



Education and Learning from the Perspective of the Quran and Hadith

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ABSTRACT

Education is an important foundation in the formation of individuals and societies with character. The Qur'an and Hadith provide comprehensive guidelines regarding the concept of education and learning, both in terms of objectives, methods, and implementation. This research aims to examine the perspective of education in the Qur'an and Hadith in order to provide a deep understanding of values that can be applied in the context of modern education. The method used is a literature study with a qualitative-descriptive approach. The results of the study show that education in Islam is not only oriented to the transfer of knowledge, but also the formation of morals and spirituality. This article provides insight into how the concept of education in Islam can be implemented in the contemporary education system. Education and learning have an important role in shaping the character of individuals and society. The perspective of the Quran and hadith provides fundamental guidance on the concepts, goals, and methods of ideal education. This study aims to examine the educational values in the Qur'an and hadith as well as their relevance to the context of modern learning. Using a qualitative-descriptive method, this study reveals that the principles of Islamic education are rooted in the values of monotheism, morals, and science. The results of the study show that the revelation-based learning approach can enrich contemporary educational practices, especially in building a generation with noble character and knowledge.

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INTRODUCTION

Education has a very vital role in shaping individuals and society. In Islam, education not only focuses on the intellectual aspect, but also includes spiritual, moral, and social dimensions. The Qur'an and Hadith are the main sources of Islamic teachings that provide complete guidance in various aspects of life, including education and learning. The concept of education in Islam aims to produce human beings who are balanced between science and morality, as the purpose of creating human beings as caliphs on earth.

However, the challenges of modernization and globalization often bring about changes in the educational paradigm, which sometimes overrides spiritual and moral values. Therefore, it is important to integrate educational values sourced from the Qur'an and Hadith into the modern education system in order to create individuals who are not only intellectually intelligent, but also have strong character.

Education is a vital element in human life, because it is a means of character formation, potential development, and inheritance of cultural and religious values. In Islam, education has spiritual and intellectual dimensions that complement each other. The Quran as the holy book of Muslims, and hadith as the second source in Islamic teachings, provides clear directions on the importance of seeking knowledge, manners in learning, and the relationship between educators and students. This research tries to answer the question, what is the concept of education and learning according to the perspective of the Qur'an and hadith and how relevant is it in today's world of education?

In learning activities, various terms are known that are attached to educators' decisions in carrying out learning, namely approaches, methods, strategies, techniques, and models. The use of this term is often 'overlapping' so that it can give birth to an ambivalent meaning. Approach is a starting point or viewpoint for

the learning process, strategy is a learning activity that must be done by teachers and students so that learning goals can be achieved effectively and efficiently, method as a path that is taken to provide understanding or understanding to students, technique method that a person does in order to implement a method, tactic is a person's style in carrying out a certain learning method or technique which is individual, and the model is a form of learning that is drawn from beginning to end that is presented uniquely by the teacher. The derivation of learning policy-making begins with approaches, strategies, methods, techniques, tactics, and models. The next core discussion is the problem of learning methods as the mainstream of interaction between educators and students.

METHOD

This study uses a library research method with a qualitative-descriptive approach. The primary data sources in this study are verses of the Qur'an and Hadith of the Prophet Muhammad PBUH which are relevant to the theme of education. In addition, secondary data is obtained from supporting literature, such as tafsir, hadith books, and books on Islamic education. Data analysis is carried out by interpreting the verses of the Qur'an and Hadith in the context of education, then connecting them with contemporary educational theories

RESULTS AND DISCUSSION

Definition of Education

Education in a broad sense has its own characteristics. The purpose of education is the same as the purpose of a person's life, not prescribed by others. Education happens all the time, which means it happens throughout life (lifelong learning). That is why education takes place in the context of a multidimensional relationship of the individual, and in the relationship of the individual with God, his neighbor, nature, and with himself.

In this multidimensional relationship, education takes place through a variety of activities, functions and events, whether initially intended for education or inadvertently for training. This training is available to everyone. Every individual – child or adult, student or non-learner – is educated or self-taught. Training happens everywhere. Education is not limited to schools. Education takes place in the family, school, community and natural environment. Educators for individuals are not limited to professional educators. Education in a narrow sense can be said to be synonymous with the word schooling, which is formal education in controlled conditions.

Education in a narrow sense also has its own characteristics. That is, where the purpose of education in a narrow sense is determined by parties outside a student. As we understand it, the purpose of education in schools or the purpose of teaching and learning education in schools is not made and determined by students. The length of education for each person in society varies greatly, it can be less or equal to six years, nine years or even more.

Through Islamic education, it is hoped that a balance between physical and spiritual needs can be formed in humans. The delivery of moral and spiritual values guided by Islamic teachings is the main focus in this process. This aims to help individuals develop their intellectual, emotional, and social potential optimally, as well as form individuals with noble character and able to make a positive contribution to society.

Many research experts explain the definition of education, including:

a. Education comes from the word "teaching" and then is given the prefix "me" with the aim of becoming a teaching which means to follow and provide preparation. In preparing and providing provisions, it is important to have guidance and direction on ethics and knowledge of thinking

b. Ahmad Tafsir characterizes schooling comprehensively, in particular: Personal improvement in its overall point of view, noting that what is meant by self-awareness includes teaching without others, climate and others. While the word all points of view combines parts of the body, soul and heart. Thus, the implementation of teaching is not only to build scientific insight, but also to foster all parts of children's character.

