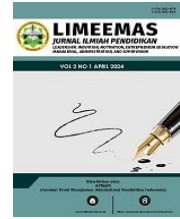


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The Relevance Of Islamic Educational Materials In The Prophet's Hadiths With The Concept Of Rahmatan Lil 'Alamiin's Student Profile

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Abstract: This article examines Islamic education material from the perspective of the Prophet's hadith and its relevance to the concept of the rahmatan lil alamin student profile which was initiated by the Ministry of Religion of the Republic of Indonesia in the context of implementing the independent curriculum in madrasas. Islamic education materials are materials and components prepared in the learning process according to the level and capacity of students to form a complete Muslim person. The method used is qualitative with a library research model. Then the data collection is carried out systematically to draw reliable conclusions. The results of the research show that Islamic education material is divided into five areas, namely religious education material, scientific and aqliyah education, moral education, physical education, and language education. These five Islamic education materials are also included in the hadith of the Prophet and have relevance to the student concept of rahmatan lil alamin. These include the aim of forming Islamic students who are devout, have noble character, and are moderately religious so that it has an impact on the strength of faith, the formation of commendable morals personally, towards others, nature and the state, critical and creative reasoning, integrity and discipline, and get to know and appreciate other cultures.

Keywords: Relevance, Islamic Education, Hadith Of The Prophet, Rahmatan Lil Alamin Students

Abstrak: Artikel ini mengkaji tentang materi pendidikan islam dalam perspektif hadis Nabi dan relevansinya dengan konsep profil pelajar rahmatan lil alamin yang dicetuskan oleh Kementerian Agama Republik Indonesia dalam rangka penerapan kurikulum merdeka di madrasah. Materi pendidikan Islam merupakan bahan dan komponen yang disiapkan dalam proses pembelajaran sesuai jenjang maupun kapasitas peserta didik yang bertujuan untuk membentuk pribadi muslim yang seutuhnya. Metode yang digunakan adalah kualitatif dengan model library research. Kemudian pengumpulan datanya dilakukan secara sistematis untuk menarik kesimpulan yang dapat dipertanggung jawabkan. Hasil dari penelitian menunjukkan bahwa materi pendidikan islam terbagi dalam lima bidang, yaitu materi pendidikan keagamaan, pendidikan ilmiah dan aqliyah, pendidikan akhlak, pendidikan jasmani, dan pendidikan bahasa. Kelima materi pendidikan islam tersebut juga masuk dalam hadis nabi serta memiliki relevansi dengan konsep pelajar rahmatan lil alamin. Diantaranya sama-sama bertujuan untuk membentuk pelajar islam yang bertakwa, berakhlak mulia, serta beragama secara moderat sehingga berdampak pada kekuatan iman, pembentukan akhlak yang terpuji secara pribadi, kepada sesama, alam, dan bernegara, bernalar kritis dan kreatif, berintegritas dan disiplin, serta mengenal dan menghargai budaya lain.

Kata kunci: Relevansi, Pendidikan Islam, Hadist Nabi, Pelajar Rahmatan Lil Alamin

INTRODUCTION

In Islam, education has a very important role and has a high position. This is to the contents of the revelation that the Prophet Muhammad first received in the cave of Hira', namely the command to read, even though the prophet was known as an ummi, namely someone who could not read (Sugiarto, 2021). In the reading order, an object is needed as material and materials, namely in the form of Surah Al-Alaq verses 1-5. With materials and materials, the reading process will be more directed and focused on understanding a goal (Nurhuda, 2023). In an educational process, material is a very necessary ingredient. Educational materials run together with the curriculum and are included in the curriculum (Maslani & Suntiah, 2019). Material is learning material in subjects that students can study. Meanwhile, the curriculum is known as all the learning processes and culture in an educational institution to achieve the desired and planned educational goals (Nuzul, 2023).

To support the success of an educational curriculum goal, educational materials become a factor that influences the implementation process in educational institutions. Creating good and good material will support the achievement of the goals of educational institutions according to the curriculum, as well as provide good changes in the way students live and act (Nurhuda, Fajri, et al., 2023). So the material in Islamic education is experience and material in learning the Islamic religion that is prepared as well as possible and can be conveyed and presented to students (Haryanti, 2014). In formulating Islamic education materials, the Al-Qur'an and Hadith are the two main sources used to formulate teaching materials because they contain many values, especially those related to education (Azami et al., 2023). The formulation of learning material becomes a guideline established in Islamic education to create good and balanced student behavior through training the soul, senses, and mind (Rosnaeni et al., 2021). Hadith is known as the second source in Islam which originates from the Prophet Muhammad in the form of his words, actions, and decrees (Murjazin, Nurhuda, & Aziz, 2023).

