

ANALYSIS OF HADITH ABOUT THE ESSENCE, OBLIGATIONS, AND ETHICS OF STUDENTS IN ISLAMIC EDUCATION

Oleh

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ABSTRACT

Students in Islam have an important role as seekers of knowledge and moral and spiritual shapers. This research aims to analyze the hadith about the nature, obligations, and ethics of students in pursuing knowledge. Using qualitative methods with a literature approach and descriptive analysis, this study found that students are required to maintain straight intentions, respect teachers, and have a humble attitude and seriousness in learning. The hadiths studied affirm that seeking knowledge is the duty of every Muslim, which must be done with good intentions and the right ethics. This finding has implications for the Islamic education system in shaping the character of students who have noble character and are responsible for the knowledge obtained. By understanding the role and ethics in pursuing knowledge, students not only gain knowledge but also blessings in their live.

Abstrak

Peserta didik dalam Islam memiliki peran penting sebagai pencari ilmu dan pembentuk moral serta spiritual. Penelitian ini bertujuan menganalisis hadits tentang hakikat, kewajiban, dan etika peserta didik dalam menuntut ilmu. Menggunakan metode kualitatif dengan pendekatan kepustakaan dan analisis deskriptif, penelitian ini menemukan bahwa peserta didik wajib menjaga niat yang lurus, menghormati guru, serta memiliki sikap rendah hati dan kesungguhan dalam belajar. Hadits-hadits yang dikaji menegaskan bahwa menuntut ilmu merupakan kewajiban setiap Muslim, yang harus dilakukan dengan niat baik dan etika yang benar. Temuan ini memberikan implikasi bagi

sistem pendidikan Islam dalam membentuk karakter peserta didik yang berakhlak mulia dan bertanggung jawab terhadap ilmu yang diperoleh. Dengan memahami peran dan etika dalam menuntut ilmu, peserta didik tidak hanya memperoleh pengetahuan tetapi juga keberkahan dalam kehidupannya.

Keywords. *Ethics of Students; Islamic Education; Hadith.*

A. INTRODUCTION

Education is very important for every human being as a provision in living life in this world and the hereafter. Education not only aims to improve knowledge and skills, but also to form good character and morals. In Islam, education has a broader role, namely as a means to get closer to Allah and achieve happiness in this world and the hereafter. Imam Al-Ghazali emphasized that religious and moral education is the main element in human life, because knowledge is a virtue that transcends everything. Therefore, Islamic education not only emphasizes the academic aspect, but also guides students in forming noble morality and spirituality (T. M. Nasir et al., 2023; Robaeah et al., 2024; Turwanto, 2023).

Education has a fundamental role in shaping the character of individuals and society. In Islam, education not only aims to improve intellectuality, but also guides students in moral and spiritual aspects. The hadiths of the Prophet Muhammad PBUH emphasize the importance of seeking knowledge and manners in the learning process. However, in practice, there are still problems related to students' weak understanding of ethics and responsibility in pursuing knowledge. Phenomena such as lack of respect for teachers, low motivation to learn, and increasing arrogance towards knowledge are challenges in the current Islamic education system. Therefore, this study examines hadiths related to the roles, obligations, and ethics of students as an effort to strengthen the foundation of Islamic education.

Studies on students in Islam have been carried out a lot, especially in the perspective of educational fiqh and classical Islamic educational theory. Previous studies have highlighted the concepts of tarbiyah (coaching), ta'lim (teaching), and ta'dib (the formation of adab) as the main aspects of Islamic education. However, most of these studies are still conceptual and do not highlight the role of hadith directly in shaping the ethics and character of students. In addition, previous research focused more on the role of educators and learning methods, while in-depth studies on the nature, obligations, and characteristics of students are still limited.

This gap shows the need for a more systematic analysis of the hadiths that discuss the nature and responsibilities of students in Islam. Most studies only cite hadith as a complement to the discussion of Islamic education without exploring its meaning and implications in more depth. Therefore, this study aims to fill the gap by tracing and analyzing hadiths that specifically discuss students, as well as how the messages in these hadiths can be applied in the contemporary Islamic education system.

The new concept offered in this study is an integrative approach between the study of hadith and its implementation in the world of modern education. This study not only discusses the text of hadith normatively, but also analyzes its relevance and application in building the character of ideal students. By adopting a descriptive-analytical approach, this study identifies the main principles that can be used as guidelines for students in pursuing knowledge. This approach is expected to be able to provide new insights for Islamic education in facing the challenges of the modern era.

Based on the above background, this study aims to analyze the hadiths about the roles, obligations, and ethics of students in Islam. In particular, this study explores how these hadiths can be used as a guideline in shaping the character of students who have seriousness in learning, good manners towards teachers, and a humble attitude in pursuing knowledge. The results of this research are expected to contribute to the development of an Islamic education system that is more based on prophetic values.

