

Implementing Educational Concepts from the Qur'an and Hadith in Islamic Religious Education at Schools

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Abstract

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Islamic education is an integral part of character and moral development for students in schools. The Qur'an and Hadith, as the primary sources of Islamic teachings, contain comprehensive educational concepts encompassing aspects of faith, morality, knowledge, worship, and social relationships. This study aims to examine the implementation of educational values found in the Qur'an and Hadith as the foundation for Islamic Religious Education (PAI) in schools. Using a descriptive qualitative approach, this study explores how these concepts are applied in the learning process, both theoretically and practically, through religious activities, teacher role modeling, and the integration of Islamic values across various subjects. The analysis reveals that the implementation of Qur'an- and Hadith-based education not only shapes students' religious understanding but also plays a vital role in building character, spirituality, and social responsibility. Therefore, PAI learning in schools serves as a strategic means of instilling Islamic values holistically.

Keywords:

Islamic Education, The Qur'an, Hadith

Abstract

Pendidikan Islam merupakan bagian integral dalam pembentukan karakter dan akhlak peserta didik di sekolah. Al-Qur'an dan Hadis sebagai sumber utama ajaran Islam memuat konsep-konsep pendidikan yang komprehensif, mencakup aspek keimanan, akhlak, ilmu pengetahuan, ibadah, serta hubungan sosial. Penelitian ini bertujuan untuk mengkaji implementasi nilai-nilai pendidikan dalam Al-Qur'an dan Hadis sebagai dasar dalam pembelajaran Pendidikan Agama Islam (PAI) di lingkungan sekolah. Dengan menggunakan pendekatan kualitatif deskriptif, kajian ini mengeksplorasi bagaimana konsep-konsep tersebut diterapkan dalam proses pembelajaran, baik secara teoritis maupun praktis melalui kegiatan-kegiatan keagamaan, keteladanan guru, serta integrasi nilai-nilai Islam dalam berbagai mata pelajaran. Hasil analisis menunjukkan bahwa implementasi pendidikan berbasis Al-Qur'an dan Hadis tidak hanya membentuk pemahaman keagamaan siswa, tetapi juga berperan penting dalam membangun karakter, spiritualitas, dan tanggung jawab sosial. Dengan demikian, pembelajaran PAI di sekolah menjadi sarana strategis dalam menanamkan nilai-nilai Islam secara holistik.

Pendidikan Islam, Al-Qur'an, Hadis

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INTRODUCTION

Education is the primary foundation for shaping the personality and character of the nation's next generation. In the context of Islamic education, the Quran and Hadith are two primary sources that provide the philosophical, normative, and practical foundations for developing an educational system oriented toward the development of students' morals, spirituality, and intellectuality. These two sources of Islamic teachings emphasize not only cognitive aspects but also comprehensively encompass affective and psychomotor dimensions.

Islamic Religious Education (PAI) plays a strategic role in realizing the national education goals, namely to shape students who are faithful, pious to God Almighty, and have noble morals. Educational concepts in the Qur'an, such as monotheism, etiquette,

knowledge, and good deeds, as well as reinforcement through the Hadith of the Prophet Muhammad SAW, serve as the basis for designing learning that is relevant to the needs of the times while remaining rooted in Islamic values. However, the challenges of globalization, technological developments, and the moral crisis among adolescents make the implementation of Islamic values in PAI learning increasingly important and urgent. Therefore, a deep understanding is needed regarding how educational concepts in the Qur'an and Hadith are implemented concretely in the learning process at school, both through curricular approaches, extracurricular activities, and teacher role models. Islamic education has a fundamental position in shaping a generation of Muslims who understand, internalize, and practice Islamic values comprehensively. The concept of education in Islam cannot be separated from the two main sources of Islamic teachings, namely the Qur'an and the Hadith (Abuddin Nata; 2006). Both serve as epistemological foundations and practical guidelines for designing and implementing authentic Islamic education.

The Qur'an, as the holy book of Muslims, is a primary source containing universal guidance for humanity, including in the aspect of education. It contains various concepts about the goals of education, learning methods, scientific materials, and the characteristics of ideal educators and students (Muhammad Athiyyah Al-Abrasyi; 2013). As mentioned in the Qur'an, Surah Al-'Alaq verses 1-5 emphasize the importance of reading (iqra') as the first step in the education and teaching process. This verse is the fundamental basis for how Islam places knowledge in a very high position. Meanwhile, the Hadith as the second source of Islamic teachings contains the sayings, deeds, and decrees of the Prophet Muhammad SAW which explain and implement the educational concepts contained in the Qur'an. The Prophet Muhammad SAW himself has exemplified his role as the main educator (mu'allim) for his companions with various effective and contextual learning methods (Abdul Mujib and Jusuf Mudzakkir; 2014). In one of his hadiths, Rasulullah SAW emphasized: "Seeking knowledge is obligatory for every Muslim", which shows how important education is in Islam.

In the current era of globalization and technological advancement, Islamic education faces increasingly complex challenges. These challenges include the secularization of science, a crisis of values and morals, and various social problems that affect student development (Azyumardi Azra; 2015). In the context of formal education in Indonesia, Islamic Religious Education (PAI) learning in schools plays a strategic role in shaping students' character and personality in accordance with Islamic values. However, the implementation of PAI learning in schools still faces various obstacles, both conceptual and practical.

Several studies have shown that Islamic Religious Education (PAI) instruction in schools tends to be normative-doctrinal and underdeveloped in the reflective-critical aspect of understanding Islamic teachings (Muhaimin; 2012). Furthermore, PAI instruction often emphasizes only cognitive aspects and under-emphasizes students' affective and psychomotor aspects. As a result, the religious education students receive lacks a transformative impact on their daily lives.

These problems indicate a gap between the ideal concept of education as defined by the Qur'an and Hadith and the practice of Islamic Religious Education (PAI) learning in schools. Therefore, an in-depth and comprehensive study of the concept of education as defined by the Qur'an and Hadith and its implementation in Islamic Religious Education (PAI) learning in schools is necessary. This study is crucial for formulating a philosophical and practical foundation for developing effective, transformative, and modern Islamic Religious Education (PAI) learning.

LITERATURE REVIEW

Education in the Quran emphasizes the importance of knowledge and wisdom, not only limited to worldly knowledge but also spiritual knowledge. The first revealed verse, "Iqra" (Read), demonstrates the importance of learning based on revelation for understanding life. In Surah Al-Alaq: 1-5, Allah SWT commands reading and acquiring knowledge as a way to draw closer to Him. Education in the Quran also provides guidelines for a harmonious relationship between teachers and students, where interactions should be based on compassion and mutual respect (Syarifah, Utomo, Haris, & Mansur, 2023).

This concept also includes moral and ethical values, which are an integral part of Islamic education. Thus, education in the Qur'an not only emphasizes the intellectual aspect, but also the formation of character in accordance with religious teachings. As reflected in QS. Al-Mujadila: 11, God raises the degree of knowledgeable people, which shows that knowledge is not only of worldly value, but also in His side (H. Harahap, Salminawati, Lubis, & Harahap, 2022).

