



## EPISTEMOLOGICAL FOUNDATIONS OF ISLAMIC EDUCATION CURRICULUM IN THE HADITH OF AT-TIRMIDHI AND AD-DARIMI

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### ABSTRACT

*The curriculum is a number of subjects taken by students in an educational institution, and in a broad sense the curriculum is "what persons experience in a setting" all the experiences and learning culture created by an educational institution to build independence and achieve the desired educational goals. While the Islamic education curriculum is an educational curriculum that has a foundation based on Islam, namely the Qur'an and Hadith, which pays close attention to the condition of human personality or students such as physical aspects, intellectual aspects and spiritual aspects. Hadith as the second source of law after the Qur'an is the foundation in compiling the Islamic education curriculum. However, we will not find a special word in the Hadith such as manhaj al-dirasah as a word that indicates the curriculum. So the curriculum in the study of the Tarbawi Hadith is a stretch of values, culture, character, principles, teachings that are spread out in the treasure of hadith, which is an example of the application of the Qur'an by the Prophet Muhammad SAW.*

**Keywords:** Curriculum; Islamic Education; Hadith

## **INTRODUCTION**

The word curriculum has been known as a term in the world of education for approximately a century (Setiawati, 2022) . The term curriculum first appeared in Webster's dictionary in 1856, which etymologically comes from the Greek, namely Curir, which means runner, and Curere, which means the place where the runner must race from the starting line to the finish line (Nuzul & Amanda, 2023) . In that year, the term "curriculum" was used in the field of sports. It wasn't until 1955 that the term "curriculum" was used in education, meaning a number of subjects at a university. In the dictionary, curriculum is defined in two ways (Septiani et al., 2024; Sukmadinata, 2002; Suparman & Pd, 2020) : 1) A number of subjects that students must take or study at school or college to obtain a certain diploma. 2) A number of subjects offered by an educational institution or department.

The above understanding gives rise to the reality of the traditional view that the curriculum is only teaching material that is limited to the classroom. In their conception, many traditional definitions refer to a school-centric tendency. A large number of them refer to planning for learning in the school. This view is actually not entirely wrong; they simply differentiate curricular learning activities from extracurricular and co-curricular learning activities. Curricular activities are learning activities to study compulsory subjects, while co-curricular and extracurricular learning activities are referred to as accompanying activities (Rsari, 2024) . Meanwhile, according to the modern view, the curriculum is more than just lesson plans or subject areas.

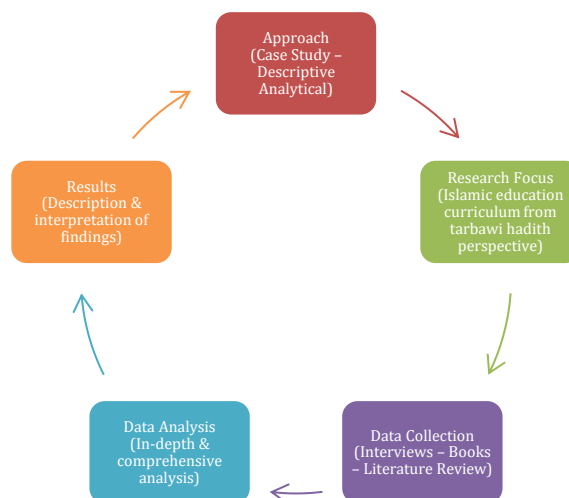
The curriculum, in the modern view, is everything that actually occurs in the educational process at school. This view starting from something that is actual, that is real, namely what actually happens in schools in the learning process (Ibad et al., 2025). In education, activities carried out by students can provide learning experiences, so according to this view, the curriculum is all the learning experiences and culture created by schools to build independence. (Cahyani & Aziz, 2023). According to experts, the curriculum is as follows; Nurfitri & Noviani ( 2023) are of the opinion that the curriculum is a program planned in the field of education and implemented to achieve a number of specific educational goals. According to (Hasibuan, 2024; Zaeni et al. 2023) curriculum is a number of educational, cultural, social, sporting and artistic experiences that provided by the school for its students inside and outside the school with the aim of helping them to develop holistically in all aspects and changing their behavior in accordance with educational goals. (Harmita & Aly, 2023; Nasution et al., 2022) states that there are several other interpretations of the curriculum. Among them; first, the curriculum as a product (as a result of curriculum development), second, the curriculum as a program (a tool

used by schools to achieve goals), third, the curriculum as things that students are expected to learn (attitudes, certain skills), and fourth, the curriculum is seen as a student experience.

