

Development of the Islamic Education Curriculum Based on Tarbawi Hadith

Ananda Salsabiila Irham, Rikza Syahrial Kurniawan, Faqih Abdul Aziz, Hilmy Shalahudin Nasyor, Ahmad Yusam Thobroni

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

Corresponding Author:

Ananda Salsabiila Irham, e-mail : anandasalsabiila124@gmail.com

Abstract. This study analyzes the gaps in the development of the Islamic education curriculum based on Tarbawi Hadith. While many studies exist on Islamic curriculum, literature linking the values of Tarbawi Hadith with core curriculum components such as objectives, content, methods, and evaluation is limited. This article aims to fill this gap by offering a more integrative framework for curriculum development. The method used is qualitative descriptive library research with content analysis. Data sources were gathered from books, journal articles, and research reports on Tarbawi Hadith in Islamic education. The literature selection criteria include relevance, quality, and contribution to curriculum development. The findings show that Tarbawi Hadith provides a strong foundation for formulating holistic curriculum objectives, beneficial content, and exemplary-based methods. These findings contribute to a more comprehensive and future-oriented Islamic education curriculum model.

Keywords: *Evaluation, Islamic Education Curriculum, Learning Methods, Tarbawi Hadith, Educational Objectives*

Abstrak. Penelitian ini menganalisis kesenjangan dalam pengembangan kurikulum pendidikan Islam yang berbasis hadis tarbawi. Meskipun banyak kajian terkait kurikulum Islam, literatur yang menghubungkan nilai-nilai hadis tarbawi dengan komponen utama kurikulum seperti tujuan, materi, metode, dan evaluasi masih terbatas. Artikel ini bertujuan untuk mengisi gap tersebut dengan memberikan kerangka pengembangan kurikulum yang lebih integratif. Metode yang digunakan adalah studi pustaka kualitatif deskriptif dengan analisis konten. Sumber data diperoleh dari buku, artikel jurnal, dan laporan penelitian terkait hadis tarbawi dalam pendidikan Islam. Kriteria seleksi literatur meliputi relevansi, kualitas, dan kontribusinya terhadap pengembangan kurikulum. Hasil penelitian menunjukkan bahwa hadis tarbawi memberikan dasar kuat untuk merumuskan tujuan kurikulum yang holistik, materi yang bermanfaat, dan metode berbasis keteladanan. Temuan ini menghasilkan model kurikulum yang lebih komprehensif dan sesuai dengan tuntutan pendidikan Islam masa depan.

Kata Kunci: *Evaluasi, Hadis Tarbawi, Kurikulum Pendidikan Islam, Metode Pembelajaran, Tujuan Pendidikan*

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Introduction

In the contemporary era, education plays a vital role in shaping individuals, providing them with the knowledge and skills necessary to face the challenges of the 21st century. This holds true for Islamic education, which seeks to mold Muslims who are not only intellectually capable but also morally and spiritually well-rounded. Islamic education serves as a key component in fostering individuals who can balance their religious duties with societal roles, achieving a harmonious relationship with both Allah Ta'ala and the surrounding world. It is critical to understand that Islamic education is deeply rooted in the values and teachings of the Qur'an and the Hadith, which provide the foundational principles for both spiritual and intellectual development (Ritonga et al., 2025; Djollong, 2017).

Globally, the educational landscape has undergone profound changes due to rapid advancements in technology, globalization, and the increasing complexity of social structures. In the context of Islamic education, these changes bring forth new challenges, particularly in the integration of Islamic values with the demands of modern society. Educational systems worldwide, including in Muslim-majority countries, are increasingly called upon to foster tolerance, critical thinking, and spiritual growth among students, while preserving core religious teachings (Hanum, 2017). Islamic education must adapt to these challenges, ensuring that it remains relevant and effective in shaping a generation capable of contributing to both religious and societal well-being (Mubarak, 2022).

Despite the significant role of the curriculum in Islamic education, existing studies on curriculum development have largely overlooked how Islamic educational principles, particularly those derived from Hadith Tarbawi, can be applied in contemporary contexts. While the national curricula in many Muslim countries, including Indonesia, are primarily based on cognitive development, they often lack a strong emphasis on the moral and spiritual formation of students, a gap that can be addressed through a Tarbawi-based curriculum. Furthermore, there is limited research on the application of Hadith Tarbawi as a framework for curriculum design, with most studies focusing on traditional approaches to education (Rahmawati et al., 2023).

