

**EDUCATION CONCEPT**  
**BY RASULULLAH SHALLALLAHU 'ALAIHI WASALLAM**  
**(Analysis of the Hadith Analysis of the Book of Science of Sahih Bukhari)**

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**Abstract**

This thesis aims to examine the concept of education according to the Prophet *Shallallahu 'Alaihi Wasallam* in the book of science, hadith Sahih al-Bukhari. This research needs to be carried out, with the hope of adopting the educational concept adopted by Rasulullah *Shallallahu 'Alaihi Wasallam* for education in Indonesia, considering education in Indonesia is only good from the theoretical side, but in practice it is still far from the educational goals which have been formulated by the government. The large of the education budget has not been able to be a solution to the complexity of the education problem. In addition, there are still many misconceptions about the duties and responsibilities of educators, especially educators in Islamic education. This research uses the method of library research, because the object of study is the literary work in the form of a book of hadith, namely Sahih al-Bukhari by Muhammad ibn Isma'il al-Bukhari, specifically in the hadiths which are in the book of science. Therefore, the data needed is textual data, in the form of hadiths about the concept of education according to the Prophet *Shallallahu 'Alaihi Wasallam*, the character of educators and the character of students with the interpretation of hadiths from the hadith scholars. The approach method is inductive approach in this research. The final result of this research is, the Sahih al-Bukhari hadith contains an ideal educational concept which has been practiced by the Prophet *Shallallahu 'Alaihi Wasallam*, including about the method of education, such as: the question and answer method, the amtsal method, the method of demonstration, the method of discussion, writing methods and memorization methods, also about management and evaluation in Islamic education, the character of educators and students. Thus the concepts of education which have been practiced by Rasulullah *Shallallahu 'Alaihi Wasallam* can be applied in Indonesia for the success of the educational goals which have been formulated by the Government.

**Keywords:** the concept of education, the Messenger of Allah, the hadith of science

**Preliminary**

The Indonesian government has formulated an ideal educational goal. Education has also started at the baby level. The government has budgeted large funds for education. However, educational programs have not been able to

produce superior educational products, namely making students as perfect human beings or “*insan kamil*”..

Looking back at the time of the Prophet *Shallallahu ‘Alaihi Wasallam*, Arab society at that time was called *jahiliyah* society, which is a society that is attached to ignorance, nescience, and barbarity. At that time the Arab community was not good at literacy. They also embraced the religion of watsani, who deified to many idols and was known for his rude and low moral behavior. Among the ignoble behavior of the ignorant community is to bury a baby girl alive for fear of reproach or a very despicable predicate. The motives of the lower classes do the same thing, for fear of falling into poverty. While boys are treated with affection except the *dhu’afa*. Among the *dhu’afa* they killed boys for fear of poverty.<sup>1</sup>

By paying attention to the background of the lives of ignorant Arabs and comparing them to the conditions of Indonesian society which are more subtle in character, many people are smart, but in reality most of the Indonesian people still cannot enjoy a prosperous life, the moral problem is still a big problem of education in Indonesia. While the Arab community, the place where the Messenger of Allah *Shallallahu ‘Alaihi Wasallam*, who was of a hard, rude, evil, barbaric character, eventually turned into a civilized society.

This is important, why is the discussion in this paper more directed to analyzing how the Prophet taught his people with Islam? Without using complicated curriculum and educational administration concepts, Rasulullah *Shallallahu ‘Alaihi Wasallam* succeeded in educating his people, even the world became a civilized society.

Islam is a perfect and proportional religion in placing between the world and the hereafter. This can be seen from the five pillars in this religion, namely faith, etiquette, morals, worship, and muamalat. When examining the five pillars, it can be concluded that there are at least two pillars which are closely related to the afterlife, namely the pillars of faith and worship. The three other pillars, namely manners, morals and muamalat are very closely related to world problems. Likewise education in Islam, not only emphasizes the aspects of reason and body as is common in western education, but also should touch aspects of morals and faith (spiritual).<sup>2</sup>

## Research Methods

This research uses the library research method, because the object of study is the literary work in the form of a book of hadith, namely Sahih al-Bukhari by Muhammad ibn Isma'il al-Bukhari, specifically in the hadiths in the book of science. Therefore, the data needed is textual data, namely the hadiths about the concept of education according to the Prophet *Shallallahu ‘Alaihi Wasallam*, the character of educators and the character of students with the interpretation of traditions from the hadith scholars. The method of approach in this research is the deductive approach and the inductive approach.

