

# HADITHS ABOUT THE VALUE OF EDUCATION ABOUT THE CREED

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## ABSTRACT

*Children are born with nature, parents are obliged to maintain and save this nature. so what is the value of education contained in the hadith of al-Bukhari, so that we can know the value of education in this hadith is in terms of the value of faith education, children who are born have the nature of the religion of monotheism, namely Islam.*

**Keywords:** *Values, Education, Faith*

## INTRODUCTION

### Definition of Value

The word value is a quality or characteristic for humans who perfect humans according to their nature. (Department: 2001) Goods contain value because the subject values that value. (Khoiron: 2004) So value is defined as an abstraction in people or society, knowing what is considered good, right.

### Definition of Education

Education comes from the word "practice" which is the maintenance and training of morality and intelligence of reason. Education is also a process of changing the attitude of a person or group of people to grow as a person through teaching and training, educational processes, methods, and behavior.

Educate with all efforts towards students so that these children develop optimally and have noble character. As quoted by Darwis Hude, et al. Education is continuing education designed to provide knowledge, both in skills and understanding, for all life activities. (Asia: 2014)

Etymologically, the term education in Islam includes three terms. Among the three terms used in the practice of Islamic education, namely tarbiyah.

(Darwis: 2002) The verse of tarbiyah comes from Arabic. The verb Rabba was used at the time of the Prophet. as seen in the verse of the letter of the Qur'an al-Isra verse 2. (Syafaruddin: 2006) Religious education is an effort to guide students, so that after completing their education they can fully understand what is contained in Islam, and its goals, and finally able to practice and teach the teachings of Islam that he adheres to as a vision of life. Can realize global security and the future. (Fakhrurrazy: 1996) By improving human nature with Islamic teachings so that humans can live a full and happy life. (Syahminan: 1986)

According to Ramayulis, tarbiyah is not intended to systematically educate humans, it is applied to other creatures, such as plants and animals. (Ramayulis: 1994)

There are differences from the above that make sense, but in essence Islamic education always provides guidance and direction for human nature to achieve a person who is full of piety and obedience to Islamic teachings. Thus, orientation activities are planned intentionally. This activity can shape the soul and body based on Islamic teachings so that the main personality is formed, namely the Muslim personality towards moral perfection for human happiness later.

### **Basic Islamic Education**

Every effort made intentionally to achieve a goal must have a solid and solid foundation. Therefore, Islamic education as an effort to shape human beings must have a basic goal of Islamic education to be directed. The basis of Islamic education is the Qur'an and the Sunnah of the Prophet which has been developed with real power.

The foundation of Islamic education is the Qur'an and the Sunnah of the Prophet which has been developed with real vitality. The basis of education is considered truth based on faith, but because the truth contained in the three principles can be accepted by the human mind as proven in history and human experience. For more details can be explained:

a) Al-Qur'an

Allah SWT said, in the form of revelations addressed to Jibril and the Prophet SAW, it contained basic teachings that could be developed for the needs of all aspects of life. Al-Qur'an as a guide to life must be followed. By His word in Surah al-A'raf verse 3. (Team: 2009)

مِنْ تَتَّبِعُوا وَلَا رَّبِّكُمْ مِنْ إِيَّاكُمْ أَنْزَلَ مَا اتَّبِعُوا  
تَذَكَّرُونَ مَا قَلِيلًا أَوْلِيَاءَ دُونِهِ

This verse explains that the Qur'an is a guide for human life, a guide for learning. The Qur'an is also a lesson for those who want to study its contents for life. This directive must be the main basis of Islamic education, where Islamic education must be the Qur'an, based on verse 10 in its interpretation, ijtiḥad is carried out by changes and new changes.

b) sunnah

This is the second teaching after the Koran. The Sunnah contains advice on the welfare of human life in various aspects so that the ummah becomes a pious Muslim. Thus, the Prophet became the main educator. Because the personality of the Prophet has become a role model, according to the word of Allah SWT in Surah Al-Ahzab verse 21.

### Scope of Faith and Morals

In general, Islam is seen as a secondary system that is related and whole, therefore the ethics of aqidah is an inseparable part, the two parts have a reciprocal relationship. Moral development is carried out by taking a religious approach, due to advances in science and technology. There are several applications and roles in ethics, including:

**a) Definition of faith**

The term aqidah comes from the Arabic word, namely bond, which binds the purpose of human life to Allah SWT. Through the same root word, namely, Qatada formed the name iqd which means necklace.

