


## Thematic Study: Aims Of Education In The Prophetic Hadith

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Article Info	ABSTRACT
<b>Keywords:</b> goals, education islam, hadith	This article aiming For to expose about objective from education in hadiths Prophet Muhammad sallallaahu'alaihi wasallam. Which includes from hadiths related prophets with Education, and on the paper This writer also will to dig about criticism matan and rawi, explanation hadith, its application and conclusion. Islamic education is very important thing For discussed However A little research that focuses on excavation Educational goals of hadith. This paper use approach qualitative Library study with analyzing the data contained in the Hadiths on Education in hadiths prophet. The data in question is a number of related hadith with the goals of Islamic education taken from several books ( source ), then hadith the analyzed from aspect Contents hadith ( matan ) or narrator hadith. Based on Study This can produce A draft with the purpose of Islamic education, author get formulation objective Islamic education includes ; First, form and develop relation scientific. Second, servitude self to Allah SWT ta'aala. Third, get manifested goodness in forms charity pious. Fourth, direct life its implementation to afterlife ( ukhrawi ). Fifth, develop human nature in accordance with stages grow the flower in environment social.
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### INTRODUCTION

The purpose of education has been formulated at the first World Islamic Education Conference in Mecca in 1977. At the conference the produced formulation that education aiming reach balanced and shaping growth holistic personality covering spiritual, intellectual, imaginative, physical, scientific, linguistic, good aspects in a way individual and also collective. The final goal education Muslim is embodiment submission to Allah *SWT ta'aala*. For can compile education in a way systematic in accordance with the goals outlined, then the Muslim countries must carry out Allah's law and form life man based on principles as well as Islamic values.

The goals of Islamic education in general overall that is realize human being Kamil with integrity man Good spiritual and also his body. Those who can live and thrive in a way reasonable Because his trust to Allah *Subhana wata'aala*. The goal becomes a very important factor, because matter the is the direction you want achieved in education. Cannot it is denied that objective education That concerning objective life. Education is developed in context help development man For own skills in endure life and also carry out task frequent life called as objective functional and purpose practical, in which includes skills, abilities and abilities.

This study lifted from source 2nd Islam that is hadith prophet. Because the hadith is also one of the source laws and guidelines that have high degree in Islam that does not disputed Again position. And Islam is also very big. his attention towards Islamic Education Because Islam own purpose and reason to problem said. So from That paper This will to expose objective Islam pay attention to Islamic education, where in Exposure This No only to expose One hadith just but also exposes a number of hadith from different books as well as review hadith the from aspect sanad and matan.

## METHOD

Methods used in paper This is Literature Study method with approach qualitative with analyze data contained in the hadiths education contained in hadiths prophet. The data in question is a number of related hadith with the objectives of Islamic education are taken from several books ( source ), then hadith the analyzed from aspect Contents hadith ( *matan* ) or narrator hadith ( *sanad* ). Next, the author collect relevant data and confirm that selected sources can trusted. After source collected, author must research and analyze with careful.

Stages next thing to do after criticism *sanad* and *matan* is to describe explanation from the hadith found, how its implementation in the life everyday, and ideas For Islamic education changes and interesting conclusion from research conducted. In conclusion, the method this is very accurate used in problem This For do deepening about hadith.

## DISCUSSION AND RESULTS

### Goals Of Islamic Education

According to the Big Indonesian Dictionary (KBBI), the word goal is has the meaning of direction or Direction, something aimed at, intention or demands. The meaning of education is the process of change somebody towards the more Good in effort to mature self. And the meaning of the word Islam is the religion brought by the prophet Muhammad *Shallahu'alaihi wasallam* which is guided by the revealed holy book Al-Quran to the world through revelation of Allah *Subhanawata'ala* and hadith Prophet Muhammad *SAW wasallam*. And as for what is meant with objective education Islam is a demands that must be met done somebody in the process of further change good and effort to mature self who is guided by the revealed Koran Allah to Prophet Muhammad *sallallahu 'alaihi wasallam* and hadith.

