



## AN ANALYSIS OF HADITH TEACHING METHODS IN MUHAMMAD ABDUL QADIR AHMAD'S TURUQU TA'LIMI AT-TARBIYYAH AL-ISLAMIYYAH: A CONTENT STUDY

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### Abstract

The teaching method is a way of delivering lesson material, so that the material is easy to understand and well known by students. Of course, in selecting the material used, teachers must be really careful and understand which method can be used according to the character of the students, conditions and atmosphere in the classroom. This study will explain the method of teaching hadith in the book *Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah* by Abdullah bin Ahmad. The main source in this study is the book *Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah* by Muhammad Abdul Qadir Ahmad. The researcher used the literature study research method. While the supporting sources are articles from previous research findings related to it. With the content analysis data analysis technique, this study has Three core components were identified: (1) conceptualization of hadith, (2) pedagogical purposes, and (3) methodological strategies such as memorization, discussion, and contextualization.

**Keywords:** Hadith Pedagogy, Islamic Education, Content Analysis, Muhammad Abdul Qadir Ahmad, Teaching Methods in Religious Education

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## INTRODUCTION

## مقدمة

In the field of education, teachers play a crucial role as facilitators, both in developing student quality and fostering students' interest in learning. At the same time, learning can be analyzed through a series of tasks teachers undertake in carrying out their primary duties, from methods and implementation to assessment. (Pedeut, 2016, p. 4) Islamic education itself plays a crucial role, as the implementation process requires the use of appropriate methods. The method serves as a bridge in delivering material, ensuring that the material provided is comprehensible to students. In the real world, the application of learning methods deemed appropriate and suitable may not be easy and understandable for students, given that each method has its own strengths and weaknesses. Therefore, educators are required to be discerning in selecting methods. (Sutikno, 2019, p. 32) Therefore, educators are required to use appropriate methods and strategies to support student understanding. Furthermore, educators are advised to be as creative as possible in creating teaching methods so that the material can be understood well. The use of diverse methods can enrich the influence of the learning process and outcomes, thereby helping students understand the material. (Indrawati, 2016, p. 15) In this discussion, the author will discuss the methods in the Hadith subject that are usually taught in an institution, both state and private.

Islamic education has changed significantly to meet the complex demands of the times. As an education based on the Hadith, it must be able to address modern challenges such as technology, globalization, and socio-cultural change. (Sugiarto, 2025, p. 171) Many educational institutions choose conventional methods, failing to understand their students' characteristics when delivering material. There are also some teachers who are innovative in their teaching, creating a pleasant learning environment. This demonstrates the importance of teacher competence in understanding each student's characteristics so that the methods used are targeted and ensure students understand the material being presented.

This incident is a very important problem to be studied and sought for solutions, because various educational problems arise due to the unprofessionalism of teachers, then the lack of teacher knowledge in using appropriate learning methods can add to confusion in the teaching and learning process (Kurniawati & Basuk, 1882, p. 591) The method in learning hadith can be given in its own way, of course, according to the teacher's creativity. Being a teacher must know the conditions of students, so that the methods provided can increase student motivation in learning. In the teaching process, the presence of a form of motivation creates learning activities, and ensures the continuity of learning activities, so that the desired material objectives can be achieved. (Khalijah et al., 2023, p. 275) So this has a big influence if a teacher is appropriate in using methods when learning Hadith. The existence of this hadith teaching is very important in life, therefore a Muslim is obliged to study it and require it carefully in everyday life to study hadith and require it carefully in everyday life. (Shamad, 2014, p. 59)

*Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah* by Muhammad Abdul Qadir Ahmad. It is crucial to implement various methods in learning hadith, as students have different characteristics, which encourages educators to explore their own innovations in developing methods for learning hadith. New innovations can also stimulate students' enthusiasm for learning hadith, foster high morale, and serve as a bridge for students to improve their performance. Based on book reviews and previous research results, it was found that the function of the problem is the importance of each teacher in studying the *Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah* hadith method by Muhammad Abdul Qadir Ahmad. (Ahmad, 1996, p. 93) Because this hadith learning method can be understood with the guidance of the Qur'an, one of the functions of the hadith is bayan (explanation) of the contents of the Qur'an. In terms of guidance, it has been stated that the Qur'an, like the hadith, both are absolute, and some have other meanings. (Shamad, 2014, p. 53)