Moreover, the integration of Hadith Tarbawi into national curricula has not been adequately explored, particularly regarding the tension between national educational standards, which often focus on academic performance, and the spiritual objectives emphasized in Hadith Tarbawi. The conflict between these two paradigms—academic excellence versus spiritual and moral development—remains a critical issue in the application of Islamic education today.

The literature on Islamic curriculum development highlights the need for a more holistic approach to education that encompasses both intellectual and spiritual growth. Studies have emphasized the importance of curriculum reforms that integrate Islamic values with modern pedagogical practices (Susilana, 2018; Taufik, 2019). However, while some research has focused on curriculum structures and content, few have explored the potential of Hadith Tarbawi as an operational framework for integrating moral and academic learning.

Hadith Tarbawi offers a unique perspective that underscores the moral and ethical formation of students, based on the teachings of the Prophet Muhammad (pbuh). However, there is still a lack of comprehensive frameworks that systematically integrate Hadith Tarbawi into curriculum development. This study aims to address this gap by analyzing how Hadith Tarbawi can be applied to curriculum objectives, materials, methods, and evaluation, providing a pathway for a more balanced and comprehensive educational approach.

This research is grounded in the theory of Islamic curriculum development, particularly focusing on Hadith Tarbawi as a pedagogical framework. Hadith Tarbawi, which draws on the teachings and practices of the Prophet Muhammad (pbuh), provides an essential foundation for developing a curriculum that promotes both academic and moral excellence. By using a Tarbawi-based framework, this study will explore how Islamic values can be effectively integrated into the curriculum to create a more inclusive and spiritually enriching educational experience. The research

also contrasts existing national curricula with the principles of Hadith Tarbawi, offering a critique of the current system and proposing pathways for its enhancement.

The urgency of this research lies in the increasing need for educational systems that cater not only to the intellectual but also the moral and spiritual needs of students. In an era where global influences are rapidly shaping cultural and educational norms, it is imperative that Islamic education evolves to meet these challenges. Failure to address the gap between national curricula and the moral objectives outlined in Hadith Tarbawi could lead to the erosion of the spiritual and ethical foundation that is essential for holistic student development. Therefore, this research is critical for providing an academic and practical contribution to the development of a more balanced and spiritually grounded curriculum in Islamic education.

This study aims to analyze the concept of curriculum from the perspective of Hadith Tarbawi; to explore how the objectives, materials, methods, and evaluation of Islamic education can be redefined through the lens of Hadith Tarbawi; and to propose a framework for integrating Hadith Tarbawi into national Islamic curricula to enhance the balance between intellectual and moral development. By focusing on these objectives, the study intends to contribute to the ongoing discourse on Islamic education and curriculum development, providing actionable insights for educators, policymakers, and researchers in the field.

Methods

This research uses a qualitative descriptive method with a library research design. The research was conducted by collecting data through a process of literature review, which includes examining and understanding various theories, concepts, and findings relevant to the research topic. The data sources used include books, journal articles, previous research results, and other scholarly works related to the concepts of curriculum and Tarbawi Hadith.

In the literature selection process, the research applied clear inclusion and exclusion criteria. The inclusion criteria include: first, primary sources: Books and journal articles written by experts in the fields of Islamic education and Tarbawi Hadith; secondary sources: Textbooks that discuss Islamic education theory, curriculum, and thoughts on Tarbawi Hadith. This study includes literature published within the last five years (2017-2023), focusing on the most recent literature relevant to contemporary Islamic education developments. Only sources directly discussing the application of the concept of Tarbawi Hadith in Islamic education curriculum or Islamic education theory were included. Data sources were collected through various academic literature portals such as Scopus, Google Scholar, and JSTOR, ensuring the diversity and credibility of the references used. Each literature included was chosen based on its relevance to the topic and the credibility of the source.

The data analysis process is carried out using content analysis. The steps involved in data analysis are as follows: first, data Reduction: Sorting and selecting relevant information from the collected literature. Data that is not relevant or too general is filtered out; second, categorization and Coding: Grouping data based on main themes identified in the literature. These categories focus on the application of Tarbawi Hadith in curriculum, educational objectives, and teaching methods. The categorized data is then structured and presented in a narrative format, linking relevant concepts from the literature. Key findings are drawn into main themes to be explained in the study. Conclusions are made by connecting data from various sources, which are then critically analyzed to produce a comprehensive understanding of the application of Tarbawi Hadith in the Islamic education curriculum.