As the main role model in the Islamic religion, the prophet Muhammad is an example of an ideal educator. As a good role model, the Prophet Muhammad became a person who educated his students (friends) by paying attention to attitudes and behavior according to ability and capacity, so that the delivery of material was easier for friends to understand and accept (Muvid, 2020). Therefore, the hadith is the foundation and basis of Islamic education. In the process of educating the people, the Prophet Muhammad set a good example and became a basis for educational material that we can adhere to today (Amrona et al., 2023). Through the words and deeds of the Prophet, several hadiths were found that contained Islamic educational material (Bahari et al., 2018). From this presentation, the author wants to explore the hadiths of the Prophet related to Islamic education material. This research will focus on understanding the content of hadiths which contain Islamic educational material and understanding their relevance to the Rahmatan lil Alamin student profile concept which was initiated by the Ministry of Religion of the Republic of Indonesia in the context of implementing the independent curriculum in madrasas.

Literature Review

Islamic Education Materials

In education, material is one of the main components needed in the teaching and learning process. In the Big Indonesian Dictionary (KBBI) material is defined as material, content, and substance. Material is also known as materials used in learning activities in the form of science (Rosnaeni et al., 2021). Material also includes content contained in the educational syllabus which has been categorized into certain subjects (Maslani & Suntiah, 2019).

Meanwhile, the word education comes from the word pedagogy which means guidance to children. In English, it is known as education, which means development and guidance. Meanwhile, in Islam, education is known as tarbiyah which has a broader meaning. It is stated in the Al-Munjid dictionary as quoted by Dra Alfiah, that tarbiyah means improving, mastering affairs, guiding, nurturing, and guarding. The term education is defined as an educational activity between parents and children consciously and responsibly to prepare provisions for life and achieve adulthood in life (Bahari et al., 2018).

Meanwhile, Islam means obedience, safety, prosperity, peace and obedience (Bahari et al., 2018). In terms of Islam, it is the religion that Allah SWT revealed to the Prophet Muhammad to all mankind for the safety of life in this world and the hereafter. From the explanations above, Islamic education is known as tarbiyah-Islamiyah. Islamic education has a very important goal in preparing a Muslim. According to the results of the Second World Islamic Education Congress, Islamic education aims to achieve a human person who grows in balance through the training of intelligence, emotions, soul, and five senses. Meanwhile, the results of Islamic education seminars throughout Indonesia in 1960 stated that Islamic education is an effort to guide Islamic teachings for physical and spiritual growth through direction, training, teaching, nurturing, and supervision (Sugiarto, 2021). From the results of this formulation, education in Islam can be developed in all aspects of human life, including intellectual, spiritual, imagination, language, and physical aspects which lead to goodness in life. With all aspects of Islamic education, humans can become creatures who submit themselves as servants of Allah and obey all Islamic teachings (Ni'am et al., 2023).

From the explanation above, we can conclude that Islamic education materials are materials and components prepared in the learning and education process according to the level and capacity of students to form a good Muslim personality (Anggraheni et al., 2023). Therefore, in implementing Islamic education, material is important to suit the needs of students at a particular level. This is what Maghfiroh et al stated, "with good material preparation, the application and adaptation of the material to students will be well directed, according to the student's developmental capacity based on the level of education they are taking (Bahari et al., 2018).

In every Islamic education curriculum, educational material is a vital component,

because it is material that is delivered to students directly. In implementing the Independent Curriculum in madrasas under the Ministry of Religion, the delivery of the material is intended to form good values in students. The concept of Rahmatan lil Alamin students, which is a concept in Islamic education, aims to form individually pious students (taaddub), become good role models (qudwah), respect differences of opinion, and uphold consensus/consensus decisions through the value of deliberation/shura.