Meanwhile, the definition of curriculum as contained in Article 1 point 19 of Law Number 20 of 2003 concerning the National Education System is a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for organizing learning activities to achieve certain educational goals. From the several definitions above, we can understand that the curriculum has two meanings, in the narrow sense the curriculum is a number of subjects taken by students in an educational institution, and in the broad sense the curriculum is "what persons experience in a setting" all experiences and learning cultures created by an educational institution to build independence and achieve the desired educational goals.

## **METHOD**

The research method used in this research is a case study method which is explained descriptively-analytically, with the aim of describing and analyzing in depth phenomena related to the Islamic education curriculum from the perspective of tarbawi hadith (Creswell & Creswell, 2017; Creswell & Poth, 2016). This approach was chosen because it allows researchers to explore the research object contextually and comprehensively. Data were collected through interviews, review of book sources, and relevant library searches (Abdul Rahman & Mohezar, 2020; Lincoln, 2002). With this method, researchers can explore various theoretical and empirical information, resulting in an in depth and comprehensive analysis of the problem being studied.



**Figure 1.** Case Study Research Method Flowchart

## RESULTS AND DISCUSSION

### Islamic education curriculum in the hadith frame

Based on the definition of curriculum discussed previously, the curriculum is the foundation used in an educational process to guide students toward desired educational goals through the accumulation of knowledge, skills, and attitudes. This means that the Islamic educational process is not a haphazard process, but rather should be based on human conceptualization, the transformation of a series of knowledge, skills, and attitudes that must be structured. From this explanation, the meaning of the Islamic education curriculum is an educational curriculum that is based on Islamic teachings (Al Ayyubi et al., 2026). According to (OK, 2021; Tanjung et al., 2024) educational curriculum based on Islamic teachings its preparation must be based on the Koran and Hadith in order to realize the goals of Islamic education by considering three aspects of human personality, that is: 1) Physical aspects, namely developing a healthy and strong physique. 2) The rational aspect, namely the aspect of developing intellectual intelligence. 3) Spiritual aspects, namely development of religious aspects and also moral education

### Specific review of the hadith at tirmidhi and ad darimi

Or in other words, the Islamic education curriculum is all activities, knowledge and experiences that are deliberately and systematically provided by educators to students in order to achieve educational goals Islam (Al Ayyubi et al., 2025). Characteristics of the Islamic Education Curriculum: Characteristics of the Islamic education curriculum according to Nata (2016) namely as follows:

**Table 1.** Characteristics of the Islamic Education Curriculum

Characteristics	Brief Description
Value-based foundation	The objectives and content are derived from the Qur'an, Hadith, and exemplary figures from the past
Holistic development	Emphasizes the development of physical, intellectual, and spiritual aspects of student
Balance in life	Maintains balance between individual and society, world and hereafter, and physical and spiritual dimensions
Potential development	Encourages the development of arts and skills based on students' interests and talents
Cultural and contextual adaptability	Considers cultural differences, societal needs, and remains adaptable to changing times

Principles of the Islamic Education Curriculum. The principles of the Islamic education curriculum in the formation or preparation of the Islamic education curriculum must be based on principles, as for the principles of curriculum

formation according to (Minarti, 2022; Nirmayanthi et al. 2025; Surawan & Athaillah 2021; Syafei 2025) is as follows:

**Table 2.** Principles of the Islamic Education Curriculum

<b>Principle</b>	<b>Description</b>
Religious Principle	The curriculum is based on divine values derived from the Qur'an and Sunnah, aiming to develop strong faith, steadfastness in religious teachings, noble character, and beneficial knowledge for both this world and the hereafter.
Philosophical Principle	Provides direction for educational goals, ensuring that the curriculum is grounded in truth, especially value-based truths that guide life.
Psychological Principle	Considers students' developmental stages, including physical, intellectual, language, and emotional aspects, to support effective learning processes and optimal outcomes.
Sociological Principle	Emphasizes students' social development, adaptation to their environment, and the acquisition of knowledge and skills that enhance their participation in society and national development.