The hadith of the Prophet Muhammad (peace be upon him) emphasizes the importance of sincere intentions in teaching knowledge. The Prophet (peace be upon him) taught that teaching is an act of worship if done with sincere intentions for the sake of Allah (Narrated by Bukhari). This demonstrates that in Islamic education, the primary goal is to educate with sincerity, not for personal or material gain. In this context, teachers are expected to be good examples through exemplary behavior in words and deeds (Rasmini & Amrullah, 2023). Furthermore, in a hadith narrated by Muslim, the Prophet Muhammad (peace be upon him) said, "Indeed, I was sent to perfect noble morals." This hadith emphasizes that Islamic education must be based on building noble character and teaching good morals to students so they can apply Islamic teachings in their daily lives (Sultani & Khojir, 2023).

The implementation of Islamic education in schools must be based on the principles contained in the Qur'an and Hadith, taking into account current social and cultural conditions. Islamic religious education in schools focuses not only on theoretical teaching but also on how Islamic values are applied in students' daily lives (Mansur, 2023). For example, an educational approach that integrates the teaching of the Qur'an and Hadith with real-life situations can help students understand the relationship between the knowledge they learn and the values contained in Islamic teachings. In Islamic education, it is important to encourage students to find meaning in each lesson, so that they not only understand it cognitively but also can apply it in their daily lives. In this way, students will be more engaged and motivated in the learning process, which ultimately helps them develop a deeper understanding of Islamic teachings (Liviani, 2023).

METHOD

This research uses a library research method (*library research*) to analyze the philosophical thoughts of existentialism and scholasticism in the context of education, with a focus on their implications for learning methods in Islamic education. This method was chosen because it allows researchers to explore and analyze various written sources that discuss these two philosophical schools and their application in the world of education, without the need for field research. By using this approach, researchers can access a variety of relevant literature and understand in depth the contributions of existentialism and scholasticism to Islamic religious learning methods in schools.

This research focuses on collecting data from written sources, including philosophy books, scholarly articles, and journals discussing existentialism and scholasticism in an educational context. These sources will be analyzed to identify educational principles applicable to Islamic education, particularly in Islamic schools. By

analyzing the existing literature, this study will explore the influence of these two philosophical schools on the theory and practice of religious learning.

Data sources used in this research are literature relevant to the topic, among others:

1. Books that discuss existentialist and scholastic thinking in education.
2. Scientific articles and journals that discuss the application of these two schools of philosophy in education, especially religious education.
3. Documents that connect educational theories in the Qur'an and Hadith with educational methods that exist in schools.

The data collection process will be conducted through a literature study, in which researchers will search for, collect, and review the literature. Data will be obtained by accessing books, scientific articles, and journals discussing existentialism, scholasticism, and their application in Islamic education. Furthermore, source triangulation techniques will be used to ensure the validity and reliability of the findings by comparing various perspectives from different sources.

Data analysis in this study will be conducted through content analysis and thematic analysis. The analysis steps include:

1. Coding and classification
2. Theme development
3. Interpretation

This research will also ensure that all sources used are properly cited in the bibliography, and copyright is respected according to academic guidelines.

RESEARCH RESULTS AND DISCUSSION

A. Basic Concepts of Education in the Qur'an

The basic concepts of education in the Qur'an are the primary foundation for building a comprehensive Islamic education system. As a book of guidance (hudan) for humanity, the Qur'an contains various fundamental principles related to education, encompassing philosophical, methodological, and practical aspects. The following outlines several important aspects of the basic concepts of education according to the Qur'an:

1. Terminology of Education in the Qur'an

The Qur'an uses several terms that refer to the concept of education, among them:

a. education

The term *tarbiyah* comes from the word *rabb*, which means to nurture, educate, and maintain. The concept of *tarbiyah* emphasizes the gradual process of fostering and developing human potential until it reaches perfection. (al-Nahlawi, 2018)

In the Al-Qur'an surah Al-Isra' verse 24, Allah SWT says:

"And humble yourself towards them both with love and say, 'O my Lord! Love them both as they both educated me in my childhood.'"

The word "*rabbayani*" in this verse implies the educational process carried out by parents towards their children with love. This demonstrates that the concept of *tarbiyah* in the Quran encompasses physical, mental, spiritual, and social aspects. (Syahidin, 2019)

b. Of him

The term ta'lim comes from the word 'allama, which means to teach or impart knowledge. The concept of ta'lim emphasizes the transfer of knowledge from educator to student. In Surah Al-Baqarah, verse 31 of the Quran states:

"And He taught ('allama) to Adam the names of all (things), then He showed them to the angels, saying, 'Tell me the names of all these things, if you are the truth!'"

This verse shows that Allah SWT, as the Great Educator, has taught humans knowledge since the beginning of their creation. The concept of ta'lim in this context involves cognitive processes such as naming, categorizing, and conceptualizing. (Nizar, 2018)

c. Ta'dib

The term "ta'dib" comes from the word "adba," which means to educate, in the sense of fostering morality and noble character. The concept of "ta'dib" emphasizes the formation of a civilized personality and character. Although the term "ta'dib" is not explicitly mentioned in the Quran, its substance is reflected in various verses that emphasize the importance of adab and noble character. (Al-Attas, 2017)

In the Quran, Surah Luqman, verses 13-19, describes the educational process carried out by Luqman for his son, emphasizing aspects of manners and morals, ranging from faith and worship to social ethics. This demonstrates that the concept of ta'dib is an integral part of Islamic education. (Ramayulis, 2015)

2. The Purpose of Education in the Qur'an

The goals of education in the Quran are multidimensional, encompassing spiritual, moral, intellectual, and social dimensions. Here are some of the goals of education according to the Quran:

a. Formation of Insan Kamil (Perfect Human)

The Qur'an emphasizes that the primary goal of education is to shape a perfect human being (insan kamil), a human being who possesses a balance between the physical and spiritual dimensions, the individual and the social, and the world and the hereafter. (Shihab, 2016)

Al-Qur'an surah Al-Qashash verse 77 says:

"And seek (reward) the Hereafter with what God has bestowed upon you, but do not forget your part in this world and do good (to others) as God has done good to you, and do not do mischief on earth. Indeed, Allah does not like those who do mischief."

This verse indicates the importance of balance in Islamic education, encompassing both the vertical dimension (relationship with God) and the horizontal dimension (relationships with fellow creatures). In an educational context, this means that learning focuses not only on cognitive aspects, but also on affective and psychomotor aspects. (Muhaimin, 2017)

b. Development of Innate Potential

The Quran acknowledges that every human being is born with a natural inclination toward goodness and monotheism. The goal of education in the Quran is to optimally develop this natural potential. (Langgulong, 2016)

Al-Qur'an surah Ar-Rum verse 30 states:

"Then put your face straight to the religion (Islam); (according to) the nature of God who has created man according to that nature. There is no change in God's creation. (That is) the religion that is straight, but most people do not know."