RESEARCH METHOD

In carrying out this research, researchers used a qualitative approach method with a library research model. Qualitative research aims to understand the events experienced by research subjects in the form of actions, opinions, behavior, and motivation (Moleong, 2007). Library research is carried out by collecting data and information originating from books, previous research, articles, and journals related to the problem you want to study (Sari & Asmendri, 2018). Library research activities are carried out systematically to collect data, process it, and draw conclusions using certain techniques to find answers to the problems being studied. In analyzing the data, the researcher used an interactive content analysis model, namely with the following steps, first, reducing the data, namely by selecting and focusing on the important things and eliminating the unnecessary; second, data presentation, namely presenting the information obtained in the form of narratives and descriptions so that it is easy to conclude; third, draw conclusions by reviewing the data obtained from the research objectives and problems in a verifiable manner so that they can be accounted for (Nurhuda, 2021).

RESULT AND DISCUSSION

Islamic Education Material from Hadith Perspective

In exploring and collecting Islamic education material according to the hadith of the Prophet Muhammad SAW, the author divides four categories of Islamic education. This is what was stated by Mahmud Yunus, as quoted by Dra. Alfiah, Islamic education is divided into four things, namely religious education material, scientific and aqliyah education, moral education, and physical education (Alfiah, 2015). The author will discuss Islamic education material in these four categories, and examine it with authentic hadiths and tsiqoh.

1. Hadith Religious Education Material

The first hadith is about the teachings of the Islamic religion, which includes the meaning of faith, Islam and ihsan. This hadith was narrated by Umar bin Khathab in Sahih Muslim number 8, and is mentioned in (Rosnaeni et al., 2021):

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضاً قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يَرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ

لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحْجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ بِسَأَلِهِ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا، قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبِّبَتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ. رَوَاهُ مُسْلِمٌ.

Umar radhiyallahu 'anhu also said; One day when we were sitting with the Messenger of Allah Sallallahu 'alaihi wa sallam, suddenly a man came in very white clothes, and his hair was very black, he could not see any signs of travel, and none of us could see him. recognized him, then he sat in front of the Prophet sallallahu 'alaihi wa sallam brought his knees close together, and placed his hands on his thighs, saying: 'O Muhammad, explain to me about Islam?' The Prophet Sallallahu 'alaihi wa sallam answered: "Islam is that you testify that there is no deity that has the right to be worshiped properly except Allah and Muhammad is His messenger, you uphold prayers, pay zakat, fast in Ramadan and make the pilgrimage to Baitullah Al Haram if you can take a trip there." The man said: 'You are right.' So we were amazed at him, he asked and he confirmed the answer. He said again: "Explain to me about faith?" The Prophet sallallahu 'alaihi wa sallam answered: "(Faith is) you believe in Allah, His angels, His books, His messengers and the last day and you believe in good and bad destiny." He said: 'You are right.' Then the man asked again: 'Explain to me about ihsan?' He sallallahu 'alaihi wa sallam said: "(Ihsan is) you worship Allah as if you see Him. Even if you can't see Him, He really sees you." He said: "Tell me when will the apocalypse occur?" The Prophet sallallahu 'alaihi wa sallam answered: "No one who is asked knows better than the one who asks." He said: "Explain to me the signs!" The Prophet Sallallahu 'alaihi wa sallam said: "If a female slave gives birth to her master and if you find barefoot and unclothed goatherds competing with each other in raising a building."

Umar radhiyallahu 'anhu said: 'Then the man left, I was silent for a moment.' So Rasulullah sallallahu 'alaihi wa sallam asked me: "O 'Umar, do you know who that person was?" I answered: "Allah and His Messenger know better." The Prophet Sallallahu 'alaihi wa sallam said: "He is Gabriel who came to teach you this religion." (HR Muslim)

The second hadith regarding Al-Qur'an study material narrated by Usman bin Affan, contained in Sahih Bukhari, hadith number 5027 (Al-Bukhari, 2009):

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Has told us [Hajjaj bin Minhal] Has told us [Syu'bah] he said, Has told me ['Alqamah bin Martsad] I heard [Sa'd bin Ubaidah] from [Abu Abdurrahman As Sulami] from [Uthman] Radliallahu 'anhu, from the Prophet Sallallahu 'alaihi wasallam, he said: "The best person among you is someone who studies the Qur'an and teaches it."