The existence of this method in hadith learning is to make it easier for educators to deliver the material, then after completing the delivery of the material, educators know the abilities of the students. The methods used in teaching are certainly varied, this is done to reduce the level of boredom in students which has a negative impact during the learning process. (Shidiq & Tanjung, 2024, p. 2) Educator creativity is very much needed to create comfort in the teaching and learning process, so that educators can indirectly see how determined students are when participating in learning to obtain maximum results. (Suprihatin 2019:76) If they have obtained good results regarding student activity, teachers need to provide appreciation, namely with rewards or praise. (Maulida, 2019, p. 51) The existence of this reward or praise aims to appreciate student learning outcomes, so that they feel appreciated for the work they provide. With student achievement, it is a sign that teachers have mastered the learning components when delivering the material given. (Hikmah, 2019, p. 40) This is certainly a special award for educators, because indirectly, in addition to being able to master the existing components, educators can make a good impression on students.

## METHOD

## منهج

This study uses library research. (Kuhlthau & Collier, 1994) There are two data sources in this study, the first is primary sources, the second is secondary sources. To analyze the data in this study using content analysis. (Krippendorff, 2018, p. 10) The analysis method is used to analyze the content in the book, which is then used to draw conclusions and adapt them to existing realities. The primary source in this study is the book *Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah* by Muhammad Abdul Qadir Ahmad. (Ahmad, 1996, pp. 86–93) The author chose the book because it discusses hadith, the purpose of teaching hadith, and the method of teaching hadith. Supporting sources in this study are articles from previous findings related to the theme of the article. The steps in data analysis are (1) Reducing data or selecting the contents of the book *Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah* that are in accordance with the theme; (2) Displaying the reduced data in the article text; and (3) analyzing the display of the reduced data with theories from previous research findings.

## RESULT

## نتائج

### Conceptualization of hadith

A hadith is a narration authenticated by the Prophet Muhammad (peace be upon him), which has the effect of providing peace, confirmation, detail, or approval of an action or statement. The Companions witnessed the Prophet's actions, heard his words, and narrated what his followers said. In the book *Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah*, it is stated that the meaning of the term hadith is used to refer to what is narrated in the form of his words, actions, laws, and tacit approval. This term can also be used by the Companions who accompanied the Prophet, witnessed his actions, and listened to his words. However, after the Prophet's death, when this hadith did not appear in society, in the second century, various fabricated hadiths emerged, creating narrations that refer to the Prophet Muhammad (peace be upon him). This also gave rise to a new opinion that these hadiths emerged during times of political conflict, where each faction involved created its own hadith to strengthen and establish its own superiority. Thus, in the third century, scholars and critics emerged, creating guidelines and details regarding authentic and fabricated hadiths. (Ahmad, 1996, p. 87) The general definition of hadith is all forms of statements, actions, tacit agreements attributed to Raulullah.

The word hadith comes from Arabic: al-hadith means the plural of the word, *al-ahadis*, *al-hidsän*, or *alhudsan*. Which has the meaning, (1) al-jadid (the new), the opponent and al-qadim (the lania); and (2) al-khabar (news or news). (Yusuf, 2022, p. 44) The meaning of the hadith can be seen from other sources such as the meaning of the words, actions, approvals, and characteristics narrated by the Prophet Muhammad SAW, both those that occurred after or before his prophethood. (Andariati, 2020, pp. 153–154) After the death of the Prophet, the companions paid great attention to the acceptance and narration of the hadith. This was done so that the hadith would not be mixed with the Qur'an, and to maintain its purity. According to Usul Fiqh scholars, the meaning of hadith is everything that is attributed to Raulullah SAW, apart from the Qur'an, in the form of actions, decrees and cases of the Prophet SAW which can be used as a reference or sharia law. (Fikri et al., 2024, p. 3) This has become a common habit in solving problems in everyday life, the reference taken is not only from the Qur'an, but the solution must be based on two sources, namely hadith. Another meaning of the hadith that we can understand

