

บทความวิชาการ

*A Review on the Conception and Application of Education from Al-Sunnah**Mohd Muhiden Abdul Rahman***Mohamad Azrien Mohamed Adnan***

Abstract

In line with the supremacy of al-Hadith as the second source of Islam, as well as the core of Islamic studies, al-Hadith has been placed as a distinctive privilege. One of which is the comprehensiveness, akin to al-Quran, that encompasses every aspect of human life including the aspect of education, which is of utmost importance to human resource development. Failure in the aspects of education will cause the whole aspects of human life to collapse. Truthfully, erroneous education strategies and modules are the culprit to the failure of today's education system. This article will delve into the concept of education that holds the essence of al-Quran and al-Hadith. It fits perfectly with the role and capacity of Rasulullah PBUH as a brilliant murabbi (educator) who had succeeded in cultivating remarkably excellent and ideal generations in the history of human civilization.

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Assoc. Prof. PhD, (al-Hadith) teacher at Academy of Islamic Studies, University of Malaya, Nilam Puri

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M. Ed, (Education) is a senior language teacher at Academy of Islamic Studies, University of Malaya, Nilam Puri

บทคัดย่อ

ในสายรายงานที่น่าเชื่อถือของ อัลหะดีษ นับว่าเป็นบทบัญญัติลำดับที่สองของอิสลาม เช่นเดียวกับหลักการศึกษาอิสลาม หะดีษถือว่าเป็นหลักบัญญัติที่เด่นชัดครอบคลุมรองลงมาจากอัลกรุอาน ซึ่งได้ครอบคลุมในทุกแง่มุมของวิถีชีวิตของมนุษยชาติ รวมทั้งด้านการศึกษา ความสำคัญสูงสุดต่อการพัฒนาทรัพยากรมนุษย์ จากการศึกษาที่เกิดความคลุมเครือจะนำไปสู่ข้อเท็จจริงอย่างสมบูรณ์ การจัดการกลยุทธ์การศึกษาที่ตกบกพร่องเป็นผลที่ทำให้เกิดความคลุมเครือของระบบการศึกษา บทความนี้มีวัตถุประสงค์เพื่อการศึกษาที่เกี่ยวกับสาระสำคัญของอัลกรุอานและอัลหะดีษ ที่ได้สอดคล้องกับแนวปฏิบัติหรือบทบาทที่ได้ถ่ายทอดจากท่านรอซูล (ซ.ล) ในการที่ได้ตรึงปิยะห์ (อบรม) เยาวชนในสมัยนั้น ให้ประสบสู่ความสำเร็จ ซึ่งเป็นยุคที่ดีที่สุดในประวัติศาสตร์อารยธรรมมนุษย์

Introduction

Islam is a dynamic religion that entails none other than dynamic measures in the effort to spread and sustain such dynamic religion like Islam. Therefore, the knowledge pertaining to Islamic education is a vital instrument to the spreading and sustaining the religion of Islam in order to free mankind from the darkness of ignorance into the light of true faith; from the imprisonment of delusive submission towards the creatures to the employment of complete submission unto the Creator himself. This re-orientation coupled with the existing potential had attuned mankind for the title of *ahsan Taqwim* (the best of creations), consequently raising mankind to a strategic position, i.e. Allah's humble servants and vicegerents to walk the earth. In the process of executing the given tasks and responsibilities, the universal and ideal education is put at stake. The only universal and ideal education is indeed the Islamic education founded on al-Quran and as-Sunnah. Through Islamic education, man as Allah's vicegerents would never express impiety of any form towards Him. In fact, the implementation of all his activities lies within the boundaries of total devotion towards Allah SWT.

The Definition of as-Sun nah

The literal meaning of as-Sunnah is *Tariqah*, or the path to follow regardless of whether it is good or bad. Conversely, in the term of Islamic code, as-Sunnah is defined as everything that had been passed down from Rasulullah PBUH with reliable references, be it verbal, actions, testimonials and personal nature. In other words, as-Sunnah denotes all matters related to the good self of our Prophet PBUH and is also known as al-Hadith (See al-Si baei: 47).

