

## HADITS ABOUT EDUCATIONAL CURRICULUM

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**Abstract:** Hadith is the second source of Islamic teachings after the Koran. As an efficient means to explore the concept of Islamic education curriculum. Curriculum is one of the most important things in the education system. Without a curriculum, it will be difficult to achieve the goals of education, because the curriculum is used as a guide in the implementation of education.

A good and relevant curriculum in order to achieve educational goals is one that is structured and comprehensive and makes Koran and Hadith the main reference in its preparation.

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### PRELIMINARY

The term curriculum in language always begins by quoting from the Greek word 'curere', so the author also quotes this word which comes from the word "curere" which states that there is a distance that must be completed by a runner from start to finish. (Sudjana, 2012) Thus it can be assumed that whoever the person is and whatever the activity is to achieve a predetermined goal must do good things in order to lead the person to his goal.

Then talking about the notion of curriculum in terms, there will be so many books that discuss curriculum where experts have put their thoughts into these books. Given the importance of studying the curriculum because it is closely related to the functioning of the education system.

It is very good, of course, that there are many writings about the curriculum in general that rely on the results of experts' thinking, indeed this is really needed. Because so many terms about the curriculum in the discussion are sourced from general books as conveyed by experts.

Therefore, the author will describe a curriculum study based on the hadiths of the Prophet Muhammad, of course those related to the curriculum itself, although it cannot be separated from the studies of experts. Ideally, in formulating a definition, one must first refer to the Qur'an and Hadith, then the opinion of qualified experts.

In terms of curriculum, there are actually very many understandings related to curriculum discussions in the hadith of the Prophet Muhammad SAW which can be used as a basis for expressing thoughts and in carrying out practices both formally and informally.

Based on the explanation that the author presented above, by reading and thinking with all the shortcomings, the author raised the title with the theme "Hadiths About Education Curriculum".

## **THEORETICAL STUDY**

### **1. Definition of Curriculum**

When viewed from a policy perspective, the National Education System Law No. 20 of 2003 states that: "The curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as the methods used as guidelines for organizing learning to achieve certain educational goals."(UUD, Article 1 paragraph 19, 2003)

The curriculum has an important role in achieving the goals of education, as with the curriculum, if it is carried out with procedures, that is, all existing components must be in line with one another. Then Zakiah Daradjat argues about the definition of curriculum, namely as a program that is planned in a particular field of education.(Dardjat, 1992)

Next, the curriculum is also all the knowledge, activities or learning experiences that are arranged systematically methodically, which are received by children to achieve a goal.(al, 1983)Then the curriculum can also be interpreted as the subjects taught in school. Meanwhile, another definition of the curriculum is all the experiences of children at school under the guidance of the school.(Ihsan, 1998)

## **RESEARCH METHODS**

The method used in this writing is the library study method, namely compiling this paper from various references related to the discussion of management in the Koran. This study is based on literature study. Library study is a series of activities related to library data collection methods, reading and recording and processing of written material. It is a writing that utilizes library resources to obtain its writing data.(Zed, 2004)

The methods used should be accompanied by references, relevant modifications should be explained. Procedures and data analysis techniques should be emphasized in the literature review articles

## **DISCUSSION AND RESEARCH RESULTS**

### **A. Definition of Curriculum**

Before discussing the hadiths about the curriculum, it is first started with a discussion of definitions related to the curriculum, both in general and specifically about the Islamic Religious Education curriculum with the aim that there is an ongoing discussion with the discussion of hadith studies on curriculum.

When viewed from a policy perspective, the National Education System Law No. 20 of 2003 states that: "Curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as the methods used as guidelines for implementing learning to achieve certain educational goals"(UUD, Article 1 paragraph 19, 2003)

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Based on some of the definitions of the curriculum above, the authors conclude that the curriculum is all a series of positive activities between all elements related to the goal of achieving complete educational results so that in practice in all aspects based on proper guidelines.

