه قال : قال رسول الله وسلم : حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا تَرْتَلُّوا الْعُرْضَ الْأَكْبَرَ وَإِنَّمَا يَخْفُ الْجَسَابُ يَوْمَ الْقِيَامَةِ عَلَى مَنْ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا

Meaning: From Umar ibnu al Khattab R. A he said: Rasulullah SAW says: "Take account of yourself before you are taken into account".

In Islamic education, evaluation will be objective if it is based on the benchmarks of the Qur'an or Hadith. In the hadith, evaluation can be done by way of Rasulullah SAW testing friends about a problem. As contained in the following history.

حدثنا قتيبة، حدثنا اسماعيل بن جعفر، عن عبدالله بن دينار، عن ابي عمر قال، قال رسول الله صلى الله عليه وسلم، "ان من شجر شجرة لا يسقط ورقها، وإنما مثل المسلم، فحدثوني ماهي؟ فوقع الناس في شجرة اليربوع، قال، عبدالله، ووقع في نفسى أنها النخلة، فاستحييت. ثم قالوا، " حدثنا ماهي يا رسول الله. " قال، " هي النخلة. " (رواه البخارى)

Meaning: Telling us Qutaibat, telling us Ismail ibn Ja'far, from Abdullah Ibn Dinar, from Ibn Umar, he says, Rasulullah SAW says, "Indeed among the trees there is one tree whose leaves do not fall to the ground (fall). The tree is like a Muslim. Tell me what tree is it? "People say the tree is inland. 'Abdullah says, "In my mind the thought occurred that what is meant is a date palm. But I'm embarrassed to answer it. " The people say " tell us , what tree is that O Messenger of Allah ? He answered Palm trees." (Narrated by Bukhari).

Besides testing the understanding of friends, about religious teachings, Rasulullah SAW was also evaluated by Allah through the angel Gabriel. As the story of the arrival of the angel Gabriel to the prophet Muhammad SAW. When he was teaching a friend at a majlis. The angel Gabriel tests with questions concerning his knowledge of faith, Islam and ihsan.

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضاً قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ: صَدَقْتَ، فَعَجَبْنَا لَهُ بِسَأَلِهِ وَبُصْدَقِهِ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ صَدَقْتَ، قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا، قَالَ أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا وَأَنْ تَرَى الْخِفَاءَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ . [رواه مسلم]

Meaning: "From Umar radhiyallahu `anhu he also said: When we were sitting by the Prophet sallallahu `alaihi wa sallam one day suddenly a man came who was wearing very white clothes and very black hair, not visible to him traces of former long journey and none of us who know him. Until then he sat down in front of the Prophet and put his knees Rasulullah shallahu `alaihi wa sallam and said, "O Muhammad, tell me about Islam?" that there is no ilah god that is worshiped but Allah, and that the Prophet Muhammad is the Messenger of Allah, you establish prayer, pay zakat, fast Ramadan and go to Hajj if you can", then he said, "you are right". We were all surprised, he who asked also confirmed it. Then he asked again: "Tell me about Faith". Then he said, "You believe in Allah, His angels, His books, His messengers and the last day and you believe in good and bad destiny", then he said, "you are right". Then he said again: "Tell me about ihsan". Then he said, "Ihsan is that you worship Allah as if you see him, if you don't see him then He sees you." Then he said, "Tell me about the Day of Judgment (when it will happen)". He said, "The questioned person does not know better than the questioner." He said, "Tell me about the signs." (then) competing to elevate the building ",

then the person left and I stayed for a while. Then he (Rasulullah shallahu`alaihi wa sallam) asked, "Do you know who asked?". I said, "Allah and His Messenger are more know." He said, "He is Gabriel who came to you (intends) to teach your religion." (Narrated by Muslim)

This hadith is a hadith that is very deep in meaning, because it contains the main points of Islamic teachings, namely Faith, Islam and Ihsan. Then this hadith also contains a very great meaning because it comes from two trusted creatures of Allah, namely: Amiinussamaa' (belief in creatures in the sky / Gabriel) and Amiinul Ardh (belief in creatures on earth / Rasulullah shallallahu`alaihi wa sallam).