The Definition of Education

The origin of the word education lies in the Latin language and it comes from the verb "*educare*" which means to bring up, rear, train, raise, support, etc. *Education* is a Latin noun meaning the act of educating (Word press, 2008: on internet), and in English the term education encompasses both the teaching and learning of knowledge, proper conduct, and technical competency (Wikipedia, oninternet). In Arabic language, the term is always translated as 'tarbiyyah' which means supervision (H.Ramyulis, 2002: 13). Tarbiyyah is very much different from *ta'lim* (teaching). *ta'lim* is a part of *tarbiyyah* whereas *tarbiyyah* surrounds the process of *ta'lim*. *ta'lim* plays no part in the advancement of knowledge and channeling information, while *tarbiyyah* serves beyond the expansion of the mind and intellect. In fact, it embodies the physical, spiritual, intellectual, emotional and behavioral development (al-Maktabah al-Ta^ʿāwunīy, oninternet).

Etymologically, in the west the word tarbiyyah means education, propagation, edification and so on. Yet, terminologically, the word tarbiyyah means the effort rendered by educators in delivering a generation who remain true to their own religious belief. Islamic scholars, however, define 'tarbiyyah' as a deed that would influence one's demeanor (ʿAbdul Wahab ʿAbdul Salām Tawīlah, 1997: 11). The two definitions are quite similar

for they both demand for a change. The only thing that tells apart one education system from another is the fundamentals to its application, which is commonly based on the conventional doctrine of a nation or their religion.

Therefore, the main objective of education for the westerners is to improve their livelihood while propagating the ideology of humanism and the sort. In other words, the westerners have made materialism as the number one agenda in their education, which is absolutely the opposite to the education in the perspective of Islam. Islamic education system is based on religious principles and values that emphasize upon physical, spiritual, emotional, intellectual and behavioral education (Abdul Rahman al-Nahlawi, 1979: 2627).

The Source of Islamic Education

Since Islamic education is based on religious principles and values, most definitely it shares the same sources that constitute the religion itself, i.e. al-Quran and as-Sunnah. It is not possible for the execution of Islamic education method in the absence of both al-Quran and as-Sunnah.

Being the fundamentals and sources of the teachings of Islam, it is crucial for the Islamic education method to have sound grasp on both al-Quran and as-Sunnah to ensure that the execution of the method will not deviate in reaching its goals. Furthermore, al-Quran has been found to have provided education guide to an effect illustrated in the outstanding personalities of the Prophet PBUH and his prominent companions r.anhum. Hadhrat Aisyah r.anha was once asked about the conduct of the Prophet PBUH, and she replied in a single sentence:

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Meaning: *"His conduct is al-Quran".*

Even Allah SWT has explicated the revelation of the Holy Quran in His words:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۖ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۝﴾

Meaning: *"Those who reject Faith Say: Why is not the Quran revealed to him all at once? Thus (it is revealed), that We may strengthen your heart thereby, and We have rehearsed it to you in slow, well-arranged stages, gradually"*

(Surah al-Furqan, 25: 32)

This verse contains two elements of education. Firstly is to consolidate the heart and infuse faith, and secondly to teach the recitation of al-Quran with *tarteel* (reading in accordance to certain rules). Hence, we shall find that the life of Rasūlullāh PBUH is sheer profession of the Holy Quran as had been

described by hadhrat Aisyah r.anha. The same goes to the companions r.anhum for they had nominated the Prophet PBUH as their role model. In this respect, the companions had narrated:

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Meaning: Abu Abdul Raḥmān as-Sulami had said: *"Uthmān ibn Uthmān and Abdullāh ibn Mas'ūd and the others had narrated to us that, whenever they (the companions) had learnt from the Prophet PBUH ten ayaah (from al-Quran), they would not have proceeded unless they had truly mastered the constitutions on both grounds of philosophy and conduct, and they would say: we learned al-Qurān both in its knowledge and execution"*

Therefore, al-Qurān was the ultimate foundation and source in Islamic education pioneered by the first *murabbi*, Rasulullah PBUH, to the extent that al-Quran became a priority above all others in their lives. As a matter of fact, al-Quran is lavish in methodology and approach to education (Abdul Raḥmān al-Nahlawi, Ibid: 20–21).