In the context of education, this verse suggests that the educational process must consider the innate potential of each individual and direct it toward goodness in accordance with their natural disposition. The implication is that educators need to recognize the characteristics and potential of their students in order to develop them optimally. (Tafsir, 2018)

c. Mastery of Science and Technology

The Qur'an encourages mankind to master science and technology as a means to understand God's verses, both written (qauliyah) and implied (kauniyah). (Aaron, 2019)

Al-Qur'an surah Al-Mujadilah verse 11 says:

"Allah will raise those who believe among you and those who are given knowledge by degrees. And Allah is All-Aware of what you do."

This verse affirms the noble status of those who possess knowledge and faith. In the context of education, this means that learning must be directed toward mastering science and technology based on the values of faith. (Nata, 2016)

3. Educational Methods in the Qur'an

The Qur'an offers various effective and comprehensive educational methods, including:

a. Hiwar Method (Dialogue)

The Quran uses a dialogue method to convey educational messages, including dialogues between Allah and the prophets, angels, jinn, and humans. (al-Nahlawi, 2018)

An example of the dialogue method is found in Surah Al-Baqarah, verses 30-33 of the Quran, which describes a dialogue between Allah, the angels, and Adam (peace be upon him). This dialogue contains profound pedagogical elements, namely a learning process through questions and answers and demonstrations. In an educational context, the dialogue method allows for active interaction between educators and students and encourages students to think critically and reflectively. (Shihab, 2016)

b. Qishshah (Story) Method

The Qur'an uses many stories as an educational medium to convey moral and spiritual messages. The stories in the Qur'an are not just

historical narratives, but contain universal educational values. (Ulwan, 2015)

Al-Qur'an surah Yusuf verse 111 says:

"Truly, in their stories there is a lesson for those who have reason. (The Qur'an) is not a fabricated story, but it justifies the previous (books), explains everything, and (as) guidance and mercy for the believers."

The story method in the Quran is unique as an effective educational medium because it can simultaneously address cognitive, affective, and psychomotor aspects. In an educational context, the use of stories can help students understand abstract concepts through concrete examples and build moral awareness through vicarious experiences. (Mahfud, 2018)

c. Amsal Method (Parable)

The Quran uses parables as an educational method to explain abstract concepts through analogies with concrete, easily understood things. (Nizar, 2018)

Al-Qur'an surah Ibrahim verses 24-25 give a parable:

"Have you not considered how Allah sets forth a parable of a good word like a good tree, whose roots are firm and whose branches are in heaven, yielding its fruit at all times by the permission of its Lord. And Allah sets forth this parable for mankind that they may remember."

The metaphorical method in the Quran serves to facilitate understanding, reinforce messages, and motivate action. In an educational context, the use of metaphors can help students grasp complex and abstract concepts. (Quthb, 2017)

d. Uswah Method (Exemplary Behavior)

The Qur'an emphasizes the importance of role models in the educational process, especially the role models of the prophets and apostles. (Ulwan, 2015)

Al-Qur'an surah Al-Ahzab verse 21 says:

"Indeed, in the Messenger of Allah you have a good example to follow, for anyone who hopes for (the mercy of) Allah and the Last Day and remembers Allah often."

The exemplary method in the Quran is highly effective in shaping the character and personality of students. In the context of education, educators must be role models in academic, personal, social, and spiritual aspects. (Shihab, 2016)

4. Educational Material in the Qur'an

The Qur'an offers comprehensive educational materials, including:

a. Education of Tawheed (Belief)

The Quran places monotheism as a top priority in Islamic education. This is reflected in the preaching of the prophets and messengers, which always began with a call to monotheism. (Nizar, 2018)

Al-Qur'an surah Luqman verse 13 says:

"And (remember) when Luqman said to his son, when he was teaching him, 'O my son! Do not associate partners with Allah, indeed associating partners (with Allah) is really a great injustice.'"

This verse demonstrates that monotheism education is the primary and foremost subject in Islamic education. In the educational context, monotheism must serve as the foundation for all aspects of learning. (Abdullah, 2019)

b. Worship Education

The Quran places special emphasis on religious education as an implementation of true faith. The Quranic teachings on religious education encompass both ritual and social aspects. (Quthb, 2017)

Al-Qur'an surah Luqman verse 17 says:

"O my son! Perform prayer and order (people) to do what is good and prevent (them) from what is bad and be patient with what befalls you, indeed that is one of the important things."

This verse demonstrates the importance of religious education, both individual (prayer) and social (enjoining good and forbidding evil). In the context of education, students need to be taught various forms of worship according to their developmental level. (Mahfud, 2018)

c. Moral Education

The Qur'an gives great attention to moral education as a manifestation of monotheism and worship. Moral education in the Qur'an includes morals towards God, oneself, fellow human beings, and the environment. (Ulwan, 2015)

Al-Qur'an surah Luqman verse 14-15 mentions about morals to the elderly:

"And We commanded man (to do good) to his parents. His mother conceived him in a state of increasing weakness, and weaned him at the age of two years. Be grateful to Me and to your parents. Only to Me will you return. And if they both force you to associate Me with something of which you have no knowledge, then do not obey them, and associate with them in the world well, and follow the path of those who return to Me. Then only to Me is the place return, then I will tell you what you have done."

This verse contains comprehensive moral values, namely, devotion to parents, gratitude to Allah and parents, and adherence to the principle of monotheism. In the context of education, the development of noble morals must be a primary focus in the learning process. (Shihab, 2016)

d. Social Education

The Quran emphasizes social education as a means for humans to live in society. Social education in the Quran encompasses aspects of justice, brotherhood, tolerance, and social responsibility. (Quthb, 2017)

Al-Qur'an surah Al-Hujurat verse 13 says:

"O mankind! Indeed, We have created you from a male and a female, then We made you into nations and tribes so that you may know each other. Verily, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Scrutinizing."

This verse embodies universal social educational values, namely respect for diversity, universal brotherhood, and human equality before God. In the context of education, students need to be equipped with social awareness and skills to live together in a pluralistic society. (Nata, 2016)

5. Students in the Qur'an

The Quran views students as beings with innate potential that needs to be developed through the educational process. Some characteristics of students according to the Quran include:

a. Having a natural goodness

The Quran emphasizes that every human being is born with an innate potential that tends toward goodness and monotheism. (Langgulang, 2016)

Al-Qur'an surah Ar-Rum verse 30 states:

"Then put your face straight to the religion (Islam); (according to) the nature of God who has created man according to that nature. There is no change in God's creation. (That is) the religion that is straight, but most people do not know."

The concept of fitrah in the Quran has important implications for education: it should be directed toward developing students' potential in accordance with their natural disposition, not changing or replacing it. (Tafsir, 2018)

b. Having intellectual potential

The Quran acknowledges that humans possess the potential for reason that distinguishes them from other creatures. This potential allows humans to think, reason, and learn from various phenomena. (Harun, 2019)

Al-Qur'an surah Az-Zumar verse 9 states:

"(Are you the polytheists who are more fortunate) or are you the ones who worship at night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, 'Are those who know equal to those who do not know?' Only those who possess understanding receive admonition."

