

Duties And Manner Of Learners In The Perspective Of Hadith

Arini Rahman¹, Rahmi Maldini Efendi², Kalayo Hasibuan^{3*}

UIN Sultan Syarif Kasim^{1, 2, *3}

¹email: 2249012684668@students.uin-suska.ac.id

²email: 22490125251@students.uin-suska.ac.id

^{*3}email: kalayo@uin-suska.ac.id

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| <p>Abstract: Islamic education views knowledge as a way to bring people closer to Allah SWT. In the hadith perspective, the duties and manners of learners are key elements in the formation of Islamic character. This study examines the guidelines for the duties and manners of learners in the hadith, as well as their relevance in the context of modern education. Using a qualitative approach through literature study, this research reveals that Islamic values such as sincere intentions, respect for teachers, perseverance in learning, and practicing knowledge have an important role in facing the challenges of the industrial revolution 4.0 era. This research contributes to the development of an Islamic education system that is not only based on traditional heritage but also adaptive to modern times. The findings are relevant for educational institutions, educators, and learners in building learning that is effective, ethical, and in accordance with Islamic values.</p> | <p>Keywords: Duty; Manners; Learners; Hadith Perspective.</p> |
| <p>Abstrak: Pendidikan Islam memandang pengetahuan sebagai cara untuk mendekatkan diri kepada Allah SWT. Dalam perspektif hadis, tugas dan adab peserta didik merupakan elemen kunci dalam pembentukan karakter Islam. Penelitian ini mengkaji pedoman tugas dan adab peserta didik dalam hadis, serta relevansinya dalam konteks pendidikan modern. Dengan menggunakan pendekatan kualitatif melalui studi literatur, penelitian ini mengungkapkan bahwa nilai-nilai Islam seperti niat yang tulus, menghormati guru, ketekunan dalam belajar, dan mengamalkan ilmu memiliki peran penting dalam menghadapi tantangan era revolusi industri 4.0. Penelitian ini memberikan kontribusi bagi pengembangan sistem pendidikan Islam yang tidak hanya berbasis pada warisan tradisional, tetapi juga adaptif terhadap perkembangan zaman. Temuan penelitian ini relevan bagi lembaga pendidikan, pendidik, dan peserta didik dalam membangun pembelajaran yang efektif, beretika, dan sesuai dengan nilai-nilai Islam</p> | <p>Kata Kunci: Tugas; Adab; Peserta didik; Perspektif Hadis.</p> |
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A. Introduction

Education has a very important position in Islam as a way to form a generation that is not only intellectually intelligent, but also noble. In the Islamic view, knowledge without manners and morals will lose its essence. Knowledge actually aims to bring humans closer to Allah SWT and provide benefits for life. Therefore, Islam pays special attention to the character building of students through strengthening adab in studying. As said by the Prophet Muhammad SAW: *"Whoever takes the road to seek knowledge, Allah will facilitate for him the road to heaven"* (HR Muslim, no. 2699).

Manners and duties of learners are an integral part of the Islamic education process. Classical scholars such as Imam Al-Ghazali and Imam Malik emphasized that adab must come before learning knowledge. In his famous work, *Ihya 'Ulumuddin*, Al-Ghazali explains that learners must maintain sincere intentions, respect teachers, and practice discipline in learning so that the knowledge gained becomes a blessing (Al-Ghazali, 2011, p. 54). These values have been the cornerstone of Islamic education for centuries, but their application faces great challenges in the modern era, especially amidst the changing patterns of education due to globalization and digitalization.

In the era of the industrial revolution 4.0, the education system is undergoing a major transformation. Learners now have unlimited access to information, but it is often not accompanied by strengthening moral and ethical values. Phenomena such as lack of respect for teachers, plagiarism, and a pragmatic attitude in learning are serious issues that threaten the blessing of knowledge (Hidayat, 2022, p. 101). On the other hand, modern educational approaches that emphasize competence tend to ignore moral and spiritual aspects. In this context, Islamic education that emphasizes adab offers a holistic solution, as it integrates moral and spiritual values into learning.