When a Muslim wants to do a job, it must be started with good intentions and applied only for the sake of Allah, seeking self-pleasure. Akidah is a complete belief in Allah SWT, the Creator of the entire universe. (Tafsir: 2010) So faith and morals are closely related, strong faith is reflected in the commendable qualities that we have, and vice versa, in the view of Muslims, moral faith is not, only a means to cover human relationship with God Almighty but also with humans. (Dedi: 2017) Because Islam is a religion of Rahmatan Lil Alamin one if the relationship between the two can be applied correctly, then this is a real moral belief in the life of the world and the universe. (Muhammad: 2013)

Trust is also defined as belief. The word Faith is justified by heart, then spoken orally and practiced with deeds. In faith, there are names of the pillars of faith, the pillars of faith are faith, faith in God Almighty, angels, books, apostles, the last day, qada, and qadar. (Afidah: 2018)

Examples of Muslim people are worshipping sincerely without expecting praise, believing in the pillars of faith, always carrying out Allah's commands, and staying away from all prohibitions. Faith in which there is a definite belief in Allah SWT with all the fulfillment of its obligations according to Islamic law through the behavior of children. (Tamar: 2013)

#### **b) Basic Faith**

The most important basis for the Islamic creed is in the Qur'an, Allah explains in the Qur'an to always believe and hold fast to it. Qs. Luqman verse 13, Qs. Al-Baqarah; 132, Qs. An-Nisa: 136

#### **c) Aim of Faith**

- 1) Muhammad Yunus' views in the field of faith are:
- 2) Believers firmly in God, the Angels, the Book, the Messenger, on the Day of Resurrection, and Qada and Qadar.
- 3) Beliefs are based on knowledge,
- 4) So that faith is not easily damaged let alone doubted by people who believe. (Muhammad: 2013)

The purpose of faith is to provide a good education for life, to purify the soul by attaining a higher level of ma'rifat. This aqidah aims to study religious teachings revealed by Allah SWT so that a true believer becomes a true Muslim.

### **Islamic Education Value**

Value is the yardstick for selecting goals. Value does not lie in goods or events, but people evaluate them so that goods contain value because they know how to appreciate that value. (Khoiron: 2004) in the dictionary of education are things that are valuable for people's lives. (Vembrianto: 1994)

Operationally, there are available five categories, a principle to be the norm of human behavior, namely mustahabb, received either allowed but not required, makruh or haram. When this value is introduced into education, it becomes something that must be accepted and needed, even the value that is the goal of education, such as awareness of behavior change. Islamic education seeks to instill values through a holistic educational environment that leads to changes in student behavior. (Al-Rashidin: 2007)

Value of Islamic education:

- a) Culture
- b) Social
- c) psychological

The behavioral value system of beings contains relationships and interactions with other people:

- 1) Divine Value

The values commanded by Allah to His Messenger, shaped by piety, faith, justice, are enshrined in God's revelation. As the main source of their followers, they spread their values and manifest themselves in life. Sacred values do not always undergo fundamental changes that contain the absolutes of human life as human beings, as members of society, and without a tendency to change according to human desires according to changes in society and individual needs. So the revelation of the origin of value in the form of the holy book Al-Qur'an. For this divine value,

humans must interpret this value. With this explanation, humans will be able to face the challenges of life through religious teachings. (Muhaimin: 1993)

## 2) Human Values

These values are dynamic with relative truth values. Human values become traditions that are passed down from generation to generation, the tendency to perpetuate traditions in the face of possible changes in the value system, traditional social practices are often obstacles to human progress. From the Islamic point of view, not every value that is institutionalized in human life is accepted and rejected. Divine values are related to human values. Spiritual values have a higher position than human values.

These values include three, namely:

- a) I'tiqodiyah, related to faith education
- b) Khuluqiyah, related to moral education
- c) Amaliyyah, related to moral education, behavioral education

In the book by Syafaruddin, et al. It is argued that there are several educational values. According to Abdullah Nashih Ulwan, religious education can bind children to the principles of faith, the pillars of Islam, and the principles of stars. The essence of faith taught to children is to believe in God, Angels, God's Book, believe in Apostles, believe in Judgment Day, and belief in the unseen. (Syafaruddin, Op. Cit) The Islamic dimension is a combination of God and belief in monotheism.

Tawhid is the belief in the existence of God Almighty without form, substance, and action who sent the apostles to show mankind the world in the right way, by not connecting partners with God because it is a sin. As described. in Surah an-Nisa verse 116. Likewise, every child who is born has a nature that must be developed, namely faith education from an early age. For this faith-planting strategy:

- a. Educate children to believe in God
- b. Awaken feelings of humility, devotion, and Gaudiya

- c. Awaken the feeling of always remembering God in all actions and situations.

Children should also know that the religion brought by the Prophet was Islam other than Islam which is Judaism, Christianity, and Taoism. Trust must be the source of all human behavior. Faith for Muslims must be in the form of charity. If faith is strong, then a person's behavior will be based on the spirit, the belief in his heart. The loyal behavior of a man will always be based on a strong orientation by the beliefs that exist in him. Faith must also receive Islamic educational materials. Because religion-based education takes precedence over non-faith education

### **The Value of Worship Education**

According to the law, all forms of work aim to hope for the will of Allah SWT, who expects a reward from Him in the future. (Ahmad: 2003) This worship is divided into two:

- a. Khassah worship or Mahwah worship, namely worship whose implementation provisions are determined by texts and the nature of worship to God Almighty, such as prayer, fasting, zakat, pilgrimage.
- b. Worship 'ummah, all actions that bring goodness and are done with sincere intentions for Allah. In other words, all forms of good deeds can be called worship of love if only based on the intention for it. The intention is one of the valid conditions for worshipping Mahwah. (Syafaruddin, Op. Cit)

### **Moral Education Value**

Moral education is education which is the moral basis that children must have from infancy until they become a mukallaf. Moral education in the family is the obligation of fathers and mothers in instilling it in their children. So moral education is a commendable value and stays away from despicable morals from the life of children in the family.