The Qur'an pays great attention to the importance of education. One of the verses that is often the foundation of education is QS. Al-'Alaq: 1-5, which commands recitation as the beginning of the first revelation. Reading here means not only reading the text, but also reading the universe and understanding the signs of God's greatness. This concept emphasizes the importance of education based on the integration of science and faith. The results of the study show that the Quran and hadith teach the importance of education based on monotheism and morals. Surah Al-'Alaq: 1-5 which reads:

إِذَا بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، قُرْأْ وَرَرَّ □ □ أَكْ الْأَكْرَمِ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Translated by the Ministry of Religion 2002 1-5.

Read by the name of your God who created, He created man from a clot of blood, Read! Your Lord is the Most Exalted, who teaches (man) with the pen, He teaches man what he does not know. Q. S. Al-'Alaq

(96): 1-5

Surah Al-Mujadalah: 11 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O you who believe, when it is said to you, "Give space in the assemblies," be spacious, and Allah will surely give you space. When it is said, "Stand up," stand up. Allah will undoubtedly raise up those who believe among you and those who are given some degree of knowledge. Allah is meticulous in what you do. Q. S. Al-Mujādalah [58]: 11

In this verse, it has been implied about the educational process, namely reading, learning and teaching. Also about educational media in the form of pens. The Prophet was indeed illiterate, but very intelligent, so that he could educate his companions successfully. In the process of education and teaching, the Prophet has used educational media. Both human media, namely his own behavior, the media of the tongue, hands, fingers, nose and others, non-human media include the sky, earth, sun, moon, buildings, gold, silver, mountains and others

From some of the verses above, it emphasizes the importance of reading, seeking knowledge, and the position of knowledgeable people. The hadiths of the Prophet PBUH also emphasize that seeking knowledge is the duty of every Muslim, as in the hadith which reads:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Translation: "Seeking knowledge is obligatory for every Muslim." (HR. Ibn Majah No. 224, Al-Baihaqi in Shu'abul Iman, and others).

In addition, education in Islam does not only focus on the transfer of knowledge, but also the formation of character and manners, as exemplified in the interaction of the Prophet with his companions.

The Concept of Learning in Hadith

The hadiths of the Prophet Muhammad PBUH also provide many guidelines about learning. One of the famous hadiths is: "Whoever takes a path to seek knowledge, Allah will make it easier for him the way to paradise" (HR. Muslim). This hadith shows that seeking knowledge is an obligation and worship of high value in Islam.

In addition, the Prophet PBUH also gave examples of effective learning methods, such as interactive dialogue, setting an example, and an empathetic approach. An example is how the Prophet PBUH educated his companions with affection and understanding of individual needs.

Hadith apart from being a shadow of the verses of the Qur'an, hadith has a lot of scientific capacity in understanding related to the themes of Aqidah, Worship, Muamalah and education. The Prophet Muhammad PBUH was not only a Messenger of Allah, but also a caliph (leader of the State), Religious Leader, Head of Family and also a teacher. The Prophet always conveyed his knowledge and taught it to his companions and the Arab community at that time. The place of the Prophet in conveying his knowledge, such as the Majlis Ilmu Prophet, in the community and in the family.

Implementation in Contemporary Education

The Qur'an as the holy book of Muslims is the main source of reference, and hadith is the second source of reference after the Qur'an. Of course, the purpose of education is in the Qur'an and hadith as well, about the sciences that must be taught and other teaching methods. By developing a comprehensive understanding of Islamic teachings contained in the Qur'an and Hadith, it will produce learning methods that uphold Islamic morality and good morals in addition to the delivery of teachings. Through these efforts, Islamic education can improve its quality and become more relevant, inspiring, and able to answer the challenges of the times firmly, creating a society full of tolerance, justice, and peace, as desired by the holy teachings of the Qur'an and Hadith.

The concept of education and learning from the Qur'an and Hadith can be adapted into the modern education system. A holistic approach that includes intellectual, moral, and spiritual dimensions can be the foundation in the educational curriculum. For example, the integration of Islamic values in general subjects, the strengthening of character education, and the use of learning methods that emphasize the active participation of students.

In the learning process, educators can use an approach that integrates moral and ethical values in each subject. For example, in science lessons, students not only learn scientific concepts, but are also given an understanding of the responsibility as a caliph on earth who must protect the environment and the universe

created by Allah SWT. In history lessons, students can learn moral examples contained in the life history of the Prophet and his companions, as well as explore wisdom and lessons that can be applied in daily life.

CONCLUSION

Education and learning in the perspective of the Quran and hadith offer a comprehensive and relevant guide to modern educational practice. The values of monotheism, morality, and science are the main foundations in Islamic education which is oriented towards the formation of a whole human being. The implementation of these principles can provide solutions to contemporary educational challenges, especially in shaping the character of students with integrity and ethics.

Education in the perspective of the Qur'an and Hadith emphasizes the balance between science and the formation of noble morals. This concept is relevant to be applied in modern education to produce a generation that is intelligent, characterful, and responsible. By integrating Islamic values into the education system, it is hoped that a society that is not only intellectually advanced, but also moral and spiritually will be created.

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