The study of the duties and manners of learners in the perspective of hadith becomes very relevant as a foundation in building Islamic education that is adaptive to the times, without losing its spiritual roots (Nasution, 2019, p. 89).

Hadith, as the second source of Islamic teachings after the Qur'an, provides practical guidance for instilling manners and shaping the character of learners. This approach offers not only timeless values but also relevance to address the challenges of modern education.

This research aims to present a renewal in the study of Islamic education by exploring in depth the guidelines for the duties and manners of students contained in the hadith of the Prophet Muhammad SAW. This research will also examine its relevance in the context of challenges. This research aims to explore in depth the guidelines for the duties and manners of students contained in the hadith of the Prophet Muhammad SAW, as well as examine their relevance in facing the challenges of the era of the industrial revolution 4.0 and digital-based education. With this approach, the study is expected to make a real contribution to the development of Islamic education that is not only based on traditional heritage but also adaptive to the needs of modern times. This study is expected to be an important reference for educational institutions, educators, and students in building an effective, ethical, and relevant learning process with Islamic values.

B. Method

In this research, the author uses a qualitative approach with a literature study method (library research). This approach is very relevant because the focus of the research is the analysis of hadith texts related to the duties and manners of students, as well as the exploration of their relevance in the context of modern education (Sugiyono, 2017, p. 9). The nature of this research is descriptive-analytical, aiming to describe the contents of the hadiths related to the duties and manners of learners and analyze their implications for the contemporary Islamic education system (Arikunto, 2019, p. 43).

The main data sources in this study are the hadiths of the Prophet Muhammad SAW. In addition, supporting data sources are obtained from relevant literature, such as books of hadith interpretation, Islamic education

books, as well as journals and articles that discuss the manners and duties of students (Hidayat, 2022, p. 67). The data in this study were collected using documentation techniques, which refer to the search for hadith books and other supporting literature. Each hadith found was analyzed in depth, both in terms of matan (text) and sanad (narrators), to assess the validity and relevance of the hadith in the context of education. (Thahan, 2004, p. 85; Ismail, 1992, p. 123).

Data analysis was carried out using content analysis techniques through several steps: grouping hadiths related to the duties and manners of students, examining the main message of the hadith based on scholarly interpretations, historical context, and applications in education, and linking hadith values with challenges and phenomena in modern education, such as the industrial revolution 4.0, digitalization, and globalization. To ensure data validity, source triangulation was carried out, namely by comparing the results of the analysis of the hadith text with the views of classical scholars, hadith interpretation books, and modern educational studies (Sugiyono, 2017, p. 274).

C. Result and Discussion

Defenition of leaner

Learners are individuals who are consciously and actively involved in the learning process to develop their potential, both intellectually, emotionally, and spiritually. In the perspective of Islamic education, learners have the responsibility to study with sincere intentions for Allah SWT. This is in accordance with the hadith of the Prophet SAW: *"Demanding knowledge is an obligation for every Muslim"* (HR. Ibn Majah, no. 224).

According to Zakiah Daradjat, learners in Islamic education are not only understood as objects that receive knowledge, but also as subjects who have the potential to develop and are responsible for the learning process they go through (Daradjat, 2004, p. 78). In the modern context, learners include all individuals who are in formal, non-formal, and informal education, without age limit.

Learners are also defined as someone who is undergoing education with the aim of obtaining changes in attitudes, behavior and skills. This view refers to Law No. 20 of 2003 on the National Education System which defines learners as members of society who seek to develop their potential through the learning process at certain paths, levels and types of education (National Education System Law, 2003, Article 1 Paragraph 4).

There are various kinds of designations for students in the household environment, the students are called children and their educators are parents, in the school or madrasah environment, the students are called students and their educators are called teachers, in universities or higher education levels, students are called students and their educators are lecturers, in the pesantren environment known as santri and their educators are kiai kiyai and in the mosque education environment or majlis taklim, the students are known as congregants and their educators are ustadz.