is the words of the Prophet Muhammad who have a valuable position after the Qur'an. There are many verses that explain the position of the Prophet as a Messenger, because his steps were very influential in the formation of the morals and personality of a Muslim. (Septianti et al., 2021, p. 28) Furthermore, the meaning of the hadith stated in general is a form of description at the time of the companions receiving the hadith from the Prophet, that in receiving the hadith, the companions themselves had their own processes, some received it in the form of direct words from the Prophet Muhammad, and there were also those who saw directly how the Prophet's actions and his condition when facing the event. (Usman, 2021, p. 50) From the explanation above, it has the same meaning, that the hadith is everything that is based on the Prophet, both from actions, words, and agreements which, will then be narrated by the companions through what they have seen and what they have heard, then as time goes by, the hadith became the second source after the Qur'an, then became a guide for life in everyday human life. Our behavior that we can take as an example from the hadith in everyday life has its own term, namely sunnah. The sunnah in question is carrying out actions that were once carried out by the Prophet and his companions.

### **The Purpose of Teaching Hadith**

The purpose of teaching is to create an effective teaching and learning situation, making professional teachers who understand the material to be taught. Teaching hadith has an important role for everyday life, where hadith is a source of guidance for life, with hadith also, we can know things or sunnahs that are usually carried out by the Prophet Muhammad SAW. In the book *Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah* by Muhammad Abdul Qadir Ahmad, it is explained that the existence of hadith is an introduction to the form of the Prophet's personality, then as a justification among the many people who have differences of opinion, also as a guide in implementing the practices carried out by the Prophet as a form of sunnah. These practices of the Prophet's hadith are a form of human obedience to Allah SWT, where as humans must apply them in life in all aspects, calling for and making sources in Islamic Fiqh. Creating an understanding of hadith, so that the hadith can be a source in solving realistic life problems. (Ahmad, 1996, pp. 95–96)

Every material taught must have its own purpose, the most common description is the existence of a teaching that has the aim of providing an understanding of the material presented to students, in addition to the education provided can form a complete human being with the dimension of the Qur'an, and realize a complete human being with the dimensions of religion, culture and science, (Zaim, 2019, p. 158) similar to the teaching of hadith which aims so that students can study and understand, believe in its truth, and can practice the teachings contained therein as a form of guidance and guidance in all aspects of life. (Zikrillah, 2022, p. 37) By teaching this hadith we can cultivate the habit of admiring the Qur'an and Hadith and instill insight, understanding and appreciation in the behavior of students as well as the content in the Qur'an and Hadith, in order to encourage, develop, and guide morals and ethics. (Harmoni, 2020, p. 85) The existence of hadith teaching as a form of guidance or guidance in aspects of daily life. (Ar Rasikh, 2019, p. 15) Teaching hadith also motivates students to practice religious values, build morals, and assist in understanding theoretical knowledge, so that they can form broad tendencies and personalities in implementing the contents of the hadith. (Nur'aeni et al., 2021, p. 527) Al-Ghazali, as quoted by Ibn Rush, stated that there are several important conditions for students to succeed in learning. First, learning is a matter of the soul or mind, not the body. Therefore, students must cleanse their hearts of bad habits before starting to learn. Second, learning requires full focus. Students must concentrate on the lesson and reduce thoughts of