Those are some definitions regarding the curriculum in general, to be more specific in this discussion, it is also necessary to convey the definition of the curriculum specifically related to Islamic Religious Education. The specificity of this discussion is useful to better synchronize with the hadiths of the Prophet Muhammad SAW which are most likely to talk about Islamic Religious Education. However, the hadith of the Prophet Muhammad SAW understands that it has great potential for all aspects of life.

Thus the understanding of the Islamic Education curriculum can be found from the opinions of experts who speak more specifically on curriculum discussions. As the curriculum in Islamic education is known by the words "manhaj" which means the bright path traveled by educators with their students to develop their knowledge, skills and attitudes.(Al-syuaibany, 1979)

Departing from this understanding, the Islamic Education curriculum can also be interpreted with important things which can be in the form of activities, knowledge and experiences that are deliberately and systematically given to students in order to achieve the goals of Islamic education.(Bahri, 1993)

Thus, according to the author, the Islamic education curriculum includes a part of Islamic education as a tool in achieving goals. The meaning is that in achieving the goals of Islamic education, it is definitely necessary to have a curriculum that is in line with the goals of Islamic education so that the existing elements benefit from the curriculum.

Based on the definitions of the curriculum both in general and specifically that have been described above, the author tries to synchronize the meaning or understanding of the curriculum definitions to several hadiths of the Prophet Muhammad SAW.

Of course literally in the discussion of hadith it is not easy to find words from the curriculum, but the understanding and interpretation of the hadith clearly leads to an understanding of the curriculum itself. Namely the curriculum with which it will achieve the goals of education.

## B. Hadiths About Education Curriculum

Below are described several hadiths and their translations related to the curriculum, both express and implied. The first Hadith HR Shohih Muslim Number: 5438

حدثنا قتيبة بن سعيد وإسحق بن إبراهيم واللفظ لقتيبة حدثنا جرير عن الأعمش عن سليمان بن مهر عن خرشة بن الحر قال كنت جالسا في حلقة في مسجد المدينة قال وفيها شيخ حسن الهيئة وهو عبيد الله بن سلام قال فجعل يحثهم حديثا حسنا قال لما قام قال القوم من سره أن ينظر إلى رجل من أهل الجنة فليُنظر إلى هذا قال فقلت والله لأتبعته علم مكان بيته قال فيه فانطلق حتى كاد أن يخرج من المدينة ثم تخل منزله قال فاستأذن عليه فأذن لي فقال ما حاجتك يا ابن أخي قال فقلت له سمع القوم يقولون لك لما قمت من سره أن ينظر إلى رجل من أهل الجنة فليُنظر إلى هذا فأعجبني أن أكون معك قال الله أعلم بأهل الجنة وستأخبرتك مم قالوا ذلك إني بينما أنا نائم إذ أتاني رجل فقال لي قم فأخذ بيدي فانطلق معه قال فإذا أنا بجواد عن شمالي قال فأخذت لأخذ فيها فقال لي لا تأخذ فيها فإنها طرق أصحاب الشمالي قال فإذا جواد منهج على يميني فقال لي ثم هاهنا فأتي بي جب قال لي اصعد قال فجعل إذا أردت أن أصعد رزت على استي قال لي فعل ذلك مرارا قال ثم انطلق بي حتى أتى بي موا رأسه في السماء وأسفله في الأرض في أغلاه حلقة فقال لي اصعد فوق هذا قال قلت كيف أصنع هذا ورأسه في السماء قال فأخذ بيدي ف ل بي قال فإذا أنا متعلق بالحلقة قال ثم ضرب العمود ف قال وبقيت متعلقا بالحلقة حتى أصبحت قال فأثيبت النبي صلى الله عليه وسلم قصصها عليه فقال أما الطرق التي رأيت عن يسارك فهي طرق أصحاب الشمال قال وأما الطرق التي رأيت عن يمينك فهي طرق أصحاب اليمين وأما الجبل فهو منزل الشهداء ولن تناله وأما العمود فهو عمود الإسلام وأما الغرو فهي غزوة الإسلام ولن تزال متميگا بها حتى توتيسارك فهي طرق أصحاب الشمال قال وأما الطرق التي رأيت عن يمينك فهي طرق أصحاب اليمين وأما الجبل فهو منزل الشهداء ولن تناله وأما العمود فهو عمود الإسلام وأما الغرو فهي غزوة الإسلام ولن تزال متميگا بها حتى توت