Islamic Education Curriculum: Review of the hadith at tirmidhi

عن عثمان بن عفان أن رسول الله صلى الله عليه وسلم قال خيركم من تعلم القرآن وعلمه  
( رواه الترمذي )

*From Abdurrahman and from Uthman bin Affan, that the Messenger of Allah shallallahu 'alaihi wa sallam said: "The best of you are those who learn the Qur'an and teach it."*

The Hadith, the second source of law after the Quran, is the foundation for developing the Islamic education curriculum. However, we don't find a specific term in the Hadith, such as *manhaj al-dirasah*, to refer to curriculum. Therefore, in this paper, the author attempts to understand the curriculum based on the text of the Hadith, which contains curriculum concepts from both a *mantuq* and *mafhum* perspective. According to Azi z ( 2024) curriculum in tarbawi hadith studies is an expanse of values, culture, character, principles, teachings laid out in the hadith treasures, which are examples of the application of the Koran by the Prophet Muhammad SAW.

*Goals in the Hadith Perspective Education Curriculum (Meaning: Rasulullah SAW said: "Be you a person who is knowledgeable (clever) or a person who learns, or a*

*person who listens to knowledge or who loves knowledge. And don't be the fifth person, then you will be in trouble" (HR. Baihaqi).*

The hadith invites us to become people of knowledge, or people who seek knowledge, or listeners of knowledge or lovers of knowledge. That is the essence of the goal of the educational curriculum, namely to have knowledge that can be taught or to become lovers of knowledge. The hadith also suggests that the ideal goal of the curriculum should be oriented not to worldly matters but also to the issues of the hereafter. As implied in the hadith which means as follows: From Abu Hurairah ra. He said that the Prophet SAW said: "Whoever studies knowledge that should be aimed at seeking the pleasure of Allah 'Azza wa Jalla. Then he studies it with the aim only to gain worldly status / wealth, then he will not smell the fragrance of Paradise on the Day of Resurrection." (Narrated by Abu Daud).

From this hadith, Dr. Khosrow Bagheri, an education expert from Iran, specifically divides the objectives of the educational curriculum into two, namely: 1) Intermediate Aims . These intermediary goals are contemplation, purity of heart (*tazkiya*), justice (*qisth*), togetherness (*ta'awun*), glory (*Izzah*), and strength and cleanliness (*quwwah and Nizafah*). Each of these categories relates to one dimension of humankind. Contemplation relates to the intellectual dimension of humankind, purity of heart (*tazkiya*) relates to the moral dimension, justice (*qisth*) relates to the economic dimension, togetherness (*ta'awun*) relates to the social dimension, glory (*Izzah*) relates to the political dimension, and finally, strength and cleanliness (*quwwah and Nizafah*) relate to the physical aspect. (Nuzul & Amanda, 2023; Saifullah et al., 2024) . 2) Final Aims . According to Dr. Khosrow Bagheri, advice (*rushd*), total purification (*tatharl*), good life (*hayat al-Taybah*), guidance (*hidayah*), worship, piety, drawing closer to Allah (*qurb*), and consent (*ridwan*) are the ultimate goals of education in Islam. All categories are related to all dimensions of human life, from intellectual, moral, social, political, economic, and physical (Nuzul & Amanda, 2023; Saifullah et al., 2024) .

The aim of the educational curriculum is also to be able to practice one's knowledge for others. This was said by the Prophet Muhammad SAW in the following hadith which means: (Meaning: From Ali Ra. He said, Rasulullah SAW said: "People who have knowledge and then use that knowledge (for other people) will be better than a thousand people who worship or are experts in worship" (HR. Ad-Dailami). From all the explanations that have been discussed, the following things can be understood: The spirit of the hadith above is that the ideal goal of the Islamic education curriculum is knowledge for the development of morals, strengthening the vision and capital of human life, preparing for life in this world and the hereafter,

mastering knowledge and skills as capital for working in this world, and preparing for a happier life in the hereafter.