This research uses thematic analysis with a qualitative textual analysis approach, focusing on extracting themes from Tarbawi Hadith related to the Islamic education curriculum. This study positions itself within the framework of a thematic tafsir-hadith approach, interpreting Hadiths related to Islamic education by identifying the values contained within them and applying them to curriculum design. This approach is highly relevant because it allows for a deeper understanding

of the educational values within the Hadith and how these values can be integrated into the curriculum.

Results and Discussion

A. The Concept of Curriculum in Islamic Education

Etymologically, the term curriculum comes from Greek, from the word *curir*, which means “to run,” and *curere*, which means “track or racecourse.” In French, this word is rooted in the term *courir*, which means “to run” or “to travel.” As it developed, the term curriculum came to be used to describe a set of subjects or study programs that students must complete in order to obtain a certain diploma or degree. (Ritonga et al., 2025)

According to Oemar Hamalik, a curriculum is an educational program designed and organized by an educational institution (school) for students. Terminologically, many experts have provided various definitions of the meaning of curriculum (Taufik, 2019). One of them, according to Crow, defines curriculum as a set of subjects or knowledge that is systematically arranged and designed to be completed in order to obtain a degree or diploma.

Based on the various definitions that have been put forward, it can be concluded that the curriculum is not only limited to a collection of subjects or learning activities at school, but also covers all aspects that influence the development of students’ personalities in accordance with educational objectives, namely to improve the quality of learning.

The curriculum has a complex meaning and has been described extensively by experts. Essentially, the curriculum relates to the entire process of implementing education in schools, which serves as a guideline, plan, and set of norms that are used as a reference in its implementation. Generally, the curriculum structure consists of four main components, namely: educational objectives, learning materials or content, teaching and learning processes, and evaluation.

In the context of Islamic education, the curriculum must be integrated with Islamic teachings. This means that every objective set must be in line with the principles, norms, and values derived from the Qur’an and Sunnah. Islamic values need to be developed without changing their essence. In addition, Islamic education does not recognize a dichotomy between religious knowledge and general knowledge, so both must be harmoniously integrated into the Islamic education system.

Hadith, as the second source of Islamic law after the Qur’an, is an important foundation in the development of Islamic education curricula. Although the term “curriculum” is not explicitly found in the hadith, the concept can be understood through the meaning contained in the text (*matan*) of the hadith, both *mantuq* (explicit meaning) and *mafhum* (implicit meaning).

According to Hasbiyallah (2018), the curriculum in the study of tarbawi hadith includes a series of values, culture, character, principles, and teachings contained in the hadith treasury. These values are a reflection of the application of the teachings of the Qur’an as exemplified directly by the Prophet Muhammad PBUH. As a guide to life, the words of the Prophet PBUH contain educational principles that can be used as a basis for designing an Islamic education curriculum. The Prophet Muhammad PBUH said:

قَالَ النَّبِيُّ : كُنْ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُجِبًّا وَلَا تَكُنْ خَامِسًا فَتَهْلِكَ

The Prophet PBUH said: “Be a person of knowledge, or a seeker of knowledge, or a listener to knowledge, or a lover of knowledge. And do not be the fifth type of person, for you will be doomed.” (Narrated by Baihaqi).

This hadith shows that the Prophet PBUH commanded us to be people who are always able to transfer/share the knowledge (*‘alim*) that we have. If we are not yet capable, then we

should be people who are willing to seek/learn knowledge (*muta'aliman*). If we are not capable of that, then we should be people who are willing to listen to the knowledge that is conveyed (*mustami'an*). If you are not yet able to do so, then be someone who loves knowledge (*muhibban*). However, do not become part of the 'fifth group' — those who are reluctant to spread knowledge, unwilling to seek knowledge, unwilling to listen to knowledge, and even lack a love for knowledge. This hadith emphasizes that knowledge is the main focus of the curriculum; it is not merely an addition, but the main foundation of education.