Rasulullah SAW also tested friends' ability when he was about to leave for war as the following history says:

حدثنا محمد بن عبد الله بن نمير، حدثنا أبي، حدثنا عبد الله بن نافع، عن أبي عمر قال، عرضني رسول الله صلى الله عليه وسلم يوم أحد في القتال، وأنا ابن أربع عشرة، فلم يجوني. وعرضني يوم الخندق، وأنا بن خمس عشرة سنة، فأجزاني. (رواه البخاري)

Meaning : Told Muhammad ibn 'Abdullah ibn Numair, told us my father, told us 'Abdullah, from Nafi', from ibn Imar said, " Rasulullah SAW tested my ability to fight on the day of the uhud war, when I was fourteen years old, then he did not allow me, and he tested me again on the day of the khandaq war when I was fifteen years old, then he allowed me. (Narrated by Muslim).

Thus the evaluation that was applied during the time of Rasulullah SAW was directly look at the behavior of friends, listening to friends reading about verses of the Qur'an, without using a notebook as it is today. If it has not reached the expected size, the Prophet Muhammad emphasized and added material, in the form of advice, directions and so on.

Tarbawi Hadith In Education And Its Applications

a. Hadith about Exemplary

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ
وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَلَأَبِي الْعَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا¹⁹.

Meaning, Has told us 'Abdullah bin Yusuf said, has told us Malik from 'Amir bin 'Abdullah bin Al Zubair from 'Amru bin Sulaim Al Zuraqi from Abu Qatadah Al Ansari, that Rasulullah sallallahu`alaihi wasallam once prayed while carrying Umamah bint Zainab bint Rasulullah sallallahu`alaihi wasallam. And according to the history of Abu Al'As bin Rabi'ah bin 'Abdu Syamsi, he said, If he prostrate he puts the child down and when he stands up he picks it up again (Narrated by Bukhori)."

The quality of the hadith above is authentic hadith with quality narrators consisting of siqah mutqinun, ra'su mutqinun, siqah and a narrator named Qatadah who is a friend of the Prophet Muhammad.

According to al-Asqalani, at that time the Arabs really hated girls. Rasulullah saw tell them about the nobility of the position of daughters. Rasulullah saw informed him with action, namely by carrying Umamah (granddaughter of Rasulullah saw) on his shoulder when praying. The meaning that can be understood is that this behavior was carried out by Rasulullah SAW to oppose the Arab custom of hating girls. Rasulullah saw. differ from their

habits, even in prayer though. Hamd, says that educators are big in the eyes of their students, what is seen from the teacher will be imitated, because students will imitate and emulate what is seen from the teacher, the teacher must set a good example.

Observing the quotation above, it can be understood that exemplary has an important meaning in education, exemplary is the central point in educating, if the educator is good, there is a possibility that the students will also be good, because students imitate their teachers. Conversely, if the teacher is bad-tempered, there is a possibility that the students will also be bad-tempered. Rasulullah saw represent and express what you want to teach through their actions and then translate their actions into words. How to worship Allah swt, how to be modest, how to sit in prayer, how to eat, how to laugh, and so on, became a reference for friends, as well as indirect educational material.

b. Hadith about gentle / compassion

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَتَقَارَبَا فِي لَفْظِ
الْحَدِيثِ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حَجَّاجِ الصَّوَّافِ عَنْ يَحْيَى بْنِ
أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ
الْحَكَمِ السَّلْمِيِّ قَالَ بَيْنَا أَنَا أَصْلِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ
عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ وَ
تُكَلِّ أُمِّيَاءَ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ
فَلَمَّا رَأَيْتُهُمْ يُصَمِتُونَنِي لَكِنِّي سَكَتُ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ
فَوَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا سَتَمَنِي قَالَ إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلَحُ
فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ قَالَ
كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ خَطَّهُ فَذَكَ قَالَ وَكَانَتْ لِي جَارِيَةٌ
تَرْعَى غَنَمًا