B. METHOD

This study uses a qualitative method with a library research approach to analyze hadiths related to the roles, obligations, and ethics of students in Islam. As explained by Adlini, literature research involves collecting data from various literatures for critical analysis (Adlini et al., 2022). The main data were obtained from hadith books such as Saheeh Bukhari, Saheeh Muslim, Sunan Abu Dawud, Sunan Ibn Majah, as well as classical and modern literature relevant to the research theme. The analysis is carried out by descriptive-analytical methods, namely examining the meaning and content of hadith in depth and connecting it with Islamic educational theories. In addition, criticism of sanad and matan hadith is also used to ensure the validity of the hadith which is used as the main reference in this study.

The research process lasted for three months, starting from January to March 2024. The research stages include collecting hadith data and supporting literature, classifying hadith based on theme, analyzing the

content of hadith with a descriptive approach, and preparing a synthesis of the concept of Islamic education based on hadith. To ensure the validity of the data, source triangulation was carried out by comparing interpretations from various hadith scholars and Islamic education experts. The results of the analysis are expected to make a theoretical contribution to the development of students' concepts in Islamic education that are more applicable in accordance with the demands of the times.

C. RESULTS AND DISCUSSION

This study analyzes hadiths related to the nature, obligations, and ethics of students in Islam. From the results of data collection, 15 main hadiths were found that discuss the role of students in pursuing knowledge. These hadiths are categorized into three main aspects: the nature of students, the obligations and duties of students, and the ethics of students in pursuing knowledge. Each hadith is analyzed based on its sanad and matat to ensure its validity. In addition, this study also identifies educational implications that can be applied in modern contexts.

Based on the classification results, as many as 5 hadiths discuss the essence of students as seekers of knowledge who have great responsibility for themselves and society. A hadith narrated by Ibn Majah No. 224 emphasizes that seeking knowledge is the obligation of every Muslim. This hadith is supported by HR. Tirmidhi No. 2682, which states that useful knowledge will be charity for students. These findings show that students in Islam not only receive knowledge, but also have an obligation to practice and disseminate it.

In the aspect of students' obligations and duties, 6 hadiths were found that discuss how students must carry out their roles seriously. HR. Bukhari No. 73 states that a person who is given knowledge has an obligation to teach it to others. Another hadith in HR. Abu Dawud No. 3641 emphasized that knowledge that is not practiced will become an argument that aggravates responsibility in the hereafter. Thus, this study emphasizes that students must have seriousness in learning, as well as the right intention so that their knowledge becomes a blessing.

In the ethical aspect of students, 4 hadiths were found that emphasized the importance of manners in learning. HR. Bukhari No. 119 tells how the Prophet PBUH gave a memorization method to Abu Hurairah by helping him in memorizing hadiths, showing that the ethics of students

include discipline and seriousness in maintaining knowledge. HR. Muslim No. 6518 also emphasizes the importance of respecting teachers, as the Prophet PBUH forbade one to underestimate those who teach knowledge. This finding indicates that ethics in pursuing knowledge plays a very important role in the blessings of knowledge obtained by students. For ease of understanding, the following table presents the classification of hadith based on the themes that have been analyzed:

Table 1.
Classification of Hadith

Category	Number of Hadiths	Examples of Hadith	Source of Hadith
The Nature of Students	5	"Seeking knowledge is an obligation for every Muslim"	HR. Ibn Majah No. 224
Obligations and Duties	6	"It is best for you to study the Qur'an and teach it"	HR. Bukhari No. 73
Student Ethics	4	"Whoever humbles himself in the pursuit of knowledge, Allah will raise his degree"	HR. Muslim No. 6518

In addition, the following Table 1 shows the relationship scheme between the concepts of students in Islam based on the analyzed hadiths. From the results of this study, it can be concluded that students in Islam have a great responsibility for the knowledge they obtain. They are not only required to seek knowledge, but also to practice, disseminate, and uphold manners in seeking knowledge. These findings provide insight for the development of an Islamic education system that is more based on prophetic values. By integrating the concept of students in the hadith into the educational curriculum, it is hoped that students can better understand their role holistically.

1. The Essence of Students in Islam

Etymologically, students are students who receive knowledge teaching. In terminology, students are students or individuals who have undergone developmental changes so that they still need guidance and direction in forming their personality and as part of the structure of the educational process (Harahap, 2016). In the Islamic perspective, there are several words that can be called students, namely students, tholib al-

'ilm (plural at-thullab), tilmidz (plural talamidz). The word student means a person who needs education. The word tilmidz is also interpreted as a student, meaning a person who teaches someone to gain knowledge. The word tholib al-'ilm means seeker or seeker of knowledge. However, the word tholib al-'ilm is often used to refer to students at the secondary education level or students in higher education (Chairuna et al., 2023).