This verse emphasizes the privilege of those with knowledge and intelligence in receiving lessons. In the context of education, students' intellectual potential needs to be stimulated and developed through various learning methods that encourage the thinking process. (Shihab, 2016)

c. Have physical and spiritual potential

The Quran views humans as beings comprised of complementary physical and spiritual dimensions. These two dimensions need to be

developed in a balanced way through the educational process. (Nizar, 2018)

The Qur'an, Surah Al-Mu'minun, verses 12-14, describes the process of human creation, which includes physical and spiritual aspects: *"And verily, We have created man from the essence of the earth. Then We made him semen in a firm place (womb). Then, We made that semen something sticky, then that sticky thing We made into a lump of flesh, and that lump of flesh We made into bones, then We wrapped the bones with flesh. Then, We made him into another (shaped) creature. Glory be to God, the best Creator."*

In the context of education, this verse suggests the importance of holistic education, which develops the physical and spiritual aspects of students proportionally. (Ramayulis, 2015)

6. Educators in the Qur'an

The Quran gives educators a noble position as successors to the prophets' mission of spreading knowledge and guiding the people. Some of the characteristics of educators according to the Quran include:

a. Have knowledge and wisdom

The Quran emphasizes that an educator must possess adequate knowledge and wisdom in conveying it. (Abdullah, 2019)

Al-Qur'an surah Al-Baqarah verse 269 says:

"He gives wisdom to whomever He wills. Whoever is given wisdom, indeed he has been given a lot of good. And no one can take lessons except those who have common sense."

This verse demonstrates the importance of wisdom in the educational process. An educator is not only required to master knowledge, but also to possess wisdom in conveying it according to the conditions and needs of the students. (Tafsir, 2018)

b. Have a Moral Commitment

The Qur'an emphasizes the importance of moral commitment for educators as role models for their students. (Ulwan, 2015)

Al-Qur'an chapter Ash-Shaff verse 2-3 mentions:

"O you who believe! Why do you say what you do not do? It is most hateful in the sight of Allah that you say what you do not do."

This verse highlights the importance of consistency between words and actions for an educator. In the context of education, educators must be role models in practicing the values they teach. (Mahfud, 2018)

c. Have a loving soul

The Quran describes educators as figures who possess a spirit of compassion and care for their students. (al-Nahlawi, 2018)

Al-Qur'an surah Ali Imran verse 159 says:

"So by the grace of God you (Muhammad) behave gently towards them. If you were harsh and harsh-hearted, they would certainly stay away from you. Therefore, forgive them and ask for forgiveness for them, and consult with them in the matter. Then, when you have made up your mind, then put your trust in God. Indeed, God loves those who put their trust in them."

This verse describes the meek attitude of the Prophet Muhammad SAW in educating his people. In the context of education, educators need to develop an attitude of love and gentleness in guiding students. (Shihab, 2016)

B. Basic Concept of Education in Hadith

The Hadith, the second source of Islamic teachings after the Quran, contains various educational concepts and practices exemplified by the Prophet Muhammad (peace be upon him). The following outlines several important aspects of the basic concept of education according to the Hadith:

1. Terminology of Education in the Hadith

Hadith uses several terms that refer to the concept of education, among them:

a. Education

The term ta'lim refers to the process of imparting theoretical knowledge. Prophet Muhammad SAW often used this term in the context of teaching. (al-Bukhari, 2019)

In a hadith narrated by Imam Al-Bukhari, Prophet Muhammad SAW said:

"The best of you are those who learn the Qur'an and teach it (yu'allimuhu)."

This hadith demonstrates the importance of the ta'lim (teaching) process in the context of Islamic education, particularly the teaching of the Quran. In an educational context, the ta'lim process encompasses the transfer of knowledge from educators to students. (Nizar, 2018)

b. education

The term tarbiyah refers to the process of building and developing human potential as a whole. Prophet Muhammad SAW has exemplified the process of education in building his companions. (Muslim, 2017)

In a hadith narrated by Imam Muslim, Prophet Muhammad SAW said:

"Indeed I was sent to perfect moral character."

This hadith indicates that one of the Prophet Muhammad's primary missions was to carry out the process of tarbiyah (moral development) of his followers. In the context of education, the tarbiyah process encompasses aspects of character and personality development in students. (al-Nahlawi, 2018)

c. Ta'dib

The term ta'dib refers to the process of cultivation of noble manners and morals. Prophet Muhammad SAW has paid great attention to the aspect of ta'dib in education. (Al-Attas, 2017)

In a hadith narrated by Imam Ahmad, the Prophet Muhammad SAW said:

"There is no better gift from a father to his son than good manners (education)."

This hadith emphasizes the importance of ta'dib (manner education) in the process of child education. In the context of education, the teaching process includes the cultivation of ethical and moral values in students. (Ulwan, 2015)

2. The Purpose of Education in the Hadith

The Hadith of the Prophet Muhammad SAW explains the various goals of Islamic education, including:

a. Intellectual and Spiritual Development

The hadith of the Prophet Muhammad (peace be upon him) emphasizes the importance of developing intellectual and spiritual aspects in a balanced way in education. (al-Bukhari, 2019)

In a hadith narrated by Imam Al-Bukhari, Prophet Muhammad SAW said:

"Whoever God wants good for, then God will give him understanding (in religion)."

This hadith indicates that a deep understanding of religion is one of the goals of Islamic education. In an educational context, this means that learning should be directed toward developing students' spiritual understanding and awareness. (Nizar, 2018)

b. Formation of Noble Morals

The hadith of the Prophet Muhammad SAW emphasizes the importance of the formation of noble morals as the main purpose of Islamic education. (Muslim, 2017)

In a hadith narrated by Imam Muslim, Prophet Muhammad SAW said:

"Indeed I was sent to perfect moral character."

This hadith affirms that one of the main missions of the Prophet Muhammad SAW is to perfect human morals. In the context of education, the formation of noble character becomes a fundamental goal that must be achieved through various learning processes. (Ulwan, 2015)

c. Forming Useful Muslims

The hadith of Prophet Muhammad SAW emphasizes the importance of education to form individuals who are beneficial to society. (At-Tirmidhi, 2018)

In a hadith narrated by Imam At-Tirmidhi, Prophet Muhammad SAW said:

"The best people are those who are most beneficial to other people."

This hadith indicates that the goal of Islamic education is to shape individuals who make positive contributions to society. In an educational context, this means that learning should be directed toward developing social awareness and skills for contributing to society. (Abdullah, 2019)

d. Seeking God's Pleasure

The hadith of the Prophet Muhammad SAW emphasized the importance of education to seek the pleasure of Allah SWT. (Ibn Majah, 2016)

In a hadith narrated by Ibn Majah, Prophet Muhammad SAW said: *"Whoever seeks knowledge to seek God's pleasure, then the angels will spread their wings for him, and the inhabitants of the heavens and the earth will ask for forgiveness for him."*

This hadith emphasizes that the highest goal of Islamic education is to seek the pleasure of Allah SWT. In the context of education, this means that the learning process must be based on sincere intentions and directed toward practicing knowledge in accordance with Allah's pleasure. (Nizar, 2018)

3. Educational Methods in Hadith

The Hadith of the Prophet Muhammad SAW explains various effective educational methods, including:

a. Exemplary Method (Uswah)

The Prophet Muhammad (peace be upon him) employed a model method in educating his companions. He not only provided verbal instructions but also demonstrated them directly in his daily behavior. (Muslim, 2017)

In a hadith narrated by Imam Muslim, 'Aishah RA said: *"The character of the Messenger of Allah is the Qur'an."*

This hadith demonstrates that the Prophet Muhammad (peace be upon him) implemented the values of the Quran in his daily life as an example for his followers. In the context of education, educators need to be good role models for their students in terms of knowledge, personality, and spirituality. (Ulwan, 2015)

b. Stepwise Method (Tadarruj)

The Prophet Muhammad (peace be upon him) implemented a gradual method in educating his companions, taking into account their level of readiness and ability. (al-Bukhari, 2019)

In a hadith narrated by Imam Al-Bukhari, the Prophet Muhammad SAW said to Mu'adz bin Jabal when he sent him to Yemen:

"Verily, you will come to a people from the People of the Book, so the first thing you call them to is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they obey you in that, then inform them that Allah has made obligatory upon them the five daily prayers..."