The content or curriculum program components indicate the teaching and learning process materials. According to (Alfiah, 2015) There are several hadiths that are worth contemplating which are the basis for this component, the meaning of which is: (Muhammad bin Wahb Al Harrani reported to me, from Muhammad bin Salamah, from Abu Abdirrahim, he said: Abdurrahim Az Zuhri told me, from 'Atha bin Abi Rabbah, he said: I saw Jabir bin Abdillah Al Ansari and Jabir bin Umairah Al Anshari practicing throwing. One of them said to the other: I heard Rasulullah Wasallam say: "every thing that does not involve remembrance of Allah is lahwun (vanity) and mere play, except for four: a husband's joke with his wife, a man training his horse, practicing archery, and teaching swimming" (HR. An-Nasai).

From these several hadiths it is implied that the contents of the Islamic education curriculum must pay attention to the aspects of human personality that must be developed or educated, namely the physical aspect, the intellectual aspect and the spiritual aspect. The first hadith narrated by Hakim mentions that the Qur'an and Sunnah are provisions for life and prevent misguidance. The words of the Prophet Kitaballahu wasunnata rasulih are an affirmation that the Qur'an and Hadith are hudan lil muttaqin guidance and nur for the light of life. Thus, the sciences related to the Qur'an and Hadith become part of the teaching materials included in the Islamic education curriculum such as Tajweed, Ulumul Al-Qur'an, Ulumul al-Hadith, Tafsir, Hadith, Fiqh, and so on (Tamphu et al., 2024). Also the sciences contained in the Qur'an and Hadith have been discussed extensively such as history, natural sciences, social, culture, language and so on are also part of the Islamic education curriculum, this is the development of the intellectual aspect of students.

The second hadith regarding the command to teach children with the love of the Prophet is an important material for the Islamic education curriculum, especially for efforts to prepare children who have noble morals (Al Ayyubi et al., 2026). This hadith reads hubbi nabiyikum love of the prophet means making the prophet uswatun hasanah, because in the prophet there is a very complete example or qudwah hasanah (Nuzul & Amanda, 2023) . This is the development of the intellectual and spiritual aspects of students. The third hadith explains the commandment of prayer, as the foundation and pillar of religion. Prayer is a pillar of religion that must be an early education for every human being. Starting from the age of seven, even at the age of ten, beat him if he misses prayer. Spanking children is an education for them in the spiritual aspects they are developing.

The fourth hadith emphasizes that physical development is also crucial in the Islamic education curriculum. The material covered in this hadith includes horse riding, archery, and swimming.

From Ali radhiyallahu 'anhu, he said that Rasulullah ﷺ said

*"Educate your children with three things: to love your Prophet, to love the Ahlul Bait, and to read the Qur'an. Indeed, those who memorize the Qur'an will be under the shade of Allah on the day when there is no shade except His, along with the prophets and those He has chosen.*

Many people overlook methods in the learning process, even though methods are more important than content. Methods and media serve as teaching or instructional aids. Several hadiths that address the principles of learning methods will be discussed, namely. a) Question and Answer Method is a teaching method where a teacher asks several questions to students about the lesson material that has been taught or the readings they have read. The basic principle of this method is found in the hadith of Question and Answer between Gabriel and the Prophet Muhammad about faith, Islam, and ihsan. In addition, there are also other hadiths such as the following hadith, which means: (Meaning: Hadith Qutaibah ibn Sa'id, hadith Lâis said Qutaibah hadith Bakr ibn Mudhar from ibn Hâd from Muhammad ibn Ibrahim from Abi Salmah ibn Abdurrahmân from Abu Hurairah ra Rasulullah saw. said; What do you think if there is a river in front of the door of one of you. He bathes there five times a day. What do you think? Will there be any dirt left on him? They replied, there will be no dirt left on him. He said; Such is the parable of the five daily prayers, with which Allah erases sins" - HR. Muslim) (Hariyanto, 2024; Safri, 2023)

b) Demonstration Method. The demonstration method is a way of teaching where the teacher shows the process of something, or the implementation of something while the students pay attention. The basic principle is found in the hadith when Rasulullah exemplified the prayer movement to his companions, the hadith is as follows: (Meaning: Hadith from Muhammad ibn Muşanna, he said hadith from Abdul Wahhâb he said Ayyûb from Abi Qilâbah he said hadith from Mâlik. We came to Rasulullah saw. We were young men of the same age. We stayed with him for (twenty nights) 20 nights. Rasulullah SAW was a loving person and had a gentle nature. When he Suspecting that we wanted to go home and miss our family, he asked about the people we had left behind and we told him: "Go back with your family and stay with them, teach them and tell them what I have memorized and what I have not memorized." (Nusi et al., 2024) . c) Proverb or Parable Method, which is a teaching method where the teacher conveys learning material through examples or parables. The principle of this method is found in the following Hadith:

Meaning: Hadith from Muhammad ibn Mutsanna and his words, hadith from Abdul Wahhâb namely as- Śaqafi, hadith Abdullah from Nâfi' from ibn Umar, the Prophet saw. said: The example of the hypocrites in their doubts is like a goat confused among other goats. He goes back and forth (Narrated by Muslim) (Jannah et al., 2025; Mukmin, 2024) .