The third hadith regarding the command to pray for children is contained in the book Sunan At-Tirmidhi number 407 (Bahari et al., 2018):

حدثنا علي بن حجر أخبرنا حرمة بن عبد العزيز بن الربيع بن سبرة الجهني عن عمه عبد الملك بن الربيع بن سبرة عن أبيه عن جده قال قال رسول الله صلى الله عليه وسلم علموا الصبي الصلاة ابن سبع سنين واضربوه عليها ابن عشر

It has been told to us [Ali bin Hujr] said; has informed us [Harmalah bin Abdul Aziz bin Ar Rabi' bin Sabrah Al Juhani] from [Abdul Malik bin Ar Rabi' bin Sabrah] from [his father] from [his grandfather] he said; "The Prophet sallallaahu 'alaihi wasallam said: "Teach children to pray when they are seven years old, and beat them when they leave prayer when they are ten years old.

The three hadiths above explain studying religious education material in Islam. It is explained in the first hadith that in studying religion, the material introduced begins to study the pillars of faith, the pillars of Islam and ihsan, as well as the signs of the Day of Judgment. Through this hadith, the Prophet Muhammad provided learning material to his friends which contained faith and monotheism as basic material for informing about Allah SWT, angels, books, the apostles, and the Day of Judgment (Muvid). This material about monotheism, faith, Islam, and the Day of Judgment is very important material in Islamic education which is given to students from an early age to adulthood, based on age and school level.

In the second hadith, it is explained about the virtues of studying the Koran. According to scholars, the Koran is the most important material in Islamic education (Bahari et al., 2018). The activity of reading and writing the Al-Quran is a means that aims to understand its contents. Since the time of the Prophet Muhammad, the Koran began to be read and written, and was successfully recorded during the Caliphate. Until now, the Koran has become the main source of Islam and the main guideline that has developed with various understandings through many interpretations. The Al-Quran is the main source of material in education, because of the enormous rewards that can be obtained from reading it, contemplating its meaning and contents, and implementing God's commands in the Al-Quran.

The third hadith is about teaching prayer from a young age. The explanation of this hadith is an order to parents and teachers to provide prayer education to students and children from the age of 7 years (Susanti et al., 2023). If a child is 10 years old but does not perform prayers, parents may punish him with educational blows that do not cause injury (Bahari et al., 2018). This order to provide worship materials from childhood certainly provides a positive habit for a child to practice all acts of worship, such as prayer and fasting. With good habits from childhood, it will have a big impact on children to carry out their obligations as Muslims when they grow up.

2. Hadith of Scientific Education and Aqliyah

First, in the hadith contained in Sahih Bukhari Number 4118, as mentioned by Farida Jaya, the hadith about the benefits of mushrooms

حدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سَفِيَّانُ عَنْ عَبْدِ الْمَالِكِ عَنْ عَمْرِو بْنِ حُرَيْثٍ عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الْكُمَاةُ مِنَ الْمَنْ وَمَاءُهَا شِفَاءٌ لِلْعَيْنِ.

Meaning: Has told us Abu Nu'aim has told us Sufyan from 'Abdil Malik from 'Amru ibn Huraitzin from Sa'id bin Zaid RA said. Rasulullah SAW said: Mushrooms are a kind of manna and their water can heal the eyes.

إذا وقع الذباب في إناء أحدكم فليغمسه كله ثم ليطره فإن في إحدى جناحيه داء وفي الآخر شفاء

"If a fly falls into the drink of one of you, drown the fly and throw it away, because on one wing there is a disease and on the other wing there is an antidote." (Narrated by al-Bukhārī and Abū Dāwūd)

The first hadith, it is explained plants that are useful for sore eyes. The plant is called a fungus. Kam'ah is a lump of root fungus that grows underground due to the fusion of plant roots and usually grows in places consisting of deep sand, gravel, and rocks (Maulida, 2017). The explanation of eye medicine from these plants shows us that the Prophet invited Muslims to think scientifically by knowing the benefits and contents of a plant.

In the second hadith above, the Prophet Muhammad explained the contents of wings in flies. By explaining the disease and antidote for fly wings, it shows that the Prophet invited his friends and Muslims in general to use a scientific and aqliyah approach. This is educational material in Islam taught by the Prophet Muhammad to encourage curiosity about everything that is not yet known. The proof of this scientific material is the proven research of doctors regarding the contents of the wings of flies, that there are diseases and antidotes in both fly wings (Rosnaeni et al., 2021).

The evidence of these two hadiths provides an explanation that material in Islamic education also includes material about subjects that contain scientific content, which requires research to reveal its benefits and contents so that the results are known. In this scientific material, the material studied can be logic, mathematics, biology, medicine, and others.

