



The Concept of Adolescent Education Curriculum from the Hadith Perspective

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ABSTRACT

Purpose – This study aims to investigate the concept of a youth education curriculum based on Islamic hadith literature. The study is based on the idea that curriculum design should be thoroughly understood by educators, particularly by institutional leaders who engage with teenagers.

Methodology – This qualitative study employs a library research design combined with a descriptive method. The key sources of information are *Sahih Bukhārī*, *Fathul Baari*, and *Umdatul Qaari*. Secondary materials include *Tarbiyatul Awlad* and an educational resource on curriculum development. Data was obtained using triangulation and the term "*Anas*," which refers to Anas ibn Malik, the Prophet's teenage companion. To verify the data, the double-entry method was applied, and data analysis followed a deductive approach supported by thematic categorization.

Findings – The research identified 11 hadiths related to the objectives of the youth education curriculum, 403 hadiths for the content component, 25 hadiths addressing instructional strategies, and five hadiths related to evaluation. These findings suggest that the prophetic model provides a comprehensive and systematic approach to youth education, offering extensive guidance on learning goals, topic selection, teaching methods, and assessment criteria tailored to the developmental needs of teenagers.

Contribution – This study advances the subject of Islamic education by providing a structured curriculum framework based on hadith. It offers significant insights for educators, curriculum creators, and institutional leaders seeking to develop exceptional youth education programs grounded in prophetic traditions and tailored to the needs of today's learners.

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INTRODUCTION

Islamic educational institutes aim to produce persons who not only understand but also apply their knowledge via moral action and sincerity ('āmil bi 'ilmihi 'alā wajh al-ikhhlāṣ, Prasetya, 2024). One does not obtain a complete understanding of Islamic knowledge unless it is expressed via moral actions. This model was upheld during the time of the Prophet Muhammad (peace be upon him) and his Companions, as widely quoted as the best generation not merely in the Qur'an (Q.S. Ali Imran:110) but also in authentic hadith (صحيح البخاري, 1997). Though from a time with nary the luxury of science and technology as modern times afford, their sincerity, uprightness, and educational achievements cannot be compared. The Prophet himself is widely acclaimed as the most outstanding educator of Islamic civilization, and his pedagogy remains a time-tested model for educating the young.

However, modern Islamic learning centers often fall short of mirroring the Prophetic pedagogical spirit. There is also a persistent disparity between the theoretical aspirations described in curricular materials and the practical realities observed in learning centers. Environmental malpractice at other facilities, for example, violates Islamic principles of discipline and cleanliness, which are widely taught through the "hidden curriculum" (Nur Fuad et al., 2024). This gap may arise from the scarcity or exclusion of foundational curriculum precepts by learning center administrators and teachers.

Although the need for Islamic education to draw from the Prophet's and Companions' model has been explained, the specific research gap addressed by this study is the unavailability of a hadith-based, structured curricular framework. This study, therefore, endeavors to respond to the general research question: How can hadiths be structured into the core of an Islamic youth curriculum?

Recent international studies also highlight the complexity of incorporating Islamic values into institutional practices. For instance, Al-Saadi and Zainuddin (2020) noted that Southeast Asian Islamic schools often fail to integrate ethical teachings into classroom interactions and school cultures, resulting in students with a superficial understanding of Islamic values. Similarly, Prasetya (2024) argues that the discrepancy between Islamic content as formally taught and students' actual lives necessitates a renewed, implementable curriculum framework that arises from real sources (Prasetya, 2024).

This study contributes to the field by organizing hadith into the four core components of curriculum theory: objectives, content, strategy, and evaluation. Although other studies have explored the general outline of Prophetic pedagogy (Hadi et al., 2024a), they did not advance a clear curricular framework. Later studies by Muasmara et al. (2025) and Taofeeq Olamilekan Sanusi (2025) consider the pedagogical value of hadith but do not develop them into a curriculum framework. This study fills the gap by presenting a more detailed and coherent framework, providing a structure that is adaptable for contemporary teen learning in Islamic schools.

To clarify for a broader scholarly audience, some key conceptual terms are defined. The term "Prophetic Curriculum" refers to learning activities that are modeled after the Prophet's teachings, encompassing both formal and informal moral teachings. The "Hidden Curriculum" refers to unofficial values and norms conveyed through teacher behavior and the culture of schools, rather than through formal syllabi. "Youth Education" refers to pedagogical projects directed at adolescents (12–18 years), emphasizing character formation and religious Identity formation.

The choice of methodology also needs to be defended. As a result of the dependence upon pre-Islamic sources and the requirements of interpretive thoroughness, the qualitative, library-based approach comes closest. This approach enables a close textual examination of hadiths by utilizing pre-Islamic sources and reputable commentaries, while remaining grounded in contemporary curriculum theory. At the same time, it allows for a kind of fidelity to the Islamic scholarly tradition while introducing new insights that are appropriate for the modern educational context.

By this approach, the research not only advances the theory for Islamic curriculum development but also offers a transferable and practicable model for educators wishing to embed hadith meaningfully into young people's learning.

METHODOLOGY

Research Design

This study employs a qualitative research design utilizing a descriptive and library-based approach. According to recent researchers, descriptive qualitative research seeks to investigate and explain a phenomenon by providing contextualized interpretations and feasible solutions based on empirical or theoretical inquiry (Abdul Aziz & Abdul Husenudin, 2024; Creswell & Creswell, 2017). It is beneficial when used with complex, text-based sources, such as religious scriptures.

Library research, also known as literature-based or document analysis research, has evolved beyond the traditional definition of merely collecting references (Sutton and Papaioannou, 2016). Similarly, Snyder (2019) argues that thorough literature evaluations are essential for developing conceptual frameworks, enabling researchers to place their work within existing knowledge hierarchies critically. In this context, library research is defined as a methodical technique that incorporates both classical Islamic texts and contemporary theoretical frameworks. While classical sources – such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Sunan Abī Dāwūd* – provide the raw material for thematic exploration, curriculum theory serves as the interpretive lens for organizing the extracted hadith into educational components: objectives, content, strategy, and evaluation.