Before we discuss the duties and manners of learners, we should first discuss the virtues of learners in the view of Islam, learners or people who study have their own virtues because Allah elevates the degrees of the knowledgeable and believers several degrees (Qs.Almujadalah: 11) in connection with the virtues of learners explained by the apostle of Allah in several hadiths as follows:

Ease your way to heaven

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَذَكَّرُونَ سُنَّةَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ"

Abu Hurairah (may Allah be pleased with him) reported: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever takes the path to seek knowledge, Allah will make easy for him the path to Paradise. And no people gather in one of the houses of Allah to recite the Book of Allah (the Qur'an) and study it together, but there will descend upon them tranquility, they will be overwhelmed with mercy, the angels will overshadow them, and Allah will mention them before the creatures that are with Him." (HR Muslim, no. 2699).

Avoid the curse of Allah SWT

عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا ذَكَرَ اللَّهُ تَعَالَى وَمَا وَالَاهُ وَعَالِمًا أَوْ مُتَعَلِّمًا (رواه الترمذي)

Abu Hurairah reported: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: 'Verily, the world is cursed and what is in it is also cursed, except dhikrullah and the things associated with it, the scholar, and the learner.'" (Tirmidhi)

Occupy the best position

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ" (رواه البخاري)

Utsman ibn Affan reported: The Messenger of Allah (SAW) said, "The best of you are those who learn the Qur'an and teach it." (HR. Bukhari, No. 5027)

Duties of learners in the perspective of hadith

A task is an obligation that must be carried out by someone as part of their responsibility in achieving certain goals. In the context of education, tasks are often associated with activities or work given to students to train skills, increase knowledge, or internalize certain values. According to Wahjosumidjo, tasks not only involve technical aspects, but also moral aspects and individual responsibility towards other parties (Wahjosumidjo, 2002, p. 112).

In an Islamic perspective, tasks have a spiritual dimension, where their implementation is considered a form of worship to Allah SWT, as long as it is done with the right intention. This is in accordance with the principle expressed in the hadith of the Prophet SAW: "Verily, a deed depends on its intention" (HR. Bukhari, no. 1). Thus, the task in Islam is not only seen in terms of results, but also from the process of implementation in accordance with religious values. The tasks of students in the hadith perspective are:

Believing that knowledge can be obtained with the permission of Allah by studying seriously

In this case, students are tasked with convincing their hearts that knowledge comes from Allah SWT for that students are tasked with praying or asking Allah first before studying seriously so that the knowledge gained becomes blessed and useful. Rasulullah SAW said,

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ، وَإِنَّمَا الْحِلْمُ بِالتَّحَلُّمِ"

"Abu Sa'id al-Khudri (may Allah be pleased with him) reported: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Whoever Allah wills good for, He will make him understand in matters of religion. Verily, knowledge is gained by

learning, and patience is gained by enduring." (Reported by al-Bukhari in Adabul Mufrad, and Ibn Abi Shayibah)".

In this hadith, the apostle of Allah emphasizes that knowledge will be obtained by people who are desired by Allah, the people who are desired by Allah are people who want to learn seriously - really knowledge will only be obtained by people who want to learn, meaning that students do not just aspire to become knowledgeable people but must be accompanied by efforts. People who make an effort to learn, will one day be blessed with religious understanding which will ultimately lead them to glory and goodness.

Diligently memorize and repeat lessons

As a learner has an important task, namely learning seriously, including diligently memorizing and repeating lessons that have been learned, so that what has been understood is not easily forgotten, the Prophet Muhammad SAW.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ أَبُو مُصْعَبٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ دِينَارٍ، عَنْ ابْنِ أَبِي ذُنُبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي قَبِيصَةَ، قَالَ: فَغَرَفَ بِيَدَيْهِ، ثُمَّ قَالَ: "هُرَيْرَةُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَسْمَعُ مِنْكَ حَدِيثًا كَثِيرًا أَنْسَاهُ؟ قَالَ: "ابْسُطْ رِدَاءَكَ فَصَمَّمْتُهُ، فَمَا نَسِيتُ شَيْئًا بَعْدَهُ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي قُدَيْكٍ بِهَذَا أَوْ قَالَ: غَرَفَ بِيَدِهِ فِيهِ "صَمَّمَهُ