The aims of Islamic education put forward by Ibn Khaldun were summarized and concluded by ' Athiyah al- Abrasyi in his book Islamic Education wow The nature of the law is objective goal - directed education the afterlife and the world. The intended purpose of the afterlife is Islamic education is directed and oriented towards life For do charity and get closer oneself to God. While objective education that exists in this world about How man can operate his life with Good in get decent work and living For to obtain and achieve objective term long that is afterlife. With so man get two happiness obtained in the world with undergo a decent and happy life and can charity according to religious teachings for supplies eternal and eternal life.

Islamic education also has a purpose For provide room internalization values Islam, so that participants educate capable practice knowledge gained in a way dynamic and flexible.

This is means that Islamic education is on duty give maximum education so that participants educate own intelligence and maturity in piety, faith, and practice his knowledge. So that can become scientist at a time practitioner dialogical Islamic science with current development.

### Hadith Relating To The Goals Of Islamic Education

There are related hadiths with educational goals in Islam is as found at *the attis'ah pole* that the Messenger of Allah (*peace and blessings of Allah be upon him*) *peace be upon you* said :

عن عبد الله بن مسعود رضى الله عنه قال : اغ مستمعاً، ولا تكن الرابع فتَهلكُ

Meaning : "From Abdullah bin Mas'ud may Allah be pleased with him said that the Messenger of Allah (*peace and blessings of Allah be upon him*) *peace be upon you* said : *Be a pious person, or a person who seeks science, or people who like listen knowledge and don't become the fourth person, namely the person who destroys knowledge ( doing) damage with knowledge* )" (HR. ad- Darimi).

This hadith has 3 ( three ) narrations, all of which is in Sunan al- Darimi, one of them *da'if*, and two others *mauquf* However with different editorials. First, the hadith in Sunan ad- Darimi in the preamble chapter Odyssey Knowledge of the highest standard *da'if*. This hadith narrated from Abdullah bin Mas'ud from track Qabishah from Shufyan from Atho ' ibn Saib from Hasan. In the history the only there is three people facing each other with knowledge, namely a person who is knowledgeable, a person who seeks knowledge science, and people who like listen science, without mentioning someone who loves knowledge.

In history second, still in Sunan Ad- Darimi, in the chapter " priority science and experts knowledge ". This hadith own position *mauquf* with information that *rijal al- hadith* (the narrators hadith ) is standard *tsiqqah* ( trusted ). Quality *siqqah* be on top *sadduq* ( honest ). This hadith narrated from Abdullah bin Mas'ud from Abul Mughiroh's path from al- Auza'i from Harun ibn Riab. Editorial the eye in hadith the second story of ad- Darimi this, has sufficient editorial different, namely :

تَبَسُّطُ أُجْنَحَتِهَا لِلرَّجُلِ غَدَا يَنْبَغِي الْعِلْمَ مِنَ الرِّضَاءِ بِمَا يَصْنَعُ. God message God bless you with

Meaning : "From Abdullah Ibn Mas'ud Ra. he said, ' *Be a pious person, or a person who wants to Study knowledge, and don't be the one in between both of them. So, actually it 's in between both of them is a stupid person. And indeed angel to spread out its wings for those who want knowledge from willingness with what is he deed* " (HR. ad- Darimi ).

In history second this, hadith the use more editorial long and complex. However, only mention only 3 ( three ) people who are related with science, which is truly knowledgeable, who is Study knowledge, and people who are No knowledgeable or stupid. Not mentioning people listening knowledge, people who love science, and the destructive knowledge.

Temporary hadith third in Sunan ad- Darimi in chap Priority Science and experts science, still from Ibn Mas'ud but from the path of al-Mualla ibn As'ad from Sallam namely child from Abu Muthi ', from Abu Hazhaz from Dhohhak. This hadith is also of high standard. *mauquf* with the narrator everything *siqqah* ( trustworthy ) even though his sanad is broken ( *munqathi* '). The hadith reads :

Facebook خير فيما سواهما.