worldly matters. Third, learning must be done with humility. Students need to respect knowledge and teachers as the transmitters of knowledge. (Dalimunthe, 2023, p. 163) Practicing what the Prophet Muhammad (peace be upon him) conveyed and avoiding what he prohibited certainly requires knowledge of the hadiths, therefore efforts in studying and teaching hadith are very necessary. From the several sentences that have been arranged above, it can be concluded that teaching has various goals, the purpose of teaching hadith is not only to improve memorization skills, but as a form of understanding of the contents of the hadith, so that we know the good things as an example that was done during the time of the Prophet, then we practice it in everyday life. Hadith deserves to be seriously studied in depth by Muslims, especially by education experts who take part in planning and policy makers in the field of education, so that education can be carried out in accordance with the principles the basic principles of Islamic teachings both contained in the Qur'an and Hadith, because without adequate understanding of the Hadith, it is impossible for the guidance of the Hadith to be applied in our world of education. (Hafizon et al., 2023, p. 1083) So the existence of hadith, allows us to move in line with life in general, but we still have limits, so that we do not fall into error.

### **The Hadith Teaching Method**

The method of teaching hadith is how to convey the hadith so that the hadith can be understood and its contents and content for those who listen and study it. This method of teaching hadith is the same as the method of teaching the Qur'an, but with the difference that the Prophet's hadith have much shorter sentences than the Qur'an. The method taught in teaching hadith begins with an introduction and presentation of materials, listening to the reading from the students who read. The teacher must also pay attention to the reading data conveyed to students, discuss the content of the hadith, divide it into intellectual units, explain vocabulary, and relate the meaning of hadith to everyday life. (Ahmad, 1996, p. 93)

The method used by each teacher is certainly different, According to Dinda Jamaluddin in a journal quote, the method refers to all the ways used during the teaching process, the teaching method itself has a universal, firm and objective nature. (Gumilang & Nurdin, 2024, p. 237) In the success of delivering material, it will certainly require various methods when delivering the material and various ways of applying the appropriate method, according to the circumstances and conditions in the classroom environment. According to Muhammad Irfanudin, the method in teaching hadith begins with explaining vocabulary, explaining the contents of the hadith, explaining and instilling values, then continuing with the recitation of the hadith. (Kurniawan, 2019, pp. 12–13) Furthermore, there are several special methods that can certainly support the success in implementing the teaching of hadith, such as the discussion method, question and answer or dialogue that can be used in teaching hadith, in this method the teacher gives students the opportunity to speak, and analyze scientifically so that an opinion is collected, determining conclusions and compiling various alternative solutions to problems. (Nawazir & AM, 2022, p. 451) In using this discussion method, the teacher must prepare several materials in the form of a problem, where in this problem students are asked to find a solution by looking at the content of the hadith that has been taught. By solving the existing problems, educators can determine how well students can understand the material presented. The use of methods must certainly be adjusted to the character of the students, the circumstances, and the conditions in the learning place. Using the discussion method certainly makes it easier for teachers to relate hadith issues to everyday life. Then there is the memorization method, and learning activities through memorization are instilling verbal material through mental processes and storage in memory, so that when needed it can be reproduced in the mind consciously. (Riqqoh et al., 2019, p. 3) This

method is used so that the hadith delivered can be memorized and its contents understood in depth, if an urgent matter occurs indirectly students can know which hadith is suitable for use in a problem, without having to look at the book. Efforts to increase student enthusiasm in participating in learning must certainly be maintained. Therefore, it is necessary to have rewards and punishments to increase student enthusiasm. Rewards and punishments are a form of teacher attention to their students in understanding the material given. (Juni, 2019, p. 4) With the presence of rewards can trigger student enthusiasm in understanding and following the ongoing learning. Then, the implementation of punishment, can train student discipline, this is by setting certain rules so that students are much more concentrated during the teaching process.