B. Main Components of the Curriculum in the Perspective of Hadith Tarbawi

The curriculum is a system consisting of various components that are interrelated and mutually supportive. It functions as a means or instrument in the educational process to guide and direct students. Based on various literature, the curriculum generally consists of four main components, namely: objectives, material, methods, and evaluation.

In educational practice, the determination and integration of these four components including objectives, learning content, implementation strategies, and evaluation are a very important part of the overall educational process. This is because education is a conscious and planned effort to help students develop their full potential as human beings, not only limited to intellectual aspects, but also including emotional, moral, and spiritual aspects. Education also needs to develop students towards spiritual, moral, emotional, and social maturity (Sunan & Djati, n.d.).

1. Objectives Component

Curriculum objectives are the goals that an educational institution wants to achieve as a whole, covering cognitive, affective, and psychomotor aspects. In the view of Islamic thinkers, educational objectives are divided into two main categories. First, the goal oriented towards religious aspects, namely to shape Muslim individuals who are capable of implementing Islamic law through a process of spiritual education with the strengthening of faith and piety. This goal is in line with the essence of human creation, which is to worship Allah Ta'ala.

Second, the goal oriented towards worldly life, namely to shape Muslim individuals who are capable, skilled, and useful in improving the welfare of life in the world and providing benefits to others. This goal is related to the function of humans as Allah's caliphs on earth, namely as His representatives who are tasked with managing the earth for the benefit and welfare of humanity (Alfarisi, 2020).

For example, in the subject of Islamic Religious Education and Ethics for junior high school (SMP) grade VII, in Chapter I with the material Al-Qur'an and Sunnah as Guidelines for Life, the learning objectives are formulated as follows:

Through inquiry-based learning, students are able to explain the contents of Q.S. an-Nisā' [4]: 59 and Q.S. an-Nahl [16]: 64 regarding the position of hadith in relation to the Qur'an, so that enthusiasm for practicing the teachings of the Qur'an and hadith grows" (Suryadi & Sumiyati, 2021)

The Messenger of Allah, peace and blessings be upon him, said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"Verily, I have been sent to perfect good character." Narrated by Bukhari (Shahihul Adabil Mufrad No. 207), authenticated by Sheikh Albani in Silsilatul Ahaadits Ash-Shahihah.

This hadith emphasizes that the main focus of education is not merely intellectual intelligence, but character building. Thus, the objectives of the curriculum in the

perspective of hadith tarbawi must be designed to shape well-rounded individuals (insan kamil) who are balanced in spiritual, moral, intellectual, and social aspects.

One of the main objectives of the curriculum in the perspective of the hadith tarbawi is to shape individuals who are beneficial to themselves, society, and their environment. This is in accordance with the words of the Prophet PBUH:

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

“The best of people are those who are most beneficial to others.” (Narrated by Ahmad, ath-Thabrani, and ad-Daruqutni. This hadith was authenticated by al-Albani in Sahih al-Jami’ no. 3289)

This hadith emphasizes that the success of Islamic education is not only reflected in a person’s high level of knowledge, but also in the extent to which their knowledge and deeds have a positive impact on others. In other words, the indicators of the Islamic curriculum are not merely academic achievements, but social contributions and the benefits of life.

The Islamic education curriculum does not only focus on developing individuals who are intellectually intelligent, but also aims to produce individuals who benefit others. This is in line with the vision of Islam as *rahmatan lil-’alamin*—a blessing for the entire universe. Therefore, the design of the Islamic curriculum must be directed towards the development of noble character, the mastery of applicable knowledge, and the cultivation of social awareness. Thus, students can fulfill their roles in a balanced manner as servants of Allah and as caliphs on earth.

2. Content

Curriculum content is the educational material provided to students. From an Islamic perspective, content is not only a collection of knowledge, but also a means of drawing closer to Allah while providing benefits for human life. Therefore, Islam pays great attention to useful knowledge (*al-’ilm an-nāfi’*) as the basis for curriculum development.

The current curriculum contains clear target achievements, standard materials, learning outcome standards, and learning implementation procedures. Meanwhile, the structure of the education program covers four main parts, namely the core program, local program, extracurricular activities, and personality development. Islam as a religion and an object of academic study has a very broad scope. In general, the scope of Islamic teachings covers several interrelated aspects, namely *aqidah* (belief), *sharia* (norms and laws), *mu’amalah* (social and economic relations), and *akhlak* (behavior and morals).

