

## HADITS ABOUT EDUCATION CURRICULUM

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**Abstract:** Hadiths are communications, stories, conversations from the Prophet Muhammad which are found in many contexts both religion, world, history and events that occur which are explanations of the Koran which are also used as a source of law after the Koran. Other names that are often expressed for hadith are sunnah, khabar, and atsar. The curriculum is the path to salvation, glory and goodness. In Islam the curriculum used to be safe in the World and in the Hereafter is the Koran and Hadith, in education to carry out and run well and achieve the goals achieved must follow the educational curriculum. Hadiths about the educational curriculum are concepts made by Islamic education experts in order to integrate Islamic education into hadith science. The hadiths about curriculum are materials or lessons that are taught in education. The hadiths about this curriculum were compiled based on the educational curriculum taught by the Prophet Muhammad when in Mecca before the hijrah and Medina after the hijrah, the Prophet's curriculum at that time was Education of Tawheed / Faith, Worship Education, Moral Education, Physical Education and Reading and Writing Education.

**Keywords:** *Hadith, Curriculum, Education*

### Introduction

The word hadith (Arabic: hadith) etymologically means "communication, story, conversation, either in a religious or worldly context, or in a historical context or actual events and events." (Yuslem, 2001: 31). Hadith is the first source of law after the Koran. In addition to serving as a source, it also functions as an explanation, detailer, and interpreter of the Koran. Based on this, the study of hadith has an important position in the study of source sciences in Islam (Wahid, 2005: 1) Whereas in among the scholars of Hadith means "everything that the Prophet relies on from words, actions, and nature. (Yuslem, 2001: 1).

The term hadith is often synonymous with Sunnah (road), Khabar (news) and Atsar (remnants or relics of something). However, the meaning of the aforementioned word is everything that comes from the Prophet Muhammad. The Prophet's Hadith (Sunnah) is one the source of truth in Islam. Meanwhile, education is part of an effort to create the human condition according to the advice of the Creator. As an explanation (al-bayan) for the Qur'an, the position of the hadith is very important to remain a part that is expected so that humans continue to follow the advice of the Creator. (Asari, 2008: 50).

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System states that. The curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials and methods used as guidelines for implementing learning activities to achieve certain educational goals. (SISDIKNAS, 2008: 5).

Etymologically, the word curriculum comes from the Greek word, curere which means running. The use of this word is associated with curier or courier who is a liaison in conveying something to others where he must travel (distance) to reach a destination. In terminology, the word curriculum can be interpreted as: (1) circle of instruction, namely a circle of instruction in which teachers and students are involved, (2) all learning programs or educational experiences prepared by educational designers, schools, educators or teachers to deliver students towards educational goals. (Rasyidin, 2008: 107).

In Arabic vocabulary, the term that is always used to describe the educational curriculum is manhaj (منهج) which means the bright path that educators or training teachers have to walk

with people whom they educate or train to develop their knowledge, skills and attitudes. (Rasyidin, 2008: 107). In the context of the philosophy of Islamic education, everything that was said, done and determined by the prophet and apostle is also an Islamic education curriculum. (Rasyidin, 2008: 162).

The word curriculum is known as a term in the world of education since about a century ago. The term curriculum appears for the first time in Webster's dictionary in 1856. In that year the word curriculum was used in the field of sports, which is a tool that takes people from the start to the finish. It was only in 1955 that the term curriculum was used in the field of education to mean a number of subjects in a university. (Nata, 2010: 105-106)

The curriculum by Islamic education experts is positioned as a tool to achieve predetermined educational goals. The curriculum serves to help students recognize and develop their potential as well as possible. The scholars view that, both education and teaching, can be guaranteed success when the curriculum encourages the creation of conditions that enable the achievement of personality development of students in cognitive, psychomotor and affective aspects. The curriculum is seen as the stages that education must go through in developing the personality aspects of students (intellect / inelectuality, heart, feelings, will, and aspects of physical and physical skills). (Suteja, 2012: 119).

Education is a common term in our life. Education is a conscious guidance or leadership by educators of the physical and spiritual development of students towards the formation of the main personality. (Tafsir, Education in Islamic Perspective, 1992: 24). Islamic education is education based on Islam, that is a general understanding that we understand. In general, if examined, there are at least three terms used in the Koran and Hadith relating to the basic concepts of education in Islam. The three terms are tarbiyah, ta'lim and ta'dib. (Rasyidin, 2008: 107).