3. Hadith on Moral Education

The first hadith narrated by Abu Hurairah is mentioned in the Book of Mauidhatul Mu'minin (Muvid, 2020):

حدثنا سعيد بن منصور قال حدثنا عبد العزيز بن محمد عن محمد بن عجلان عن القعقاع بن حكيم عن أبي صالح عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إنما بعثت لأتمم مكارم الأخلاق. رواه بخاري

Has told us Said bin Mansur, told us Abdullah bin Muhammad from Muhammad bin Ijlan from al-Qa'qa' bin Hakim from Abi Salih from Abu Hurairah ra said, Rasulullah saw said: "Indeed, I was sent to perfect morals."

The two hadiths narrated by Anas bin Malik, are mentioned in the book of Sunan Ibnu

Majah number 3671:

حدثنا العباس بن الوليد الدمشقي حدثنا علي بن عياش حدثنا سعيد بن
عمارة أخبرني الحارث بن النعمان سمعت أنس بن مالك يحدث عن رسول الله
صلى الله عليه وسلم قال أكرموا أولادكم وأحسنوا أدبهم

Narrated by Abbas bin Walid Ad-Damaski, told by Ali bin Ayasy, told by Said bin Imarah, told me by Haris bin Nu'man, I heard Anas bin Malik say about the Prophet Muhammad who said: "Glorify your children and improve their manners/morals."

The three hadiths narrated by Abdullah bin Amr, mentioned in the book Fathul Bari Syarh Shahih Bukhari number 5688 (Admin, 2023):

حدثنا عمر بن حفص حدثنا أبي حدثنا الأعمش قال حدثني شقيق عن مسروق قال
كنا جلوسا مع عبد الله بن عمرو يحدثنا إذ قال لم يكن رسول الله صلى الله عليه
وسلم فاحشا ولا متفحشا وإنه كان يقول إن خياركم أحاسنكم أخلاقا

Narrated by Umar bin Hafsa, told by my father, from Al-A'masy he said Syaqq from Masruq said when we were sitting with Abdullah bin Amr, he said: "Rasul saw. not a person whose deeds are vile, nor can he speak vile things." Even the Messenger of Allah said: "Indeed, the best among you is the one with the best character."

From these three hadiths, it is clear that morals are very important material in Islamic education. From the first hadith, it is explained that the Prophet Muhammad was sent to perfect human morals. Then the Prophet emphasized the recommendation to improve the morals of parents towards their children. And it is reinforced in the third hadith, that the best people are people with good character (Nurhuda, Al Khoiron, et al., 2023).

From the description of the hadith, moral education material must be present in every educational institution. Moral material aims to form students who have good morals and become civilized human beings. By providing coaching, guidance, and direction to students, they can differentiate between good and bad behavior, as well as recommendations and prohibitions.

Moral education material is an effort to continue the preaching of the Prophet Muhammad who was sent to perfect human morals. The Prophet Muhammad often set an example of good morals, gentleness, and compassion when communicating with everyone, including people who hated him. Therefore, parents play a full role in the moral development of their children, starting with honoring their children with love and care from childhood through teaching good manners (Huda & Nurhuda, 2023). By cultivating good morals, children will gain happiness in this world and the hereafter.

Two parts of educational material are very important to teach to students, namely material on noble and despicable morals which comes from the Koran and hadith. (Rosnaeni et al., 2021) Apart from this material, the forms of morals and targets for good behavior are also divided into several things, such as morals towards the Creator, morals towards fellow humans, morals towards parents, morals towards oneself, and morals towards the environment (Bahari et al., 2018). By instilling good moral material, a student will form a pious person and become an example of goodness.

4. Physical Education Hadith

The first hadith is about physical education, namely the prophet's hadith about the running competition carried out by the Prophet Muhammad with Aisyah. This hadith is contained in the hadith book of Sunan Abu Dawud in the Jihad chapter, number 2214 (Sulaiman, 2004).

حَدَّثَنَا أَبُو صَالِحٍ الْأَنْطَاكِيُّ مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَقَ يَغْنِي الْفَرَارِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ وَعَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ قَالَتْ فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رَجُلِي فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي فَقَالَ هَذِهِ بَيْتُكَ السَّبَقَةِ. رواه أبو داود

Has told us Abu Salih Al Anthoki Mahbub bin Musa, has told us Al Fazari, from Hisyam bin 'Urwah, from his father, and Abu Salamah, from Aisyah, Radi Allahu 'anha, that he was with the Prophet Sallallahu 'alaihi wasallam in a journey, he said; then I raced with him, then I overtook him on foot. Then after getting fat, I raced with him then he overtook me. He said: "This makes up for the defeat in the previous competition. (HR. Abu Dawud)

The second hadith is about physical education to learn archery, train horses and ride them, and learn to swim. This hadith is among the authentic ones that Imam Nasa'i confirmed in the book Sunan Al-Kubra (As-Aaliyah, 2023).