*Meaning : "Abdullah ibn Mas'ud ra. said, " Be a person of knowledge or the person who is looking for science, and not there is more Good in matter This except those two people " (HR. ad- Darimi ).*

The hadith only mention two also, namely pious people and people who learn science. Also not mention comparison from both of them, like fools or the person who damages. It's just that he mention that besides second that kind of person, no there is something beyond his kindness. Two hadiths last on top of course classified as weak, already *mauquf*, *munqathi* 'too.

*Mauqufis* hadith that is relied on to a friend or a group friend, not to Rasulullah *Sallallahu 'alaihi peace be upon you* Good sanad *muttasil* or '*munqathi* '. *Muttasil* If sanad from beginning until Finally connected without Something is missing or deleted. If deleted good at the beginning, end, and mid sanad, then called *munqathi* '. While the two hadiths above, including '*munqathi*'.

The second hadith This is very famous among people Muslims. Even become a jargon among student For to cultivate Spirit in study. This hadith is message of the Prophet *sallallahu 'alaihi.* " *peace be upon you* to Muslims that whom Allah wills *Subhanawata'ala.* in goodness, then they will *tafaquh fi al-din*. There is a number of history with different isnad and matan in hadith this, however contain meaning similar.

Three hadith narrated by Imam Bukhari in *Its authenticity*. The first hadith the sounds complete :

بless you God في الدين، وإنما أنا قاسم، و قال حميد بن عبد الرحمن : سمعت معاوية – خطيبًا- يقول : سمعت النبي الله يُعطي، و لن تزال هذه الأمة God willing, God willing, God willing, God willing

*Meaning : "Humaid ibn Abdirrahman said that He hearing Mu'awiyah when to be a preacher said that He heard the Prophet sallallahu'alaihi Wasallam. said : ' Whoever Allah wills for get kindness so he will understood in religious matters. And Indeed I is divider ( of knowledge ), while Allah is the one who bestows. And ( as long as ) the people This (Islam) is based on Allah's command, people who are in dispute with they No will endanger they until Allah's command has come ( the end of the world )." (HR. Bukhari)*

This hadith narrated from Mu'awiyah bin Abi Sufyan through the path of Sa'id ibn 'Ufair from Ibn Wahb, from Yunus, from Ibn Syihab, that Humaid ibn Abdirrahman heard Mu'awiyah say hadith the moment become *preacher*. Seen from loaded hadith This ( *Sahih Bukhari* ), of course own The degree of authenticity and validity comes from from Rasulullah *Shallahu'alaihi peace be upon you* in accordance with agreement of the scholars.

next hadith narrated by Imam Bukhari is also from Humaid bin Abdirrahman from Mu'awiyah bin Abu Sufyan, but with a little Isnad and matan different. The chain of narration Hibban take from Abdullah from Yunus from az -Zahri from Humaid ibn Abdiirahman from Mu'awiyah ra. The hadith reads :

الله وهم ظاهرون. God willing God willing God willing

*Meaning : "From Humaid bin Abdirrahman that He heard Mu'awiyah say that the Prophet sallallahu'alaihi peace be upon you said, ' Whoever willed by God. kindness he will understood in religion. It is Allah who bestows it, while the Prophet ( is only ) a divisor ( of*

knowledge) that ). And the people this (Islam) will Keep going win on people who oppose they until come Allah's command ( doomsday ) temporarily they win " (HR. Bukhari).

The third similar hadith narrated by Imam Bukhari and you guys narrated from Humaid ibn Abdirrahman from Mu'awiyah ra. but from Isma'il ibn Wahb's path from Yunus from Ibn Shihab from Humaid from Mu'awiyah. The hadith reads :

God bless you في Words: Words: Words: Words The message مستقيما حتى تقوم الساعة، أو حتى يأتي أمر الله.

Meaning : "From Ibn Syihab got the news from Humaid, he said, 'I heard Muawiyah ibn Abi Sufyan Sermon and said, 'I heard the Prophet sallallaahu'alaihi peace be upon you said, 'Whoever Allah wills gets goodness, he understood about religion. Indeed I is divisor, while Allah is the one who bestows it. And no will turn away people This rest (on Allah's command ) until day doomsday. Or when Allah's command came " (HR. Bukhari).