To maintain academic rigor and methodological transparency, this study employs a hybrid approach to library research, combining traditional Islamic textual study with modern interpretive methodologies. According to Fink (2019), an analysis of literature can be both a research method and a scholarly product, mainly when it critically synthesizes multiple views to generate fresh perspectives.

To guide the stages of research analysis, this study employs the Information Search Process (ISP) model by Carol Kuhlthau, which consists of six phases: initiation, selection, exploration, formulation, collection, and presentation. The ISP paradigm, initially developed for information behavior research, has been adapted to accommodate the iterative and interpretive nature of Islamic textual interpretation. It facilitates the orderly process from problem identification to the synthesis of data into a coherent curricular model based on hadith.

By incorporating this technique into both traditional Islamic research and contemporary educational philosophy, the research makes a comprehensive and timely contribution to the subject of Islamic curriculum development. Each step is applied concretely in this study as follows:

Table 1. Research Stages and Applications in the Study

Stage	Concrete Application in the Study
Initiation	The research begins by identifying a sense of uncertainty regarding the lack of a structured curriculum rooted in hadith for adolescent education.
Selection	Core themes in youth education within Islam include moral development, discipline, knowledge-seeking, and social responsibility.
Exploration	Various hadiths relevant to these themes are gathered from major compilations, alongside interpretations from classical scholars and modern commentators.
Formulation	Emerging insights are organized into topical groups that correspond to curriculum components (for example, hadiths related to educational aims or teaching methodologies).
Collection	Relevant supporting material, both Islamic and educational, is evaluated to improve understanding, validate categorizations, and avoid superficial readings.
Presentation	The data are combined into a proposed paradigm for categorizing hadith into curriculum components, which is supported by theoretical justification and practical ramifications.

The hermeneutics of hadith literature take into account contextual variables such as *asbāb al-wurūd* (opportunities for discovery), compatibility with Qur'anic ideals, and importance to learning. Hadiths

emphasizing youth responsibilities (e.g., "Each of you is a shepherd...") are understood both theologically and through educational theory focusing on the growth of character.

By combining regional insights with globally accepted methodological approaches, this study adds academic value and positions itself in international discussions about Islamic education and curriculum reform. This coordination is required not only for producing relevant contributions to high-impact academic publications but also to lay a solid foundation for future practical or empirical research in this subject.

Participant

As this is a qualitative library-based study, no human participants were involved in the data collection process. Instead, the study focuses on textual analysis of classical and contemporary sources related to adolescent education in the context of hadith.

Data Collection

The current research employed the Information Search Process (ISP) model, developed by Kuhlthau and updated by modern researchers (Mills et al., 2014), which comprises a series of interrelated steps that represent an organized and reflective inquiry, grounded in librarian-based practices. It all started with the researcher's concern about the lack of an organized curriculum for teenage education based on the hadith. This first step was recognizing a vital and contextually relevant topic within the larger subject of Islamic education.

The subsequent stage, investigation, entailed a thorough examination of both ancient and current sources, including important hadith collections and expert comments. The goal was to gather a diverse set of opinions that could help narrow the research focus. This method inevitably led to the formulation of a specific research question: How may hadiths be systematically classified into the key components of a curriculum? This question arose from thematic analysis and a study of research gaps in the existing literature (Fadele et al., 2022; Kuhlthau, 1991).

During the data gathering phase, relevant hadiths were collected from legally authorized sources, such as *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, particularly those discussing the formation of character in youth, moral education, and pedagogical principles. These primary texts were supplemented with secondary literature from both Islamic and educational fields to enhance the depth of interpretation and contextual accuracy. The hadiths were collected and arranged into thematic clusters based on four major curricular dimensions: aims, content, strategy, and evaluation.

Throughout the writing and synthesis stages, the results were transformed into a cohesive educational narration that combined theoretical frameworks and practical applications. This final stage guaranteed that the resulting curricular structure was consistent with Islamic principles while also meeting the needs of modern adolescent education. The study maintained a reflective and adaptive process at every phase, which was consistent with the iterative character of the ISP model. (Kuhlthau, 1991).

This research placed specific focus on hadiths from *Ṣaḥīḥ al-Bukhārī* narrated by Anas ibn Malik, a Companion uniquely suited to report the Prophet Muhammad's daily conduct, particularly in educational and interpersonal contexts. Having served the Prophet from a young age for nearly ten years, Anas offers a valuable lens for examining the Prophet's educational interactions with youth (Kuhlthau, 1991; Yotenka et al., 2022).

The selection of hadiths followed three key criteria: first, thematic relevance to adolescent education – covering topics such as moral discipline, intellectual development, and responsibility; second, contextual clarity and practical applicability in modern educational settings; and third, authenticity, with only hadiths authenticated as *ṣaḥīḥ* contained to ensure written authenticity.

To confirm the selected narrations, a multi-step triangulation procedure was used. Hadiths were cross-referenced with other canonical collections, such as *Ṣaḥīḥ Muslim* and *Sunan Abī Dāwūd*, to ensure consistency and avoid gaps. To understand the historical and educational context, we examined classical commentaries, particularly those by Ibn Hajar al-ʿAsqalānī (*Fath al-Bārī*) and al-Nawawī. Third, a hermeneutic analysis was applied, interpreting the selected hadiths through the lens of modern curriculum theory

(Aldridge, 2018; Bekhet & Zauszniewski, 2012; F. M. et al., 2024; القريشي & وادي كاظم توفيق حيدر, 2024), effectively bridging Islamic tradition with contemporary educational relevance. Through this rigorous validation and interpretation process, the study proposes a curriculum framework that not only maintains the authenticity of Islamic teachings but also provides actionable suggestions for improving adolescent education in today's environment.

Instrument

Although this study used documentary-based qualitative methods, the researcher served as the primary means of investigation throughout the process. A disciplined and consistent process was used to discover, classify, and interpret hadiths related to adolescent education. To achieve methodological rigor, the study used generally acknowledged standards for qualitative credibility.