According to ath-Thîby (1417H, It doesn't stay with one female, but alternates between both. This is likened to a hypocrite who is inconsistent with one commitment. d) Reward and Punishment Method, which is a way of teaching where the teacher provides learning material using rewards for good and punishment for bad so that students do good and avoid bad. The basic principle is found in the following hadith: Meaning: Hadith Abdul Aziz ibn Abdillah said he conveyed to me Sulayman from Umar ibn Abi Umar from Sâ'id ibn Abi Sa'id al-Makbârî from Abu Hurairah, he said: O Rasulullah, who will be the happiest to receive your intercession on the Day of Judgment?, Rasulullah saw said: I had thought, O Abu Hurairah, that no one would ask about This hadith is someone who preceded you, because I see your passion for hadith. The happiest person with my intercession on the Day of Judgment is the person who says "Lâilaha illa Allah" sincerely from his heart or from himself. (Narrated by al-Bukhari) (Rinjani, 2021) .

Sanctions in education are crucial. Overly lenient education can lead to students lacking discipline and resilience (Nurhikmah, 2024). These sanctions can be implemented in stages: a warning, followed by isolation, and finally, a spanking, not intended to hurt but to educate. Physical sanctions should be avoided if possible, and hitting the face should be avoided. A moderate spanking should be used for educational purposes, not revenge.

Evaluation or Assessment of the Hadith Perspective Education Curriculum

ورواه الدارمي عن ابن مسعود بلفظ: تعلموا العلم وعلموه الناس، تعلموا الفرائض وعلموه الناس، تعلموا القرآن وعلموه الناس، فإني أمرؤ مقبوض، والعلم سيقبض وتظهر الفتن حتى يختلف اثنان في فريضة لا يجدان أحداً يفصل بينهما (رواه الدارمي)

*Al-Darimi narrated it from Ibn Mas'ud with the lafadz: Learn knowledge and teach it to people. Learn the obligations and teach them to people. Study the Koran and teach it to people. Indeed, I am a human being whose knowledge will be revoked, and his slander will also be revoked, until two people differ in an obligation, and they find no one who can judge between them. (HR. Al-Darimi)*

Evaluation comes from the English word *evaluation* which means the action or process of finding the value of something, or can be interpreted as the action or process of finding the value of everything that is related. Evaluation itself is a measuring tool to determine the success of the educational process or curriculum

itself, which has an important role in controlling and making improvements in each process. The explanation regarding this evaluation is as stated by Umar bin Khatab RA: (Meaning: "Let you take account of yourselves before you are taken account of, and let you weigh yourselves before you are weighed, and prepare for the great day when deeds will be revealed)". Based on this information, we are expected to continually measure and evaluate all our actions, before they are ultimately judged by God on the Day of Judgment. This is where the principle of curriculum evaluation becomes a crucial point in the ongoing educational process.

## **CONCLUSION**

The curriculum is a number of subjects taken by students in an educational institution, and in a broad sense the curriculum is "what people experience in a setting" all the experiences and learning culture created by an educational institution to build independence and achieve the desired educational goals. Meanwhile, the Islamic education curriculum is an educational curriculum that has a foundation based on Islam, namely the Koran and Hadith, which pays close attention to the condition of human personality or students such as physical aspects, intellectual aspects and spiritual aspects. The Hadith as the second source of law after the Koran is the foundation in compiling the Islamic education curriculum. However, we will not find special words in the Hadith such as manhaj al-dirasah as words that indicate curriculum. So the curriculum in the Tarbawi Hadith study is in the form of an expanse of values, culture, character, principles, teachings laid out in the hadith treasures, which are examples of the application of the Al-Quran by the Prophet Muhammad SAW.

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