

Islamic Education Curriculum In The Concept Of Tarbawi Hadith And Its Urgency

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Abstract

The purpose of this study is to discuss and describe the curriculum of Islamic education in the concept of hadith Tarbawi. This research method uses library research. As for the results of this study, the curriculum in the concept of Tarbawi hadith is the goal of Islamic education, namely piety, faith, and noble character. While Islamic education materials are faith education, worship education, and moral education. As for the method of Islamic education is the lecture method. Then the evaluation of Islamic education includes the cognitive, affective, and psychomotor domains even though the implementation is still simple according to the needs at that time.

Keywords: Curriculum, Islamic Education, Tarbawi Hadith.

INTRODUCTION

Curriculum is one of the most decisive components in an education system, because the curriculum is a tool to achieve goals education as well as a guide in the implementation of teaching in all types and education level. The curriculum must conform to the philosophy and foundation of the State, Pancasila and the 1945 Constitution which describe the outlook on life of a nation. Objective and the pattern of life of a country is largely determined by its curriculum system it uses, values from the childhood curriculum to the college /university curriculum. If there is a change in the constitutional system, it can result in: changes in the government system and education system, even the curriculum system apply.

In accordance with the national curriculum system that the content of each type of curriculum, paths, and levels of education must include religious education, without exception Islam. This is intended to strengthen faith and devotion to God the Almighty is in accordance with the religion adhered to by the student concerned.

Since 15 centuries ago, when Rasulullah Shallallhu 'Alaihi wa Sallam sent as an Apostle, education has taken place. Mosques serve as learning center, the Quran and Hadith serve as the main educational curriculum and the Messenger of Allah played a role as a teacher in the educational process at that time. Seeking knowledge is an obligation to all Muslims. Because of that, it is a sin for a Muslim if he does not want to seek knowledge. In order for educational planning to run well it is needed formation of an educational curriculum which is an important element, if not present curriculum, the educational goals to be planned will be very difficult to achieve.

Hadith is the second way of life for Muslims after the Al-Quran. The functions are useful as a means of exploring the concept of the educational curriculum. Curriculum Islamic education carried out aims to form morals with a goal. The creation of human beings is to serve Allah and to become a caliph on earth carry out the command properly.

Education is closely related to the curriculum which can be interpreted as a set of educational or teaching plans and arrangements and educational outcomes or teaching that

must be achieved by students, teaching and learning activities, empowerment of educational resources in the development of the curriculum itself. Asep Saifuddin (2003) said that the it is one of the most decisive components in an education system therefore, the curriculum is a way to achieve good education.

The Islamic education curriculum functions to make a perfect human being which can be useful for himself and his environment. Therefore, to achieve this ultimate goal, the implementation of education cannot be carried out at once but must go through certain stages at each stage towards the ultimate goal of Islamic education. The process of forming the curriculum in Islamic education can be found from the hadith which is the source of Islamic teachings both of these are useful so that educational values cannot be separated from Islamic law.

Apart from serving as a source of Islamic teachings, it also functions as an explanatory, detailer, and interpreter of the Koran. Based on this, the study of hadith has an important position in education so that hadith can become the basis of a relevant educational curriculum.

RESEARCH METHODS

This study uses the type of library research which is done by reading and studying sources of literature both in the form of primary data and relevant secondary data with the discussion of this research. The library method in this study is with data collection methods by looking for materials, books or certain libraries.

RESULT AND DISCUSSION

Component of Curriculum

The components of the curriculum in Islamic education are the objectives of Islamic education, Islamic education materials, Islamic education methods, and evaluation of Islamic education.

a. Islamic Education Goals

The concept of educational goals according to Umar Muhammad At-Taumi Ash Shaibani is the desired change through the educational process, both in behavior individual in personal life, community life, and the environment as well as in process of education and teaching itself. The process is a fundamental activity and as a proportion of basic professions in society.

Based on this concept, education is seen as unsuccessful or does not reach its goals if it does not exist changes in students after completing an educational program. The following will put forward the hadith regarding the purpose of education. Among them fear Allah, believe, and have a noble character:

1. Fear Allah

Abu Hurairah narrates that the Messenger of Allah was asked, "Yes, Rasulullah. Who the noblest of men?" He replied, "The most pious person." (HR. Muslim)

This hadith shows that the most noble human being is the highest level of piety. The attitude of piety defeats all indications of nobility another dignity. Symbols of modernity and prosperity by someone who can not beat the attitude of piety. That means that though someone has the skills to use the latest technology and has abundant wealth, but if he does not fear Allah, then he actually can not be included in the category of the most noble person.

To increase the dignity and worth of human life in the process education, then one thing that must be done is an effort to improve piety to Allah. All educational activities must refer to the formation of pious attitudes and behavior.

There are at least three criteria for people who piety stated in the Qur'an clearly, namely Surah Al-Baqarah (2): 3-4, Al-Baqarah (2): 177, and Ali Imran (3): 133-135. Based on these verses, The criteria for pious people can be classified into three aspects, these are strong faith, do worship well, and have morals your Honour.