This hadith demonstrates that the Prophet Muhammad (peace be upon him) implemented a gradual approach to preaching, starting with faith and then worship. In the context of education, this gradual principle needs to be applied, taking into account the developmental level and abilities of the students. (Nizar, 2018)

c. Discussion and Question and Answer Method

The Prophet Muhammad (peace be upon him) often used discussion and question-and-answer methods to develop the understanding of his companions. (Muslim, 2017)

In a hadith narrated by Imam Muslim, a friend asked the Prophet Muhammad SAW:

"O Messenger of Allah, what is Islam?" He replied: "Islam is that you bear witness that there is no God but Allah and that Muhammad is the messenger of Allah, establish prayer, pay zakat, fast Ramadan, and perform Hajj to Baitullah if you are able to do it."

This hadith demonstrates how the Prophet Muhammad (peace be upon him) answered his companions' questions with clear and structured responses. In an educational context, the question-and-answer method can help educators determine students' level of understanding and clarify concepts they may not yet grasp. (Abdullah, 2019)

d. Story and Parable Method

Prophet Muhammad SAW often used stories and parables to explain abstract concepts in a way that is easy to understand. (At-Tirmidhi, 2018)

In a hadith narrated by Imam At-Tirmidhi, Prophet Muhammad SAW said:

"The parable of a believer who reads the Qur'an is like a utrujah fruit, it tastes good and smells fragrant. The parable of a believer who doesn't read the Qur'an is like a date fruit, it tastes good but has no smell. The parable of a hypocrite who reads the Qur'an is like a licorice, it smells sweet but tastes bitter. And the parable of a hypocrite who doesn't read the Qur'an is like a hanzhalah fruit, it tastes bitter and has no smell."

This hadith shows how the Prophet Muhammad (peace be upon him) used parables to explain the difference between believers and hypocrites in relation to the Quran. In an educational context, the use of stories and parables can help students understand abstract concepts more easily. (Mahfud, 2018)

e. Direct Practice Method

The Prophet Muhammad (peace be upon him) often used hands-on methods to teach his companions rituals of worship. (al-Bukhari, 2019)

In a hadith narrated by Imam Al-Bukhari, Prophet Muhammad SAW said:

"Pray as you see me praying."

This hadith demonstrates how the Prophet Muhammad (peace be upon him) taught the procedures for prayer through direct practice,

exemplified by his example. In an educational context, the hands-on method is effective in teaching specific skills and procedures. (Abdullah, 2019)

4. Educational Material in the Hadith

The Hadith of the Prophet Muhammad SAW includes a variety of comprehensive educational materials, including:

a. Faith Education

The hadith of the Prophet Muhammad (peace be upon him) emphasizes the importance of faith education as the foundation of Islamic education. (Muslim, 2017)

In a hadith narrated by Imam Muslim, Prophet Muhammad SAW said:

"Faith is that you believe in God, His angels, His books, His messengers, the last day, and good and bad destiny."

This hadith explains the pillars of faith as the main topic in faith education. In an educational context, faith material needs to be taught comprehensively with a rational and emotional approach. (Nizar, 2018)

b. Worship Education

The hadith of the Prophet Muhammad (peace be upon him) places special emphasis on religious education as an implementation of true faith. (al-Bukhari, 2019)

In a hadith narrated by Imam Al-Bukhari, Prophet Muhammad SAW said:

"Islam is built on five pillars: testifying that there is no god but Allah and that Muhammad is the messenger of Allah, establishing prayer, paying zakat, performing the Hajj, and fasting Ramadan."

This hadith explains the pillars of Islam as the main topic in religious education. In an educational context, religious education needs to be taught theoretically and practically, with attention to spiritual and social aspects. (Abdullah, 2019)

c. Moral Education

The Prophet Muhammad SAW gave great attention to moral education as the main purpose of Islamic education. (At-Tirmidhi, 2018)

In a hadith narrated by Imam At-Tirmidhi, Prophet Muhammad SAW said:

"The believer whose faith is most perfect is the one with the best morals."

This hadith confirms the correlation between perfection of faith and good morals. In the context of education, moral material needs to be taught through example, habituation, and internalization of values. (Ulwan, 2015)

d. Intellectual Education

The hadith of the Prophet Muhammad (peace be upon him) encourages intellectual development through mastery of various sciences. (Ibn Majah, 2016)

In a hadith narrated by Ibn Majah, Prophet Muhammad SAW said:
"Seeking knowledge is obligatory for every Muslim."

This hadith emphasizes the obligation to seek knowledge for every Muslim, both male and female. In the context of education, intellectual development should be encouraged through various learning methods that stimulate critical and creative thinking. (Nizar, 2018)

e. Social Education

The hadith of the Prophet Muhammad (peace be upon him) emphasizes the importance of social education in building a harmonious and just society. (Muslim, 2017)

In a hadith narrated by Imam Muslim, Prophet Muhammad SAW said:

"The example of believers in their mutual love, affection, and compassion is like that of one body. If one part of the body is sick, the whole body will feel feverish and unable to sleep."

This hadith illustrates the concept of brotherhood and social solidarity in Islam. In an educational context, social topics need to be taught to develop students' social sensitivity and responsibility. (Mahfud, 2018)

5. Characteristics of Educators in the Hadith

The hadith of the Prophet Muhammad SAW explains various characteristics that an educator must have, including:

a. Have adequate knowledge

The hadith of the Prophet Muhammad (peace be upon him) emphasizes the importance of educators possessing adequate knowledge in the field they teach. (al-Bukhari, 2019)

In a hadith narrated by Imam Al-Bukhari, Prophet Muhammad SAW said:

"Whoever speaks about the Qur'an with his own opinion (without knowledge), then prepare to take his place in hell."

This hadith indicates that an educator must possess sufficient knowledge before teaching it to others. In the context of education, educators need to continuously develop their scientific competence through learning and research. (Nizar, 2018)

b. Have a gentle attitude

The hadith of the Prophet Muhammad (peace be upon him) teaches that educators must have a gentle attitude when teaching. (Muslim, 2017)

In a hadith narrated by Imam Muslim, Prophet Muhammad SAW said:

"Surely God is Most Gentle and loves gentleness, and He gives through gentleness what He does not give through violence."