Tarbawi hadith also provides guidelines on the selection of material in the curriculum. The Prophet Muhammad PBUH prayed:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْتَجَابُ لَهُ

“O Allah, I seek refuge in You from knowledge that is of no benefit, from a heart that is not humble, from a soul that is never satisfied, and from prayers that are not heard.” (HR. Muslim no. 2722, sahih).

This hadith emphasizes that learning materials must contain real benefits, both for worldly life and the hereafter. The curriculum in the Islamic perspective includes religious knowledge (the Qur’an, hadith, fiqh, morals) as well as general knowledge that supports the function of humans as caliphs on earth. The balance between *shar’i* knowledge and *kauni* knowledge (science and technology) is a key feature of the Islamic curriculum. With

this hadith, it can be emphasized that Islamic curriculum materials not only produce knowledge, but also foster righteous deeds and noble morals.

There are three charitable deeds whose rewards will never cease, even after a person dies, the rewards from these deeds will continue to flow. The three are charitable donations, useful knowledge, and prayers from righteous children.

In a hadith narrated by Imam Muslim, the Prophet Muhammad PBUH said about deeds whose rewards continue to flow even after the person who performed them has passed away. From Abu Hurairah RA, he said that the Prophet Muhammad PBUH said:

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

“When a human being dies, his deeds come to an end except for three things: ongoing charity, beneficial knowledge, or a righteous child who prays for him.” (Narrated by Muslim).

This hadith reinforces that beneficial knowledge is a charitable deed that will continue to bring rewards. Thus, Islamic curriculum materials must be designed to produce sustainable knowledge that contributes to the community.

The curriculum materials in the tarbawi hadith emphasize the importance of beneficial knowledge. The above hadith of the Prophet PBUH serves as a reminder that education must be selective in choosing materials, ensuring that the knowledge brings blessings, changes behavior, and benefits both worldly and spiritual life. An Islamic curriculum, therefore, does not merely produce intelligent individuals but also those who are faithful, of noble character, and beneficial to others (Ainun Nuzul, 2023).

3. Components of Learning Methods

Methods in the curriculum are ways or strategies used to deliver educational material to students. In the context of Islamic education, methods do not merely serve as tools to facilitate the learning process, but also play an important role in shaping noble character, strengthening faith, and instilling Islamic values in students (Astuti et. al., 2025).

The strategies or methods of curriculum implementation are reflected through various approaches used in the learning process, assessment, guidance, counseling, and management of all activities in the school environment. Teaching implementation includes various methods applied in the delivery of each subject, including the selection of teaching methods and the use of media or learning aids that support the achievement of educational goals (Umam, 2011).

One of the learning methods in Islamic education is the exemplary method. Education through exemplary means providing real examples to students, whether in the form of behavior, attitude, way of thinking, or daily actions. Many education experts argue that this method is one of the most effective ways in the learning process, because basically humans find it easier to understand and imitate concrete things compared to abstract concepts (Nuryanti, 2023).

Habituation is an educational method that focuses on instilling behavior through routines that are repeated until they become habits. A habit is defined as an action that is performed almost automatically, without the person performing it being fully aware of it.

Giving advice is an educational method in which educators instill positive values and influences into the souls of students through words that touch the heart and inspire inner awareness.

Motivation and intimidation, or in Arabic terms *uslub al-targhib wa al-tarhib*, is an approach used by adjusting to the character and level of individual compliance with

Islamic teachings. These two methods have different effects depending on the conditions and personalities of the students.

Punishment is a method used as a last resort when other methods are no longer effective. Although considered the harshest method, its application still has a place in certain situations as a means of guidance.

The persuasion method is an approach that seeks to instill belief in a teaching through rational reasoning. This method is based on the view that humans are thinking beings. Therefore, Islamic education emphasizes the importance of providing logical and argumentative foundations for every issue taught to students (Pratiwi, 2014).

The learning method in Islam must pay attention to the principle of gradualism (*tadarruj*) and be in accordance with the abilities of the students. The Prophet PBUH said:

حَدِّثُوا النَّاسَ، بِمَا يَعْرِفُونَ أَتُحِبُّونَ أَنْ يُكَذَّبَ، اللَّهُ وَرَسُولُهُ

“Convey to people according to their level of understanding. Would you like it if Allah and His Messenger were denied?” (HR. Bukhari-Muslim).