According to Santoso, students are immature children, who need the effort, help, and guidance of others to be able to carry out their duties as human beings, citizens, and as individuals or individuals (Santoso, 2020). Based on the above definition, it can be concluded that students are students who need someone's guidance and direction to gain knowledge, both changes in physical development, forming personality, character, attitude or character, the process of maturation, and being able to fulfill humanitarian tasks, both in formal and non-formal institutions.

Students must be taught tarbiyyah, ta'lim, ta'dib, tadrīs, tazkiyah, and tahdzib so that they have the ability to think logically, rationally, be responsible, and be able to distinguish between good and bad. Students in pursuing knowledge must also have patience in learning and should not boast about the knowledge they have. As in surah al-Kahfi verses 66-80, it can be concluded that how much knowledge a person has but it is not justified to boast about it in front of others, let alone to Allah SWT, if he is arrogant, then the knowledge will be in vain. Students in Islam have a very important position in the educational process, as affirmed in various hadiths. HR. Ibn Majah No. 224 stated:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"Seeking knowledge is an obligation for every Muslim." (HR. Ibn Majah No. 224)

This hadith shows that every individual is responsible for seeking knowledge as part of his religious obligations. Students are not only recipients of knowledge, but also have the obligation to practice and disseminate it. This hadith is in line with previous research that highlights the importance of tarbiyah (value-based education) in shaping students' personalities. However, this study emphasizes the role of students as active subjects in education, not just objects in the learning

process (Robaeah et al., 2024). Furthermore, HR. Tirmidhi No. 2682 states:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: صَدَقَةٌ جَارِيَةٌ أَوْ عِلْمٌ يُنْتَفَعُ بِهِ أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ

"If a person dies, then his charity is cut off except for three things: charity, useful knowledge, or a pious child who prays for him." (HR. Tirmidhi No. 2682)

This hadith emphasizes that useful knowledge will be a reward that continues to flow for students. Thus, students in Islam not only have the task of acquiring knowledge, but also ensuring that the knowledge is practiced and disseminated.

2. Obligations and Duties of Students in Islam

In order for the implementation of the Islamic education process to achieve the desired goals, every student should know their duties and obligations. According to Darmiah, the duties and obligations that must be fulfilled by students include: Students should always clean their hearts before studying knowledge. The purpose of learning should be aimed at decorating the soul with various attributes of faith. Every student is obliged to respect their educator. Students should study earnestly and steadfastly in learning (Darmiah, 2021).

Al-Abrasyi said that there are 12 obligations of students, namely: Students must clean their hearts because learning to seek knowledge is worship. Intend and fill the soul and draw closer to Allah and not be arrogant. Willing to be away from family when studying in a distant place to go to the teacher. Do not change teachers or change teachers too often except for careful consideration. Respect teachers for God's sake. Not doing activities that can trouble the teacher. Do not expose disgrace and always forgive teachers. Be serious. Establishing ukhuwah and affection among fellow students. Get along well. Every student always repeats his lesson. There is determination and lifelong learning (Aziz, 2020).

In addition, studying for students must also be realized by motivation because of Allah SWT, and while studying knowledge, they must abandon things that He forbids. This was experienced by Imam Shafi'i who asked for advice from his teacher, Imam Waki' "I complained

to the teacher Waki' about the difficulty of memorizing lessons. My teacher waki' advised me to renounce immoral deeds. And explained to me that knowledge is light, and the light of Allah will not be given to those who commit immorality." (Nisa Pangesti Br Tarigan et al., 2022). In Islam, students have various obligations that must be carried out during the learning process. HR. Bukhari No. 73 stated:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"It is best for you to study the Qur'an and teach it." (HR. Bukhari No. 73)

This hadith shows that students have a social obligation in disseminating the knowledge they have obtained. Unlike previous research that discussed more about the role of educators, this study provides a new perspective that students also have an obligation to disseminate knowledge as part of Islamic education.

In addition, HR. Abu Dawud No. 3641 reminds that knowledge that is not practiced will become a burden in the hereafter:

يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ فَيَدُورُ بِهَا
كَمَا يَدُورُ الْحِمَارُ فِي الرَّحَى فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا فُلَانُ مَا
لَكَ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ فَيَقُولُ: بَلَى كُنْتُ أَمُرُ
بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَى عَنِ الْمُنْكَرِ وَآتِيهِ

It means: "Someone will come on the Day of Resurrection, and then he will be thrown into hell. His intestines were scattered and he circled around like a donkey spinning around the mill. So the inhabitants of Hell gathered to him and said, 'O fulan, what happened to you? Didn't you first command goodness and prevent evil?' He replied: 'Yes, I commanded good but I myself did not do it, and I forbade evil but I myself transgressed it.'" (HR. Abu Dawud No. 3641)

This hadith shows that studying is not only an academic obligation, but also a moral and spiritual responsibility that must be carried out with the right intention (T. M. Nasir et al., 2023; Wahyudi et al., 2024).