عن عطاء بن أبي رباح قال : رأيت جابر بن عبد الله وجابر بن عمير الأنصاريين - رضي الله عنهما - يرتميان ، فمل أحدهما فجلس ، فقال له صاحبه : أجلس ؟ ! أما سمعت رسول الله - صلى الله عليه وسلم - يقول : " كل شيء ليس من ذكر الله فهو سهو ولهو إلا أربعا : مشي الرجل بين الغرضين ، وتأديبه فرسه ، وتعلمه السباحة ، وملاعبته أهله . "

Narrated Atho' bin Rabah, he said, "I saw Jabir bin Abdullah and Jabir bin Umair (both friends of Anshor) throwing stones at each other, then one of them sat down and leaned back, and one of them was asked Why are you sitting? And he answered, that I heard the words of the Prophet Muhammad SAW that "Everything that does not aim at the remembrance of Allah is vain and just a game, except for four things: a man who practices archery, a man who trains his horse, teaches swimming, and jokes. husband to his wife."

From the two hadiths above, the Prophet gave an example of the importance of physical education for the body. The Prophet explained that sports activities such as running, swimming, archery, and horse riding are activities that are not useless but are beneficial for the body. From the first hadith narrated by Aisyah, the Prophet gave examples of sports such as running. Running is a simple and cheap sport, it doesn't require any money, so it can be done by everyone (Muvid, 2020).

Of the three examples of sports mentioned by the Prophet, archery is a sport that requires a high level of focus and intelligence to get the right target. Horse riding provides an example of how to control a horse and regulate riding speed, which requires body strength. Meanwhile, swimming is a sport that is recommended to teach the body to survive in water.

With the examples in the hadith, physical education material for students becomes important, to create a healthy and strong body. Sports or physical education material can

shape a Muslim to be spiritually and socially intelligent, with the support of a healthy body. With this physical material, Islam wants its people to be strong and healthy Muslims, as practiced by the Prophet Muhammad through running, archery, horse riding, and swimming.

Physical education material is material that can be implemented in all education because it has been exemplified by the Prophet and has a very good impact on health. Physical education has developed very much, and can be done in educational institutions according to the desired goals. Physical education also requires intelligence, strength, and consistency. Physical education is an activity that comes from regular body movements to improve various body abilities and test the speed of thinking (Al-Thuri, 2007).

The Relevance of Islamic Education Material from Hadith Perspective to the Student Concept of Rahmatan lil alamin

The hadiths regarding Islamic education material discussed in the four areas above were found to be related to the concepts used in the independent curriculum in madrasas. Madrasas as Islamic educational institutions in Indonesia which are under the auspices of the Ministry of Religion, provide students with the concept of rahmatan lil alamin.

In implementing the independent curriculum in all educational institutions, there are differences in concept between institutions under the auspices of the Ministry of Education and Culture and the Ministry of Religion. The Ministry of Education and Culture has the concept of Pancasila Students in implementing the independent curriculum. The Pancasila Student Profile is a concept to form lifelong students who are competent, have character, and behave according to Pancasila values (Religion, 2022).

Meanwhile, in implementing the independent curriculum in the madrasa environment, the Ministry of Religion, through the Director General of Islamic Education, apart from using the concept of Pancasila students, also added a concept for Islamic students, namely the concept of Rahmatan lil alamin students. This concept aims to form Islamic students who are devout, have noble characters, and are moderately religious (Religion, 2022).

Islamic education materials are the materials and content presented to students during learning at school. The desired goal of Islamic education material is to form human beings who are pious, have noble character, and develop a balanced personality (Bahari et al., 2018). From the objectives of Islamic education, there is a connection with the concept of the student rahmatan lil alamin. There are several interrelated relationships produced by the author with the concept of rahmatan lil alamin students (Murjazin, Nurhuda, & Aziz, 2023).