Scientific research activities with the object of the Qur'an and hadith about education, tend to enter library research (library research) with descriptive-qualitative type. In this study will be examined about the concept of education according to the Prophet *Shallallahu ‘Alaihi Wasallam* in the hadith, more

<sup>1</sup> Ramayulis, *History of Islamic Education*, (Jakarta: Kalam Mulia Publisher, 2015), 11.

<sup>2</sup> Anung al Hamat, *Tarbiyah Jihadiyah Imam Bukhari*, (Jakarta: Umm al-Qura, 2016), 13.

specifically the Book of Saheeh Bukhari. Because of the main data source is the Qur'an and the hadith of the Prophet, so the operational steps to carry out scientific research in such scientific fields are preceded by searching for data gathering Qur'anic verses and the Prophet's hadiths related to the title and focus of the particular problem desired. The search and collection of Qur'anic verses and the hadith of the Prophet whose position as research data must be done accurate and carefully, remembering that it is not so easy to find the exact sound of the text according to the direction and needs of a study.

The approach used is a qualitative approach in this study. Sugiyono stated that the qualitative research method is a research method based on the philosophy of postpositivism, used to examine natural conditions of objects, where the researcher acts as a key instrument, sampling, data sources are done purposively and purposely. Data collection techniques are triangulated or combined, data analysis is inductive/qualitative, and qualitative research results emphasize more on meaning than generalization.<sup>3</sup> Based on this, the initial step taken is to collect the data needed, and then do the classification and description. Classification and description related to the data obtained from sources that will be analyzed, then can be obtained answers and conclusions from the research conducted.

## Research Results and Discussion

After going through the research process, the concept of education according to the Prophet *Shallallahu 'Alaihi Wasallam* is as follows:

1. Activities in education.
  - a. Write or take notes

Related to this writing activity is explained in the hadith, which means "From Abu Hurairah said," There is no one of the companions of the Prophet *Shallallahu 'Alaihi Wasallam* who had more hadiths than me, except' Abdullah Ibn 'Amr. Because he can write while I am not. " Ma'mar also narrated from Hammam from Abu Hurairah."<sup>4</sup>

From the hadith can be learned that Abu Hurairah's friends were convinced that none of the Prophet's companions had more hadiths than his hadith except Abdullah Ibn 'Amr. This is because Abdullah Ibn 'Amr always wrote the hadith that was conveyed by Rasulullah *Shallallahu 'Alaihi Wasallam*, while Abu Hurairah did not write it.

The hadiths owned by Abdullah bin 'Amr are hadith in the form of writing, while Abu Hurairah has a hadith in the form of memorization, because he has advantages in memorization thanks to the prayers of the Prophet for him. Abu Hurairah did not write the hadith he listened to the Messenger of Allah, because he was guided by it not allowed to write a hadith when the Prophet was still alive. This is due to fears of mixing between Hadith and the Qur'an, considering that at that time the revelations were still being revealed. Thus, writing is an important part of educational activities.

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<sup>3</sup> Sugiyono, *Educational Research Methods* (Bandung: Alfabeta, 2015), 29.

<sup>4</sup> Ibnu Hajar al Atsqalani, *Fathul Bari Syarah Shahih al Bukhari Book of Knowledge*, (Jakarta: Pustaka Imam Asy Shafi'i, 2013), 329

b. Memorize Knowledge

An explanation of the importance of memorization in educational activities can be noted through the hadith which means the following "From Abu Hurairah said," Indeed, people say, "Abu Hurairah is the most (conveying the hadith of the Prophet *Shallallahu 'Alaihi Wasallam*), if not for two verse in the Book of Allah I will not deliver it. "Then he read the verse: (verily those who hide what We have sent down in the form of explanations and instructions) .. until the end of the verse .. '(Allah is Most Merciful) (Surah Al Baqarah: 159-160) Indeed, our relatives from the Muhajirin, they are preoccupied with trading in the markets, and our relatives from the Ansar, they are preoccupied with their work in managing their property, while Abu Hurairah always accompanied the Messenger of Allah *Shallallahu 'Alaihi Wasallam* in a state of hunger, he always presents when people cannot present, and he can memorize when people are can't memorize it.<sup>5</sup>