Source triangulation was used to establish credibility by cross-referencing hadith interpretations with both traditional Islamic commentators and modern curriculum theory (Bekhet & Zauszniewski, 2012; Fadele et al., 2022; Kuhlthau, 1991; Yotenka et al., 2022). To enhance transferability, the study provided comprehensive and thorough descriptions of each hadith's thematic and contextual relevance, enabling readers to determine how the findings may apply in other educational contexts (Nowell et al., 2017).

Dependability was assured by creating an audit trail that rigorously documented each stage of the research process, from initial hadith selection to thematic coding and synthesis (Noble & Smith, 2015). Finally, confirmability was strengthened through peer debriefing sessions with two academics who specialize in Islamic education and curriculum creation. These consultations served to keep interpretations grounded, transparent, and free of personal prejudice (Creswell & Creswell, 2017).

Data Analysis

Braun and Clarke (2006) developed the six-step theme analysis paradigm, which has since been confirmed and modified in subsequent academic papers (Braun & Clarke, 2021). The procedure began with the introduction phase, in which the researcher read the selected hadith texts several times to obtain a complete understanding of their educational importance. The second phase involved initial manual coding, which entailed assigning descriptive labels to specific extracts that highlighted major themes relevant to adolescent education, such as discipline, ethical education, and intellectual growth.

During the theme-searching phase, comparable codes were classified into wider thematic groups that corresponded to fundamental curriculum components such as learning objectives, content, pedagogical tactics, and assessment methods. These clusters were fine-tuned during the review stage to guarantee internal consistency within themes and clear delineation between them. During the step of defining and naming themes, each thematic category was conceptualized by incorporating insights from both Islamic pedagogical traditions and contemporary curricular theory (Booth et al., 2016; Muasmara et al., 2025). During the final writing process, the findings were integrated into a comprehensive academic narrative that provided both descriptive clarity and analytical depth, exemplifying a blend of traditional Islamic ideals and current educational innovation.

The analysis took a hybrid approach, using both inductive and deductive methodologies. Inductively, the researcher drew themes directly from the textual data, verifying that interpretations were consistent with the hadith corpus. The identified themes were deductively evaluated against a theoretical curriculum framework to assess their coherence and practical educational relevance. This dual strategy enabled the research to remain grounded in classical Islamic sources while also making meaningful contributions to contemporary discourse on curriculum development. (Hadi et al., 2024b).

Through this rigorous thematic analysis, the study presents a curriculum model that translates Prophetic teachings into actionable educational practices—promoting the development of adolescent character and competencies in a way that remains rooted in Islamic tradition while addressing the demands of modern pedagogy.

Sources

The research at hand employs both classical and current materials, each serving a specific methodological function. The traditional resources serve as the fundamental elements and are considered the main literary collection for examination. These include authentic collections of hadith and customary commentary, which serve as the foundation for identifying, interpreting, and categorizing educational information based on the teachings of the Prophet Muhammad. Classical scholars such as Ibn Hajar al-ʿAsqalānī and al-ʿAynī offer valuable insights into the hadiths, including their historical context, linguistic complexities, and legal implications.

Conversely, current materials provide complementary conceptual and comparative frameworks. They contribute to the integration of traditional Islamic knowledge with modern educational discourse, particularly in curriculum creation, instructional design, and adolescent psychology. These current resources help with the reflective method by introducing relevant terminology, models, and frameworks that meet the structural requirements of today's formal education systems. Furthermore, they enable an accurate comparison of Prophetic educational ideas and modern pedagogical norms, so facilitating the construction of an educational framework that is both relevant to the setting and founded in Islamic tradition.

To clarify the role of each reference used in this study, the sources are categorized into two groups: classical and modern, each serving a distinct purpose in the curriculum development process. Ancient resources, or fundamental references, encompass foundational Islamic books, such as *Ṣaḥīḥ Bukhārī* by Imam Muḥammad bin Ismāʿīl al-Bukhārī, which serves as the core hadith source for the curriculum framework. Ibn Hajar al-ʿAsqalānī's commentary, *Fath al-Bārī*, adds context and interpretation to hadiths, while al-ʿAynī's *ʿUmdat al-Qārī* provides traditional insight and analysis.

Numerous supplementary classical books were also used to supplement the traditional knowledge of Islamic education. They include *Tarbiyat al-Awlad fi al-Islām* by ʿAbdullāh Nāṣiḥ ʿUlwān, which provides an Islamic perspective on children and youth development; *Mukhtaṣar Ṣaḥīḥ al-Bukhārī* by Ibn Abī Jamrah, a simplified version of hadiths grouped thematically; and *Ar-Raḥīq al-Makhtūm* by Ṣaf.

In parallel, modern materials serve as secondary but critical references for connecting traditional Islamic content to contemporary academic discourse. Dr. Badariah's *Curriculum Development Handbook* offers conceptual frameworks for curriculum design, while *Content and Educational Program Management* by Dra. Wiji Hidayati, M.Ag., et al. give practical techniques for educational planning and evaluation. In addition, several scholarly journals and articles on prophetic pedagogy and curriculum studies were studied to supply conceptual confirmation and analytical perspectives.

This dual-source methodology enables the research to be firmly grounded in the Islamic intellectual tradition while also aligning with modern academic norms in curriculum studies. This combination improves the authenticity and relevance of the suggested educational system.

FINDINGS

The credibility and methodological rigor of *Ṣaḥīḥ Bukhārī* as a source of hadith make it a highly suitable foundation for developing an educational curriculum grounded in Islamic tradition. Imam al-Bukhārī exemplified intellectual discipline and ethical integrity by memorizing almost 100,000 authentic hadiths and selecting only 7,563 narrations.

This level of detail not only maintains the religious authenticity of his compilation but also enhances its significance for creating educational programs, particularly in addressing the development of ethical behaviors and spiritual awareness in adolescents. Imam al-Bukhārī exemplified intellectual discipline and ethical integrity by memorizing almost 100,000 authentic hadiths and selecting only 7,563 narrations. This precision not only maintains the compilation's religious authenticity but also enhances its significance for curriculum development, particularly when discussing the development of moral character and spiritual awareness in teenagers.