First, religious material was conveyed by the prophet to his friends to study religion better, starting with the pillars of faith, the pillars of Islam, studying the Koran, and prayer education (Bahari et al., 2018). Meanwhile, in the concept of rahmatan lil alamin students, some dimensions and values are the focus of student graduate outcomes, namely the value of faith, and devotion to God Almighty. This dimension aims to form an individually righteous person through the value of ta'addub (civility) (Religion, 2022). This individual righteousness is a behavior to know and love God, carry out worship well, and strengthen students' faith.

Second, the Prophet Muhammad in the hadith is also said to have been sent to perfect human morals. With this noble task, the Prophet invited his people to become human beings with good character and noble character. The Prophet also reminded Muslims to teach good morals and

manners to their children and emphasized by providing knowledge that the best people are those who have good morals.

Through the prophet's teachings, the concept of rahmatan lil alamin students also mentions the elements to form students who have personal morals, morals towards humans, morals towards nature, and national morals. These various elements aim to form students who have integrity, empathize with others, protect the natural environment, and have a nationalistic attitude. In the values of rahmatan lil alamin, there are the values of qudwah (exemplary), musawah (equal), and muwatanah (citizenship and nationality) (Religion, 2022). The ultimate goal of this concept is to form students who are socially pious, respect other people, care about the environment, and are patriotic.

Third, the Prophet Muhammad also provided educational material for Muslims to think scientifically and use reason. With the example taught by the prophet, namely knowledge about the benefits of mushrooms and fly wings, scientific research will emerge to reveal the benefits of everything created by Allah SWT (Murjazin, Nurhuda, Susanti, et al., 2023). This scientific education material is also related to the student concept of rahmatan lil alamin. There is a critical and creative reasoning dimension in this student concept which aims to obtain and process information and ideas, produce original ideas and work, and have flexibility in thinking in finding solutions to problems. This dimension is strengthened by the student values of rahmatan lil alamin, namely the values of tathawur wa ibtikar (dynamic and innovative) (Religion, 2022). The tathawur wa ibtikar value aims to form open-minded students, who think critically, are creative, independent, and have a competitive spirit.

Fourth, the prophet Muhammad also gave an example of physical education with the hadith which tells of running, archery, horse riding, and swimming. Physical education is certainly very beneficial for students in strengthening their physique and body. The physical education material in this hadith is also interconnected with the concept of rahmatan lil alamin students. In this student concept, there is an independent dimension that aims to form students who are strong, confident, and achievers. By taking care of yourself physically and mentally, you can improve your quality and interest in facing the challenges you face. In this dimension, the value used in the concept of rahmatan lil alamin is the value of qudwah (exemplary). With strong and excellent physical condition, it will form students with integrity, discipline, and self-confidence.

Fifth, language learning has also been exemplified in the hadith of the Prophet, who ordered Zaid bin Thabit to learn Hebrew, to communicate with the Jews. In the student concept of rahmatan lil alamin, language is important in supporting the values of deliberation (syura) and muwatanah (citizenship and nationality). These two values aim to form students who can recognize and appreciate other cultures and to communicate and interact between cultures and countries.

CONCLUSION

From the hadiths mentioned above, which are related to Islamic education material, if it is connected to the concept of Rahmatan lil Alamin students, then the two materials are related to each other in the following ways. First, in religious education, educational material in the hadith contains learning about faith and Islam, the Koran, and prayer. This

aims to be the same as the concept of Rahmatan lil alamin, namely to know and love God, carry out worship well, and strengthen students' faith. Second, in moral education material, the Prophet invited his people to become human beings with good character and noble character. In the concept of rahmatan lil alamin, there are elements to form students who have commendable morals, both morals towards humans, morals towards nature, and morals in the state.

Third, the Prophet also provided educational material of a scientific and aqliyah nature. This material also has relevance to the values in the student concept of rahmatan lil alamin, namely the value of tathawur wa ibtikar. The tathawur wa ibtikar value aims to form open-minded students, who think critically, are creative, independent, and have a competitive spirit. Fourth, the prophet Muhammad also gave an example of physical education with the hadith which tells of running, archery, horse riding, and swimming. Physical education is interconnected with the concept of rahmatan lil alamin students with qudwah (exemplary) values. With strong and excellent physical condition, it will form students with integrity, discipline, and self-confidence. Fifth, learning Hebrew by Zaid bin Thabit on the orders of the Prophet Muhammad. Language education in the concept of rahmatan lil alamin language students supports the values of deliberation (syura), and muwatanah (citizenship and nationality), to know and respect other cultures, by communicating and interacting between cultures and countries.

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