*“Qutaibah bin Sa'id and Ishaq bin Ibrahim have told us and this lafazh belongs to Qutaibah; Have told us Jarir from Al A'masy from Sulaiman bin Mushir from Kharasyah bin Al Hurr he said; "I once sat in a halaqah in the Medina mosque led by an attractive sheikh, namely Abdullah bin Salam, who he gave advice to the congregation." Kharasyah said; 'After Abdullah bin Salam stood up, the congregation shouted; 'Who wants to see someone who belongs to heaven, then look at this shaykh!' ' Kharasyah said; 'Then I said; 'By Allah, I will definitely follow him so that I know where his house is.' Then I too followed the sheikh who walked almost out of Medina until he enters his house.' Kharasyah said; 'Then I asked his permission and he let me enter his house.' The Shaykh asked me; 'Is there anything I can help you, my brother's son?' I answer; 'I heard the congregation say about you when you stood up. Whoever wants to see someone who will enter heaven, then look at this sheikh, until finally I follow you. Abdullah bin Salam said; 'Actually, only Allah knows best about people who will enter heaven. I'll tell you what they said just now; 'I had a dream and in that dream I was visited by a man. Then the man said to me; 'O Abdullah, wake up!' ' Then he took my hand and went with him. It turned out that there was a long road to my left and I also wanted to pass on that road. But the man said to me; 'Do not go down that road, for it is the way of those who are lost! In addition, there is also a road that extends to my right. Then the man said to me, 'Go this way!' ' Then he took me to a mountain. When he got there he said; 'come on!' ' But every time I went up, I fell on my ass. Then he asked me to go up to a pillar with its end in the sky and its base in the earth and there was a circle at the top. The man said to me; 'Climb on this pillar!' ' I answer; ' How*

can I go up, when the end is in the sky?' Then the man took my hand and threw me up so that I was dangling above the hoop that was at the end of the pole. After that, he knocked the pillar to the ground, while I remained hanging above the circle until morning. Abdullah bin Salam said; 'The next day I came to see the Prophet sallallaahu 'alaihi wasallam to tell him about the dream.' So the Messenger of Allah explained the dream to me: 'The road that you see on your left is the way of those who go astray, while the road that you see on the right is the way of the good people. The mountain is the home of the martyrs, but you cannot reach it. The pillar is the religion of Islam,

In the aforementioned hadith, there is specifically the word 'al manhaj' with the meaning of the road, of course it has a close and relevant connection in accordance with the discussion of the curriculum. As mentioned above, the definition of curriculum in Islamic studies is often referred to as almanhaj islamiyah.

Then in the translation of the hadith, it clearly tells about the existence of two roads with a right destination and a left destination. The right direction is of course the path of goodness and the opposite direction to the left is the path of humiliation. Regarding the issue of prioritizing the right over the left, actually this action is a normal thing and has become entrenched for Muslims that every time we do something we start from the right.

Such good practices in Islamic teachings recommend that when performing ablution, for example, Muslims are advised to prioritize the right limb. Likewise in life, when eating and drinking of course with the right hand, including when wearing clothes starting from the right. This is a real sign that as Muslims in doing something it must be of good value worth worship.

Furthermore, in this hadith, it talks about faith in angels which Allah SWT has ordered. to carry out their duties independently there are those who call for revelations and convey them to all prophets and all apostles, balance sustenance to all creatures, sound the trumpet trumpet, pass away all humans, pay attention to human deeds in the third phase, be alert to the gates of hell, alert to the doors of heaven and write the good and bad deeds of humans.