This Hadith explains the virtues of Abu Hurairah best friend *radhiyallahu 'anhu*. He was a friend of the Prophet who was poor in wealth, so he was not preoccupied with trade, work or other worldly activities. Thus, he has much time to follow the journey and activities of the Prophet *Shallallahu 'Alaihi Wasallam*. From the journey to follow the Prophet *Shallallahu 'Alaihi Wasallam*, Abu Hurairah *radhiyallahu anhu* listened to many hadith from the Prophet. Coupled with the Messenger of Allah *Shallallahu 'Alaihi Wasallam* when Abu Hurairah prayed that he was awarded by Allah *subhanahu wata'ala* knowledge that will never be forgotten. So Abu Hurairah becomes perfect best friend in collecting hadith from the Prophet Muhammad *Shallallahu 'Alaihi Wasallam* by way of memorizing it.<sup>6</sup>

Since, Abu Hurairah, who was forgetful before, became stronger in his memory so that his memorization was also strong. By strong memorization of Abu Hurairah and hadiths he often followed the journey of the Prophet *Shallallahu 'Alaihi Wasallam*, so many hadiths which are owned by Abu Hurairah *radhiyallahu 'anhu*. That is why Abu Hurairah is known as the hadith warehouse, as well as a source of reference for the Companions of the Prophet who want to get more hadiths of the Prophet *Shallallahu 'Alaihi Wasallam*. With this explanation, the memorization activities in looking for knowledge activities are very important activities carried out.

2. Method of Education according to the Prophet *Shallallahu 'Alaihi Wasallam*.

In educating his people, the Prophet *Shallallahu 'Alaihi Wasallam* used various methods. This is intended so the education delivered is really relevant and meaningful, changes occur in a good and positive direction. As for some of the methods used by the Prophet *Shallallahu 'Alaihi Wasallam* in educating his people, including the following:

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<sup>5</sup> Ibn Hajar al Atsqalani, *Fathul Bari Syarah Shahih al Bukhari Book of Sciences*, (Jakarta: Library of Imam Shafi'i, 2013), 329.

<sup>6</sup> Ibnu Hajar al Asqalani, *Fathul*, 362.

a. Question and answer method.

This method can be seen from the hadith with the following meaning: "From Abu Hurairah said: when the Prophet *Shallallahu 'Alaihi Wasallam* was in an assembly discussing a people, suddenly a Bedouin Arab came and asked: "When does the end of the world come?" But the Prophet *Shallallahu 'Alaihi Wasallam* continued the conversation. Meanwhile some people say; "He heard his words but he did not like what he said", and there are also some who say; "that he did not hear his words". Finally the Prophet *Shallallahu 'Alaihi Wasallam* finished his conversation, while saying: "Where is the person who asked about the last day?" The person said: "O Messenger of Allah"! Then Prophet *Shallallahu 'Alaihi Wasallam* said: "If you have lost the mandate then wait for the end of the world". The person asked: "What about the loss of the mandate?" The Prophet *Shallallahu 'Alaihi Wasallam* replied: "If the matter is left not to the expert, it will wait for the end of the world".<sup>7</sup>

From the hadith above explains that knowledge can be obtained by means of interactive question and answer. While Ibn Hajar al Asqalani as a hadith writer explained that science was a question and answer. So is, the knowledge can be obtained by way of question and answer. Therefore explained that the good quality of a question, then the answer to that question is part of knowledge.

However, related to how the question and answer process take place, there are rules when obeyed by knowledge seekers, it will make the process of searching for knowledge a new process. So in the sermon or in giving advice, Imam Malik, Imam Ahmad and other narrators have made the story in this hadith as a means to decide the problem. They say: "We don't decide on sermons or other advice when someone asks. But when the sermon is over, then we give answers to the questions just raised".<sup>8</sup>

That is why the scholars conveyed the rules in giving answers to a question. If the question is important and urgent to be answered immediately, then the answer should be given first, but if the question is not so important, then the answer should be postponed to perfect the delivery of sermons or advice and other lessons.

b. The *Amts*al Method (Parable).