That is the attitude of piety and the behavior contained in the term piety. If it is agreed that the purpose of education is to form pious human beings, then educational activities must be directed to achieve these attitudes and behaviors. At the least, there shouldn't be an educational process that conflicts or hinders the realization of the attitude and behavior in question.

2. Faith in Allah

Faith in Allah and istiqomah with confession of faith that is something that is enough and adequate for a Muslim. Therefore educators must try to make students have strong faith and be firm in carrying out the demands of faith. All educational activities should be directed towards the formation of individuals who believe. If a believer is believed to be a believer is believed to be people who believe and are privileged by Allah in this world and the hereafter, then all processes of Islamic education should be directed to achieve that degree.

This is possible if every education seeks to carry out activities education that has the potential to bring students to a good quality of faith. More specifically, educators include the qualifications of believers in the formulation of goals of his education.

3. Noble character

With regard to noble character as an educational goal, it can be seen from following hadith, *"Indeed I was sent to perfect the Morals."* (HR. Muslim and Ahmad).

The hadith above shows emphatically that the main mission of the Prophet Shallallahu 'Alaihi wa Sallam improves human morals. Messenger of Allah carrying out this mission by adorning himself with various noble morals and recommends that his people always apply these morals in everyday life. Even explicitly, he stated that the quality of faith that person with the morals he displays.

Rasulullah Shallallhu 'Alaihi wa Sallam has shown good morals noble throughout his life. Al-Abrasyi stated that he was a person the best morals, the cleanest youth, the most ascetic human being in his life, the most just judge in deciding cases, the hero who the most courageous in defending the truth, as well as the best example for people pious and educator

If the main mission of Rasulullah Shallallhu 'Alaihi wa Sallam is improve morals, then the educational process is directed towards the formation moral person and society. This is in accordance with the affirmation of Allah that he is the ultimate role model for mankind. (Qs. Al-Ahzab (33): 21). To achieve this, noble character must be emphasized in the formulation of educational goals.

b. Islamic Education Materials

1. Faith Education

Aqidah education is a process of fostering and strengthening belief in a person so that it becomes strong and true. The process can carried out in the form of teaching, guidance, and training. In practice, educators can use various methods that are relevant to the desired goals achieved. The following hadith related to Islamic education material

It is narrated on the authority of Yahya b. Ya'mur that the first man who discussed qadr (Divine Decree) in Basra was Ma'bad al-Juhani. I along with Humaid b.

'Abdur-Rahman Homyari set out for pilgrimage or for 'Umrah and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace be upon him) we shall ask him about what is talked about taqdir (Divine Decree). Accidentally we came across Abdullah ibn Umar ibn al-Khattab, while he was entering the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: Abu Abdur Rahman! There have appeared some people in our land who recite the Qur'an and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He (Abdullah ibn Umar) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief). Abdullah ibn Umar swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree. He further said: My father, Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (peace be upon him) He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam. The Messenger of Allah (peace be upon him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the enquirer) again said: Inform me about the hour (of the Doom). He (the Holy Prophet) remarked: One who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings. He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle knows best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.

This hadith was narrated by several mukharrij people, namely Muslim, Ahmad, Tirmidhi, Abu Daud, Nasai and Ibn Majah in their respective books. Although the editorial is that there are differences between these narrations, but the case in say the same. This hadith appeared after the Angel Gabriel asked the Prophet Shallallhu „Alaihi wa Sallam about faith, Islam, ihsan, and the Day of Judgment.

From the hadith above, several lessons can be drawn regarding education as follows :

- In the above hadith it is stated that Jibril came to teach religion to Friend of the Prophet. In this process Gabriel served as a teacher, the Prophet sallallaahu 'alaihi wa sallam „Alaihi wa Sallam resource persons, and friends as students.

- b. In the learning process, Jibril as a teacher uses the question method answer. This method is effective for attracting the attention of the participants educate.
- c. The Islamic religious teaching material in the hadith includes aspects. The basic principles of Islamic teachings are creed, sharia, and morals. Of the three that priority is faith.

2. Worship Education

Religious education referred to here is the process of teaching, training, and guidance in worship experiences including prayer, fasting, zakat, and pilgrimage. Teachers and parents should explain to children with a very simple explanation of the importance of different forms worship, complete with its pillars such as prayer, zakat, and pilgrimage. Besides that, children's emotions must be prepared when talking about various forms of worship so they yearn to bond with Allah and worship Him to the right way. This hadith was narrated by several mukharrij people, namely Muslim, Ahmad, Tirmidhi, Abu Daud, Nasai and Ibn Majah in their respective books. Although the editorial is that there are differences between these narrations, but the case in say the same. This hadith appeared after the Angel Gabriel asked the Prophet Shallallahu „Alaihi wa Sallam about faith, Islam, ihsan, and the Day of Judgment.