Imam al-Bukhārī's biography highlights his early piety, intellectual curiosity, and deep reverence for

education. His personal example exemplifies the characteristics that Islamic education strives to instill in young people: integrity, modesty, self-control, and a dedication to lifelong learning. Drawing curricular content from Ṣaḥīḥ Bukhārī not only lends theological legitimacy but also provides a practical, pedagogical approach founded in the Islamic tradition of holistic education (tarbiyah).

Furthermore, including hadiths into curriculum components (objectives, content, strategy, and evaluation) is consistent with contemporary educational theories that promote competency-based and values-driven learning. A conventional curriculum, initially defined narrowly as a set of disciplines, now encompasses all experiences designed by educational institutions to influence students' knowledge, abilities, and attitudes. This holistic description aligns with the Islamic understanding of ta'dīb (soul discipline), tarbiyah (nurturing), and ta'lim (education), based on the Prophet's experiences and instructions documented in genuine hadiths.

Developing a youth curriculum based on Ṣaḥīḥ Bukhārī, particularly through the stories conveyed by Anas ibn Malik, helps bridge the gap between the past and the present by translating classical literature into practical educational tools. Anas ibn Malik, who closely served the Prophet throughout his formative years, documented various hadiths that provide unique insight into the Prophet's teaching practices, particularly his approach to handling youth. These narratives provide practical examples of prophetic education that foster empathy, ethical responsibility, and cognitive growth – skills that remain essential for today's teenage students.

Ultimately, this study supports the notion that Islamic education should actively foster personality and ethical behavior through a well-established, scientifically grounded curriculum design, rather than merely transmitting doctrinal knowledge and incorporating spiritual practices, such as the Prophet's emphasis on ikhlāṣ (sincerity), ṣidq (truthfulness), and ḥayā' (modesty), into curricular elements bridges formal and hidden curricula, ensuring that principles are not only taught but also practiced. Using hadiths from Ṣaḥīḥ Bukhārī in a modern curriculum enhances educational relevance and religious legitimacy, making this study a timely contribution to modern Islamic pedagogy.

A curriculum's dimensions typically consist of three core aspects: key components, guiding concepts, and curricular models that govern its organization and implementation. (Ornstein & Hunkins, 2017; Alsubaie, 2016; Taba, 2019).

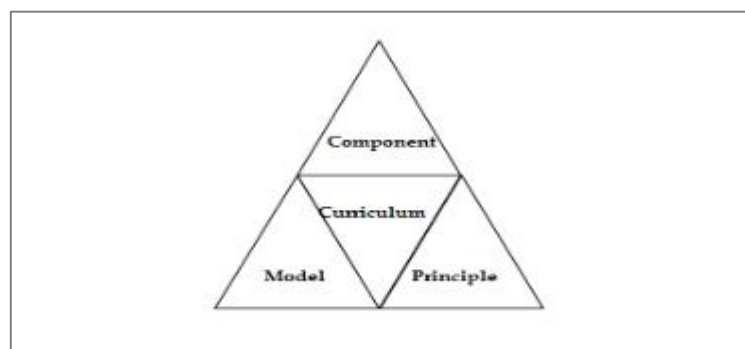


Figure 1. Dimensions of the Curriculum

In formulating the curriculum, teachers and the involved parties need to understand the dimensions of the curriculum, which encompass general concepts comprising the elements that comprise the curriculum. To develop a solid curriculum, attention must be paid to selecting a curriculum model that suits the students. Then, the components must be organized, namely: objectives, content, strategies, and evaluation, while maintaining the principles of the curriculum.

The components of the curriculum are the core of the curriculum. Therefore, teachers or those involved in curriculum formulation need to understand its components more thoroughly. According to Baderiah, there are four components of the curriculum based on the modern definition of curriculum. (Baderiah, 2018:51). The

researcher adds two more points by looking at the broader dimensions of the curriculum, namely: objectives, content, strategies, evaluation, organizers, and students.

Teenager

Adolescence is a phase of human growth that lies between childhood and adulthood. Adolescents can no longer be called children due to their physical and psychological differences from children. However, at the same time, they cannot be classified as adults because their psychological state is not yet stable. Adolescence is a transitional period, occupying the space between maturity and immaturity.

Generally, the adolescent years range from 12 to 21 years old. Adolescents can be categorized into two groups based on age. (1) Early adolescence: This phase is the initial stage when a person enters adolescence and leaves childhood behind. Early adolescence occurs between the ages of 12 and 15 years. (2) Middle adolescence: Middle adolescence refers to the period from 15 to 18 years of age. (3) Late adolescence: Late adolescence is the final phase of adolescence. At this stage, an individual is approaching adulthood, characterized by physical and mental maturity. Late adolescence occurs between the ages of 18 and 21 years. It can be concluded that the concept of the adolescent education curriculum is a set of components, including objectives, content, methods, and evaluation, that work synergistically for individuals aged 12-21 years.

After conducting library research, the researcher found hadiths in the Sahih Bukhārī related to the components of the curriculum mentioned above. The researcher found 11 hadiths related to the component of the adolescent curriculum objectives, which were gathered into eight different topics. Four hundred three hadiths were identified as related to the content component of the curriculum, organized into 209 detailed topics. The researcher also found 25 hadiths related to the strategy component of the adolescent curriculum, which were grouped into 11 topics. For the evaluation component, the researcher found five related hadiths.

In total, the researcher found 444 hadiths narrated by Sayyidina Anas bin Malik, a companion of the Prophet who spent 10 years accompanying him, both inside and outside the city of Medina during his journeys. These 444 hadiths were compiled into 229 topics. Meanwhile, the total number of hadiths narrated through the chain of companion Anas bin Malik in Sahih Bukhārī is 646 hadiths.