The method of *amtsal* or better known as making a parable in giving a lesson is usually done by the Prophet *Shallallahu 'Alaihi Wasallam*. This can be noted in the hadith which means "From Abu Musa of the Prophet *Shallallahu 'Alaihi Wasallam*, he said:" The parable of guidance and knowledge that Allah sent me by bringing it was like a heavy rain falling on the ground. Between the land there is a type that can absorb water so that it can grow a wide variety of plants and grasses, among which there is hard soil and hold water (stagnant) so that it can be drunk by humans, drinking livestock and to watering plants, while other soils have soil-shaped surface valleys that cannot hold water nor grow plants, the parable is like a person who understands the religion of God

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<sup>7</sup> Ibn Hajar al Atsqalani, *Fathul Bari Syarah Shahih al Bukhari Book of Sciences*, (Jakarta: Library of Imam Shafi'i, 2013), 29.

<sup>8</sup> Ibnu Hajar al Atsqalani, *Fathul*, 30.

and can use what I am sent with, he learns and teaches it, and also the parable of those who cannot raise degrees and do not accept God's guidance with what I was sent with ". Said Abu Abdullah, Ishaq said: "and among the types of land there are in the form of valleys that can hold water to the full and including a flat Sahara fields."<sup>9</sup>

This hadith explains that the religion of Islam by the Prophet is like rain falling from the sky evenly when humans are in need. That was the condition of man before he was sent to be a Prophet and Apostle. Just as rain can revive a dead earth, just as religion can revive the hearts of people who have died. Then those who hear knowledge are likened to the Prophet like a diverse land that is moistened with rain.

Among the many people, there are people who have knowledge, then want to practice, and teach their knowledge to other humans. Human position like this is compared to humus soil which can absorb water. Then the water can benefit the soil itself and can grow plants on it, so that it can benefit other living things. In addition there are also people who can get knowledge, spend their time and days for knowledge. He does not want to practice or not understand the knowledge he gained, but can convey his knowledge to others. The position of humans like this is the same as land which can hold water and can then provide benefits for other humans.

There are also people who actually hear knowledge, but they can not protect it, practice it and do not want to teach and convey it to others. The position of humans like this is like a barren land that is unable to absorb the water that comes down to it, even it damages the other soil around it. Rasulullah *Shallallahu 'Alaihi Wasallam* classifies the parables of humans in the first and second groups as a group of people who are good and commendable. Because both groups are equally able to provide benefits. While he mentioned that humans in the third group as a despicable human group, because they can not take advantage of that knowledge, both benefits for themselves and benefits for others.

c. Demonstration Method.

This method is applied to provide explanations that require demonstration. This method has been applied since the time of the Prophet *Shallallahu 'Alaihi Wasallam* in educating his people. It can be known through the hadith which means: "From Abu Hurairah from the Prophet *Shallallahu 'Alaihi Wasallam*, he said:" Knowledge will be raised and will spread ignorance and slander rampant and a lot of chaos arises. " Asked to him *Shallallahu 'Alaihi Wasallam*: "O Messenger of Allah, what is meant by chaos?" Then the Prophet *Shallallahu 'Alaihi Wasallam* replied: "This". The Prophet *Shallallahu 'Alaihi Wasallam* gestured with his hand then tilted him. As if what he meant was murder.<sup>10</sup>

This Hadith explains the need for motivation in studying. The hadith motivates us to study, because this knowledge will not be lost except with the death of the scholars. The loss of knowledge is among the

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<sup>9</sup> Ibnu Hajar al Atsqalani, *Fathul*, 182.

