



## THE POSITION OF THE AL-QUR'AN AND HADITH AS A BASIS FOR EDUCATION

Fuji Awaliyah<sup>1</sup>, Mahmud Arif<sup>2</sup>

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

\*Corresponding Author: [22204012045@students.uin-suka.ac.id](mailto:22204012045@students.uin-suka.ac.id)

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### ABSTRACT

*The position of the Qur'an and Hadith is the main reference in the world of education. The Qur'an and Hadith have an important role as the basis of Islamic education. The existence of Islamic education as an effort of the people in a community institution that provides education. Not only that, sometimes education is also a source of effort in itself as a source of income in his life. Education can bring a good person and can interact in life by running as a social being constructively. The type of research used is literature study (library research). Data analysis is qualitative by sorting, searching, and finding to manage the data. The data sources used are primary data sources and secondary data. The primary data is from books, journals, about the position of the Qur'an to be studied in depth as a basis for this article. Secondary data, as complementary data used in journals, and articles that are relevant to the research conducted by the author. The results of this study indicate that the position of the Qur'an and hadith in Islamic education has similarities between the two, namely both are the main references in Islamic education, but both also have differences. Because if the Qur'an is a global revelation. So to understand it requires interpretation. While the position of the hadith plays an important role in providing a basis for strengthening and clarifying to answer the problems contained in the Qur'an. The concepts contained in the Qur'an, including education, are examples as role models.*

**Keywords:** Alquran; Hadith; Education

## 1. INTRODUCTION

The Qur'an and hadith are guidelines for life that must be adhered to by all people, so that they can be saved in this world and in the hereafter. In other words, the Qur'an is a source of reference for human life in all aspects of life in carrying out good relationships with Allah Ta'ala and fellow human beings. (Hairul Anam, 2022: 15) Humans who are included in the scope of guidance are creatures who have healthy physical and mental

elements (H. A. Sadali, 1999: 315). The understanding of the people towards Islam must be through the Qur'an and hadith. The global text of the Qur'an requires an explanation from the hadith. During the time of the prophet, Muslims had no problems understanding the Qur'an or hadith. However, after the prophet died, problems arose regarding the understanding of the Qur'an or hadith. The salvation of the Qur'an had been carried out first, which was then followed by the deification of the hadith about 100 years later. Regarding the Qur'an, no one who claims to be a Muslim will claim that its contents are true from Allah, the All-Knowing and All-Encompassing. Likewise, the statements of the Messenger of Allah, *sallallahu 'alaihi wa sallam*, are always balanced by divine revelation, both in his words and actions. However, because the Messenger of Allah's words were not recorded carefully during his lifetime, as was done with the verses of the Qur'an, several problems arose around his hadiths, both those related to *aqidah* (matters of faith) or *Sharia* (laws that regulate the relationship between humans and their God or with each other). And considering that *aqidah* is the basis of religion, the scholars have determined that the source of the narration must be *Mutawatir* and *qat'iy* (i.e. narrated by a large number of people who are trustworthy and there is no doubt whatsoever about the authenticity of its source and also in terms of the meaning it contains). In reality, this statement can only be fulfilled by the verses of the Qur'an, while most of the hadiths circulating now are only narrated by one or two people (*hadith ahad*) so it is difficult to meet these requirements. The hadith of the Prophet *Shallallahu Alaihi Wasallam* regarding this *aqidah* can at most be considered only as a support and explanation for the verses of the Qur'an.

In the world of Islamic religious education, it is part of the *da'wah* activity, because in organizing an education, it is none other than to elevate the religion of Allah. So that in an education it also provides capital in forming the personality of its adherents, the target in Islamic education which is the main point is the formation of Noble Morals and having high knowledge, and can lead to obedience in carrying out worship. The meaning of Noble Morals here concerns both horizontal and vertical aspects, namely the relationship with Allah and the relationship between fellow human beings so that they are able to become intellectual Muslims.

In fostering, it can create balanced creatures in life, both in life in the world and in the hereafter. Education is essentially an effort used to foster and develop the potential possessed by every human being. With none other than the presence of every human being on this earth, it plays a role as a servant of Allah *Subhanallahu Wa Ta'ala* and can carry out as an obligation as a servant of Allah as well as possible (Iim Fahimah, 2019: 35-50). The potential contained in humans consists of two parts, namely physical potential and spiritual potential, such as reason, will, feelings, love and others (Redmon Windu Gumati, 2020: 127-44). The existence of Islamic religious education is an effort by the people as a whole or as an effort in a community institution that provides education. Not only that, sometimes education is also a source of effort in itself as a source of income in his life. Education can lead a person's life to become a person who is able to stand alone and can interact in life by running as a social being constructively.

