

The Prophet's Approach Hadith in Learning

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Abstract

Education is the main need for human progress. Therefore, Islam gives special attention to the problem. Islam stipulates that education not only produces intelligent people, but also virtuous people. Learning is a change in one's actions, behavior or appearance through a series of reading, observing, imitating and following directions. Learning will be better if the subject learns for himself what he is learning, so that the process of imparting knowledge is not just an expression, but is an individual experience. While the process of imparting knowledge to objects, within certain limits requires operational methods and techniques, so that learning outcomes can be obtained optimally. The Prophet's period was a short period in the process of giving or transferring knowledge. This period demands the seriousness, concentration and caution of the Companions as the first generation as inheritors of Islamic teachings and the first recipients of the second source of Islamic law, namely the hadiths, because in the hands of the Companions hadiths must be preserved and conveyed to the next heir simultaneously and continuously. This type of research is library research and this research is classified into descriptive qualitative research. The data analysis techniques used is content analysis. While the technique of data collection using documentation techniques. The results of this study include: (1) Definition of learning approach. (2) Educational material in the era of Rasulullah Muhammad SAW.; contains about faith education, emotional and reasoning education, and Al-Qur'an teaching materials. (3) The method used by Rasulullah Muhammad SAW. in teaching material.

Keywords: the hadiths, approach of the prophet, learning

A. Introduction

Education is a major need for human progress. Because of this, Islam pays special attention to this problem. Islam requires education to produce not only intelligent but also virtuous human beings.¹

Learning is a change in one's actions, behavior, or appearance through a series of reading, observing, imitating, and following directions. Learning will be more effective if the subject learns what (material) he is learning for himself, so that the process of imparting knowledge is more than just an

¹ Novan Ardy Wiyani & Barnawi, *Ilmu Pendidikan Islam*, (Jogjakarta: Ar-Ruzz Media, 2012), hlm. 5.

expression but an individual experience (the teacher's experience). While the process of imparting knowledge to objects, within certain limits, requires operational methods and techniques so that learning outcomes can be obtained optimally.

The Prophet's period was a short period in the process of giving or transferring knowledge (hadith). This period demands seriousness, concentration, and caution from the Companions as the first generation of inheritors of Islamic teachings and the first recipients of the second source of Islamic law, namely hadith, because it is in their hands. Hadith must be maintained and conveyed to the next inheritor simultaneously and continuously. Hadith must be maintained and conveyed to the next inheritor simultaneously and continuously. In that regard, this paper will discuss how to define learning approaches and educational materials in the era of Rasulullah SAW.

B. Discussion

1. Definition of Learning Approach

The approach in Gulo's version is our point of view in looking at all the problems that exist in learning activities and teaching. This point of view describes the way of thinking and attitude of an educator in solving problems encountered in learning activities.² Meanwhile, according to Sanjaya, the learning approach can be interpreted as our starting point or point of view towards the learning process..³ The learning approach, according to Wati, is as a starting point or the teacher's point of view towards the learning process, which refers to the view of the occurrence of a process that is still very general in nature.⁴ Meanwhile, according to Rahmawati, the "learning approach" is the way or method that will be taken and used by educators to enable students to learn according to certain goals.⁵ It can be concluded that the learning approach is a view or point of view in the form of an initial plan to determine the implementation of the learning process in applying the treatment (class action) that will be used in teaching and learning activities. In learning, according to Joni, the chosen approach will be a guide in choosing other components, especially learning strategies and methods.⁶

Learning strategies are methods that will be used and chosen by a teacher to convey learning material in order to make it easier for students to receive and understand learning material so that competency goals and learning outcomes can be achieved properly. The learning strategy also

²Jamil Suprihatin, *Strategi Pembelajaran Teori dan Aplikasi*, (Yogyakarta: Ar-Ruzz Media, 2013), hlm. 146 .

³Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*, (Jakarta: Prenada Media Group), hlm. 201.

⁴Widya Wati, *Pendekatan Pembelajaran*, (Padang: 2010), hlm. 7 .

⁵Fitriana Rahmawati, *Pengaruh Pembelajaran Geometri Dengan Pendekatan Induktif*, *Edumatics* , Vol. 1, No. 2, 2011, hlm. 74 .

⁶ T. Raka Joni, *Strategi Belajar Mengajar*, (Jakarta: Open University, 1991) .

contains an explanation of the methods, procedures, and techniques used during the learning process. In other words, learning strategies have a broader meaning than methods and techniques. That is, methods, procedures, and learning techniques are part of the learning strategy. Accuracy in selecting the strategy to be used enables the implementation of the selected methods to realize and create conducive and enjoyable learning environments for students, allowing them to feel facilitated in realizing the expected learning outcomes. Thus, the strategy has a learning component that allows the implementation of selected methods to present teaching materials during learning activities.