Next Hadith about objective Islamic education is hadith about to go through road knowledge get warranty enter heaven by Allah. The hadith There are 3 ( three ) narrations. First is narration of at- Tirmidhi in his Sunan. The hadith reads :

Words: God: God: God يلتبس فيه علما سهل الله له به طريقا إلى الجنة.

Meaning : "From Abu Hurairah ra. Rasulullah Shallahu'alaihi Wasallam. said : 'Whoever drip road For look for knowledge, then Allah will make it easier for him road going to paradise " (HR. at- Tirmidhi).

This hadith the origin isnad hasan, because there is one the narrator, namely the famous Imam Sulaiman bin Mihran al- A'masy *tsiqqah* ( trusted ) but also famous vulnerable do *tadlis* ( narrating) hadith without mention sanad ), with to abort narrator *weak* ( weak ) as if speak something to lean on to the Messenger of Allah but without telling you the source in a way perfect. That's what makes it hadith This become *hassan lidzatihi*. However There is another hadith that makes hadith This become *authentic authentic* ( authentic) Because There is other similar and *authentic* narrations ). This means that according to the Isnad ( its sanctification ) it is *hasan*, however, the law the hadith become *authentic*.

In a more advanced version short and concise also available Another hadith narrated by Imam Ahmad ibn Hanbal in *The Musnad is* in the section " Musnad Abu Hurairah ra " which is room special For narrated hadiths from Abu Hurairah ra. That hadith reads :

حدثنا الأوسد بن أبي هريرة ، قال : قال رسول الله صلى الله عليه وسلم : من سلك طريقا يلتمس فيه علما، سهل الله له طريقا إلى الجنة.

Meaning : "al-Aswad ibn Amir conveyed to me, Abu Bakr reported from al- A'masy from Abu Salih from Abu Hurairah ra said, that the Prophet sallallaahu'alaihi peace be upon you said, 'Whoever lays down road look for knowledge, then Allah will make it easier for him road going to heaven " (HR. Ahmad).

This hadith, also through One Name in sanad namely al - A ' masy above Already researcher tangent as a narrator who is *pure* But Like do *tadlis*. In Imam Ahmad's statement, hadith That It is stated " Sanaadnya " authentic in accordance with Imam Bukhari's conditions".

The fourth hadith related to with objective education contained in the hadith about holiness baby born, where he Can just leading to a particular religion depends parent they bring to where, Islam, Judaism, Christianity, or to other religions. Depends education received

as stimulation beliefs that are held. There are several history hadith of which, two of them is in Sahih Muslim narrated from Abu Hurairah ra. The hadith reads :

دWords: God: Go من مولود إلا يولد على الفطرة، فأبواه يهودانه، وينصرانه، ويمجسانه، كما تنتج البهيمة جمعاء، هل تحسون فيها من جدعاء؟ ثم يقول أبو هريرة واقروا إن شئتم: ( فطرة الله التي فطر الناس عليها لا تبديل لخلق الله )

Meaning : "From Abu Hurairah ra indeed He said that the Prophet *sallallaahu'alaihi peace be upon you* said, ' it is not baby That born except in condition holy. So it was his parents who made him Jews, Christians, Magi, etc animal giving birth healthy animals, whether you see it disconnected nose ?. Then Abu Hurairah said, ' Read It's up to you the verse, " *Fithratallahi.....* " (HR. Muslim)

The hadith is in Sahih Muslim chapter " Meaning every baby born in condition holy ". The hadith narrated by Abu Hurairah from the path of Hajib ibn Walid, from Muhammad ibn Harb, from az -Zubaidi, from az -Zuhri, from Said ibn Musayyab from Abu Hurairah ra. in another version in Sahih Muslim with editorial same eye narrated by Abu Bakr ibn Abu Syaibah from Abdul A'la, from Abdullah ibn Humaid, from Abdurrazzaq, both from Ma'mar from az -Zuhri.