The second source of Islamic education is as-Sunnah. As-Sunnah occupies the function to explicate and expound the Holy Quran. Allah SWT said in the Holy Quran:

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

Meaning: *"and We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them"*

(Surah al-Nahl, 16: 44)

Apart from the aforementioned purpose, as-Sunnah offers the counsel for the whole of Islamic laws and teachings that are stipulated in al-Quran as well as the ones that are not, as justified by Imam asy-Syafi'e regarding the verse in the Holy Quran:

﴿وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

Meaning: *"and to instruct them in Scripture and Wisdom"*

(Surah al-Jumu'ah, 62: 2)

And also in the words of the Prophet PBUH:

Meaning: *"Have I not been conferred al-Quran and the like of it (as-Sunnah)*

(Abu Dawūd, *al-Sunan*, j 5)

The Role of As-Sunnah in Education

Looking at the main role and function of as-Sunnah, i.e. to explicate and expound the Holy Quran, it could be derived that as-Sunnah assumes a distinctive role and function in the context of education. The two prime roles are:

(1) To elucidate the fundamentals of comprehensive Islamic education as found in al-Quran and consequently the other fundamentals which are not found in al-Quran

(2) Enterprise the approach in education which Rasulullah PBUH had applied upon his companions r.anhum.

As a rephrase, if as-Sunnah is the fundamentals to education and given the right attention and focus by all educators, then, it is believed that as-Sunnah would be the driving force in the effort to nurture a faith-clad generation apposite to carry out the responsibilities as Allah's vicegerents to walk the earth. In addition, whoever engages in erudition of the philosophy of as-Sunnah, enlightenment shall dawn upon him to understand the profuse fundamentals and foundations of comprehensive and universal nature of tarbiyyah (supervision) Yusuf Muḥammad Siddīq, 1412: 14–15).

Rasulullah PBUH, an Exemplary *Murabbi*

Those who read thoroughly the *sirah* (life-long journey) and history of the life of our beloved Prophet PBUH will come to know that Rasulullah PBUH was not only a Messenger and an Apostle of Allah SWT, but also a *murabbi* (educator). In fact, the duties of an educator correspond to the duties of a Messenger to a certain degree. This is because a Messenger was designated to educate and supervise men to perfection, which is consistent with the objective of Islamic education, namely to tailor perfect beings (*insan kamil*) with regards to their physical, spiritual, emotional, intellectual and behavioral aspects (al-Nahlawi, 1979: 26–27). Allah SWT said in the Holy Qurān:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

Meaning: *"You have indeed in the Messenger of Allah a beautiful pattern (of conduct)"*

(Surah al-Ahzab, 33: 21)

The role and duties of the Messenger of Allah PBUH as a *murabbī* had inspired the compilation of ḥadīth that signify any of the physical, spiritual, emotional, behavioral as well as intellectual aspects relative to education, thus the emergence of numerous books comprising the collections, one of which is "at-Tarḥīb wat-Tarḥīb", authored by al-Hafiz al-Munḍirī (m. 656H). This book is intensely touching in its directions of enjoining good and forbidding evil. Among others are "al-Adab al-Mufrad", authored by Imam al-Bukhārī (m. 256H), and "Tuhfat al-Mawlūd", authored by Ibn al-Qayyim al-Jawziyyah (m. 751H). Besides the books that incorporate specific emphasis on education, there are various collections of ḥadīth that are mostly focused on the aspects of education, for example *Sunan Sittah*, and many more (al-Nahlawi, Ibid: 24–25).