When writing good and bad deeds, it turns out that Allah SWT. as the belief of Muslims in the pillars of faith clearly orders the angel Rokib as the writer of good deeds, the place on the right side of the human being, while the angel Atid as the writer of bad deeds is placed on the left side.

Obviously the above is a sign from Allah SWT. to humans to live this life humans always consistently do good by prioritizing each human being competing to always be on the right side, meaning goodness. Including efforts to achieve goodness is to be patient and pray through life.

In relation to the definition of the curriculum above, the statement from the Prophet Muhammad SAW regarding the dream of a Abdullah bin Salam said that while living this life, Muslims are likened to a curriculum or destiny that must be passed. Like a towering mountain as a place for martyrs to reach it is not as easy as turning the palm of the hand, but must begin with the earnest jihad.

While the rope in Islam is a way of life that must be believed in its entirety from its

texts until the soul is separated from the body. This shows that the Qur'an and Hadith are absolute guidelines for humans in this world. And the final statement on the journey of life towards goodness is a curriculum of human life that must be passed. (Mahmudah, 2018)

The second hadith about the hadith education curriculum of Imam Muslim Number: 08

وحدثنا أبو بكر بن أبي شيبة وزهير بن حرب جميعا عن ابن غلية قال زهير حدثنا إسماعيل بن إبراهيم عن أبي حيان عن « قال الإسلام ما الله رسول يا قال **May Allah bless you** أبي زرعة بن عمرو بن جرير عن أبي هريرة قال كان رسول ما الله رسول يا قال « رمضان وتصوم المفروضة الآلة وتؤدي المثوبة الصلاة وقيم شيئا به تشرك ولا الله تعبد أن الإسلام عنها المسئول ما « قال الساعه متى ال رسول يا قال . « يراك فإنه تراه لا إن فإنك تراه كأنك الله تعبد أن « قال الإحسان الناس رُغوس القاه الغاة كانت وإذا أشراتها من فذاك ربها الأمة ولدت إذا أشراتها عن سأحدثك ولنن الستائل من بأعلم عليه الله صلي ثلاثم . « الله إلا يعلمه لا خمس في أشراتها من قالك البياني في البهم رعاء تطاول وإذا أشراتها من فذاك أرض بأي نفس تدري وما غدا تكسب ماذا نفس تدري وما الأرحام في ما ولم التمني وينن الساعة علم عنده الله إن) وسلم « الرجل على رُوا « -وسلم عليه الله صلى- الله رسول فقال الرجل أدبر ثم قال . « (خبير عليم الله إن تموت

and you establish the obligatory prayers, and you pay the obligatory zakat, and you do the fasting of Ramadan." The man asked again: O Rasulallah, what is Ihsan? He replied: "You should worship Allah as if you see Him, if you don't see Him, then surely He sees you". But I will tell you the signs. If a slave girl gives birth to her master, then that is one of the signs of the Day of Judgment. There are five things that are unknown except Allah". He knows what is in the womb. No one can know (for certain) what he will do (experience) tomorrow, and no one can know on which earth he will die. Truly Allah is All-Knowing and All-Knowing." Then the man left that place, then Rasulallah SAW said: "Bring back that man to me! He is Jibril who teaches religion to humans.

The understanding of the hadith above explains the importance and urgency of faith, Islam and sincerity to become a solid foundation when developing processes for learning processes wherever and whenever, whether formal, non-formal or informal. Therefore educators or teachers are obliged to transform faith, Islam and ihsan to students so that when living life in three places, namely family, school and society, they are always consistent in faith, Islam and piety.