"Told us Ahmad Ibn Abu Bakr al-Sidiq Abu Mus'ab, he said, told us Muhammad Ibn Ibrahim Ibn Dinar, from Ibn Abi Zi'bu, from Sa'd al-Maqburi, from Abu Hurairah he said: I said to the Messenger of Allah O Messenger of Allah, I have heard many traditions from you, then I forgot? The Messenger of Allah, said: "Remove the bad thing from you" then removed it. Then the Messenger of Allah said, Memorize it and I memorized it "After that I did not forget any hadith after that." (HR. Bukhari)

Recording and memorizing knowledge gained from educators

As a learner recording and memorizing is the main task because any knowledge gained will be easily lost or forgotten if it is not recorded for that recording and memorizing is a way to gain knowledge as the apostleullah SAW said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "قَبِّدُوا الْعِلْمَ بِالْكِتَابِ"

From Abu Hurairah, the Prophet said: "Bind knowledge with writing." (HR. Al-Hakim in Mustadrak 1/106)

عَنْ أَبِي هُرَيْرَةَ قَالَ: "إِنِّي أَسْمَعُ كَلَامَ رَسُولِ اللَّهِ ﷺ كَثِيرًا، فَأَحْفَظُهُ، وَكُنْتُ أَحْضُرُ مَعَكَ بَعْضَ النَّاسِ فَإِنِّي أَحْفَظُ مَا أَحْفَظُ"

From Abu Hurairah, he said: "I heard many sayings from the Messenger of Allah, and I memorized them. And I was present with others, so I remembered what I remembered." (HR. Bukhari, No. 120)

فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: اكْتُبْ، فَإِنَّهُ سَيَكُونُ مِنْهُ عِلْمٌ كَثِيرٌ

From Abu Hurairah, he said: "I wrote down everything I heard from the Messenger of Allah (SAW). So, some people said: 'Do not write down everything you hear.' So I stopped taking notes. Then I mentioned it to the Messenger of Allah, and he said: 'Write it down, for there will be much knowledge from it.'" (HR Abu Dawud, No. 3646)

Quiet and calm during the learning process

Silence and calm are the duties carried out by students, especially when the educator conveys knowledge, when students leave this task, the desired knowledge will not be able to be obtained even if students are not calm when the learning process is taking place, it can result in fatal misunderstanding and wrong practice, Here are some traditions that emphasize the importance of calm and silence while in the majlis of knowledge:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِذَا سَمِعْتُمْ الْعَالِمَ فِي حَلْفَةٍ فَلَا تَتَكَلَّمُوا وَلَا تَجْلِسُوا حَتَّى يُسَكِّنَكُمْ، فَإِنَّهُ يُعَلِّمُكُمْ"

From Abu Hurairah, he said: "The Messenger of Allah (SAW) said: 'If you hear a scholar in a gathering, then do not speak and sit down until he signals you to be silent, for he will teach you.'" (HR. Al-Baihaqi)

Hadith narrated from Ibn 'Umar

عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ مِنْ أَجَلِ مَجَالِسِكُمْ أَنْ تَكُونُوا فِي مَجْلِسٍ يَتَحَدَّثُ فِيهِ الْعُلَمَاءُ، وَيَفْتَحُ لَكُمْ اللَّهُ بِهِ أَبْوَابَ الْخَيْرِ، فَلَا تَسْتَكْثِرُوا فِيهِمْ، وَلَا تَتَكَلَّمُوا إِلَّا لِمَا يُحِبُّهُ اللَّهُ"

From Ibn Umar, he said: "The Messenger of Allah (SAW) said: 'Verily, among the noblest gatherings are those in which the scholars speak, and Allah opens for you the doors of goodness, so do not multiply words in them, and do not speak except of what Allah loves.'