This hadith emphasizes the importance of gentleness in the education process. In the context of education, educators need to develop a gentle attitude and avoid violence in guiding students. (Ulwan, 2015)

c. Practicing the Knowledge Taught

The hadith of the Prophet Muhammad SAW emphasizes the importance of educators practicing the knowledge they teach. (at-Tirmidhi, 2018)[^115]

In a hadith narrated by Imam At-Tirmidhi, Prophet Muhammad SAW said:

"The parable of the wise man who teaches goodness to people but forgets himself is like a lamp that illuminates people but burns itself."

This hadith reminds us that educators must consistently practice the knowledge they teach. In the context of education, educators need to be role models in implementing the values they teach. (Abdullah, 2019)

d. Have sincere intentions

The hadith of Prophet Muhammad SAW emphasizes the importance of sincerity of intention in teaching. (al-Bukhari, 2019)

In a hadith narrated by Imam Al-Bukhari, Prophet Muhammad SAW said:

"Verily, every action depends on the intention, and verily everyone will get what he intended."

This hadith indicates that sincerity of intention is a determining factor in educational success. In the context of education, educators need to maintain sincerity of intention in teaching and view their profession as a form of worship and a trust. (Nizar, 2018)

6. Characteristics of Students in the Hadith

The hadith of the Prophet Muhammad SAW explains various characteristics that a student must have, including:

a. Have a high learning motivation

The hadith of the Prophet Muhammad (peace be upon him) encourages students to have a high motivation to learn. (at-Tirmidhi, 2018)

In a hadith narrated by Imam At-Tirmidhi, Prophet Muhammad SAW said:

"Whoever goes out to seek knowledge, then he is on the path of God until he returns."

This hadith emphasizes the virtue of those who sincerely seek knowledge. In the context of education, students need to have intrinsic motivation to learn, driven by spiritual awareness. (Abdullah, 2019)

b. Respecting Educators

The hadith of the Prophet Muhammad (peace be upon him) teaches students to respect their teachers. (at-Tirmidhi, 2018)

In a hadith narrated by Imam At-Tirmidhi, Prophet Muhammad SAW said:

"Those who do not respect the elders and do not love the younger and do not know the rights of the pious (educators) are not included in our group."

This hadith emphasizes the importance of respecting educators as part of learning ethics. In the context of education, students need to develop respect for educators as a form of appreciation for knowledge and the educational process. (Ulwan, 2015)

c. Diligence and Patience in Studying

The hadith of the Prophet Muhammad SAW encourages students to be diligent and patient in the learning process. (al-Bukhari, 2019)

In a hadith narrated by Imam Al-Bukhari, Prophet Muhammad SAW said:

"Whoever wants this world, then let it be with knowledge. Whoever wants the afterlife, then let it be with knowledge. And whoever wants both, then let it be with knowledge."

This hadith indicates that achieving goodness in this world and the hereafter requires knowledge gained through diligence and patience in learning. In the context of education, students need to develop perseverance and patience in facing various challenges in the learning process. (Nizar, 2018)

C. Correlation between the Concept of Education in the Qur'an and Hadith

The concepts of education in the Qur'an and Hadith are closely correlated and complementary. The following outlines several aspects of the correlation between the two:

1. Teleological Aspect (Purpose)

The Qur'an and Hadith share a common goal in the concept of education: to shape a perfect human being (insan kamil) who possesses a balance between the physical and spiritual dimensions, the individual and the social, and the world and the afterlife. (Shihab, 2016)

The Qur'an states:

"And seek (reward) the Hereafter with what God has bestowed upon you, but do not forget your part in this world and do good (to others) as God has done good to you." (QS. Al-Qashash: 77)

In line with this verse, the Hadith of the Prophet Muhammad SAW emphasizes:

"Work for your world as if you will live forever, and work for your hereafter as if you will die tomorrow." (HR. Ibn Asakir)

The correlation between the Qur'an and the Hadith in terms of educational goals is evident in their emphasis on balance between this world and the afterlife. Both emphasize that Islamic education must be directed toward developing individuals who are aware of their responsibilities as caliphs on earth and as servants of Allah who will return to Him. In the educational context, this goal

demands the integration of religious and general knowledge, as well as the balanced development of cognitive, affective, and psychomotor aspects. (Nizar, 2018)

2. Methodological Aspects

The Qur'an and Hadith provide a comprehensive methodological framework for the educational process. The methods described in the Qur'an align with and are reinforced by the educational practices exemplified by the Prophet Muhammad (peace be upon him) in his hadith. (al-Nahlawi, 2018)

The Quran uses the *hiwar* (dialogue) method to convey educational messages, as found in the dialogue between Allah and the angels and Adam (QS. Al-Baqarah: 30-33). In line with this, the Hadith shows how the Prophet Muhammad (peace be upon him) used the dialogue method to teach religion to his companions, as in the famous hadith of Gabriel (Narrated by Muslim).

The methodological correlation between the Qur'an and the Hadith is also seen in the use of the parable method (*amtsal*). The Qur'an often uses parables to explain abstract concepts, such as the parable of a good sentence with a good tree (QS. Ibrahim: 24-25). Similarly, the Hadith of the Prophet Muhammad SAW often uses parables in explaining religious concepts, such as the parable of believers in terms of love and affection like one body (Narrated by Muslim).

The exemplary method (*uswah*) is also emphasized in both the Qur'an and the Hadith. The Qur'an affirms that the Prophet Muhammad (peace be upon him) is a good role model (QS. Al-Ahzab: 21), and in practice, the Prophet Muhammad truly set an example in various aspects of life, as narrated in various hadith. (Ulwan, 2015)

The methodological correlation between the Qur'an and the Hadith demonstrates that Islamic educational methods must be integral, comprehensive, and address various dimensions of learners. In the educational context, educators need to implement various learning methods appropriate to the characteristics of the material and the learners. (Nizar, 2018)

3. Material Aspects

The Quran and Hadith provide comprehensive and complementary educational materials. The Quran explains educational material in a general and principled manner, while the Hadith provides more detailed and operational explanations. (Abdullah, 2019)

The Quran emphasizes the importance of monotheism as a top priority, as reflected in Luqman's advice to his son (QS. Luqman: 13). Consistent with this, the Hadith of the Prophet Muhammad (peace be upon him) provides a more detailed explanation of the concept of monotheism, such as in the hadith explaining the pillars of faith (Narrated by Muslim).

In terms of worship, the Quran commands us to establish prayer, pay zakat, and perform other acts of worship in a general manner. Meanwhile, the Hadith of the Prophet Muhammad (peace be upon him) provides a more detailed explanation of the procedures for performing these acts of worship, as in the hadith "Pray as you see me praying" (Narrated by Al-Bukhari).