The Concept and Objective of Education According to As-Sunnah

As highlighted previously, education is a process of educating, training and moulding an individual in the entire spiritual, physical, emotional, intellectual and behavioral aspects. Hence, it is an important instrument to the materialization of every objective deliberated in the perception of life of *world view*. Islam, in its dominant sphere, comprises every single aspect of human life purported to imbue acknowledgement of the Creator and gain His proximity, therefore, this similar all-inclusive manner is highly due to the Islamic education that holds the essence of al-Quran and as-Sunnah. In the opinion of Imam al-Ghazālī, "the objective of education is to attain nearness to Allah SWT, not status and fame, and a learner should be discreet in his course as to avoid any ill-intention to pursue status, wealth, commit fraudulence upon the ignorance or display vanity amidst his friends." (Abdul Salam Yussof, 2003: 53)

Al-Quran and its substantiation in as-Sunnah had perpetually insisted the position of man as Allah's servant. Hence, the main objective of education is generally to prepare man as the servant of Allah SWT. In other words, the main purpose of Islamic education is to fulfill the obligation of total submission towards Allah SWT. Allah SWT said in the Holy Qurān:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

Meaning: "I have only created Jinns and men, that they may serve Me".

(Surah al-Dhāriyat, 51: 56)

The mission to cultivate and deliver a servant of Allah SWT is very challenging, thus the weighty attention given by the Prophet PBUH on the matters of education reported in many ḥadīth. Moreover, as-Sunnah has accounted a broader and all-embracing definition of education. 'Tarbiyyah' is considered as a process of *ri'ayah* (leadership) whilst the concept of *ri'ayah* is rather far-reaching than tarbiyyah, where *ri'ayah* bears the meaning of conserving and managing (al-Sunnah, at internet). Rasūlullāh PBUH had said:

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Meaning: *"Lo! All of you are leaders and shall be questioned on the Day of Judgement in respect of your trust. So, the king is a head unto his subjects and shall be questioned in respect of them; the husband is a head unto his wife and shall be questioned in respect of her; the wife is a head unto her husband's house and the children, and shall be questioned in respect of them all; the slave is a watchman unto his master's effects and shall be questioned in respect of those. So you are all shepherds, and you shall be questioned in respect of that entrusted to you"*

(Muslim, Al-**Ṣaḥīḥ**, No.1829)

The term *rafāyah* used in the above hadīth provides an illustration of authority and accountability of an individual upon his subordinates. Both authority and accountability surround the issues pertinent to education and simultaneously justifying the significance of the aspects of education in Islam that no one will be void of the responsibility. The usage of the term *rafā* also portrays that education in Islam is not merely about giving lesson and propagation, but it stretches beyond those. Terminologically, *rafā* means conservation, management and leadership. This also shows that the field of education itself is an enormous and sufficient scope encompassing every process of perfecting a being with regards to spiritual, physical, emotional, intellectual, behavioral and social aspects. And each individual from the highest of rank, i.e. the leader of a dominion, to the lowest, i.e. the slave and bondsman, is encumbered with the responsibility of educating. The Prophet PBUH had said:

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Meaning: *"Not a servant was bestowed control by Allah SWT unto his subjects, hence he failed to guard them by giving counsel, except he shall be deprived the fragrance of Jannah"*

(al-Bukhārī, al-**Ṣaḥīḥ**, No:7151 and Muslim, al-**Ṣaḥīḥ**, No:142)

If a careful observation is made on the definitions of education and compared with the contents of the abovementioned hadith, there would be no discrepancy. In fact, the concept of education contrived through as-Sunnah is more universal and sufficient for it, including the spiritual, physical, emotional, intellectual and behavioral education.

Spiritual Education

Rasūlullāh PBUH had urged considerably on spiritual education that he had named it as the foundation to comprehensive education. Rasūlullāh PBUH Said in a hadīth:

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Meaning: *"Hell is ornamented with elements fancied by cardinal desires, whilst paradise is surrounded by elements detested by cardinal desires"*

(al-Bukhārī, al-Ṣaḥīḥ, No:6487)

Paradise, the pinnacle of every Muslim's aspiration, is fenced by elements much disliked by carnal passions which have made it impossible to anyone's reach unless they possess unwavering faith-driven spirits and souls. And those kinds of spirits and souls seemed farfetched unless they went through effective process of education and tarbiyyah. The following hadith exerts the call for education upon the spirits and souls to secure them from yielding to the lure of cardinal cravings. Rasūlullāh PBUH had said:

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Meaning: *"How extraordinary of a believer, for everything that comes his way is regarded goodness and it is not so for anyone but a believer. Whenever bestowed with prosperity, he shall be grateful and that is good for him, whenever tried with adversity, he shall forbear and that too is good for him"*

(Muslim, al-Ṣaḥīḥ, No:7500)

Only willing and tough spirits are able to smile in times of calamity and be thankful when blessed with bounties.