Meaning, "Having narrated Abu Ja'far Muhammad ibn Sabah and Abu Bakr ibn Abi Syaibah, Ismail ibn Ibrahim from Hajjaj as-Sawwaf from Yahya ibn Abi Kasir from Hilal ibn Abi Maimunah from Ata' ibn Yasar from Mu'awiyah ibn Hakam as-Silmiy, He said: When I was praying with Rasulullah SAW, one of the congregation sneezed, so I said yarhamukallah. People taunted me with their glances, I said: Woe, why are you looking at me? They hit their thighs with their hands, when I looked at them they told me to be quiet and I was silent. After the Prophet saw. finished praying (I swear) for the sake of my father and mother (as a ransom), I have never seen a teacher before and after him who was better in teaching than him. By Allah, he didn't yell at me, hit me and insulted me. Rasulullah saw. (only) said: Verily, this prayer should not include anything from human speech. He only tasbih, takbir and read the Qur'an (Narrated by Muslim)."

This hadith shows the greatness of the Prophet's temperament, by having a gentle attitude and loving people who are ignorant (not yet knowing how to pray). This is also an order for educators to behave like the Prophet Muhammad. in educating. The importance of the gentle method in education, because the subject matter delivered by educators can shape the

personality of students. With the gentle attitude displayed by educators, students will be encouraged to become familiar with educators in an effort to form personality.

c. Hadith about Educational Journey

حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ. ٢٢

Meaning: Has told us Mahmud ibn Ghilan has told us Abu Usamah from al-A'may from Abu Salih from Abu Hurairah he has said: already said the Messenger of Allah saw: Whoever follows one way to seek knowledge Allah will make it easier for him to enter heaven (Narrated by Muslim).

This hadith promises anyone who takes one way or goes one way with the aim of studying knowledge, Allah will make it easy for him to enter heaven.

The educational values contained in it are that Islam recommends that students of knowledge travel to various countries where knowledge sources are found.

The concept of education that can be formulated from the hadith above is an educational journey, namely a journey or odyssey to gain knowledge or in Arabic terms it is called ar-rihlah al-'ilmiyyah, as was done by many previous scholars such as Imam Bukhari in his wanderings to find hadith he went to Hurasan, Jabal, Iraq, Hijaz, Egypt and Sham.

d. Hadith about Matsal Method

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. ٤٠

Meaning: Has told us Qutaibah has told us al-Laits from ibn al-Had from Muhammad ibn Ibrahim from Abi Salamah ibn Abdurrahman from Abu Hurairah indeed the Messenger of Allah has said: What do you think if there was a river in front of one of your doorsteps if he bathed in the river five times a day would he still have his feet left? They replied, not a bit of his feet left, he says: Thus the parable of the five daily prayers Allah erases sins with it. Narrated by at-Tirmizi)

In this hadith, Rasulullah SAW educates his friends about the wisdom of prayer, which among other things is that it will erase the sins of those who carry it out. But this wisdom is something that is not visible because it is something abstract. In this case Rasulullah saw

explained it with the tamtsil method, namely the method by giving parables. In this way it will be easier to understand, because by giving an analogy of something abstract (five daily prayers) with something concrete (river water flowing all the time) that can be seen with the senses of the eye used to bathe five times a day.

The educational values contained in it are:

- a) The teaching method used by Rasulullah saw. are: 1) question and answer method, and 2) tamtsil method
- b) Motivation to always pray the five daily prayers by understanding one of the lessons

The concept of education that can be formulated from the hadith above is:

- a) Question and answer teaching method is one of the methods used in Islamic education. The question and answer method is a way of presenting lessons in the form of questions that must be answered, especially from the teacher to students or it can also be from students to teachers. In the history of the development of Islam, this question and answer method has been known since the beginning of its development, because this method was often used by Rasulullah SAW in teaching Islamic teachings to his companions, and this method is one of the oldest methods besides the lecture method, but its effectiveness is greater than the lecturing method other. Because with the question and answer method, understanding can be obtained more steadily, so that misunderstandings and weaknesses in understanding the lesson can be avoided as much as possible.
- b) Matsal method (illustration). The word matsal in the singular (mufrad) whose plural is al-amtsal is in balance and also has the same meaning as the word al-shabah whose plural is al-asybah which means: parable. A parable is to describe something meaningful with something tangible, something abstract with something clear (concrete) and something supernatural with something that can be witnessed to help the mind understand it easily.

e. Hadith about Repetition Method

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرَّهٍ حَدَّثَنَا يَحْيَى عَنْ بَهْزِ بْنِ حَكِيمٍ قَالَ حَدَّثَنِي أَبِي
عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَا أَيُّهَا النَّاسُ لَا تَكْذِبُوا فِي شَيْءٍ وَلَا تَكْذِبُوا فِي شَيْءٍ وَلَا تَكْذِبُوا فِي شَيْءٍ
يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمُ وَيَلَّ لَهُ وَيَلَّ لَهُ.