3. Ethics of Students in Pursuing Knowledge

Character is the basic value that builds a person's personality, in the form of a series of attitudes, behaviors, motivations and skills that are formed due to the influence of heredity and environmental influences and become the driver, driving force, and differentiating them from other individuals. Character is something that is very attached to one's ethics (Astuti & Nurjannah, 2022; T. M. H. Nasir, 2023). Ethics itself is a norm or value that is the basis for a person to behave (Devi Ayu Lestari et al., 2024). Meanwhile, student ethics is a norm or behavior that must be carried out by students in the learning process, both directly and indirectly (Salminawati, 2015). According to Ibn Jama'ah, the ethics of seeking knowledge are divided into three, namely personal ethics (adab al-nafs), ethics in learning activities, and ethics of interaction with teachers (Nurainiah, 2018).

Ethics in pursuing knowledge is an aspect that is highly emphasized in Islam. HR. Bukhari No. 119 tells how the Prophet PBUH helped Abu Hurairah in memorizing the hadith:

قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْمَعُ مِنْكَ حَدِيثًا كَثِيرًا أَنْسَاهُ قَالَ ابْسُطْ رِدَاءَكَ
فَبَسَطْتُهُ قَالَ فَغَرَفَ بِيَدَيْهِ ثُمَّ قَالَ ضُمَّهُ فَضَمَّمْتُهُ فَمَا نَسِيتُ شَيْئًا
بَعْدَهُ .

"I said, 'O Messenger of Allah, I have heard many hadiths from you, but I have forgotten.' The Messenger of Allah said, 'Spread out your cloth.' I stretched it out, and he took something with his hand and put it on my cloth, and said, 'Hold it!' So I grasped it, and after that I never forgot a single hadith." (HR. Bukhari No. 119)

This hadith provides a perspective that a student must have a serious attitude in learning and maintaining the knowledge that has been acquired. In addition, HR. Muslim No. 6518 emphasizes the importance of respecting teachers:

لَيْسَ مِنَّا مَنْ لَمْ يُوقِّرْ كِبِيرَنَا وَيَرْحَمْ صَغِيرَنَا وَيَعْرِفْ لِعَالِمِنَا حَقَّهُ

"It is not among our groups those who do not respect the elders, do not love the younger, and do not know the rights of the scholars." (HR. Muslim No. 6518)

This hadith shows that knowledge obtained without adab will not bring blessings. By compiling these findings into a table, this study provides a clearer picture of the relationship between hadith and the concept of students in Islam:

Table 2.
The Relationship between Hadith and the Concept of Students in Islam

Category	Number of Hadiths	Examples of Hadith	Source of Hadith
Students' Behavior	5	"Seeking knowledge is an obligation for every Muslim"	HR. Ibn Majah No. 224
Obligations and Duties	6	"It is best for you to study the Qur'an and teach it"	HR. Bukhari No. 73
Student Ethics	4	"Not among us people who do not respect the ulama"	HR. Muslim No. 6518

From the results of this study, it can be concluded that students in Islam not only have the right to obtain knowledge, but also have moral, social, and spiritual responsibilities towards the knowledge they have obtained.

D. CONCLUSION

This study found that students in Islam have three main aspects that must be considered, namely the nature of students, the obligations and duties of students, and ethics in pursuing knowledge. The hadiths that have been studied affirm that studying knowledge is an obligation for every Muslim (HR. Ibn Majah No. 224) and the knowledge practiced will become charity that continues to flow its rewards (HR. Tirmidhi No. 2682). In addition, the obligation of students is not only limited to acquiring knowledge, but also spreading it to others as affirmed in HR. Bukhari No. 73. These findings reinforce that students in Islam must have moral, social, and spiritual awareness in the learning process.

Student ethics is also the main factor in the blessing of knowledge. The hadiths studied show that respecting teachers, maintaining discipline, and being humble in pursuing knowledge are the main keys in obtaining the benefits of the knowledge learned (HR. Muslim No. 6518). Different from previous research that focused more on the role of educators, this study

emphasizes that students also have an active responsibility in maintaining manners and practicing their knowledge. By understanding these concepts, it is hoped that the Islamic education system can integrate the principles of hadith in the learning curriculum to form students who are not only intellectually intelligent, but also have noble character and are responsible for the knowledge they have acquired.

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