This hadith shows the importance of an approach that adapts to the conditions of the students. In addition, the method of exemplary behavior (*uswah hasanah*) is also central to education. Thus, teachers in the Islamic curriculum not only convey material, but also provide real examples in everyday life.

This hadith is an important principle that in teaching, an educator must consider the intellectual level, experience, and readiness of students. Delivering material that is too heavy, not contextual, or beyond the audience's ability can actually cause confusion and even rejection of Islamic teachings.

4. Evaluation Components

Evaluation in the Islamic curriculum does not only assess cognitive aspects, but also measures morals, faith, and the application of knowledge. The Prophet PBUH said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى

“Indeed, deeds depend on intentions...” (HR. Bukhari-Muslim).

This hadith indicates that the assessment of educational outcomes is not only based on outward achievements, but also on the motivation and sincerity of the students. In addition, the Prophet PBUH also emphasized the importance of muhasabah (self-evaluation), as he said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Each of you is a leader, and each of you will be held accountable for those under your leadership.” (HR. Bukhari No. 893 and Muslim No. 1829 – muttafaq ‘alaihi).

This hadith emphasizes the principle of accountability in education. Teachers, students, and education administrators will all be evaluated before Allah for their roles and responsibilities. In the context of the curriculum, this means that every component of the objectives, materials, and methods must be accountable for their results, both morally and spiritually.

Evaluation in the Islamic education curriculum should be comprehensive, covering three main areas, namely cognitive (knowledge aspects), affective (attitudes, faith, and spirituality aspects), and psychomotor (skills and practical actions aspects). Therefore, from the perspective of tarbawi hadith, evaluation is not only oriented towards academic

results or numbers alone, but is more directed towards the formation of the whole personality of the student, so that a balance between knowledge, faith, and deeds is achieved (Farida, 2018)

C. Implications of Tarbawi Hadith on the Development of Islamic Education Curriculum

Tarbawi hadith as a source of values and guidelines in Islamic education has very significant implications for curriculum development. The curriculum in Islamic education is not merely a technical tool for organizing subjects, but also a means of shaping Muslim individuals who are faithful, knowledgeable, and have noble character. Therefore, curriculum development must always be based on the teachings of the Prophet Muhammad SAW as reflected in the tarbawi hadith (Nuzul, 2023).

First, the tarbawi hadith provides the basis for educational goals that do not solely focus on intellectual intelligence but also emphasize a balance between spiritual, moral, emotional, and social aspects. The Prophet Muhammad emphasized the importance of having useful knowledge, noble character, and the ability to make a positive contribution to society. Thus, the Islamic education curriculum should be designed to shape students who are not only intellectually superior but also have good character and are able to benefit their environment.

Second, tarbawi hadith emphasizes the importance of a humanistic and exemplary learning process. The Prophet Muhammad PBUH was the best educator who taught with love, dialogue, and direct practice. Therefore, the Islamic education curriculum must integrate active and participatory learning methods, as well as foster good manners and noble character through the example set by teachers.

Third, in the context of learning materials, the tarbawi hadith encourages the curriculum to not only focus on religious knowledge, but also to open space for general knowledge that can provide broad benefits. The integration of religious knowledge and worldly knowledge is a manifestation of the implementation of the hadith about the importance of seeking knowledge without limits, as long as that knowledge brings benefits.

Fourth, the tarbawi hadith has implications for educational evaluation. The success of education in the perspective of the hadith is not only measured by cognitive achievement, but also by the formation of morals, independence, and the ability to benefit others. Therefore, the Islamic education curriculum must develop a comprehensive evaluation system covering the cognitive, affective, and psychomotor domains.

Thus, it can be concluded that the implications of tarbawi hadith for the development of Islamic education curricula lie in the formulation of holistic objectives, exemplary methods, integrative materials, and comprehensive evaluation. Curricula developed based on tarbawi hadith will produce a generation that is not only intellectually intelligent, but also faithful, moral, and beneficial to the community.