Meaning: "Hadith Musaddad ibn Musarhad Hadith Yahya from Bahza ibn Hakim, he said the hadith from his father said he heard the Messenger of Allah. said: Woe to those who speak and lie so that people laugh. An accident for him, an accident for him. (Narrated by Abu Daud)"

The hadith above is an authentic hadith with quality narrators belonging to siqah and siqah hafiz, siqah saduq. Rasulullah saw. repeating three times the words "woe", this shows that learning must be carried out properly and correctly, so that the subject matter can be understood and is not classified as a loser. An important process in learning is repetition/practice or repeated practice. Both mental exercises in which a person imagines himself doing certain actions as well as motor exercises, namely doing actual actions, are important memory aids. Mental training activates people who learn to imagine events that don't exist for the next. These images guide motor exercises. The repetition process is also influenced by a person's level of development. The ability to describe behavior and the ability to model a verbal code or a visual code facilitates repetition. The repetition method was carried out by Rasulullah saw when explaining something important to remember friends.

f. Hadith about Question and Answer Method

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح وَ قَالَ قُتَيْبَةُ حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ
 كِلَاهُمَا عَنْ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ
 الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَفِي
 حَدِيثِ بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَرَأَيْتُمْ لَوْ أَنَّ
 نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ
 شَيْءٌ قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو
 اللَّهُ بِهِنَ الْخَطَايَا.

Meaning: "Has told us Qutaibah ibn Sa'id, hadith Lais said Qutaibah hadith Bakr namely ibn Mudar from ibn Had from Muhammad ibn Ibrahim from Abi Salmah ibn Abdurrahman from Abu Hurairah r.a. Rasulullah saw. says; What would you think if there is a river at the door of one of you? He bathed there five times a day. What do you think? Will there still be dirt left? They replied, there will not be any dirt left. He says; That is the parable of the five daily prayers, with which Allah erases sins. (Narrated by at-Tirmizi)"

This method of asking is to invite the listener to focus on the discussion. For example, the word; "what do you think?" it is question asked to ask for information. I mean tell me, is it still left?

Question and answer method, whether the conversation between two or more people, in the conversation has a specific purpose and topic. The question and answer method tries to connect one's thoughts with other people, and has benefits for the perpetrator and the listener. This description implies that dialogue is carried out by someone with other people, whether heard directly or through reading. An-Nahlawi says that dialogue readers will benefit based on the characteristics of the dialogue, namely the topic of the dialogue is presented in a dynamic pattern so that the material is not boring, the reader is guided to follow the dialogue until it is finished. Through dialogue, feelings and emotions will be aroused, topics of conversation are presented realistically and humanely. Qur'an provides a lot of information about dialogue, among the forms of dialogue are khitabi, ta'abbudi, descriptive, narrative, argumentative and nabawiyah dialogues. Question and answer method, often done by Rasulullah saw in educating the morals of friends. Dialogue will give students the opportunity to ask questions about something they don't understand. Basically the question and answer method is a follow-up to the presentation of lectures delivered by educators. In terms of using this method, Rasulullah saw ask friends about the mastery of a problem.

CONCLUSION

After conducting the discussion in this article, the writer can draw the conclusion that in the Hadiths that have been presented, it turns out that there are so many educational concepts that can be applied in our lives, from the beginning of human life in the world to the end, even to the hereafter. The scope of tarbawi hadiths in which many aspects are involved either directly or indirectly such as; educational goals, students, educators, curriculum, educational

methods, educational facilities and infrastructure as well as educational evaluation, all of them are interrelated with one another.

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