Whereas a method is a common way to convey lessons to students or practice the theory that has been learned in order to achieve goals, So, the method relates to a way that allows students to obtain convenience in order to learn the material presented by the teacher. The choice of method by the teacher in learning is very important, because accuracy in choosing a method is very likely to create conducive and pleasant conditions so that learning activities can take place effectively and efficiently so that students can achieve the learning outcomes that are desired or expected. Thus, the method is a component that really determines the creation of conditions during the course of learning activities.⁷

Learning techniques are often equated with learning methods. Techniques are paths, tools, or media used by teachers to direct student activities towards the goals to be achieved.⁸

Basically, the methods and techniques of learning are different. The learning method is more procedural in nature and contains certain stages, while the technique is the method used, which is implementative. In other words, the method each of them chose was the same, but they used different techniques. A strategy can be interpreted as an activity plan to achieve something. The method is a way to achieve something. To carry out a strategy, a certain set of teaching methods is used. Thus, a brief explanation of the differences in terms of learning strategies, approaches, methods, techniques, and learning models.

2. Educational material in the era of Rasulullah SAW

a. Faith Education

It is a synergy of various elements of pedagogical activity, namely associating children with the basics of faith, familiarizing them with the pillars of Islam, and learning about the principles of Islamic Shari'a. Education of children's character and instincts as they grow and develop, directing their behavior in accordance with the foundation of values, principles, and ethical norms derived from true faith in Allah SWT, Allah's angels, His books, His Messengers, the Day of Resurrection, and His Qadha, the good and the bad.⁹

⁷ Pervical, Fred & Henry Elington, *Teknologi Pendidikan*, (Jakarta: Erlangga, 1984)

⁸ Gerlach and Ely, 1980.

⁹ Hannan Athiyah al Thuri, *Mendidik Anak Perempuan Di Masa Kanak-kanak*, (Jakarta: Amzah, 2007), hlm.1

Faith education means educating people to carry out various acts of worship by exploring the spirit.¹⁰ The main points of faith, which can be seen from the hadith of the Prophet regarding the following explanation of the Pillars of Faith:

حدثنا اسماعيل بن ابراهيم آخبرنا ابو حيان التميمي عن ابي زرعة عن ابي هريرة قال، كان النبي صلى الله عليه وسلم يوما بارزا للناس فأتاه رجل فقال، ما لايمان؟ قال : الايمان أن تؤمن بالله وملائكته وبعثائه ورسوله وتؤمن بالبعث (رواه البخاري)

Meaning: "Telling us Isma'il ibn Ibrahim, telling us Abu Hayyan al-Tamimi from Abi Zar'at from Abu Hurairah, he said, "One day when the Prophet SAW was sitting with his companions, suddenly a man came and asked, "What is faith?" "Faith is believing in Allah, His angels, meeting Him, His Messengers, and believing in the day when you rise from the grave," the Prophet replied". (HR Bukhari)

This hadith shows what faith is about, and the Prophet explained that there are 6 Pillars of Faith, namely:

1. Have faith in Allah
2. Have faith in God's angels
3. Believe in Allah's books
4. Believe in Allah's messengers
5. Believe in the last day
6. Believe in destiny that good and bad are from Allah SWT

From this hadith, the lesson is clear: we must believe that Allah exists. Furthermore, believe and have faith in His angels, His books, His messengers, the last day, and the Qada' qadar from Allah SWT. while faith means belief (which is related to religion). That is, faith is belief in Allah, prophets, books, and so on. So the pillars of faith in Islam are the basis of faith and belief in Allah, the Prophet Muhammad, and the holy book Al-Quran.

The meaning of the first pillar of faith is faith in Allah SWT, namely, believing wholeheartedly that Allah SWT exists. Not only must we believe, but we must also believe that Allah SWT exists and is tangible. The second pillar of faith mentions faith in the angels of Allah SWT. The meaning of the "pillars of faith" in angels is to believe that angels exist and know their names and duties. The third pillar of faith is faith in the book of Allah SWT. The meaning of faith in the book is to believe that the holy book comes from Allah SWT. The fourth pillar of faith believes in the holy scriptures confidently and justifies all the words in these books. Finally, practice the contents of the holy book of Allah (SWT). The meaning of the fourth pillar of faith, namely faith in

¹⁰Hannan Athiyah al Thuri, *Mendidik Anak Perempuan...* , hlm. 2.