In the Sahih Muslim also exists another similar hadith, namely hadith from Abu Thahir from Ahmad ibn 'Isa, both of them confess get information from Ibn Wahb, from Yunus ibn Yazid, from Ibn Shihab, from Abu Salamah got the explanation hadith the from Abu Hurairah ra. this hadith No to mention editorial about parents who make a baby religious what. The hadith reads :

أن أبا هريرة قال : قال رسول الله صلى الله عليه وسلم : ما من مولود d willing: God willing: GodGo من مولود إلا يولد على الفطرة، فأبواه يهودانه، وينصرانه، ويمجسانه، كما تنتج البهيمة جمعاء، هل تحسون فيها من جدعاء؟ ثم يقول أبو هريرة واقروا إن شئتم: ( فطرة الله التي فطر الناس عليها لا تبديل لخلق الله ذلك الدين القيم )

Meaning : " Indeed Abu Hurairah ra said that the Prophet *sallallaahu'alaihi peace be upon you* said : ' No. a baby born, apart from in condition holy '. Then Abu Hurairah said, ' Read verse ' *Fithratallahi.....* " (HR. Muslim).

Hadiths the history of Imam Muslim of course just No Can in doubt its authenticity. As comparison narration from other books that come in in category *Kutub At- Tis'ah* ( nine books of hadith) trusted ). One of them There is in *Ahmad's Musnad* the work of Imam Ahmad bin Hanbal.

### Explanation And Application Of The Hadith

From several the hadith above can concluded a number of objective the basis of Islamic education as following :

1. Forming and developing relation scientific

In the hadith First mentioned that the Messenger of Allah always to advocate his people For always accompany people who are knowledgeable. First, people who attach knowledge in self and reflect knowledge Anywhere He are, so that knowledge become character a Muslim anywhere He is at.

So in hadith ad- Darimi's history above, the word ' *alim* (scholar) gets portion at the beginning, because is very tough criteria. At least a ' *pious person*' That own Criteria (1) *Amanu* ( faith ) in Allah, His angels, His books, His messengers, the day end, and His *qadha - qadar*, (2) is a person who is charitable pious, (3) *humble before* Allah, (4) knowledgeable ( intellectual ), (5) able carry out task relay prophetic, and (6) spreading

his knowledge ( practicing) his knowledge ) with *ta'lim* ( teaching ) and *tarbiyah* ( education ).

If not capable being a scholar is enough be a person who always want to learn ( muta'allim ). A person who learns he must empty his heart from prejudice bad, disease heart like jealous, envious, instinctive dirty, and avoid all something that reduces potential He get knowledge. He must have a strong intention and really maximize the time he have.

Then the person who only become a climate supporter science That can formed. He is called *Muhibbin* (a person who loves ) science ). At least a lovers He No will to denounce what he loves, even though He not capable reach it. Then a lovers science, he will Keep going support the scientific process, even though he only behind screen.

The above points is levels response to science, which can prevent the emergence of the fifth person. Rasulullah in the hadith give warning hard, namely to the stupid and destructive people. Awareness to ignorance can bring up desire For respond coming science. However, if Already mentally destructive, then own desire do matter negative. Actually destroyer knowledge This Can brings two possibilities, a fool who destroys with his stupidity or a knowledgeable person who destroys with his knowledge. Both of them own potential same damage.

## 2. Servitude self to Allah

In the Qur'an surah al-Mujjadi: 11, Allah has guarantee improvement degrees integrated faith with knowledge knowledge. It means faith just No Enough However need completeness intellectuality to reach the promised level of degree. Such as mentioned above that objective from the implementation of religious education is piety to God. A human being education deliberate the purpose For get His consent and feel Keep going supervised by Him in quiet and also crowded.

A number of the character above Actually has enter in category morals, namely the nature that has been attached in self participant educate until become Character. Morals in Islam occupies high position. Task the main duties carried out by the Prophet Muhammad *shallallahu'alaihi wasallam*. in this world is For to perfect morals. As hadith of the Prophet narrated by Abu Hurairah" actually I sent For to perfect noble morals ". This should be it become base that knowledge knowledge must based on on faith, piety, monotheism. So Islamic education is not should separate between knowledge knowledge and religion, both can integrated become a strong alloy. It is No only applicable for organization Islamic education based on religious knowledge only, science general, science and technology can also combined developed with religious knowledge.