The third hadith talks about the educational curriculum

حدثنا قتيبة حدثنا جرير عن الأعمش عن شقيق بن سلمة عن مسروق قال دخلنا على عبد الله بن عمرو جين قدم مع معاوية إلى الكوفة فكرر رسول الله - صلى الله عليه وسلم - قال لم يكن فاحشا ولا متفحشا ، وقال قال رسول الله - صلى الله عليه وسلم - « إن من أخير أحسن خلقا -

Meaning: From Abdullah bin Amr, he said: "Rasul SAW. not a man who is abominable in his deeds, nor can he say abominable". Even Rasulallah saw said: "Surely the best among you is the one with the best manners".

In this hadith it is clearly stated that the best among humans and specifically among Muslims is the best in character or the best morals. Moral perfection is the goal of education, thus the process of forming good morals is part of the curriculum.

The fourth Hadith regarding the educational curriculum is the Hadith of Ahmad's History 015:

حنا سعيد بن منصور قال حدثنا عبد العزيز بن محمير عن محمد بن عجلان عن القعقاع بين حكيم عن أبي صالح عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إنما بعثت لأتمم صالح الأخلاق

“Have told us Sa`id bin Mansur said, had told us Abdul Aziz bin Muhammad from Muhammad bin Ajlan from Al-Qo`qoa bin Hakim from Abu Sholeh from Abu Hurairah said: The Messenger of Allah said: “Indeed I was sent to perfect morals the good one”

This hadith is so clear that the Prophet declared that he was sent by Allah SWT. to perfect morals. In connection with the hadith above about the best human being/Muslim community is the one with good character. This hadith emphasizes that it is so important to instill good morals in humans/Muslims even from the earliest possible age so that when adults are accustomed to having noble morals.

Thus, as stated clearly, the purpose of education is to form noble character/morals. Therefore, the Prophet Muhammad SAW actually in his words was so clear that to improve these morals was a serious process carried out by him in perfecting these good morals. The process of perfecting morals can be said to be a curriculum whose goal is to achieve moral perfection.

The fifth hadith about the curriculum that the author makes as a representative in this discussion is:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّوَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ، يَعْنِي : رِيحَهَا،

(. صَحِيحُ بِإِسْنَادِ دَاوُدَ أَبُو رَوَاهُ )

*From Abu Hurairah ra. He said Rasulullah SAW said: “Whoever studies knowledge that is supposed to aim to seek the pleasure of Allah 'Azza wa Jalla. Then he studies it with the sole aim of gaining worldly position/wealth, so he will not get the smell of heaven later on the Day of Judgment.” (Narrated by Abu Dawud)”*

In particular Dr. Khosrow Bagheri wrote a chapter on The Aims of Education in his book Islamic Education. This education expert from Iran stated that the goals of Islamic education are advice (rushd), total purification (tatharl), a good life (hayat al-Taybah), guidance (guidance), worship, taqwa, closer to Allah (qurb), heaven (ridwan), justice (qist), safety (falah), tafakkur, glory (Izzah), togetherness (ta'awun), cleanliness of heart (tazkiya), strong and clean (quwwah and Nizafah).

Of all the goals above, Bagheri divides them into two categories of goals, namely intermediate aims and final aims. The division of these categories is based on the horizontal (horizontal) and vertical (perpendicular) human dimensions. The temporary goal is included in

the horizontal dimension, meaning that there is no relationship between dimensions except for certain dimensions. Meanwhile, the final goal is included in the vertical category, meaning that there is a relationship between this dimension and all human dimensions, or in other words, there is a relationship with a temporary goal. Briefly explained, that each temporary goal has one dimension, whereas in the ultimate goal all dimensions fall into each category.