Allah SWT's Messengers and Prophets, is to believe that prophets and apostles are human messengers of Allah SWT. Prophets and apostles are human beings created by Allah SWT who are tasked with conveying good news and giving instructions to mankind so that they are always on the straight path. The meaning of the prophets' and apostles' pillars of faith must also be believed in all of their teachings.

The meaning of the fifth pillar of faith is faith in the last day. This means believing that the last day or doomsday exists and believing that there will be signs of its coming. The last or sixth pillar of faith is faith in qada' and qadar. The final pillar of faith entails believing that both good and bad fortune come from Allah SWT. "Qada" means "permanent destiny." This means that every human being has received a fixed destiny from Allah SWT since birth into the world, starting with sustenance, marriage, fate, and so on. Meanwhile, qadar means provision or certainty from Allah SWT. It is Allah SWT's destiny that determines current events, things that are happening, and things that will happen. while Qadha means determination. Before humans were born in the world, Allah SWT determined everything about human life. starting from sustenance, death, fate, and so on.

b. Emotional and Reason Education Materials

Emotional education includes feelings, emotions, tendencies, and so on. Emotional education begins when he is thinking independently and is frank, courageous, happy to do good to others, suppresses his anger, and adorns himself with all mental and moral excellence. One of them is the hadith about educating children with love:

و حد ثني عمري النقد وابن أبي عمر . جميعا عن سفيا ن . قال عمر , حدثنا
سفيا ن بن عيينة , عن الزهري , عن أبي سلامة , عن أبي هريرة , أن الاقرع
بن حابس أبصر النبي صلى الله عليه و سلم يقبل الحسن , فقال , إن لي
عشرة من اا و لد ما قبلت وا حدا منهم . فقال رسول الله عليه و سلم , "
انه من لم ير حم . " (رواه مسلم).¹¹

Some parents are not behaving well toward their children right now. There are also those who have a preference for one type of sex over another. A child man, for example, is more loved than a woman. Rasulullah SAW is a model for the entire human race. The attitude toward children is always one of love and concern. Because of it, the Prophet Muhammad SAW I'm really looking forward to playing with them. Children's participation in games demonstrates how important it is to play with children.

c. Al-Qur'an Teaching Materials

¹¹Hannan Atiyah al Thuri, Abi Isa Muhammad ibn Isa Ibn, Surat al-Tarmizi p.470

The teaching of the Al-Qur'an actually occupies the main position because the Al-Qur'an is the main basis of Islamic education. Rasulullah SAW gave full attention to the teachings of the Qur'an.

Hadith about reading the Qur'an with Tajweed:

حد ثنا عمرو بن عاصم , حد ثنا هما م , عن قتادة قال , سئل أنس , كيف
قراءة النبي صلى الله عليه و سلم ؟ فقال , كانت مدا , ثم قرأ " بسم الله الر
حمن الرحيم " يمد بسم الله , ويمد بالرحمن , ويمد بالرحيم . (ر وا ه
البجاري)¹².

As Muslims, reading the Qur'an is an obligation. This worship even has an extraordinary reward, where the virtue of reading the Qur'an is rewarded with one act of kindness and multiplied into ten acts of goodness.

Read the Koran, of course, and give a person a lot of great merits and virtues. However, in reading the Qur'an, we cannot just read it. Every word in the Koran has a meaning, and if you read it wrong, it can change the meaning of the word.

3. The methods used by Rasulullah SAW. In conveying the subject matter to friends

1) Lecture method

Is a method using an explanation of a material. This method uses spoken language. Usually the audience or students sit while listening to the explanation of the material presented. This method is often used by Rasulullah SAW, especially when he preaches before carrying out Friday prayers. Rasulullah SAW used this method when a revelation came down ordering open preaching.

2) Discussion Method

Discussion is the exchange of opinions or thoughts between two or more people to solve a problem. According to Zakiyah Darajat, the discussion method is very effective in stimulating students to think and express their own opinions.¹³ This method is often used by Rasulullah SAW with his friends to find an agreement.

3) Experimental Method

Is a way of learning by conducting experiments on the material being studied. Each process and the results of the experiment are carefully observed. Basically, Rasulullah SAW gave support to the use of the experimental method in the development of various fields of knowledge,

¹² Abi' Abdillah Muhammad Ibn Ismai'l Ibn Ibrahim Ibn al Mughirat Ibn Bardzabat al Bukhari al-Ju'fi, hlm. 952 .