<sup>10</sup> Ibn Hajar al Atsqalani, *Fathul Bari Syarah Shahih al Bukhari Book of Sciences*, (Jakarta: Library of Imam Shafi'i, 2013), 189.

signs of the coming of doomsday, so that the impact, if science has been lost will spread ignorance and slander rampant and a lot of chaos arises. Anyone who has understanding and able to absorb knowledge, then he is not worthy of allowing himself without filling it with busyness regarding science. This hadith also gives encouragement to the scholars to spread knowledge before they die, so they have a legacy of knowledge.

d. Discussion Method

This Hadith explains that the Messenger of Allah used the method of discussion in giving lessons to his companions as prosecutors of knowledge. It can be known from the hadith which means "From Nafi 'ibn Umar said, had told me Ibn Abu Mulaikah that Ayesha the wife of the Prophet *Shallallahu 'Alaihi Wasallam* did not hear anything that he did not understand except asking the Prophet *Shallallahu 'Alaihi Wasallam* until he understood, and the Prophet *Shallallahu 'Alaihi Wasallam* once said: "Who is reckoned means he was tortured" Aisha said: then I asked the Prophet: "Did not Allah Ta'ala said:" One day later he will be reckoned with a mild reckoning "Aisha said: Then the Prophet *Shallallahu 'Alaihi Wasallam* said: "Surely what is meant is exposure (practice). But whoever is debated recklessly must be damned".<sup>11</sup>

This Hadith shows several lessons including:

- a. A'ishah *radhiyallaahu 'anha* was the intelligent wife of the Prophet, so that he had a great desire in understanding the hadith.
- b. Prophet Muhammad *Shallallahu 'Alaihi Wasallam* did not get bored in answering the questions of his friends and seekers of knowledge submitted to him.
- c. It is permissible to conduct discussions in learning a science.
- d. There is a close relationship between the Qur'an and the Sunnah of the Prophet *Shallallahu 'Alaihi Wasallam* in matters of science.
- e. In undergoing reckoning, the fate of humans is different from one another, depending on their charity in the world.

3. Management of Islamic Education

The management system in Islamic education is a coordinative, systematic and integrative process. While the process in management starts from the planning of education, organizing, mobilizing, monitoring and evaluating based on Islamic values which originate from the Qur'an and Hadith so that it has material and spiritual values.<sup>12</sup>

In terms of education management, the Messenger of *Shallallahu 'Alaihi Wasallam* had implemented it. This can be known in the hadith which means "From Anas bin Malik said: The Prophet *Shallallahu 'Alaihi Wasallam* wrote a letter or intended to write a letter, then said to Him, that they would not read the writings unless stamped. So the Prophet *Shallallahu 'Alaihi Wasallam* made a stamp of silver marked; Muhammad Rasulullah. As if I saw the white color on the hands of his *Shallallahu*

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<sup>11</sup> Ibn Hajar al Atsqalani, *Fathul Bari Syarah Shahih al Bukhari Book of Sciences*, (Jakarta: Library of Imam Shafi'i, 2013), 264.

<sup>12</sup> Ramayulis, *Islamic Education* (Jakarta: Kalam Mulia, 2004), 373-375.

'*Alaihi Wasallam*'. Then I asked Qotadah: "Who made the sign of the Prophet Muhammad?" He replied: "Anas."<sup>13</sup>

One day the Prophet Muhammad *Shallallahu 'Alaihi Wasallam* sent a delegation in an expedition activity led by Abdullah bin Jahsyi al Asadi *radhiyallahu 'anhu* to send a letter to the Bahrain authorities. To the leader of the expedition, Rasulullah *Shallallahu 'Alaihi Wasallam* made a letter to be read to all participants of the expedition, to carry out its contents. After the letter arrived in the hands of the Bahrain authorities, it was hoped that the letter would be sent to Kisra, the King of Persia. However, King Kisra did not want to accept the contents of the letter so the letter was torn up after reading it. The letter could be torn because there was no reinforcement in the form of a signature or stamp.

That is why Ibn Hajar al-Atsqalani said that the requirement for making a visit with writing were the book or pieces of history that would be submitted by the delegation leader must be signed or stamped by a teacher or letter-maker. Then the next requirement, that the person who carries the history or writing is someone who is trustworthy and understands the writings of the teacher. Besides, there are other conditions that must be fulfilled to prevent allegations of changes by the history bearer, for example the presence of witnesses and written evidence that the letter has been received by the person who was the target of the letter.<sup>14</sup>

While in this hadith, it is explained that the Prophet wrote a letter or an author wrote the letter for the Prophet. But it continued with an explanation that the person who received the letter did not want to read the letter that was not signed and stamped. From this it can be explained that the validity of the communication requirements with writing, namely the history or book must be signed and stamped by a letter maker or history maker, so that it is safe from any allegations of historical change.