### **Value of Social Education**

From an early age, children must be able to understand how to live in a family and society to build a Muslim society that is just, prosperous and safe. Therefore the role of parents, teachers, and the community is needed in improving Islamic social education so that children know Islamic ethics in social interaction towards a harmonious Muslim society. (Abdullah: 1981)

### **Value of Faith Education**

The value of education in faith is stated in the hadith of Al-Bukhari no. 1296:

#### **a) Aqidah Fitrah**

From this verse, it is clear that Islam is the true religion. Other religions like Judaism, Christianity, and Magma are false religions. However, the law books they have today are not the original ones as revealed to the prophet Moses because their teachings have been distorted by them.

#### **b) Aqedah Jewish**

One of their false beliefs is that they admit that Uzair is the son of Allah. One of their other false beliefs is that the Jews do not recognize Jesus and Muhammad as messengers. Allah marked them as disbelievers because they were enemies of the Angel Gabriel.

#### **c) Christian faith**

Christianity is different from the teachings of the Prophet Jesus, a Jew who was never a disciple of Jesus, and was even hostile to Christianity. In addition, the apostle Paul then taught Christianity things that Jesus himself never taught, succeeded in converting monotheism into a religion of tatslits, abolishing circumcision, legalizing unclean meat, abolishing the law, teaching hereditary sins. (Sahil: 1996) From this verse, it is clear that the person crucified by the Jews today is not Prophet Isa, but his disobedient disciple, Judas Iscariot, who is considered equal to God. But later Christians believed that Jesus himself was crucified to atone for the sins of mankind. Sahil, op. Cit) Even in some



calendars regarding the death of Jesus Christ, Muslims, especially children, should not misunderstand this, the truth needs to be explained to them.

**d) Faith of the Magi**

Zoroaster teaches All the forces of goodness are one, which is called Yazdan. Here one can understand that Zoroaster considered the forces of good and evil to be different from the Highest. Because the power of the Highest is meant: Allah SWT, the creator of the two forces and the source of nature. The two powers are still in conflict and are still at war, but still under the protection and supervision of Allah Ta'ala (M Tabib: 1997)

**e) Qadariyyah teachings**

If the Jabariyah sect thought that the Umayyad Caliph killed people according to God's will and that meant the mask symbolized the Umayyad cruelty, then the Qadariyah school wanted to limit fate. People assume that human behavior and destiny only depend on God's destiny, peace or bad luck for humans has been determined by God, this opinion is wrong. His erroneous opinion is that Allah Ta'ala does not know everything that is made by humans and nor is it made by humans by nature and radiate from Allah Ta'ala.

**f) Shia Aqidah Teachings**

In its development, the Shia sect was first started by the Jews, namely the main propagator of extremism, Abdullah bin Saba, a Jew who claimed to have converted to Islam and wanted to destroy it, killing the Muslims there. Almost all books on belief in Islam agree that Abdullah bin Saba' was a Jew before he converted to Islam. It also refers to the will of the prophet Muhammad wherein the caliphate was given to Ali and the prophet raja (returned) Muhammad then Ali met God at Ali. The Shia are a group that exaggerates and praises Sayyidina Ali. Because they believe that he is no longer entitled to be the next king of the Prophet Muhammad Sallallahu 'Alayhi Wa Sallam based on his will. (Sahil: 1996)

## **The Role of Parents in Children's Faith Education**

Parents are the main educators in the family about the Islamic creed, so this creed mustn't deviate from the true teachings of Islam. It is very important to be taught by Muslim parents to their children so that children know Allah SWT and do not associate anything with Him.

## **CONCLUSION**

Talking about human nature and parental responsibility for the important development of the unborn child so that the child does not fall into false teachings. Therefore, the author makes several conclusions regarding the value of education contained in the Hadith of Al-Bukhari no 1296. Because apart from Islam, there are deviant religions such as Judaism and Christianity, religions whose teachings are no longer original. Parents have a responsibility to teach their children good manners, practice them in daily life, and avoid bad behavior and bad morals. On the other hand, in other religions as mentioned in the hadith, there are moral teachings that are not by Islam. Parents must educate their children to maintain good behavior and prevent them from doing bad behavior that violates Islamic teachings. In a pluralistic society with different religions and beliefs, in social relations, Islam teaches about inter-religious tolerance, not religious tolerance.

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