The Objectives of The Adolescent Education Curriculum from The Perspective of The Hadith

To love Allah and His Messenger

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْثَدَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَغْدَدْتُ لَهَا مِنْ كَثِيرٍ صَلَاةٍ وَلَا صَوْمٍ وَلَا صدَقَةٍ، وَلَكِنِّي أَحْبَبْتُ اللَّهَ وَرَسُولَهُ، قَالَ: «أَنْتَ مَعَ مَنْ أَحَبَّيْتُ»

"Anas ibn Malik reported that a man once asked the Prophet Muhammad (peace be upon him), 'O Messenger of Allah, when will the Hour be?' The Prophet responded, 'What have you prepared for it?' The man replied, 'I have not prepared much in terms of prayer, fasting, or charity. But I truly love Allah and His Messenger.' The Prophet then said, 'You will be with those whom you love.'" (H.R. Bukhari:6171)

Imam Ibn Hajar explained that the phrase "you will be with those whom you love" in *ṣaḥīḥ al-Bukhārī* does not guarantee being in the same place or rank, but rather indicates spiritual companionship — such as entering Paradise together — even if believers occupy different levels. As he illustrates, saying "I am with him at school" does not imply the same class; similarly, love may unite souls in Paradise without implying identical status (per modern interpretation of *Fath al-Bārī*) (Ibn Hajar al-ʿAsqalānī, as discussed in contemporary scholarship).

Contemporary scholarly research confirms this nuanced understanding. Rahman (2021), examining classical commentaries alongside modern pedagogy, affirms that the hadith's meaning is broad and symbolic — "companionship in the hereafter" rather than literal equivalence. Similarly, Almutairi et al. (2024) highlight that the concept of spiritual affinity transcends worldly proximity, framing love as a determinant of post-mortem companionship regardless of social status or rank.

Happiness in this World and the Hereafter.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً،

"From Anas bin Malik, he said: The Messenger of Allah, peace be upon him, said (in a supplication): 'O our Lord, grant us goodness in this world and goodness in the Hereafter, and protect us from the punishment of the Fire.'" (H.R. Bukhari:4522).

Imam Badruddin Al-'Ayni explained that the meaning of the word "hasanah" (goodness), as expressed by Imam Iyadh, refers to pleasure or enjoyment. In this context, the Prophet (peace be upon him) was asking Allah for blessings and pleasures in both this world and the Hereafter, as well as seeking protection from the fire of Hell. Imam Al-'Ayni further mentioned that the Prophet (peace be upon him) would often repeat this supplication because it is comprehensive. It encompasses a request for both worldly pleasures and the pleasures of the Hereafter, covering the full spectrum of human wellbeing in both realms.

Honoring Fellow Human Beings

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَرَضَ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: «أَسْلَمَ»، فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطِيعَ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ: «الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ»

"From Anas ibn Malik, may Allah be pleased with him, he said: There was a young Jewish boy who used to serve the Prophet. Then he fell ill, and the Prophet, peace be upon him, visited him. He sat by his head and said to him, 'Embrace Islam.' The boy looked at his father, who was sitting beside him. His father said, 'Obey Abal Qasim (the Prophet, peace be upon him).' The boy accepted Islam. Then the Prophet left, saying, 'Praise be to Allah who has saved him from the Hellfire.'" (H.R. Bukhari: 1536).

Imam Ibn Hajar stated that the boy mentioned in the hadith was named Abdul Quddus. This hadith demonstrates that it is permissible to employ non-Muslims as helpers, visit them when they are ill, and treat them kindly. The phrasing of the hadith, "Praise be to Allah who has saved him from the Hellfire," indicates that the conversion of the children of non-Muslims to Islam is valid. If they become aware of their non-Muslim identity and die without embracing Islam, they will face consequences in the Hereafter. Contemporary studies confirm that the validity of a child's conversion to Islam—especially in interfaith family contexts—remains a relevant issue in Islamic jurisprudence (Stimpson & Calvert, 2021).

In Shafi'i jurisprudence, it is prohibited to offer funeral prayers for non-Muslims. However, it is permissible to wash and bury their bodies in non-Muslim cemeteries. If the person is considered a Muslim—even a child born out of wedlock—their body should be treated according to Islamic funeral rites. This practice aligns with classical views and is also reflected in contemporary Islamic legal discourse (Al-Dawood, 2017; Hussain, 2020).

Love for Nature

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسٍ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، طَلَعَ لَهُ أُخْدُ فَقَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أَحَرَّمُ مَا بَيْنَ لَابَتَيْهَا» وَرَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"From Anas bin Malik radhiyallahu 'anhu, that Rasulullah shallallahu 'alaihi wasallam ascended Mount Uhud, then the Prophet said: 'This is a mountain that loves us and we love it. O Allah, indeed Ibrahim made Mecca a sacred land, and indeed I have made between these two rocky areas of Madinah a sacred land.'" (H.R. Bukhari: 3367).

Imam Badruddin al-'Ayni explained that the meaning of the word *thala'a* is "to appear" or "to become visible." As for the Prophet's statement, "This is a mountain that loves us and we love it," it can be interpreted either literally or metaphorically. Literally, it may imply that the mountain possesses a type of awareness or spiritual connection. Metaphorically, it may refer to the people associated with Mount Uhud—meaning "the people of Uhud love us." The word *laabah* is used to describe the rocky and rugged terrain of the mountain. This symbolic understanding reflects the profound emotional and spiritual connection between the Prophet and his surroundings. Such interpretations are supported by contemporary scholars who highlight the spiritual symbolism embedded in prophetic traditions (Hussain, 2020; Saleh & Mudhi, 2024).

Honoring and Defending the Homeland

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، سَمِعْتُ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفِي مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَاتِ»، تَابِعَهُ عُثْمَانُ بْنُ عُمَرَ، عَنْ يُونُسَ

"From Anas radhiyallahu 'anhu, from the Prophet shallallahu 'alaihi wasallam, he said: "O Allah, make the blessings of Madinah twice as much as the blessings you have granted to Makkah." (H.R. Bukhari:1885).