From this hadith we can learn that during the time of the Prophet *Shallallahu 'Alaihi Wasallam*, the administration of Islamic education was practiced. This can be seen from the writing of the letter and the letter must be signed and stamped on behalf of the author of the book or history so that its validity can be accounted for.

#### 4. Evaluation in Islamic education

Evaluation is an important activity in education. Intended to find out the extent of the success of the planned education program. It can be understood from the hadith which means "From Ibn Umar said; Rasulullah *Shallallahu 'Alaihi Wasallam* said: "Surely in the tree there is a tree that does not fall in leaves. And that is a parable for a Muslim". The Prophet *Shallallahu 'Alaihi Wasallam* asked: "Tell me, what tree is that?" So the friends assume that what is meant is a tree in the valley. Abdullah said: "I thought to myself that the tree is a date tree, but I am ashamed to express

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<sup>13</sup> Ibnu Hajar al Atsqalani, *Fathul*, 272.

<sup>14</sup> Ibn Hajar al Atsqalani, *Fathul Bari Syarah Shahih al Bukhari Book of Sciences*, (Jakarta: Library of Imam Shafi'i, 2013), 284.



it. Then the Companions asked: " O Messenger of Allah, what tree is that? "He *Shallallahu 'Alaihi Wasallam* replied: " Date palm tree ".<sup>15</sup>

This Hadith contains several explanations including:

- a. A teacher is allowed to test or evaluate the level of intelligence of his students, after completing learning activities.
- b. There is a suggestion to hone students' understanding in learning activities, both with direct interaction during learning activities and outside of learning activities.
- c. The virtue of shame in learning activities still applies, as long as the shame does not cause loss of benefit.
- d. This Hadith also contains an explanation of the type of tree that is blessed by Allah, the date palm tree.
- e. This Hadith explains about the permissibility of buying and selling jummar ie immature dates.
- f. Hujjah about being allowed to cut palm trees.
- g. Prompts to respect and prioritize older people.
- h. Contains lessons about the unique science. So that even a pious person who has high knowledge, may not know a science that seems trivial and is known by someone who is inferior, because the knowledge is a gift.
- i. This hadith also explains the humiliation of world position in Umar's view, because Umar compared his son's understanding of a problem with red camels, even though red camels at that time were very high in value and expensive.

## 5. Characteristics of Teachers and Students according to the Prophet *Shallallaahu 'Alaihi Wasallam*

### A. Teacher Character

#### 1) Exciting students.

Based on the hadith which means "From Anas bin Malik from the Prophet *Shallallahu 'Alaihi Wasallam*, he said:" make it easy and don't complicate, give good news don't make them run away."<sup>16</sup>

This Hadith contains an explanation:

- a. The sentence "do not complicate" the hadith confirms the necessity to make things easier, especially science.
- b. The phrase "deliver good news" is said to go hand in hand with "do not make people run away" emphasizing the necessity of a teacher to always give good news and not to frighten others in this matter his students.
- c. The purpose of the command in the hadith is to take and attract the hearts of others, related to the problems of science and Islam, and not be harsh towards them at the beginning of the meeting.

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<sup>15</sup> Ibn Hajar al Atsqalani, *Fathul*, 344.

<sup>16</sup> Ibn Hajar al Atsqalani, *Fathul Bari Syarah Shahih al Bukhari Book of Sciences*, (Jakarta: Library of Imam Shafi'i, 2013), 355.

2) Be firm but not hard.

This character can be seen from the hadith which means "From Abu Musa said; The Prophet *Shallallahu 'Alaihi Wasallam* was once asked about something he did not like, when he continued to be asked, he was angry and said to the people: "Ask me as you like". Then someone asked: "Who is my father?" He *Shallallahu 'Alaihi Wasallam* replied: "Your father is Hudzafah". Others asked: "Who is my father, O Messenger of *Shallallahu 'Alaihi Wasallam*?:" Your father Salim, Servant Syaibah "When Umar saw what was on his face, he said:" O Messenger of Allah, we repent to Allah' azza wajalla ".<sup>17</sup>

In this hadith, several things related to teaching are explained, namely:

- a. A teacher or instructor may be angry in order to show his assertiveness, related to the lesson delivered.
- b. Teachers are allowed to give opportunities to students to ask questions about lessons they have not understood, yet or maybe other questions that will add to their understanding.
- c. The need for someone who can reduce the atmosphere of anger and assertiveness of the teacher, as was done by Umar bin Khattab in the hadith, so that the atmosphere of learning is conducive again.