Then the next hadith in a hadith narrated by Ibn Abbas ra, that the Messenger of Allah said:

عن ابن عباس رضي الله عنهما ، قَالَ : كُنْتَ خَلْفَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمًا ، فَقَالَ : (( يَا غُلَامُ ، إِنِّي أَعْلَمُكَ كَلِمَاتٍ : أَحْفَظِ اللَّهَ يَحْفَظْكَ )) (2) ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ ، وَاعْلَمْ : أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

(رواه الترمذي) ، وَقَالَ : (( حديث حسن صحيح

وفي رواية غير الترمذي : (( أَحْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ ، وَاعْلَمْ : أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ ، وَاعْلَمْ : أَنَّ النَّصْرَ مَعَ الصَّبْرِ ، وَأَنَّ الْفَرْجَ مَعَ الْكُرْبِ ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا ))

*From Ibn Abbas ra, he said: "A certain time I was behind the Prophet, then he said "O little boy, I will teach you a few sentences, namely:" Take care (command) of Allah, you will find Allah always in front of you. If you ask, ask Allah, and if you ask for help, then ask Allah for help. And you know, if human beings unite to provide benefits (good) to you, they will not be able to do that to you except with something that Allah has ordained for you. And if they unite to harm you, they will not be able to harm you except with something that Allah has determined for you. The pen has been lifted and the (ink) pages have dried ” (Narrated by Imam Tirmidhi).*

*And in a history other than Tirmidhi it is said, the Messenger of Allah said: "Keep Allah's (command) and you will meet Him in front of you. You should remember Allah in times of ease (happy, surely Allah will remember you in times of your troubles. Know, in fact something that should have missed you, of course that something will not hit you. Know that victory is accompanied by patience, pleasure has an end, and after difficulties, surely there is ease".*

The next hadith that talks about the curriculum is:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكَبِي فَقَالَ : كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ . كَانَ ابْنُ عُمَرَ عِنْدَهُمَا يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرْضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ

*Meaning: From Ibn Umar RA he said, Rasulullah SAW has held my shoulder, then he said: "Be you in this world as if you are a migrant (foreigner) or someone who is traveling. Ibn Umar said: "If you are in the evening then don't wait until morning and vice versa, if you are in the morning then don't wait until evening, and use your health for your illness, and use your life for your death". (Narrated by Ibn Umar).*



Biography of Rowi Abdullah bin Umar is the son of the second caliph, Umar bin al-Khaththab, sibling of Sayidah Hafshah Ummul Mukminin. He was one of the people named Abdullah (Al-Abadillah al-Arba'ah) who was famous as a fatwa giver. The other three people are Abdullah bin Abbas, Abdullah bin Amr bin al-Ash and Abdullah bin az-Zubair.

Ibn Umar was born not long after the Prophet was sent. He was 10 years old when he joined his father. Then preceded his father he migrated to Medina. At the time of the Uhud war he was too young to join the war. And his father would not allow it. But after the end of the Uhud war he took part in many wars, such as the wars of Qadisiyah, Yarmuk, the Conquest of Africa, Egypt and Persia, as well as the raids on Basrah and Madain.

He died in 73 AH. Some say that Al-Hajjaj infiltrated his house and then killed him. It is said that at first he was poisoned and then speared and stoned. Another opinion says that ibn Umar died naturally. The most authentic Sanad originating from Ibn Umar is the so-called Silsilah adz-Dzahab (golden lineage), namely Malik, from Nafi', from Abdullah bin Umar. While the most Daif: Muhammad bin Abdullah bin al-Qasim from his father, from his grandfather, from ibn Umar.

Imam Abul Hasan Ali bin Khalaf in the verses of Bukhari said that Abu Zinad said: "This hadith means advocating a little socializing and a little gathering with many people and being ascetic towards the world." Abul Hasan said: "The meaning of this Hadith is that foreigners usually hang out with other people a little so that he is alienated from them, because he almost only hangs out and hangs out with this person. He became a person who felt weak and afraid. Likewise a traveler, he only wants to travel as much as he can. He only carried a light load so that he would not be burdened with his journey. He only brought provisions and limited vehicles to reach his destination. This shows that the ascetic attitude towards the world is intended to be able to reach goals and prevent failure. just like a traveler who only carries enough provisions to get to the destination. Likewise, a believer in life in this world only needs to achieve his life goals.