## 2. RESEARCH METHOD

The research method used by the author uses literature study (Library Research), which is a series of activities carried out by the author concerning the method of data collection that focuses on the bibliography, by reading, recording and then managing the required data. Data analysis used by the author, using qualitative data analysis, namely all efforts made by the author that focus on data that includes organizing data, sorting data. So that it can become a unit of data that can be managed, searching and finding patterns, which in the end can find anything that is important to learn. The data sources used are primary data sources and secondary data. The primary data is core data used by the author as the main data, namely from books, journal articles, about the position of the Qur'an to be studied in depth as a basis for this article. Then secondary data, namely data used by the author as complementary data used in journals, and articles that are relevant to the research conducted by the author.

## 3. RESULT AND DISCUSSION

### **The Position of the Alquran as a Basis for Islamic Education**

The Qur'an is a revelation given to the Prophet Muhammad SAW, which aims to be a legal umbrella as well as a guide in carrying out his daily life. The existence of the Qur'an as a guide is not the only alternative for humans to place the Qur'an as a motivator. The goal is none other than so that humans can race towards positive things in their daily lives. So that the Qur'an discusses all sectors of the needs of all humans. This can be proven that in the Qur'an there are many verses that explain all aspects that can complement the life sector for all mankind, both global and detailed instructions. Both of these things certainly require an acceptance of faith, and require an aqli approach as a form of effort that can function in all things that can lead humans to better goals according to what the Qur'an has conceptualized, as well as a form of improvement in education.

The first person to act as an educator or commonly called At-Tarbiyah Al-Ula was carried out by the Prophet Muhammad SAW, which emerged since the early days of Islam. The references used as the basis used by the Prophet Muhammad SAW are found in two things, namely the Qur'an and the Hadith that he put forward (Ramayulis, 1989: 13). Therefore, the existence of the Qur'an has a very broad treasury for the development of civilization for every human being. So that the Qur'an becomes the main barometer for understanding education in various dimensions, including social, moral, or spiritual dimensions, as well as materials in this world (Saleh Abdul Aziz, 1982: 33).

### **The Position of the Hadith as a Basis for Islamic Education**

Hadith is the second source of Islamic law after the Qur'an. So that the hadith plays a role as a reinforcement and explanation of issues from various aspects, both issues contained in the Qur'an or a problem faced by Muslims in carrying out their lives, in accordance with what has been conveyed by the Prophet Muhammad SAW to be used as a foundation in Islamic education.

The position of hadith in Islamic life and thought has a very important role, because in addition to the hadith being used as a basis for strengthening, and clarifying to answer the

issues contained in the Qur'an, it also provides a basis for more concrete thinking than the Qur'an about the procedures for implementing various activities that will certainly be developed in the framework of life for humanity. We can see this, many hadiths of the Prophet have relevance to the basic direction of thought, as well as their direct implications for the development and implications of the world of education.

The examples that have been carried out by the Prophet during his lifetime are sources and references that can be used by Muslims as guidelines in carrying out their daily lives. Although in general the largest part of Islamic law is already contained in the Qur'an, but all things contained in the Qur'an are still partly global, that is, they do not regulate all dimensions of human life activities in detail. For that reason, the explanation of the law contained in the Qur'an, some of which are still global, requires the existence of a hadith as a foundation that functions to explain, and acts as a reinforcement for the existing laws of the Qur'an (NP. Aghnides, 1969: 35). It doesn't stop there because the hadith also acts as a basis for guidance to be used as a guideline for the benefit of human life in carrying out life in all its aspects.

### **The Qur'an's Explanation of the Hadith**

The most prominent function of the Hadith is as an explanation and elaboration of the entire content of the Qur'an which is still global and multi-interpretable. This is understandable because the main task of the Prophet as the transmitter of the Message is none other than to explain and explain to the people everything that Allah revealed to him through Gabriel. The question of whether when explaining the text of the Qur'an, the Prophet's capacity is only as an explanatory or has the competence to formulate something that is still new and has not been established by the Qur'an is not a strategic problem (Rico Hermawan, 2022: 81). This is because such debates actually revolve around the technical issues of conveying God's revelation through its main mediator, the Prophet, and not at the level of substantive issues. The Prophet's explanation of the revelation of the Qur'an is important to appreciate because the material has a wide reach and can cover almost all aspects of everyday life. Such as in the areas of worship, family law, criminal law, economics, etc. in everyday human life

## **4. CONCLUSION**

The position of the Qur'an and Hadith, is the main reference in the world of education. The Qur'an provides a view that leads to human life, therefore the principles that are the basis provide guidance for Islamic education. So it feels very impossible to talk about Islamic education, if not taking the Qur'an as the only reference. While the hadith is the second source of reference after the Qur'an, although both play a role as the main reference in Islamic education. However, both have differences between the two. Because if the Qur'an is the main reference that is global, which of course requires interpretation in order to understand it. While for the hadith the main reference for Islamic education, and becomes a reinforcement and explanation of all the problems in this world, both those contained in the Qur'an and the problems faced by Muslims, by conveying it to them, and providing practices that are directly exemplified by the Prophet Muhammad SAW. Of course this can be used as a foundation in Islamic education.

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