The material correlation between the Quran and the Hadith demonstrates that Islamic education must encompass aspects of faith, worship, morals, and social interactions in a balanced manner. In the educational context, the Islamic education

curriculum must be designed with a balance between these various aspects in mind. (Ramayulis, 2015)

4. Evaluation Aspect

The Qur'an and Hadith provide a comprehensive and sustainable framework for educational evaluation. Both emphasize the importance of evaluation as an integral part of the educational process. (Mahfud, 2018)

The Qur'an emphasizes that Allah SWT always tests humans to determine the quality of their faith and piety, as explained in QS. Al-Ankabut verses 2-3:

"Do people think that they will be left to say, 'We believe,' and they will not be tested? And indeed, We tested those before them, so Allah will certainly know those who are true and will certainly know those who are liars."

In line with the verse, the Hadith of the Prophet Muhammad SAW shows how he evaluated the understanding and practice of the companions about the teachings of Islam. For example, Prophet Muhammad SAW often asked his companions about their understanding of a problem, as in the hadith narrated by Imam Al-Bukhari, where Prophet Muhammad SAW asked his companions: "Do you know what is meant by a bankrupt?"

The evaluative correlation between the Qur'an and the Hadith demonstrates that evaluation of Islamic education must be comprehensive, encompassing cognitive, affective, and psychomotor aspects. In the educational context, evaluation is not only directed at measuring mastery of the material but also at the practice of values in everyday life. (Tafsir, 2018)

5. Aspects of Educators and Students

Al-Qur'an and Hadith provide an ideal picture of the characteristics of educators and students. Both emphasize the importance of positive interaction between educators and students in the education process. (Ulwan, 2015)

The Qur'an describes educators as figures who possess knowledge and wisdom, as explained in the story of Luqman (QS. Luqman: 12-19). In line with this, the Hadith of the Prophet Muhammad SAW emphasizes that educators must have adequate knowledge and practice it, as in the hadith: "The example of a scholar who teaches goodness to people but forgets himself is like a lamp that lights people but burns itself" (Narrated by At-Tirmidhi).

The Qur'an also describes students as figures who have an innate readiness to accept the truth, as explained in QS. Ar-Rum verse 30. In line with this, the Hadith of the Prophet Muhammad SAW encourages students to have high learning motivation and respect their educators, as in the hadith: "Whoever goes out to seek knowledge, then he is on the path of Allah until he returns" (HR. At-Tirmidhi).

The correlation between the Qur'an and Hadith in the relationship between educators and students demonstrates that the Islamic educational process must be built on positive interactions between the two. In the educational context, the relationship between educators and students must be based on the values of compassion, respect, and responsibility. (Nizar, 2018)

D. Implementation of the Concept of Al-Quran and Hadith Education in Islamic Religious Education Learning

The implementation of the concept of Al-Qur'an and Hadith education in Islamic Religious Education (PAI) in schools is a systematic effort to integrate the values and teachings of these two primary sources of Islam into the formal learning process. This implementation process is crucial given that the Al-Qur'an and Hadith are the primary foundations of Islamic teachings, providing comprehensive guidance on various aspects of life.

In the context of formal education, the implementation of the concept of Al-Qur'an and Hadith education is carried out through the development of an Islamic Religious Education (PAI) curriculum that includes relevant core competencies and basic competencies. The curriculum is designed in a structured and systematic manner, taking into account the cognitive, affective, and psychomotor development of students (Aziz, 2019). "The development of an ideal Islamic Religious Education (PAI) curriculum must be able to encompass various dimensions of Al-Qur'an and Hadith learning, from recitation to contemplation and practice" (Hidayat, 2021).

This integration is not limited to Islamic Religious Education (PAI) subjects but is also implemented across the curriculum through an integrative thematic approach. This approach allows the values of the Quran and Hadith to be introduced in various learning contexts, enabling students to understand the universality of Islamic teachings (Nurhayati, 2020).

Implementing the concept of Quranic and Hadith education requires a variety of learning strategies and methods. Some commonly used methods include:

1. **Tilawah and Memorization Method:** This method focuses on developing the ability to read the Quran with correct tajweed and memorize selected verses and important hadiths. "The tilawah method, accompanied by an understanding of the meaning, will produce more meaningful learning than simply reading without understanding the context" (Anwar, 2019).
2. **Thematic Interpretation Method:** This approach helps students understand key concepts in the Quran through systematic thematic study. Students are guided to identify verses related to a particular theme and then analyze the relationships between the verses and their historical context (Rahman, 2020).
3. **Problem-Based Learning:** This method confronts students with contemporary problems and then guides them to find solutions based on principles from the Quran and Hadith. This approach develops students' critical and analytical thinking skills (Mahmudah, 2021).
4. **Collaborative Learning:** Collaborative learning allows students to discuss and share their understanding of verses from the Quran and Hadith. This method develops communication and collaboration skills while enriching students' perspectives (Hasanah, 2022).

Teachers play a crucial role in implementing the concept of Quranic and Hadith education. They serve not only as conveyors of information but also as facilitators, motivators, and role models for students. "The competence of Islamic Religious Education teachers is measured not only by their mastery of the material but also by their ability to bring the values of the Quran and Hadith to life in everyday learning" (Nurdin, 2023).

To effectively carry out this role, Islamic Religious Education teachers need to continuously develop pedagogical, professional, personal, and social competencies. This competency development can be achieved through ongoing training programs, further study, and scientific forums relevant to Islamic education (Zainuddin, 2022).

Evaluation of Quran and Hadith learning is conducted comprehensively, taking into account various aspects. Evaluation focuses not only on memorizing verses or hadith, but also on understanding their meaning, analytical skills, and applying their values in

everyday life. "A holistic evaluation system allows teachers to monitor students' overall development, including cognitive, affective, and psychomotor aspects" (Saputra, 2021).

E. Obstacles and Solutions in Implementing the Concept of Al-Quran and Hadith Education

The implementation of the concept of Al-Quran and Hadith education in Islamic Religious Education learning faces various internal obstacles, including:

1. **Limited Time Allocation:** Limited Islamic Religious Education (PAI) class hours (generally only 2-3 hours per week) are a major obstacle to implementing in-depth learning of the Quran and Hadith. "Time constraints result in Quran and Hadith learning tending to be textual and lacking exploration of broader contextual dimensions" (Mahmudah, 2021).
2. **Teacher Competence:** Not all Islamic Education teachers possess sufficient competence in innovative Quranic and Hadith teaching methodologies. Some teachers are still fixated on conventional methods that are less appealing to digital-generation students (Zainuddin, 2022).
3. **Heterogeneity of Students' Basic Abilities:** Differences in students' basic abilities in reading and understanding the Quran present a challenge. Students with a strong religious educational background (e.g., from madrasas or Islamic boarding schools) have different abilities than students from public schools (Rahman, 2020).
4. **Facilities and Infrastructure:** Limited learning facilities such as Al-Qur'an laboratories, interactive learning media, and adequate references are also obstacles to optimal learning implementation (Hasanah, 2022).

Apart from internal obstacles, the implementation of the concept of Al-Quran and Hadith education is also faced with external obstacles, such as:

1. **Social and Cultural Environment:** The influence of a social and cultural environment that is less supportive of practicing the values of the Qur'an and Hadith can hinder the effectiveness of Islamic Religious Education (PAI) learning. "The contradiction between the values taught in schools and the social realities faced by students creates cognitive dissonance that hinders the internalization of values" (Nurdin, 2023).
2. **Technological Developments:** Rapid advances in information technology have a dual impact. On the one hand, technology can be an effective learning tool; on the other, exposure to negative content can erode the religious values instilled through Islamic Religious Education (PAI) learning (Saputra, 2021).
3. **Family Support:** The level of family involvement and support in children's religious education also varies. Some families may not reinforce the values taught in school, resulting in a disruption in the continuity of learning (Hidayat, 2021).