Imam Ibn Hajar explained that Imam Bukhārī placed the hadith in a chapter without a specific title, yet thematically related to the preceding chapter —namely, about how Madinah expels evil from within it. This placement reflects the Prophet's profound love for Madinah, encompassing both its land and its people. The term *barakah* in this context is interpreted to mean increase and growth, referring to worldly blessings. This understanding is supported by another hadith in which the Prophet prayed for blessings in the measurement and scales of Madinah. Contemporary studies reaffirm the significance of burial, land, and place in Islamic tradition, particularly in terms of the spiritual and communal symbolism of sacred spaces, such as Madinah (Albarrán, 2023; Blecher, 2017).

The Content of The Youth Curriculum from the Perspective of Hadith

Education of Faith (Tawhid)

حَدَّثَنَا مُسْلِمُ بْنُ إِدْرِاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزُنْ شَعِيرَةٌ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزُنْ ذَرَّةٌ مِنْ خَيْرٍ» قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ أَبَانُ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ إِيْمَانٍ مَكَانَ «مِنْ خَيْرٍ»

"From Anas, from the Prophet (peace be upon him), he said: "A person will be released from Hell who says 'Laa ilaaha illallah' and in his heart is the weight of a mustard seed of goodness. Moreover, a person will be released from Hell who says 'Laa ilaaha illallah' and in his heart is the weight of a barley seed of goodness. Moreover, a person will be released from Hell who says 'Laa ilaaha illallah' and in his heart is the weight of an atom of goodness." Abu Abdillah said: Aban said: Qatadah said: Anas narrated this hadith from the Prophet (peace be upon him): "from faith" as a replacement for the term "from goodness." (H.R. Bukhari:44).

Imam Al-'Aynii interpreted the word "*khair*" in this hadith as referring to faith (*iman*). The phrase "*released from Hellfire*" is understood to mean that Allah, due to even the smallest presence of faith in a person's heart, can remove them from Hell. Since no one has the authority to remove anyone from Hell except Allah, this hadith emphasizes divine mercy tied to faith. The use of "*khair*" in the form of an indefinite noun (*ism nakirah*) implies even the slightest trace of goodness or faith, encouraging believers to maintain at least a minimal level of belief. Recent studies have highlighted the ongoing influence of interpretations of hadith related to the afterlife and divine mercy on Muslim understandings of salvation and religious motivation (Al-Issa et al., 2021).

Sharia (Fiqh) Education

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّجِيمِ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَقَطَ عَنْ فَرَسِهِ فَجَسَّتْ سَاقُهُ - أَوْ كَتِفُهُ - وَآلَى مِنْ نِسَائِهِ شَهْرًا، فَجَلَسَ فِي مَشْرِيقِهَا لَهُ دَرَجَتُهَا مِنْ جُدُوعٍ، فَأَتَاهُ أَصْحَابُهُ يَعْجُدُونَهُ، فَصَلَّى بِهِمْ جَالِسًا وَهُمْ قِيَامًا، فَلَمَّا سَلَّمَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا» وَنَزَلَ لِتِسْعٍ وَعِشْرِينَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّكَ أَلَيْتَ شَهْرًا، فَقَالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ»

"From Anas bin Malik: Indeed, the Messenger of Allah (peace and blessings be upon him) fell from his horse and his leg – or his shoulder – was injured. He then vowed not to have relations with some of his wives for a month. The Prophet stayed in his room, the door of which was made of palm wood. His companions came to visit him. Then the Prophet led them in prayer while sitting, and they stood. After completing the prayer, the Prophet said: 'The imam is appointed to be followed. So when he says the takbir, say the takbir; when he bows, then bow; when he prostrates, then prostrate; and if he prays sitting, then you should pray standing. Then, on the 29th day, the Prophet spent the night with one of his wives. The companions said, 'O Messenger of Allah, did you not swear not to go near your wives for a month?' The Prophet replied: 'Indeed, a month is twenty-nine days. (H.R. Bukhari:378).

The word *masyrah* in the hadith refers to a room that is elevated above ground level. The purpose of narrating this hadith is to inform that the Prophet (peace be upon him) performed prayer in an elevated room. According to Imam Ibn Khathal, the room was made of wood. It is also possible to interpret this hadith as an indication of the permissibility of performing prayer in an elevated place (Allen, 2020; Brown, 2011).

It is also concluded that in congregational obligatory prayers, the followers (ma'mum) must remain standing if they are able, even if the imam performs the prayer while sitting. Worship, as the primary purpose of human creation, must be carried out in accordance with the will of the Creator. For acts of worship to align with His will, humans must understand the proper procedures of worship as conveyed in the Qur'an and hadith by studying *fiqh*, which is the result or legal conclusion derived from the Qur'an and hadith.

Manners and Ethics (Tasawuf)

حَدَّثَنَا مُحَمَّدُ بْنُ عَرَفَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبَثِ وَالْخَبَائِثِ»

"From Anas bin Malik (may Allah be pleased with him), he said: The Prophet (peace and blessings be upon him), when he wanted to enter the place of relieving oneself, would say: "O Allah, I seek refuge with You from male and female devils." (H.R. Bukhari:6322).

Imam Al-'Aynī (2021) explained that the word "*khubuts*" is the plural form of "*khabiṭh*" (male evil spirit), and "*khabiṭh*" is the plural of "*khabiṭhah*" (female evil spirit), both referring to male and female devils. Furthermore, the word "*dakhala*" is understood as the intention to enter a place. According to Al-'Aynī, these terms in the hadith emphasize the Prophet's supplication for protection upon entering the restroom, highlighting his concern for both spiritual and physical purity.

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ح وَحَدَّثَنَا هُبَيْرُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَخِيكُمُ، سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّ فِي أَرْضٍ فَلَاةٍ»

"From Anas bin Malik, from the Prophet (peace and blessings be upon him). The Messenger of Allah (peace be upon him) said: "Allah is more pleased with the repentance of one of you than a person who falls off his camel and becomes lost in the desert." (H.R. Bukhari:6309).

Imam Muslim also narrates this hadith in the chapter of repentance. The meaning of this hadith is that Allah is highly pleased with the repentance of His servant. Allah's joy is described as even greater than that of a person who, after falling off his mount in the middle of the desert and losing it along with all his provisions, suddenly finds it again when he is at the point of despair. This illustrates the immense mercy and compassion of Allah toward those who sincerely return to Him in repentance.