¹³ Zakiyah Darajat, *Metodik Khusus Pengajaran Agama Islam*, (Jakarta: PT. Bumi Aksara, 2001), hlm. 292

as long as it did not conflict with the values and principles of the Al-Qu'an and hadith.¹⁴

4) Question and answer method

Is a method of teaching in which a teacher asks students several questions about the subject matter that has been taught or the reading they have read while paying attention to the students' thinking processes. The Messenger of Allah used this method when questioning and answering with the angel Gabriel when testing the Apostle about faith, Islam, and ihsan.

5) Demonstration Method

This term refers to a method of teaching that combines verbal explanation with physical work or operation of equipment or objects. The Prophet has used it a lot, especially in explaining worship, such as prayer, how to perform ablution, and rituals of pilgrimage. Thus, the understanding of the friends is more stable.

6) The exemplary method (al-Uswat al-Hasanat)

This term refers to a method of teaching that combines verbal explanation with physical work or operation of equipment or objects. The example of Rasulullah SAW is seen in his noble character.

7) Habituation Method (Ta'widiyat)

Etymologically, the origin of the word habituation is "ordinary." In the Big Indonesian Dictionary, "ordinary" means "common." The prefix "pe" and the suffix "an" indicate the meaning of the process. So, habituation means the process of making something ordinary. As a role model for the people, Rasulullah SAW used this method in order to familiarize himself with goodness and worship.

8) Mauizhat Method and Advice

Is ordered, prohibited, or advocated, accompanied by motivation and threats? This method was used by Rasulullah SAW to educate the people.

9) Story Method

Is a method of using stories that can connect subject matter with past studies so that students can easily understand it in a more real world. Rasulullah SAW often uses the story method to educate people. For example, the story of the Prophet about a talking baby This story is narrated by Abu Hurairah, the Apostle, who said that none of the babies in their mother's cradle spoke, except for three: Isa bin Maryam, baby Masithah, who jumped when Pharaoh punished his family, and the baby who freed Juraij.¹⁵

10) The Simile Method (Proverbs)

This method is one of the teaching methods often used in the Qur'an and the Hadith of Rasulullah SAW. This method is usually used to form the noble character of students and the Hadith of Rasulullah

¹⁴Samsul Nizar and Zainal Efendi Hasibuan, *Hadis Tarbawi*, Catalog National Library, hlm. 62 .

¹⁵Samsul Nizar and Zainal Efendi Hasibuan, *Hadis Tarbawi*,, , hlm. 79 .

SAW. This method is usually used to form the noble character of students. This parable method is one of the teaching methods that is often used in the Qur'an and the Hadith of the Prophet Muhammad. This method is usually used to form the noble character of students.

11) Reward and Punishment Method

According to the psychology dictionary, a gift is a stimulus, situation, or verbal statement that can produce satisfaction or increase the possibility of an action that has been learned.

12) Methods of al-Hikmat, al-Mauizhat, and MujJadi

Is the exchange of opinions in a discussion accompanied by strong arguments and evidence to prove the truth.

13) Gradual Method

That is the method of providing subject matter in a gradual way, not all at once, but in stages, so that it is more acceptable to students. This method was used by the Prophet, for example, when giving punishment to someone who had sex with their husband and wife during the day in the month of Ramadan.

14) Comparative Method (Comparative)

Is a teaching method that involves making comparisons between two different things with the aim of making it easier to understand. Rasulullah SAW often uses the comparison method with the aim of facilitating understanding.

15) Kinayat method

This means satire, allusion, saying something with other words, softening words, and aiming to avoid embarrassment. This material is usually used by Rasulullah SAW to explain sensitive matters to female friends.

16) Methods Using Images

To get closer and describe reality. like drawing and showing it in front of students. Rasulullah SAW sometimes uses the means or media that allow it, such as drawing and showing it in front of friends.

C. Conclusion

The learning of Islamic education during the period of Rasulullah SAW, both in Mecca and in Medina, was sourced from the Qur'an, which was revealed in accordance with the social conditions of the time. The approach is not only logical and rational but also natural and pragmatic. Such a process can directly shape the spiritual and mental attitudes of friends, motivated by the values of Islamic teachings based on the ideology of monotheism. Formation cycles naturally, becoming more committed and permanent. Among them is educational material from the time of Rasulullah SAW from which we can learn and use as a reference in our daily lives.

We need to know that studying or seeking knowledge is the obligation of every Muslim. Because with knowledge, a person is able to know, behave, and act for the benefit of his life and future. Without knowledge, human civilization does not develop and progress; the ideals that are coveted do not

materialize; the wheel of life is not dynamic; creativity does not emerge; and life becomes colorless and directional. A life devoid of knowledge will result in downfall and destruction. So it is important for us to seek knowledge as a provision for life in this world and in the hereafter.

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