B. Student Character

1) Sit quietly in the science assembly

The character of students like this can be known from the hadith which means "From Abu Waqid Al Laitsi, that the Prophet *Shallallahu 'Alaihi Wasallam* while sitting in a mosque at the mosque with his friends came three people. The two people facing the Prophet *Shallallahu 'Alaihi Wasallam* and the other one left, the two people continued to sit with the Prophet *Shallallahu 'Alaihi Wasallam* where one of them seemed happy to have a discussion with the Prophet *Shallallahu 'Alaihi Wasallam* while the second sat behind them, the third turned leave, after the Prophet *Shallallahu 'Alaihi Wasallam* finished discussing, he said: "Will you tell me about the three people earlier?" As for one of them, he asked for protection from Allah, so Allah protected him. Secondly, he is ashamed of Allah, so Allah is ashamed of him. Whereas the third one turns away from Allah then Allah turns away from it ".<sup>18</sup>

This Hadith explains about etiquette or ethics while in a science assembly, including:

- a) Enter the assembly by saying greeting first.
- b) Prompts to form halaqah in a science assembly.
- c) Prompts to take a seat close to the teacher, and occupy an empty place in the assembly.

<sup>17</sup> Ibn Hajar al Atsqalani, *Fathul*, 368.

<sup>18</sup> Ibn Hajar al Atsqalani, *Fathul Bari Syarah Shahih al Bukhari Book of Sciences*, (Jakarta: Library of Imam Shafi'i, 2013), 382.

- d) Prompts to close the gap in halaqah, as is the recommendation to close an empty gap in line prayer.
  - e) Prompts to give praise to people who want to jostle in pursuit of goodness.
  - f) Prohibition to leave the assembly without senility, especially for Muslims.
  - g) Explain the virtues of being able to be present in the assembly of knowledge, the assembly of pious people and giving advice in the mosque.
- 2) Paying full attention to the lessons learned.

Every student must pay full attention to the lesson being studied. It can be known through a hadith which means "From Umar said: My neighbor and I from Ansar were in the village of Banu Umayyah bin Zaid he was a believer in Medina, we took turns taking lessons from the Prophet *sallallahu 'alaihi wasallam*, the day I met him *Shallallahu 'Alaihi Wasallam* and another day he met him *Shallallahu 'Alaihi Wasallam*, If my turn arrives, I ask about the revelations that came down that day and other matters. And if my neighbor's turn arrives, he does the same thing. When the day of my neighbor's turn came, he came to me knocking on my door very hard, saying: "Is he there?" So I was shocked and went out to meet him. He said: "A serious problem has occurred!" Umar said: "I went to see Hafshah, and apparently he was crying, I asked him:" Did the Prophet *Shallallahu 'Alaihi Wasallam* divorce you?" Hafshah replied: "I do not know ". So I met the Prophet *Shallallahu 'Alaihi Wasallam*, while standing me ask: "Did you divorce your wives?" The Prophet *Shallallahu 'Alaihi Wasallam* replied: "No". So I said: "Allah is great".<sup>19</sup>

This Hadith explains the following matters:

- a) As Muslims, we are allowed to make the khabar ahad and mursal hadith of friends as the basis and basis for good deeds.
  - b) A student must not neglect to pay attention to the things that happen in his lifetime.
  - c) A student must really pay attention to his studies, so he must pursue lessons that may be left behind due to his absence in the science assembly.
  - d) Requirements as a tradition of worrying, the news taken from the hadith narrators must be real news, not news of unknown origin.
- 3) Having a strong motivation in studying

Motivation is an important thing that must be possessed by the prosecutors of knowledge. Without strong motivation, the prosecutor of knowledge will fail in pursuing knowledge.<sup>20</sup> At the

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<sup>19</sup> Ibn Hajar al Atsqalani, *Fathul Bari Syarah Shahih al Bukhari Book of Sciences*, (Jakarta: Library of Imam Shafi'i, 2013), 234.