Hadith reported by Anas ibn Malik

عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّمَا يُقَامُ الْعِلْمُ بِالْحَلْفَةِ، فَلَا تُكْثِرُوا الْخَوَاطِرَ وَلَا الْأَكَلَامَ فِي مَجَالِسِ الْعُلَمَاءِ"

Anas reported that he said: "The Messenger of Allah said: 'Knowledge will only be preserved in the assembly, so do not imagine much and speak in the assembly of scholars.'" (HR: Al-Baihaqi)

Hadith narrated by Al-Bukhari

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ تَكَلَّمَ فِي مَجْلِسِ الْعِلْمِ فَقَدْ جَهَلَ"

Abu Hurairah reported that the Prophet said: "Whoever speaks in the assembly of knowledge is indeed ignorant." (HR. Bukhari)

The aforementioned Hadiths indicate the importance of quietness and silence in the assembly of knowledge. Respecting the teacher's or scholar's time and talk is part of the etiquette in studying, and by being quiet and calm, we can focus more and benefit from the lessons taught.

Students are advised to envy people who have a lot of knowledge in order to become greedy in demanding knowledge

When students have envy of people who have a lot of knowledge and are greedy for knowledge, it becomes motivation and encouragement for students in studying so that challenges and obstacles become light because of strong motivation. 'Abdullah ibn Mas'ud (*radhiyallahu 'anhu*) reported that the Messenger of Allah (*peace and blessings be upon him*) said,

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ ، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

"It is not permissible to have envy (ghibtoh) except for two people: the one whom Allah bestows wealth on and spends it in the cause of goodness, and the one whom Allah grants knowledge (of the Qur'an and Sunnah), and he fulfills it and teaches it."

Student manners

Adab is good manners, ethics, or behavior that reflects noble morals in interacting with fellow humans, the environment, and God. In an Islamic perspective, adab is an integral part of a Muslim's life that includes speech, attitudes, and actions that are in accordance with the teachings of the Qur'an and hadith. Ibn Miskawaih defines adab as an attempt to shape the human soul to behave well in accordance with reason and Islamic law (Miskawaih, 1961, p. 45).

According to Al-Ghazali, adab is the real expression of morals that are internalized in a person. He emphasized that adab is not only limited to

relationships with fellow humans, but also includes adab to Allah SWT and the universe. In his book, *Ihya' Ulumuddin*, Al-Ghazali explains that manners are the result of the process of educating the soul through knowledge and worship (Al-Ghazali, 2013, p. 97).

In the context of education, adab plays an important role as a foundation for students to respect teachers, fellow students, and knowledge itself. This is in accordance with the hadith of the Prophet SAW: *"Not among us is the one who does not respect the elder, does not love the younger, and does not know thbye rights of scholars"* (HR Ahmad, no. 695). Manner is also relevant in building the character of students in the modern era, where education often only focuses on cognitive aspects without paying attention to moral and spiritual aspects (Hidayat, 2022, p. 78).

Ikhlas In Demanding Knowledge (Intending to Seek Allah's Ridha)

The highest adab of a learner is his intention in learning only for Allah alone, when the intention of learning because of Allah, students will become a figure who always keeps themselves from what Allah does not like.

مَنْ جَاءَ مَسْجِدِي هَذَا لَمْ يَأْتِهِ إِلَّا لْخَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ هَذَا وَمَنْ جَاءَ لِغَيْرِ ذَلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعٍ غَيْرِهِ (رواه ابن الملاح)

"Whoever comes to my mosque (the Prophet's Mosque) with the good intention of learning or teaching knowledge there, then he is like a mujtahid in the cause of Allah. If his intention is not that, then he is just like a person who looks at other things." (HR. Ibn Majah)

Not feeling shy and not being arrogant in learning

Learners should not be shy to ask for what they do not know, and learners should not feel arrogant (feel themselves better than others) for the knowledge gained as Rasulullah SAW said:

عَنْ مُجَاهِدٍ قَالَ: لَا يَتَعَلَّمُ الْعِلْمَ مُسْتَحْيٍ وَلَا مُسْتَكْبِرٌ

Mujahid reported that he said: "A shy person and an arrogant person will not be able to learn religious knowledge."