The definition of curriculum in a modern view is an educational program provided by schools, not limited to the field of study and learning activities, but includes everything that can affect the development and personal formation of students in accordance with educational goals which are expected to improve the quality of life, which is not only implemented. at school, but also outside of school. (Bahri, 2011: 20).

The curriculum is one of the most decisive components in an educational system, because it is a tool to achieve educational goals and at the same time as a guide in the implementation of teaching at all types and levels of education. In Islam, the concept of curriculum means manhaj, namely the bright path through which educators and their students develop their knowledge, skills and attitudes. Islamic education curriculum is Islamic education materials in the form of activities, knowledge and experiences that are deliberately and systematically given to students. in order to achieve the goals of Islamic education. (Noorzanah, 2017: 68)

The hadiths about the educational curriculum contain teaching materials for students, who study in general and religious educational institutions. Because the material presented is an educational curriculum. Many materials are presented and taught to students, both in general education and religious education.

## Result and Discussion

### A. Hadiths About the Educational Curriculum

#### 1. Education of Tawheed / Faith

حَدَّثَنِي إِسْحَاقُ، عَنْ جَرِيرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمًا بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ

شَيْئًا وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأَحْدِثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْمَرْأَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَ الْحُفَاةُ الْعُرَاةُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ثُمَّ انْصَرَفَ الرَّجُلُ فَقَالَ رُدُّوا عَلَيَّ فَأَخَذُوا لِيَرُدُّوا فَلَمْ يَرَوْا شَيْئًا فَقَالَ هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ

(محمد بن إسماعيل البخاري، صحيح البخاري ترقيم وترتيب محمد فؤاد عبد الباقي، (القاهرة: دار ابن حزم، 2010)، رقم الحديث 50، ص. 15.)

(Muhammad Ibn Isma'il Ibn Al-Mughirah Ibn Bardizbah al-Ju'fi al-Bukhari, 1981: No 48).

In another hadith it is also explained as the implementation of faith.

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ حُسَيْنِ الْمُعَلِّمِ قَالَ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

(البخاري، صحيح البخاري، رقم الحديث: 13، ص. 11)

(Muhammad Ibn Isma'il Ibn Al-Mughirah Ibn Bardizbah al-Ju'fi al-Bukhari, 1981: No 12).

## 2. Worship Education

The following hadith of the Prophet:

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى يَعْزِي ابْنَ الطَّبَّاعِ حَدَّثَنَا إِبرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُّوا الصَّبِيِّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ وَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا

(أبو داود سليمان بن الأشعث، سنن أبي داود تحقيق محمد محيي الدين، (المنصورة: دار المودة، 2012)، رقم الحديث: 494، ص. 78)

(Imam Hafiz Abu Daud Sulaiman Bin Ash'ath, No. 417).

In a different editorial also reported:

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ يَعْزِي الْيَشْكُرِيُّ حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَوَّارِ أَبِي حَمْرَةَ قَالَ أَبُو دَاوُدَ وَهُوَ سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْرَةَ الْمُزَنِيُّ الصَّيْرَفِيُّ عَنْ عَمْرٍو بْنِ شَعْبَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.

(أبو داود، سنن أبي داود، رقم الحديث: 495، ص. 78)

Hafiz Abu Daud Sulaiman Bin Ash'ath, No. 418).

In addition, reading the Koran is also an important part in terms of guidance or worship education. Because, by reading the Koran properly and being able to understand all the meanings contained in it, it will be easier to explore the contents of the Qur'an. This is considered urgent considering that the Koran is the only source of the highest truth. The hadith of the Prophet

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 قَالَ وَأَفْرَأُ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةٍ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ قَالَ وَذَلِكَ الَّذِي أَفْعَدَنِي مَقْعَدِي هَذَا.

(البخاري، صحيح البخاري، رقم الحديث: 5027، ص. 626)

(Muhammad Ibn Isma'il Ibn Al-Mughirah Ibn Bardizbah al-Ju'fi al-Bukhari, 1981: No 4639).

The important lesson contained in this hadith is about Quranic education.