Al 'Iz 'Ala'uddin bin Yahya bin Hubairah said: "This hadith shows that Rasulullah Shallallahu 'alaihi wa Sallam recommended imitating the behavior of foreigners, because foreigners who have just arrived in a country do not want to compete in the place where they are staying with their inhabitants and don't want to surprise other people by doing things that violate their habits, for example in dressing, nor do they want disputes with them.

Likewise the wanderer does not want to build a house nor does he want to create enmity with other people, because he realizes that he stays with them only a few days. The situation of people migrating and wandering like this is recommended to be the attitude of a believer when living in the world, because the world is not a homeland for him, also because the world limits him from his real country and becomes a veil between him and his eternal home.

The next hadith about the curriculum is:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ النَّخَعِيُّ قَالَ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُجِبَّ الْمَرْءَ لَا يُجِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ. (رواه البخاري)

*Has told us Muhammad bin Al Mutsanna said, had told us Abdul Wahhab Ats Tsaqafi said, had told us Ayyub from Abu Qilabah from Anas bin Malik from the Prophet sallallaahu 'alaihi wasallam, he said: "Three things that if there are someone, he will get the sweetness of faith: He made Allah and His Messenger more beloved to him than other than the two of them. If he loves someone, he does not love him except for Allah. And he hates returning to disbelief as he hates being thrown into hell" (HR Bukhari)*

From the above authentic hadith, it can be seen that the characteristics of a person's faith are measured by: a. Love Allah and the Messenger more than others. b. To love or not to love someone solely because of Allah swt. Hating disbelief is like he hates being thrown into hell. Therefore the material of faith in Islamic education is aimed at serving oneself to Allah SWT, as Natsir said: Will serve Allah, will be a servant of Allah, this is the purpose of our life on earth. And because of that, this is also the goal of education that we must give to our children who are still facing life.

Next hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى يَعْنِي ابْنَ الطَّبَّاعِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ وَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاصْرُبُوهُ عَلَيْهَا. (رواه أبو داود)

*"Having told us Muhammad bin Isa bin Ali bin Abi Talib-Thabba' had told us Ibrahim bin Sa'd from Abdul Malik bin Ar-Rabi' bin Sabrah from his father from his grandfather he said; The Prophet sallallaahu 'alaihi wasallam said: "Order a small child to pray when he reaches the age of seven, and when he reaches the age of ten then beat him if he doesn't do it." (Narrated by Abu Dawud)"*

The hadith above is valid according to Hakim and az-Zahabi because it complies with Muslim requirements, while Turmuzi says it is hasan sahih. The explanation of the hadith above is that the command to pray or worship education must be familiar from an early age so that at the age of puberty they can easily practice it. Religious education referred to here is the process of teaching, training, and guidance in the practice of special worship. As the syarah from Ibn Kathir quoted by Rahman, that children should be trained to perform prayers in accordance with the provisions, the pillars, and on time from the age of seven, then when they reach the age of ten they do not carry them out, parents should give a punishment that is assertive.

## CONCLUSION

The conclusions from this paper are:

1. In terms of curriculum, there are actually very many understandings related to curriculum discussions in the hadith of the Prophet Muhammad SAW which can be used as a basis for expressing thoughts and in carrying out practices both formally and informally.

2. Islamic education curriculum includes a part of Islamic education as a tool in achieving goals. The meaning is that in achieving the goals of Islamic education, it is definitely necessary to have a curriculum that is in line with the goals of Islamic education so that the existing elements benefit from the curriculum.
3. As stated clearly the purpose of education is to form noble character/morals. Therefore, the Prophet Muhammad SAW actually in his words was so clear that to improve these morals was a serious process carried out by him in perfecting these good morals. The process of improving morals can be said to be a curriculum whose goal is to achieve moral perfection as the aim of education.

### **SUGGESTIONS**

It should be our effort to be even better in maximizing the current educational curriculum. Considering that the Age continues to grow, we are also required to innovate and continue to think so that our education can keep up with the pace of the times. Through the hadiths of the Prophet as the main basis in its preparation.

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