Physical Education

As-Sunnah had stressed considerably on physical education just as much as it had on the previously discussed spiritual education. The Prophet PBUH had said:

Meaning: *"A believer who is strong is better and more beloved to Allah SWT than the one who is weak"*

(Muslim, Syarḥ Ṣaḥīḥ, j 16: 215)

The word strong is used in the general context; it does not refer to the strong religious belief alone, but covers every aspect of strength including physical sturdiness, which can be obtained by following the health guide prescribed in Islam. Allah SWT said in the Holy Qurān:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَالْآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا
تُظْلَمُونَ﴾

Meaning: *"Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be Treated unjustly"*

(Surah al-Anfāl, 8: 60)

Physical strength is very much significant in one's life for it can be directly associated with the power of the mind. A frail physique will most probably not contribute to a prudent mind. Quoted from an Arabian proverb:

Meaning: *"A sensible mind comes from a healthy body"*

That is the rationale to physical strength being a part of the aim in the Islamic education founded on al-Quran and as-Sunnah. To achieve a healthy body, Islam has suggested useful guides either in the habit of hygiene and healthy diet, or physical exercise. Every Muslim who constantly obeys Allah's commandments be it the obligatory deeds or non-obligatory ones, for them are exclusive advantageous, because every deed will return two benefits. Worldly benefit and also the benefit reserved for the hereafter. In the hereafter, they shall be immune from infliction meanwhile in this world the deeds actually provide physical training. Most of the routine instructed in Islam such as prayer, fasting, pilgrimage, ablution and many others, are rendered not only as a symbol of obedience and surrender unto Allah SWT but simultaneously, though indirectly, serve as multiple physical exercise. This is partially a form of physical education alongside the spiritual education.

Apart from the collateral benefit of getting exercise through religious deeds, Islam has further proposed and encouraged its followers frequently perform exercise. Even Rasulullah PBUH himself had wished for his people to engage in a number of activities that not only strengthen the body but also to flaunt vitality against their adversaries as a preparation for battle. Among the types of exercise suggested by the Prophet PBUH is archery, equestrian, sprinting, swimming, martial arts, etc. The Prophet PBUH had said:

Meaning: *"Be prepared with all your might to face them (the enemy), make known unto yourself that no might is but the might of archery (Rasulullah PBUH repeated this 3 times)"*

(Muslim, al-Ṣaḥīḥ, j 13: 64)

Intellectual Education

In addition to the spirit and soul, as-Sunnah has given special emphasis on the mind or intellectual education. In fact, the first ever verse revealed by Allah SWT upon His Messenger PBUH was

regarding mind and intellectual development. It is coherent with the merit of the mind that symbolizes a man's dignity if applied by its rightful function. Says Allah SWT in the Holy Qurān:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

Meaning: "Proclaim! (or Read!) In the name of your Lord and cherisher, who created – Created man, out of a (meer) clot of congealed blood: Proclaim! And your Lord is Most Bountiful – He Who taught (the use of) the Pen – Taught man that which he knew not"

(Surah al-^cAlaq, 96: 1–5)

The encouragement to learn to read and write stated in al-Quran is found to be the basic foundation to intellectual development. The order to utilize the pen as a learning tool is a manifestation directed at the development of the mind, which at the same time instructing to act and make all endeavors towards the growth and advancement of knowledge. And thereby shall have man en route towards the main goal of Islamic education, i.e. to become humble servants of Allah SWT and His vicegerents on earth. This is due to the fact that only knowledge is capable of generating the development and civilization of man at every individual, society, national and international levels. And this mind and intellectual process will only occur through the process of education and tarbiyyah. The Prophet PBUH had said:

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Meaning: "Acquire knowledge and teach it to others"

(al-Hakim, al-**Mustadrak**, j 4: 333)

Knowledge does not simply generate civilization and advancement of man in this world but also the success in this life as well as the life in the hereafter. This is because knowledge, especially knowledge in Islamic laws, is the foundation to success both in this world and the hereafter, for it is impossible to attain the correct execution of deeds and practices without knowledge, and relatively, man can never do without the correct and acceptable deeds to accomplish happiness in this world and the hereafter.