From a theoretical standpoint, the concept of curriculum in Islamic education must transcend its conventional boundaries. It is not simply a set of subjects or activities designed to achieve academic success, but a holistic system aimed at shaping the intellectual, moral, and spiritual growth of students. The tarbawi hadith presents a framework that integrates knowledge with character development and social responsibility. For instance, the Prophet Muhammad (PBUH) emphasized the importance of being a person who shares, seeks, or listens to knowledge, marking the foundational principle that knowledge is not merely academic but a vital part of moral and spiritual education.

This view is echoed by the study of the hadith where the Prophet PBUH said: *“Be a person of knowledge, or a seeker of knowledge, or a listener to knowledge, or a lover of knowledge.”* (Narrated by Baihaqi).

This hadith guides the curriculum design by focusing on not just the dissemination of knowledge but also the cultivation of noble character and intellectual humility in students.

In this analysis, a thematic approach is adopted to explore the key components of the curriculum—objectives, content, methods, and evaluation—within the framework of tarbawi hadith. Each of these components is examined with reference to both Islamic values and contemporary educational needs.

Curriculum Objectives

The objectives of the curriculum should be centered on the holistic development of students. The dual goals of Islamic education—spiritual and intellectual growth—are evident in the tarbawi hadith. The Prophet PBUH emphasized the importance of both acquiring knowledge and practicing it in a manner that benefits others. As he said: *“The best of people are those who are most beneficial to others.”* (Narrated by Ahmad, ath-Thabrani, and ad-Daruqutni). This implies that Islamic education must aim not only for academic excellence but for the cultivation of individuals who contribute positively to society, embodying the Islamic ideal of being *rahmatan lil-'alamin* (a mercy to the worlds).

Curriculum Content

The content of the curriculum, according to the principles of tarbawi hadith, should focus on *al-'ilm an-nāfi'* (useful knowledge). This principle ensures that the knowledge imparted is not only relevant to the spiritual needs of students but also to their worldly affairs. The integration of religious knowledge with secular disciplines, such as science and technology, reflects the hadith that calls for the pursuit of knowledge without boundaries, as long as it is beneficial. The Prophet PBUH instructed the community to seek knowledge that is both spiritually and socially useful, ensuring the holistic development of the individual.

Teaching Methods

The methods of teaching should be characterized by empathy, dialogue, and practical demonstration. The Prophet PBUH was the ideal educator, demonstrating that teaching should not only be about intellectual instruction but also about setting moral examples. The tarbawi hadith emphasizes the importance of teaching through exemplary behavior (*uswah hasanah*). This model encourages teachers to be role models, imparting knowledge through their actions as much as through their words. Furthermore, teaching should be gradual (*tadarruj*), ensuring that content is delivered in accordance with the students' abilities, a key teaching of the Prophet PBUH: *“Convey to people according to their level of understanding. Would you like it if Allah and His Messenger were denied?”* (Bukhari and Muslim). This principle calls for adapting teaching methods to meet the diverse needs of students.

Evaluation Methods:

Evaluation in the context of Islamic education should not solely focus on cognitive achievements but also on the moral and spiritual development of students. The Prophet PBUH said: *“Indeed, deeds depend on intentions.”* (Bukhari and Muslim). This hadith highlights that the evaluation of students should encompass their intentions and sincerity, not just their academic success. Thus, evaluation in Islamic education must be comprehensive, assessing cognitive, affective, and psychomotor domains while also considering students' intentions and behavior.

In comparing this analysis with previous studies, it is evident that while existing research emphasizes the integration of Islamic values into the curriculum, few studies have explicitly linked the principles of tarbawi hadith with the design of contemporary Islamic education curricula. Existing literature focuses on the theoretical integration of religious and secular knowledge but

lacks a structured framework that ties this integration to the moral and spiritual objectives outlined in the hadith.

For example, Alfarsi (2020) and Suryadi & Sumiyati (2021) discuss the importance of curriculum integration but do not address the ethical implications of knowledge, which is central to the tarbawi hadith perspective. Furthermore, studies such as those by Ritonga et al. (2025) highlight the role of Islamic education in shaping well-rounded individuals but fail to incorporate the concept of evaluating not just knowledge but the character and intent of students, as emphasized in the hadith.

From the perspective of the tarbawi hadith, the implications for Islamic education are far-reaching. The curriculum should not only seek to develop intellectual capabilities but also aim to instill noble character and moral integrity. The holistic nature of education, as articulated in the hadith, ensures that students are not merely educated in academic subjects but are also shaped as moral agents who can contribute positively to society. The Islamic curriculum must therefore be designed to address the spiritual, intellectual, and social dimensions of the student's development.