## 3. Get kindness

Another goal of Islamic education is get and spread kindness. Whoever has knowledge, Allah will give goodness. As Hadith of the Prophet about *taifah* ( group ) who *practice tafaqquh fi ad - din*. Rasulullah *shallallahu'alaihi peace be upon you* ordered by Allah to become *inzar* ( warning ) also *ibsyar* ( giving) news good ). Preaching spread the

sciences of Allah. In the hadith that, the Prophet saw that need there are people who are indeed on duty For persistent knowledgeable.

The goodness referred to is very broad, encompassing the world and the hereafter, as mentioned. in al-Baqarah:201. The hope of every person can get goodness in this world and in the afterlife. Ibnu Kathir explained that goodness in the world can in the form of kept away from all evil, granted all hope that is of a nature worldly, vast land, pious wife ( good family ), ample sustenance, beneficial knowledge, good deeds pious, good vehicles, and many again. All That boils down to one point, namely goodness in the world that has destination heaven of Allah.

According to one of the hadith has exposed that expert science (people who respond) positive science ), no will do damage. Opposite of create damage is to spread kindness. Islamic education aims For prepare a good generation, a generation that is successful in this world and successful in the hereafter, a useful generation for each other, and maximize potential given by God.

#### 4. Life Afterlife

Already mentioned above that faith become runway basic, goodness in the world and goodness in the hereafter, and useful for fellow. Destination end for goodness in the afterlife is heaven. Islamic education must capable to form participant educate who does not only take care of worldly but also orientation hereafter.

If it is already There is orientation knowledgeable in the afterlife according to Ibn Kathir it means capable accommodate the knowledge that he has have For stay away from what is haram and doubtful. Mentioned these people own *heart syakiran* ( grateful heart ), *verbal zakiran* ( continuous speech ) remembering Allah), and *the body shabiran* ( patient body ). They this is what will be get criteria the potential that exists in prayer on al-Baqarah: 201. God has guarantee for Who only those who follow road knowledge later given facility heaven.

#### 5. Develop Human Natural Potential.

After objective in nature *preparation* ( preparation ) with to organize heart, organize intention, and soul. So it is necessary objective in nature technical. Like explained by the Hadith that all that is born That in condition holy. Depends on parents direct where to child the.

According to al-Ghazali, what is meant by by nature is base man since born, like believe to God, able and willing accept kindness as well as Ready become generation successor. Curiosity look for essence truth in form strength For thinking, *impulse biological* ( instinct ) in the form of desires and character, as well as strength and nature man others that can developed and can improved.

From here, then Actually objective Islamic education in frame develop human nature potential nature technical and systemic. Muhammad Abror Rosyidin and Muhammad Latif Mukti analyzed formula channel development of human nature in Islamic education, (1) Islamic education at the beginning growth within family, (2) determine draft Islamic education ( goals, functions, benefits ), (3) forming and implementing



institution Islamic education in stages For develop science, then (4) formulate management Islamic education as form improvisation.

## CONCLUSION

From research on objective education in perspective hadith that has been done to hadiths education in the book *kutub al- tis'ah*, author find four hadith education with to elaborate a number of the same hadith with different editorial in *pole al- tis'ah*. Fourth hadith education the among others; First, the hadith about order become *alim, muta'allim and mustami* ; narrated by al- Darimi. Second, the hadith about *tafaqquh fi al-din*, narrated by al-Bukhari. Third, hadith about made easy road to heaven for prosecutor science, narrated by al- Tirmidhi. Fourth, hadith about holiness the baby was born, narrated by Muslim and Ahmad ibn Hanbal. Of the four hadith education said, the author get formula objective Islamic education includes ; First, form and develop relation scientific. Second, servitude self to Allah Subhanahu wa Ta'ala ta'ala. Third, get manifested goodness in forms charity pious. Fourth, direct life its implementation to afterlife ( ukhrawi ). Fifth, develop human nature in accordance with stages grow the flower in environment social.

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