Emotional Education

Besides spiritual and physical education, Islamic education considers greatly upon emotional education, for emotion is the most important component in the aspects of education. Therefore, Islam through al-Quran and as-Sunnah educates the sentiment, motivation and wishes of the young generation by means of consolidation of faith together with righteous values, and trains them to control and nurture their emotions. Says Allah SWT in the Holy Qurān:

﴿الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

Meaning: ".....who restrain anger, and pardon (all) men – for Allah loves those who do good"

(Surah Ali 'Imrān, 3: 134)

Rasūlullāh PBUH had said:

Meaning: *"Not a champion he who had dominated by his fists, but a champion is he who had dominated himself in the presence of anger"*

(al-Bukhariy, **al-Ṣaḥīḥ**, j 10: 431)

As a matter of fact, Rasulallah PBUH had uttered the same answer when the companions had asked for his advice time and again, which was:

Meaning: *"Don't you be angry"*

(al-Bukhariy, **al-Ṣaḥīḥ**, j 10: 431)

This shows that Islam deems emotional education weighty since excellent emotional condition is highly conducive for delivering a good individual as well as harmonious environment, and also a agreeable and compassionate society.

Behavioral Education

Sculpting a noble character is the major object in every education despite the ideology or religion. Beautifying self-conduct is also the core to the civilization of mankind and the world, and the foundation to decent and well-balanced life. It was for this reason the Prophet PBUH had been deputed. The Prophet PBUH had said:

Meaning: *"Verily, I have been sent for perfecting the conduct"*

(Aḥmad, **Musnad**, j 2: 381 and al-Hakim, **Mustadrak**, j 2 : 613)

Rasūlullāh PBUH had delineated the distinction of noble behavior in the eyes of Allah SWT. When asked about the one who is most beloved by Allah SWT, Rasūlullāh PBUH had said:

Meaning: *"the best among them in their conduct"*

(al-Tabaraniy, **Mujma' al-Zawai'd wa Manba' al-Fawa'id**, j. 8:27)

The most beloved and cherished by Allah SWT is likewise the most beloved and cherished by Rasūlullāh PBUH. Rasūlullāh PBUH had said:

Meaning: *"Indeed, whoever among you is most beloved and nearest to me in the assembly on The Day of Judgement is the best among you in his conduct"*

(al-tirmīzī, **al-Sunan**, No. 2018)

Undeniably, the one who is most decorous and most beloved to Allah SWT is Rasulullah PBUH, hence the example of excellent personality in the good self of our Prophet PBUH. This is evident in Allah's SWT compliment unto His Messenger PBUH. Says Allah SWT in the Holy Qurān:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

Meaning: *"And you (stand) on an exalted standard of character"*

(Surah al-Qalam, 68: 4)

Therefore it is duly indispensable to have Rasulullah PBUH as the example and role model in behavioral education and formulation. Says Allah SWT in the Holy Qurān:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

Meaning: *"You have indeed in the Messenger of Allah a beautiful pattern (of conduct)"*

(Surah al-Ahzab, 33: 21)

Conclusion

Based on the facts addressed throughout this article, it could be deduced that Islam, through its two principal sources al-Quran and as-Sunnah, gives much emphasis on the aspects of education. Islam had been decreed for this sole purpose from the very beginning, to educate man to become perfect beings as well as Allah's vicegerents to walk the earth. Al-Quran and as-Sunnah are opulent with education guide that embodies spiritual, physical, intellectual, emotional and behavioral education parallel to the criteria most fitted to a caliph that is meant to administer and manage the universe. In addition, the Prophet PBUH was the first *murabbi* deserved to be the best role model in the context of education.

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