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Allah Subhanahu wa Ta'ala sent the Prophet to perfect it human morals. Moral education prioritizes universal and natural values which is acceptable to all parties. Some of the morals exemplified by the Prophet Shallallahu „Alaihi wa Sallam among them is liking gentleness, love dear, not stingy, not lamenting, not hasad, holding back, holding back anger, and loves his brother. Such morals need to be taught and parents exemplify their children in everyday life Al-Ghazali, Ibn Sina, and John Dewey, have the same view. They argue that habituation, action, persistence in doing has a major influence on the formation of morals. In their thoughts there is a theory of the development of morality (morals). Thus, it can be said that good character cannot be formed, except by getting used to it a person does a job that is in accordance with that moral character. If he repeat it, it will impress the effect on the behavior of being moral habits and character.

4. Moral Education

The word morals (akhlaq) is the plural form of the word khuluq. The word khuluq means mind character, temperament, behavior or character. Abu Hamid Yunus argues that morals are human traits that are educated. Al-Ghazali argued that morals are traits that are embedded in the soul that give rise to various kinds easily, without the need for thought and consideration.

Moral education is the process of fostering character so that it becomes noble character this process cannot be separated from life religion of students in total. Moral education puts

forward something that acceptable to all parties. Rasulullah SAW often exemplifies kindness morals with gentleness, compassion, absence of passion and a lot others that we can all learn so that we become good. From that the role of parents is very very important in teaching and instilling good morals in their children to live a happy life in the world and hereafter.

C. Islamic Education Method

In this discussion, the educational method is by repeating 3 times until students understand is the method used in the lecture method. The lecture method is verbal explanation of learning material to a group of listeners to achieve certain learning goals in relatively large numbers. As Mc Leish pointed out, through lectures, several objectives can be achieved. With the lecture method, teachers can encourage the emergence of inspiration for their listeners. Gage and Berliner stated that the lecture method was suitable for use in learning with certain characteristics. Lectures are suitable for delivering learning materials in the form of information and if learning materials are difficult to obtain.

D. Evaluation of Islamic Education

The meaning of evaluation comes from English, evaluation, which is commonly interpreted with the meaning of interpretation or judgment. Which the verb evaluate means estimate. Value in Arabic is called al-Qiyamah. The term value is originally popularized by philosophers. in this case, Plato was the first philosopher times put it out. The discussion of values is specifically deepened in the study philosophy. The word value according to the philosopher is the idea of worth, then the word value become popular. Thus literally, evaluation of al-Qiyamah education can be interpreted as an assessment in the field of education or assessment on matters related to education. Benjamin S. Bloom and his friends argue that the taxonomy educational goals must always refer to the three types of domains that are inherent on students, namely the cognitive domain, the affective domain, and the psychomotor domain. In the context of evaluation of learning outcomes, Another hadith that explains evaluation is as follows:

"From Abu Hurairah, from the Prophet Shallallahu 'Alaihi wa Sallam, He said, "Every calamity that befalls a Muslim in the form of fatigue, chronic illness, mental confusion, heart anxiety, to the point of being hit by thorns, will Allah erased his mistakes". (Narrated by Bukhari)"

All the exam material in this hadith is in the area of the affective domain, i.e patience. If a Muslim is able to accept the test in full patience, then Allah will erase the mistakes that he/she had done. In this hadith, humans will also be tested by Allah Subhanahu wa Ta'ala with illness. In addition, this hadith mentions the reward that will be given by Allah to humans who pass the test of patience in facing illness which he received. The goal is patience including the affective domain, which What is meant by the affective domain is the realm related to attitudes and values.

Some experts said that a person's attitude can change if a person already has a high level of cognitive mastery. Result characteristics affective learning will appear to students in various behaviors, such as attention to Islamic religious studies, discipline in following the lessons at school, the motivation is high to know more about the lesson the religion he received, and his appreciation or respect for the teacher religion.

CONCLUSION

Based on some of the above explanations about the Islamic education curriculum in the concept of hadith tarbawi it can be concluded that the purpose of Islamic education is for people who are pious, faithful, and have noble character. So activity of education must be directed to achieve these attitudes and behaviors, qualifications believers and the formulation

of goals must be emphasized in educational goals. Whereas Islamic education material is very important to be taught to students as stated in the hadith among them is the education of faith in the first most position fundamental, namely being positioned first on the pillars of Islam. Very religious education important so that teachers and parents should explain to children with very simple explanation, and moral education prioritizes values universal and nature that can be accepted by all parties. Then method of Islamic education is one of the lecture methods by repeating several times until students understand.

The evaluation of Islamic education is deep the cognitive domain needs to provide an evaluation so that it can be seen as capable or not mastering regarding the task to be carried out. In the affective realm is patience humans when tested with disease, then Allah will erase the mistakes what he did. Lastly in the psychomotor domain is Rasulullah has using observation as a technique for testing deep psychomotor abilities sample form, although not using written planning and recording field.

Rasulullah Shallallhu 'Alaihi wa Sallam often repeated his words to friends. He did this to emphasize and remind them of the importance of the material he was conveying, as well as so that they could better understand and accept his explanations steadily.

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