<sup>20</sup> Syaiful Bahri Djamarah, *Psychology of Learning* (Jakarta: PT Rineka Cipta, 2002), 114.

time of the Prophet, the Companions had a strong motivation in studying. Can be seen from the hadith which means "From Abu Hurairah, that he said: asked (to the Prophet *Shallallahu 'Alaihi Wasallam*:" O Messenger of Allah, who is the person who is happiest with your shahfa'at on the Day of Judgment? "Rasulullah *Shallallahu 'Alaihi Wasallam* replied:" I have suspected, O Abu Hurairah, that there was no one who preceded you in asking this problem, because I saw how much attention you had to the hadith. The person who was happiest with my shahfa'at on the Day of Judgment was the person who said *Laa ilaaha illallah* with sincerity from his heart or his soul ".<sup>21</sup>

This Hadith contains an explanation including:

- a) The virtues of Abu Hurairah best friend *radhiyallahu 'anhu* and the virtues of students who have a strong will to gain knowledge.
- b) The virtue of saying *laa ilaaha illallaah muhammadur rasulullah*.
- c) The virtue of sincerity in doing good deeds.
- d) Every human being will get the intercession of the Prophet *Shallallahu 'Alaihi Wasallam*, however the intercession given by Allah to sincere believers will be greater than to other humans.

## Conclusion

After observing the traditions above, it can be concluded that the Prophet *Shallallahu 'Alaihi Wasallam* had instilled a perfect concept of education. So educational institutions should adopt the concept to be applied in their respective institutions. The concept is:

1. Activities in Islamic Education

- a. Writing

Writing is a very important activity in the world of education. Because writing is a form of verbal language communication that serves to convey ideas to others in written form.

- b. Memorizing

One of the learning activities is mental activities. The learning activities included in this activity are all learning activities that involve mental mental attitude, which includes responding to information, remembering or memorizing, solving problems, analyzing and other activities. Thus, memorization activities in the world of education, are still very relevant to be applied.

2. Methods in Islamic education

- a. Question and answer method

In a learning activity it is expected that intensive and effective interaction between teacher and student occurs. Various methods are offered for this interaction to occur. One of them is question and answer,

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<sup>21</sup> Ibn Hajar al Atsqalani, *Fathul*, 244.

because with the question and answer method the class will be more alive, it can train the courage of students to express their ideas and thoughts, and can lead to differences of opinion in the classroom that can make a more quality learning atmosphere.

b. Amsal method (example).

This method is used by the Messenger of Allah to provide an illustration or example of something that is still difficult for friends to understand. This method is still very relevant to be applied in education in Indonesia. Even this method has advantages, because it can provide understanding to students related to learning material that is abstract, so that it can give an impression and a deep trace of a given parable, can increase motivation and can increase good imagination and then leave a despicable imagination.

c. Demonstration method

At the time the Prophet *Shallallahu 'Alaihi Wasallam* conveyed knowledge to his companions, sometimes also by demonstrating the knowledge being taught. So that this method is still very relevant to be applied, because there are also many learning materials that require real exposure in the form of direct practice, such as the practice of worship.

d. Discussion method

This method was carried out by the Prophet when he taught Islam to his friends. This method is still relevant to be applied in education in Indonesia, bearing in mind that learning carried out using a variety of different methods will make students not get bored in learning.

3. Management in education.

Rasulullah has managed education perfectly. The management is better known as management. Management in the world of education is absolutely necessary. So that education management as applied by Rasulullah is still very relevant to be applied to education in Indonesia today.

4. Evaluation in Education.

To evaluate the teachings that have been delivered to his friends, he always gives a number of questions whose purpose is to measure the level of understanding of the friends of the material that he conveys. In education in Indonesia today, the implementation of the evaluation is still very relevant to be carried out in order to know the extent to which learning objectives or a competency has been mastered by students.

5. Teacher character

- a. I am happy
- b. Be firm but not hard

6. Student character

- a. Sit quietly while in the science assembly.
- b. Attentive to the lesson
- c. Having a strong motivation in studying.

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