To overcome these various obstacles, several innovative solutions can be implemented, including:

1. **Developing Extracurricular Programs:** Developing extracurricular religious programs such as Quranic recitation, memorization, and Hadith studies can address the limited time allocated for formal learning. "A well-designed extracurricular program can be a platform for developing students' interests and talents in the study of the Quran and Hadith" (Aziz, 2019).
2. **Teacher Competency Improvement:** Continuous professional development programs for Islamic Religious Education (PAI) teachers need to be improved, particularly in terms of innovative teaching methodologies based on the Qur'an and Hadith. Workshops, seminars, and mentoring by experts can be tools for developing teacher competency (Zainuddin, 2022).

3. Technology Integration in Learning: Utilizing information and communication technology in learning the Quran and Hadith can increase the effectiveness and appeal of learning. Quran learning applications, online discussion platforms, and interactive multimedia can be utilized to enrich students' learning experiences (Nurhayati, 2020).
4. Implementing Differentiated Instruction: Learning methods that address the diversity of students' abilities and learning styles can help address the heterogeneity of basic abilities. With this approach, teachers can design learning activities tailored to students' ability levels, enabling each student to develop optimally (Rahman, 2020).
5. Strengthening Collaboration in the Tri-Center for Education: Collaboration between schools, families, and the community needs to be strengthened to create an educational ecosystem that supports the internalization of the values of the Quran and Hadith. Parenting programs, learning communities, and parent-teacher communication forums can serve as tools to strengthen this collaboration (Hasanah, 2022).
6. Developing an Islamic School Culture: Creating a school culture that reflects the values of the Qur'an and Hadith in daily practice can strengthen the internalization of values. "A conducive school culture creates a learning environment that allows students to directly experience and internalize religious values" (Saputra, 2021).
7. Revitalizing the Evaluation System: Developing a comprehensive and authentic evaluation system is necessary to holistically measure student achievement. Portfolios, collaborative projects, and reflective journals can complement conventional evaluation methods such as written exams (Nurdin, 2023).

Implementing the concept of Quranic and Hadith education in Islamic Religious Education (PAI) learning is a dynamic process that requires ongoing commitment and innovation from all educational stakeholders. With a comprehensive and integrative approach, various obstacles can be overcome, thus optimally achieving the goals of Islamic religious education.

Table: Implementation of the Concept of Education in the Qur'an and Hadith as Islamic Religious Learning in Schools

Educational Aspects	The basis of the Qur'an / Hadith	Implementation in Schools	Educational Goals
Monotheism (Faith)	QS. Al-Baqarah: 2 - "There is no doubt in this book; it is guidance for those who fear."	Strengthening faith through monotheism lessons, introduction to the attributes of Allah, and the pillars of faith.	Forming individuals who are faithful, pious, and have noble morals.
Morals / Ethics	Hadith: "Indeed I was sent to perfect moral character." (HR. Ahmad)	Learning morals through the example of the Prophet, getting used to greetings, politeness, and empathy.	Cultivating the character and morality of students.

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Science	QS. Al-'Alaq: 1-5 - "Recite with (mentioning) the name of your Lord..."	Encourage Islamic literacy, reading the Qur'an, and the integration of science with Islamic values.	Forming a generation that is intelligent, thinks critically, and loves knowledge.
Worship and Religious Practices	QS. Al-Baqarah: 43 - "Establish prayer and pay zakat..."	Teaching prayer, ablution, fasting, zakat in theory and practice directly at school.	Improve the understanding and practice of worship in everyday life.
Manners towards Teachers and Parents	QS. Luqman: 14 - "Be grateful to Me and to your parents..."	Instilling an attitude of respect for teachers, parents, and fellow friends through role models.	Cultivating a culture of mutual respect and appreciation in the school environment.
Formation of Social Soul	Hadith: "None of you will believe until he loves his brother..." (HR. Bukhari & Muslim)	Social activities, donations, zakat, cooperation and mutual cooperation in the school environment.	Fostering a sense of caring, solidarity and social responsibility.
Habituation of Good Deeds	QS. Al-Asr: 3 - "...except those who believe and do good..."	Daily programs such as tadarus, morning almsgiving, joint Dhuha prayer, cult.	Make good deeds a habit in students' lives.

CONCLUSION

Implementing the educational concept of the Qur'an and Hadith as the basis for Islamic religious learning in schools is a strategic step in holistically shaping the character, morals, and personality of students. The Qur'an and Hadith are not only sources of law but also educational guidelines covering aspects of faith, morals, knowledge, worship, and social life. In practice, the application of these values is carried out through the teaching of Islamic Religious Education (PAI) materials, the cultivation of worship and noble morals, teacher role models, and religious activities in the school environment. This process supports the formation of students who not only possess religious knowledge but are also able to apply it in their daily lives.

Education based on the Qur'an and Hadith in schools not only strengthens Islamic understanding but also serves as a foundation for facing the moral and social challenges of the modern era. This effort needs to be developed systematically and sustainably so that Islamic education can truly produce a generation of faith, knowledge, and noble character. It is clear that the educational concepts in the Qur'an and Hadith contain principles that are crucial for the development of Islamic education in schools. The Qur'an and Hadith provide in-depth guidance regarding the goals of education, the methods used, and the educational materials that must be taught to students. Both sources emphasize the importance of holistic education, prioritizing not only cognitive aspects but also the moral, spiritual, and social aspects of students. Education in the Qur'an emphasizes the importance of knowledge and wisdom, not only limited to worldly knowledge but also spiritual ones. The concept of education in the Qur'an includes several terms such as *tarbiyah*, *ta'lim*, and *ta'dib*, all of which focus on developing human beings who are perfect physically, mentally, and spiritually. The main goal of education in the Qur'an is to form a perfect human being, namely a human being who is balanced between the physical and spiritual dimensions, and is able to live a life in accordance with Islamic values.

The hadith of the Prophet Muhammad (peace be upon him) reinforces the concept of education in the Quran by emphasizing the importance of sincere intentions in teaching, the formation of noble morals, and intellectual and spiritual development. The education taught by the Prophet Muhammad (peace be upon him) prioritizes role models, gradual teaching, and methods such as discussion and question and answer to deepen students' understanding. By using these various methods, Islamic education aims to shape individuals who are not only intellectually intelligent but also possess noble morals and can contribute positively to society. The implementation of the concept of Quranic and Hadith education in Islamic religious learning in schools faces challenges, both in terms of time constraints, teacher competence, and the influence of the social and technological environment. Therefore, a more innovative and integrative approach is needed to apply these values in the Islamic Religious Education curriculum. It is also necessary to develop teacher competence, apply technology in learning, and learn more applied learning so that Islamic education can have a more transformative impact on students.

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