### 3. Moral Education

The importance of moral education is a characteristic of a believer, because a believer determines a person's good and bad, the hadith of the Prophet:

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنْ سَلِيمَانَ سَمِعْتُ أَبَا وَائِلٍ سَمِعْتُ مَسْرُوقًا قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو ح وَحَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ مَسْرُوقٍ قَالَ دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو حِينَ قَدِمَ مَعَ مُعَاوِيَةَ إِلَى الْكُوفَةِ فَذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَجِّشًا وَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَخَيْرِكُمْ أَحْسَنَكُمْ خُلُقًا

(البخاري، صحيح البخاري، رقم الحديث: 6029، ص. 730)

"(Muhammad Ibn Isma'il Ibn Al-Mughirah Ibn Bardizbah al-Ju'fi al-Bukhari, 1981: No 5569).

The implementation of moral education can be seen from the Prophet's Hadith:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ وَاللَّفْظُ لِيَحْيَى قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخِرَانِ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَسَ عَنْ نَفْسٍ مِنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَعَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بُمَيْرٍ حَدَّثَنَا أَبِي ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا أَبُو أُسَامَةَ قَالَ حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا ابْنُ بُمَيْرٍ عَنْ أَبِي صَالِحٍ وَفِي حَدِيثِ أَبِي أُسَامَةَ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ صَحَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ غَيْرَ أَنْ حَدِيثَ أَبِي أُسَامَةَ لَيْسَ فِيهِ ذِكْرُ التَّيْسِيرِ عَلَى الْمُعْسِرِ

(مسلم، صحيح مسلم ترقيم وترتيب محمد فؤاد عبد الباقي،

(القاهرة: دار ابن حزم، 2010)، رقم الحديث 2699، ص. 770)

(al-Naisaburi, 1414 H / 1993: No. 2699).

#### 4. Physical Education

During the time of the Prophet, the physical education carried out at that time which according to the author was very important to be implemented today was the Prophet's hadith running competition:

حَدَّثَنَا أَبُو صَالِحٍ الْأَنْطَاكِيُّ مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَقَ يَعْغِي الْقَرَارِيَّ 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 رِجْلِي فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي فَقَالَ هَذِهِ بَيْتُكَ السَّبَقَةَ  
(أبو داود، سنن أبي داود، رقم الحديث: 2578، ص. 312)

(Imam Hafiz Abu Daud Sulaiman Bin Ash'ath, No. 2214)

In another hadith, the physical education material that the Prophet ordered was archery and horse riding.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا ارْمُوا وَأَنَا مَعَ بَنِي فَلَانَ قَالَ فَاْمَسَكَ أَحَدُ الْقَرِيْقَيْنِ بِأَيْدِيهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَكُمْ لَا تَرْمُونَ قَالُوا كَيْفَ نَرْمِي وَأَنْتَ مَعَهُمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْمُوا فَأَنَا مَعَكُمْ كَلِّكُمْ.  
(البخاري، صحيح البخاري، رقم الحديث: 2899، ص. 351)

"(Muhammad Ibn Isma'il Ibn Al-Mughirah Ibn Bardizbah al-Ju'fi al-Bukhari, 1981: No 3245).

In another hadith it is explained that physical education includes horse riding.

حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى قَالَ حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ قَالَ حَدَّثَنِي خَالِدُ بْنُ زَيْدٍ قَالَ كَانَ عَقْبَةَ يَأْتِينِي فَيَقُولُ أَخْرُجْ بِنَا نَرْمِي فَأَبْطَأْتُ عَلَيْهِ ذَاتَ يَوْمٍ أَوْ تَثَاقَلْتُ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ الْجَنَّةِ صَانِعُهُ الْمُحْتَسِبُ فِيهِ الْخَيْرَ وَالرَّامِيَّ بِهِ وَمُنْبِيْلُهُ فَارْمُوا وَارْكَبُوا وَلَئِنْ تَرْمُوا أَحَبُّ إِلَيَّ مَنْ أَنْ تَرْكَبُوا وَلَيْسَ مِنَ اللَّهِوَ إِلَّا ثَلَاثُ مَلَاعِبَةٍ الرَّجُلُ امْرَأَتُهُ وَتَأْدِيبُهُ فَرَسَهُ وَرَمِيَهُ بِقَوْسِهِ وَمَنْ عَلَّمَهُ اللَّهُ الرَّمِيَّ فَتَرَكَهُ رَغْبَةً عَنْهُ فَنِعْمَةٌ كَفَرَهَا.