Intend to Share the Knowledge Acquired

A learner who has adab will easily share his knowledge with the aim of seeking the pleasure of Allah SWT as Rasulullah SAW said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا"

Abu Hurairah reported that the Prophet said: "Whoever points out a good deed will be rewarded with the same reward as the one who did it, without diminishing his reward in the slightest." (HR Muslim, no. 2674)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "يَلْعَنُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّخِذْ مَقْعَدَهُ مِنَ النَّارِ"

From Abdullah bin Amr, the Messenger of Allah (SAW) said: "Convey from me even one verse, and narrate (knowledge) from the Children of Israel, there is no problem. Whoever lies against me intentionally, then let him get ready for his seat in hell." (HR. Bukhari, No. 3461)

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best of you are those who learn the Qur'an and teach it." (HR. Bukhari, no. 5027)

Practicing the Knowledge Acquired

Knowledge seekers are obliged to practice the knowledge gained so that the knowledge they have is not in vain because actually every knowledge they have will be taken into account in the hereafter as the Prophet Muhammad SAW said.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ"

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (SAW) said: "Whoever learns a knowledge that should be sought only for the hope of Allah's face, but he learns it for the sake of worldly pleasures, then he will not smell the fragrance of Paradise on the Day of Resurrection." (Reported by Abu Dawud, no. 3664)

عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ: عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ، وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ، وَمَاذَا عَمِلَ فِيمَا عَلِمَ"

Abdullah ibn Mas'ud reported that the Prophet said: "The feet of the son of Adam will not move on the Day of Resurrection from the presence of his Lord, until he is asked about five things: about his age, for what it was spent; about his youth, for what it was

used; about his wealth, from where it was obtained and for what it was spent; and about what he has practiced from the knowledge he has." (Tirmizi no. 2417).

عَنْ أَبِي الدَّرْدَاءِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: "إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ فِي آخِرِ الزَّمَانِ مُنَافِقٌ عَلَيْهِمُ اللِّسَانُ يَقُولُ مَا تَعْرِفُونَ وَيَعْمَلُ مَا تُنْكِرُونَ"

Abu Darda' reported: I heard the Messenger of Allah (SAW) say: "Verily, the one I fear most for you at the end of time is the hypocrite who is articulate, he says what you know (to be true), but practices what you deny." (HR Ahmad No. 2753)

قَالَ رَسُولُ اللَّهِ ﷺ: "الْعِلْمُ بِلَا عَمَلٍ كَالشَّجَرِ بِلَا ثَمَرٍ"

The Prophet said: "Knowledge without charity is like a tree without fruit." (HR. Ad-Dailami)

The relevance of hadith in the context of modern education

The values contained in the hadith have a very high relevance in building a generation of ethical learners in the modern era. Challenges such as declining respect for teachers, low learning ethics, and the dominance of digital technology that often obscures traditional values indicate the need to strengthen Islamic values in educational institutions. Adab-based education based on hadith values offers a holistic approach to forming learners who are not only intellectually intelligent but also have character (Hidayat, 2022, p. 134).

The messages in the hadith about the duties and manners of learners can be implemented through a *value-based education* model. This approach integrates science with moral and spiritual strengthening, providing a balance between academic achievement and character development. Thus, value-based education can be a strategic solution to deal with the impact of globalization and digitalization, which often erode the foundation of students' ethics and spirituality (Nasution, 2019, p. 92).

D. Conclusion

This research shows that the duties and manners of learners in the perspective of the hadith of the Prophet Muhammad SAW have significant relevance in answering the challenges of contemporary education. The values contained in the hadith, such as sincerity, respect for teachers, diligence in learning, and practicing knowledge, are important foundations in forming an Islamic generation with

character

The integration of Islamic values into the modern education system can create a learning model that is not only academically effective but also spiritually profound. By instilling these Islamic values, education can become a means to answer the challenges of globalization and digitalization without losing its traditional roots and spirituality. This research emphasizes the importance of developing value-based education that not only educates but also builds learners' characters in accordance with Islamic principles.

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