In cultivating concentration in students is not easy, so in creating concentration in the classroom, an educator must understand the conditions of the class, as well as understand the character of each student. Because this concentration must be built and created continuously, so that students do not easily ignore the teaching being carried out. These methods are used to achieve the goals of education, namely developing full potential in gaining spiritual and religious strength, developing self-control, personality, intelligence, morals and noble character, skills and responsibilities that a person needs for himself, for society, for the nation and for the state. (Ali, 2020, p. 2)

## DISCUSSION

## مناقشة

Based on the findings outlined, this study has important implications for the practice of hadith teaching, particularly in the context of Islamic education. Muhammad Abdul Qadir Ahmad's book, "*Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah*" serves as a comprehensive framework, not only presenting teaching methods but also laying a conceptual foundation through an understanding of the Noble Hadith and the Objectives of Hadith Teaching.

The significance of the hadith method in *Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah* lies in its emphasis on adaptation and innovation in teaching methodologies, such as memorization and conveying hadith through stories from everyday life. While many educational institutions tend to use monotonous methods, the results of this study demonstrate that the success of hadith teaching depends heavily on teachers' ability to be creative and adapt their approach to the unique characteristics of students and classroom conditions. These findings highlight that hadith teaching should not simply be a passive process of imparting knowledge but should be a dynamic and interactive activity. Methods such as discussion and dialogue, supported by this study, have the potential to foster students' self-confidence and analytical skills, bridging the gap between hadith theory and its application in real life.

Furthermore, this study reaffirms the role of hadith as a guide for everyday life, not just as academic subject matter. By connecting hadith to real-life problem-solving, teachers can increase student motivation and ensure that the teachings are internalized and put into practice. This aligns with the concept put forward by Muhammad Abdul Qadir Ahmad that hadith can serve as a guide for implementing the practices of the Prophet Muhammad (peace be upon him) as a form of sunnah (religious practice). Therefore, effective hadith teaching not only measures memorization but also fosters a deep understanding that drives concrete action. In short, these findings reinforce the notion that teacher professionalism in selecting appropriate methods is key to creating meaningful and transformative learning experiences for students.

## CONCLUSION

## خاتمة

Based on the results and discussion above, this research has found the concept of hadith teaching methods in the book *Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah*, namely (1) conceptualization of hadith, the meaning of the term hadith is used to refer to what is narrated in the form of his words, actions, laws, and tacit approval. This term can also be used by the Companions who accompanied the Prophet, witnessed his actions, and listened to his words. (2) purpose of teaching hadith is the practices of the Prophet's hadith are a form of human obedience to Allah SWT, where as humans must apply them in life in all aspects, calling for and making sources in Islamic Fiqh. Creating an understanding of hadith, so that the hadith can be a source in solving realistic life problems (3) Methods of Teaching Hadith, the method taught in teaching hadith begins with an introduction and presentation of materials, listening to the reading from the students who read. The teacher must also pay attention to the reading data conveyed to students, discuss the content of the hadith, divide it into intellectual units, explain vocabulary, and relate the meaning of hadith to everyday life. In the conceptualization of hadith, it is explained that hadith are in the form of words, deeds, agreements, and characteristics attributed to the Prophet Muhammad SAW, both those that occurred after his prophethood and before his prophethood. The existence of this history can be seen by the companions of the Prophet, at that time they saw the condition of the Prophet Muhammad when facing an event, then the friends narrated it through what the Prophet said, either directly or indirectly, and also saw the actions carried out by the Prophet himself. Then there is the teaching of hadith which aims to provide an understanding of the morals taught by the Prophet Muhammad, make a person pious, and understand the content of the hadith to use as a reference in everyday life and practice it in life as a form of sunnah action. Of course, teaching hadith requires an appropriate method to ensure the material is easily understood. Common methods used in teaching hadith include memorization, lectures, discussions, and dialogue or question-and-answer sessions. The method used in teaching hadith must be tailored to the students' personalities and the classroom situation. This ensures the material is thoroughly understood and not wasted.

The limitation of this article is that the primary sources used are very limited, with only one book, *Turuqu Ta'limi at-Tarbiyyah al-Islamiyyah*. It would be beneficial if the primary references could be drawn from multiple sources. The author's suggestion is that, as a teacher, you are expected to understand, apply, and repeat the methods used in teaching hadith so that the material can be understood and conveyed effectively to students.

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