(أحمد بن حنبل، مسند الإمام أحمد بن حنبل تحقيق شعيب الأرنؤوط، (بيروت: مؤسسة الرسالة، 2001)، ج. 28، رقم الحديث: 17321، ص. 558)

(Muhammad, 2017: No. 16683)

In the Imam Syafii Musnat:

أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ ابْنِ أَبِي ذَيْبٍ، عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا سَبَقَ إِلَّا فِي نَصْلِ أَوْ حَافِرٍ أَوْ خُفِّ

(محمد بن إدريس الشافعي، مسند الإمام الشافعي ترتيب محمد  
عابد السندي، (بيروت: دار الكتب العلمية، 1951)، ج. 2، رقم  
الحديث: 422، ص. 128)

(Al-Ladaqi, 2017: No.1607).

Physical education that was also ordered by the Prophet was swimming the Prophet's  
hadith:

حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِيَّاشٍ عَنْ  
حَكِيمِ بْنِ حَكِيمٍ عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ قَالَ كَتَبَ عُمَرُ رَضِيَ اللَّهُ  
عَنْهُ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ أَنْ عَلِّمُوا غِلْمَانَكُمْ الْعَوْمَ  
وَمُقَاتِلَتَكُمْ الرَّمْيَ فَكَانُوا يَخْتَلِفُونَ إِلَى الْأَعْرَاضِ فَجَاءَ سَهْمٌ غَرِبَ  
إِلَى غُلَامٍ فَقَتَلَهُ فَلَمْ يُوَجِدْ لَهُ أَصْلًا وَكَانَ فِي حَجَرٍ خَالَ لَهُ فَكَتَبَ  
فِيهِ أَبُو عُبَيْدَةَ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ إِلَى مَنْ أَدْفَعُ عَقْلَهُ فَكَتَبَ  
إِلَيْهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ  
يَقُولُ اللَّهُ وَرَسُولُهُ مَوْلَى مَنْ لَا مَوْلَى لَهُ وَالْحَالُ وَارِثٌ مَنْ لَا وَارِثَ  
لَهُ.

(أحمد بن حنبل، مسند الإمام أحمد بن حنبل، ج. 1، رقم الحديث:  
323، ص. 409)

(Muhammad, 2017: No. 305).

## 5. Reading and Writing Education

Hadith of the Prophet Muhammad:

حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ قَالَ دَاوُدُ حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ  
قَالَ كَانَ نَاسٌ مِنَ الْأَسْرَى يَوْمَ بَدْرٍ لَمْ يَكُنْ لَهُمْ فِدَاءٌ فَجَعَلَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِدَاءَهُمْ أَنْ يُعَلِّمُوا أَوْلَادَ الْأَنْصَارِ  
الْكِتَابَةَ قَالَ فَجَاءَ يَوْمًا غُلَامٌ يَبْكِي إِلَى أَبِيهِ فَقَالَ مَا شَأْنُكَ  
قَالَ ضَرَبَنِي مُعَلِّمِي قَالَ الْخَبِيثُ يَطْلُبُ بِذَخْلِ بَدْرٍ وَاللَّهِ لَا تَأْتِيهِ  
أَبَدًا

(أحمد بن حنبل، مسند الإمام أحمد بن حنبل، ج. 4، رقم الحديث:  
2216، ص. 92)

(Muhammad, 2017: No.2106)

## Conclusion

Hadiths are communications, stories, conversations from the Prophet Muhammad which are found in many contexts both religion, world, history and events that occur which are explanations of the Koran which are also used as a source of law after the Koran. Other names that are often expressed for hadith are sunnah, khabar, and atsar. The curriculum is the path to salvation, glory and goodness. In Islam the curriculum used to be safe in the World and in the Hereafter is the Koran and Hadith, in education to carry out and run well and achieve the goals achieved must follow the educational curriculum. Hadiths about the educational curriculum are concepts made by Islamic education experts in order to integrate Islamic education into hadith science. The hadiths about curriculum are materials or lessons that are taught in education. The hadiths about this curriculum were compiled based on the educational curriculum taught by the Prophet Muhammad when in Mecca before the hijrah and Medina after the hijrah, the Prophet's curriculum at that time was Education of Tawheed / Faith, Worship Education, Moral Education, Physical Education and Reading and Writing Education.

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