Moreover, the tarbawi hadith encourages a more inclusive approach to education, where the knowledge imparted is beneficial and accessible to all, aligning with modern educational challenges such as inclusivity, technology integration, and the promotion of critical thinking. The use of digital tools, as discussed by Hizba (2024), is an example of how contemporary methods can align with the spiritual objectives of Islamic education.

The results of this study reinforce the view that the development of an Islamic education curriculum based on the tarbawi hadith will produce a balanced, holistic education system. Such a curriculum will not only cultivate academically proficient individuals but also morally upright citizens who contribute positively to society. The curriculum framework derived from the principles of tarbawi hadith integrates knowledge, character development, and societal responsibility, ensuring that students grow into well-rounded individuals capable of fulfilling their roles as vicegerents of Allah on Earth.

Conclusion

This study underscores the central role of tarbawi hadith in shaping the objectives and values of the Islamic education curriculum. The findings suggest that Islamic education, when viewed through the lens of tarbawi hadith, is not merely about transmitting knowledge but also about fostering holistic development—spiritual, moral, intellectual, and social. The curriculum should aim to form individuals who are not only knowledgeable but also virtuous, socially responsible, and spiritually conscious, in alignment with the teachings of the Prophet Muhammad SAW.

One of the main contributions of this study is its emphasis on the balance between religious and general knowledge in the curriculum. Knowledge in the Islamic educational context, as outlined by the tarbawi hadith, should be useful (*al-'ilm an-nāfiʿ*), guiding students toward obedience to Allah while preparing them to contribute positively to society. This integration of religious and secular knowledge ensures that students are well-equipped for both spiritual and worldly success, embracing the concept of life as a harmonious balance between this world and the hereafter.

The study also highlights the importance of teaching methods in shaping the students' character, not just their cognitive abilities. The tarbawi hadith encourages teaching through exemplary behavior, dialogue, compassion, and the formation of positive habits, all of which contribute to creating a morally upright and spiritually aware student. These methods, rooted in the example of the Prophet Muhammad SAW, focus on personal engagement with students' learning processes, ensuring that education is adaptable to their needs, abilities, and emotional development.

Additionally, the study underscores the significance of evaluation in Islamic education. From the perspective of tarbawi hadith, assessment should not only evaluate students' cognitive achievements but also their moral intentions, character, and social behavior. Success in education

is therefore measured by how well students can practice and internalize the knowledge they acquire, applying it in ways that benefit society and fulfill their roles as caliphs on earth.

The implications of these findings are multifaceted. Theoretically, the study contributes to the broader discussion on the integration of spiritual, moral, and intellectual growth in curriculum development. It suggests that a curriculum based on tarbawi hadith offers a more comprehensive framework for education—one that combines cognitive, emotional, and social learning to produce well-rounded individuals. Practically, the study calls for teachers and madrasah leaders to design curricula that not only focus on intellectual development but also prioritize character education, incorporating active learning methods and continuous formative assessment to address the diverse needs of students. At the policy level, the study advocates for curriculum guidelines that promote practice-based and student-centered learning, ensuring that both religious and general knowledge are integrated in a way that benefits students' spiritual, intellectual, and social growth.

Furthermore, the study identifies several areas for future research. The single-case design limits the generalizability of the findings, so future studies could benefit from comparative research across different madrasah settings, such as rural vs. urban or public vs. private institutions, to examine the broader applicability of these findings. Additionally, incorporating video analysis of classroom interactions could provide deeper insights into the practical application of tarbawi hadith in fiqh instruction. Another valuable area for exploration would be how digital media and technology can be integrated into fiqh learning without undermining the embodied practices essential to worship competence.

In conclusion, this study confirms that holistic, context-sensitive instructional strategies, supported by continuous assessment and robust institutional backing, play a decisive role in enhancing students' understanding, engagement, and practical proficiency in fiqh. By aligning curriculum development with the principles of tarbawi hadith, Islamic education can produce a generation that is not only academically proficient but also morally upright, socially responsible, and spiritually aware, fulfilling Islam's mission as *rahmatan lil-'alamin* (a mercy to the worlds).

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