History Education (Tarikh)

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَهُ يَقُولُ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ، وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ، وَلَيْسَ بِالْأَدَمِ، وَلَيْسَ بِالْجَعْدِ الْقَطِطِ، وَلَا بِالسَّنِيطِ، بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلَحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ»

"From Anas bin Malik (may Allah be pleased with him): "The Messenger of Allah (peace and blessings be upon him) was neither very tall nor short, neither extremely pale nor dark-skinned, and his hair was neither curly nor straight. Allah sent him as a prophet at the beginning of his 40th year. Then he lived in Makkah for 10 years and in Madinah for 10 years. Allah caused him to pass away at the beginning of the age of 63, and there were no more than 20 white hairs on his head." (H.R. Bukhari:5900).

Sayyidina Anas bin Malik described the Prophet as a man who was neither very tall nor very short. His skin was white, but not the pale whiteness with a bluish hue. Imam Al-'Aynī said that his whiteness was not like the whiteness of cement. His hair was not tightly curled like that of people with dark skin, nor was it straight. The Prophet's hair was thick and flowed down naturally (Al-'Aynī, 2021, p. 55).

Sayyidina Anas bin Malik spoke about the Prophet's character and a brief history of his life. This hadith

mentions the Prophet's age at the time of his appointment as a Messenger, the duration of his stay in Makkah, and the length of his stay in Madinah.

Curriculum Strategy for Youth Education from the Perspective of Hadith

Through Speech

حَدَّثَنَا عَبْدُهُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ «إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا»

"From Anas, from the Prophet (peace and blessings be upon him): "Indeed, when the Prophet would greet with salam, he would say it three times. And whenever the Prophet would say a statement, he would repeat it three times." (H.R. Bukhari:94).

Imam Bukhārī stated that the purpose of the repetition performed by the Prophet (peace and blessings be upon him) was so that anyone who heard him could understand the message being conveyed, or at least be able to remember it. Imam Ibn Hajar said that a student who does not understand after one explanation from their teacher should ask for a repeat clarification, and this is not considered a shame. It is appropriate for the teacher not to feel tired of repeating the lesson more than once. Imam Ibn Tiin said that the limit considered reasonable for repeating a lesson is three times. If, after three explanations, the student still does not understand, then it is considered reasonable for the teacher to proceed with the lesson (Al-'Aynī, 2021, p. 171).

Through Actions

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي الْقِبْلَةِ، فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رُئِيَ فِي وَجْهِهِ، فَقَامَ فَحَكَّهُ بِيَدِهِ، فَقَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلَاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ، أَوْ إِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلَا يَبْزُقَنَّ أَحَدُكُمْ قَبْلَ قِبْلَتِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ» ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ، فَبَصَقَ فِيهِ ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ، فَقَالَ: «أَوْ يَفْعَلْ هَكَذَا»

"From Anas bin Malik: Indeed, the Prophet (peace and blessings be upon him) saw phlegm in the direction of the Qiblah. This made him uncomfortable, and the discomfort was visible on his face. Then the Prophet stood up and scraped off the phlegm with his hand. The Prophet then said: "Indeed, when one of you is standing in prayer, he is in private conversation with his Lord, or his Lord is between him and the Qiblah. So he should not spit in the direction of the Qiblah, but rather to his left or beneath his foot." Then the Prophet took the edge of his cloak, spat into it, and rubbed it together. The Prophet said, "Or do like this." (H.R. Bukhari:405).

From this hadith, several points can be concluded, including the importance of honoring the mosque by not throwing trash, let alone filth, in it. This hadith also highlights the sanctity of the Qiblah direction and the importance of keeping the mosque clean from impurities, especially saliva. Imam Nawawi stated that the recommendation to spit to the left or beneath one's foot also applies outside the mosque. If one is inside the mosque, then it is appropriate to spit into one's garment, cloth, or something similar. (Al-Aini, 2001: 222).

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَبَّانُ، قَالَ: حَدَّثَنَا هَمَامٌ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ: اسْتَقْبَلْنَا أَنَسَ بْنَ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ، فَلَقِينَاهُ بِعَيْنِ النَّمْرِ فَرَأَيْنَاهُ «يُصَلِّي عَلَى جِمَارٍ، وَوَجْهُهُ مِنْ ذَا الْجَانِبِ» - يَغْنِي عَنْ يَسَارِ الْقِبْلَةِ - فَقُلْتُ: رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ، فَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ لَمْ أَفْعَلْهُ " رَوَاهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ حَجَّاجٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"Anas bin Sirin said, "We visited Anas bin Malik when he arrived from Sham. We met him in the area of 'Ayn al-Tamr, and I saw him praying on a donkey with his face turned toward this side — meaning the left side of the Qiblah." I said to him, "I saw you praying, not facing the Qiblah." Anas bin Malik replied: "If I had not seen the Messenger of Allah (peace and blessings be upon him) do it, I would never have done it." (H.R. Bukhari:1100).

Imam Ibn Rasyid stated that it is not a condition for the animal to be pure in order to perform prayer on it. What is required is that the person praying on the animal does not come into direct contact with any impurity. This hadith refers to the voluntary (sunnah) prayer of the companion Anas bin Malik, who performed it on a donkey while facing away from the direction of the Qiblah. The narrator objected to this, but Anas bin Malik explained that he did so because he had seen the Prophet do the same. In a hadith narrated by Imam Muslim from Sayyidina Anas bin Malik, he said, "I saw the Prophet praying on his mount during his

journey to Khaybar." The chain of this hadith is *hasan* (good) (Onimus, 2021). This hadith demonstrates that one of the methods the Prophet employed in conveying knowledge was by performing actions directly or demonstrating them, so that his companions could see and follow his example.

Evaluation of the Youth Education Curriculum from the Perspective of Hadith

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: " كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ وَأَبَا طَلْحَةَ وَأَبِي بَنِي كَعْبٍ، مِنْ فَضِيخِ زَهْوٍ وَتَمْرٍ، فَجَاءَهُمْ أَبٌ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ أَبُو طَلْحَةَ: فَمَ يَا أَنَسُ فَأَهْرَفَهَا، فَأَهْرَفْتُهَا "

"From Anas bin Malik (may Allah be pleased with him), he said: While I was serving (intoxicating) drinks made from unripe and ripe dates to Abu Ubaidah, Abu Talhah, and Ubayy bin Ka'b, someone came and said, 'Indeed, alcohol has been prohibited.' Then Abu Talhah said, 'Get up, Anas, and pour it out.' So I got up and poured it away. (H.R. Bukhārī).

Imam Ibn Hajar explained that the term *fadiikh* refers to fresh, unripe (green) dates that are pounded and mixed with water. Meanwhile, *zahrūn* refers to fresh dates that have started to turn yellow or reddish. These two types of dates, along with *tamr* (dried dates), were commonly used as the main ingredients for making *nabidh*, a drink that can have intoxicating properties. Imam Ahmad narrates a hadith through the chain of Imam Qatadah from Anas bin Malik, in which he said: "The alcohol they had at that time was nothing but a mixture of fresh dates and dried dates" (Al-‘Aynī, 2021, p. 37). Imam Ibn Hajar quotes several narrations that show that the companions who drank alcoholic beverages at that time consumed them until they became intoxicated. Among these narrations are:

"حَتَّى كَادَ الشَّرَابُ يَأْخُذُ فِيهِمْ"

"Until the drink almost overcame them."

"حَتَّى مَالَتْ رُءُوسُهُمْ"

"Until their heads tilted"

This hadith shows that alcohol was initially permitted to be consumed, but later it was prohibited. Imam Al-‘Aynī cited the opinion of Imam Abu Nashr, who in turn cited Imam Qafal, stating that drinking was allowed but not to the extent of intoxication. He also referenced Imam Nawawī's interpretation that alcohol consumption was permissible prior to the revelation of its prohibition, but a person under the influence was not allowed to perform prayer. Al-‘Aynī further explained that this permissibility may have stemmed from the prevalent habits of the Jahiliyyah society, or that the Shari'ah allowed it initially before the ruling was abrogated. When the Prophet (peace and blessings be upon him) forbade the consumption of alcohol, the companions immediately abandoned it, clearly understanding that anything intoxicating in nature is strictly forbidden (Onimus, 2021)

DISCUSSION

The present research aims to explore how the principles and ideals of Ṣaḥīḥ al-Bukhārī, particularly through the narrations of Anas ibn Malik, can inform the development of an authentically Islamic and pedagogically relevant curriculum for adolescent education in the modern era. The focus on Ṣaḥīḥ al-Bukhārī is deliberate, as the collection is recognized for its unsurpassed reliability—carefully checked by Imam al-Bukhārī, making it a reputable and trustworthy source for educational information steeped in Islamic tradition.

Anas ibn Malik's narrations were chosen due to his intimate friendship with the Prophet Muhammad (peace be upon him), whom he accompanied as a youth. Anas's perspective provides exceptional insight into how the Prophet interacted with and nurtured young people, making his reports particularly useful for developing a framework of learning for teenagers. These hadiths contain a wealth of pedagogical advice relevant to present educational goals, including the development of virtues such as empathy, responsibility, discipline, and emotional intelligence.

Utilizing these stories, the study presents curriculum components—learning objectives, material,

methodologies, and evaluation methods – that are firmly rooted in Islamic teachings while also catering to the psychological and developmental requirements of today's teenagers. The hadiths were analyzed using a structured thematic method based on Braun and Clarke's six-phase model, to identify recurring patterns and themes. This entailed rigorous categorization, memoing, and classifying of hadith content according to curriculum elements. The approach is primarily inductive, allowing themes to emerge organically from the texts, while also incorporating deductive reasoning by comparing findings to existing theories in Islamic education and curriculum design.

To maintain the study's methodological integrity, many strategies were used. These included source triangulation, which involved comparing ancient commentaries with contemporary educational literature, maintaining a complete audit trail of the analysis process, and conducting peer debriefing sessions with specialists in hadith research and curriculum development. These phases ensured that the conclusions were both academically sound and practical in nature.

The research integrates classical and contemporary sources, utilizing works such as *Fath al-Bārī* and *Umdat al-Qārī* as interpretive references to ensure alignment with traditional Islamic knowledge. At the same time, it uses contemporary educational theory to tailor these findings to today's classroom reality. This balanced methodology helps bridge the historical and pedagogical gap between early Islamic teachings and contemporary educational needs.

This conversation highlights how Ṣaḥīḥ al-Bukhārī's ethical and spiritual teaching might be used to create a value-driven curriculum for Muslim adolescents. The study proposes a reproducible and meaningful methodology for integrating religious tradition with creative pedagogy by basing curriculum design on authentic Islamic sources and combining current educational ideas.

CONCLUSION

The researcher conducted a review of the book *Saḥīḥ Bukhārī* and several primary and secondary sources, and after performing an analysis, it can be concluded that: (1) The objectives of the youth education curriculum from the perspective of hadith include: First, loving Allah and His Messenger. Second, achieving happiness in this world and the Hereafter. Third, honoring fellow humans. Fourth, loving nature. Fifth, loving and defending the homeland. (2) The content of the youth education curriculum from the perspective of hadith includes: First, education in faith (*tawḥīd*). Second, education in Shari'ah (*fiqh*). Third, manners and ethics (*tasawwuf*). Fourth, history education (*tarikh*). (3) The strategy of the youth education curriculum from the perspective of the hadith. In *Saḥīḥ Bukhārī*, the learning strategies found in the hadith include methods of teaching through speech, which involve question-and-answer sessions, repetition, direct reprimands, and issuing warnings. It also involves actions, with the teacher serving as a role model and demonstrating these actions. (4) The evaluation of the 'education curriculum' carried out by the Prophet (peace and blessings be upon him) is seen in the narration regarding the prohibition of alcohol. During the Makkah phase of the mission, there was no prohibition on alcohol. The prohibition of alcohol was revealed and implemented during the Madinah phase of the mission.

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