

Islamic Education Management Paradigm: A Prophetic Perspective

Husni¹, Muhamad Aris Munawar², Nisa Nurjanah³

¹²Institut Agama Islam Darussalam (IAID), Ciamis-Jawa Barat.

Madrasah Ibtidaiyah Al-Fadliliah, Ciamis-Jawa Barat

Email: husni1967@iaid.ac.id

Received: February 1, 2022 | Accepted: May 12, 2022

Abstract

This study seeks to elucidate the concept and paradigm of delivering education following the Hadith and Traditions of the Prophet Muhammad. This study employs the method of thematic literature review, wherein the researcher reads, examines, analyzes, and synthesizes the hadiths of the Prophet Muhammad, particularly those about education and education administration. Included among the primary sources are hadith texts. According to the study's findings, there are multiple paradigms for implementing Islamic education. These paradigms include the paradigm of systemic-based education; the paradigm of implementing education based on precision, direction, and discipline; the paradigm of administering justice-based education; the paradigm of good-based education administration; the paradigm of providing education based on belief and not doubt; the paradigm of providing benefit-based education; and the paradigm of providing education based on the principles of humanism values. The seven paradigms of education implementation are derived from authentic, credible, and reliable hadiths, per the hadith of the Prophet Muhammad.

Abstrak

Kajian ini bertujuan untuk mengelaborasi konsep dan paradigma penyelenggaraan pendidikan berbasis pada Hadis dan Tradisi Nabi Muhammad. Kajian ini menggunakan metode thematic literature review, di mana peneliti melakukan pembacaan, review, analisis, dan sintesis terhadap hadis-hadis Nabi Muhammad, khususnya yang berkenaan dengan topik pendidikan dan pengelolaan pendidikan. Sumber primer yang digunakan antara lain adalah kitab-kitab hadis. Hasil kajian menunjukkan adanya sejumlah paradigma penyelenggaraan pendidikan Islam. Paradigma-paradigma itu adalah paradigma penyelenggaraan pendidikan berbasis sistemik; paradigma penyelenggaraan pendidikan berbasis ketepatan, terarah, dan disiplin; paradigma penyelenggaraan pendidikan berbasis keadilan; paradigma penyelenggaraan pendidikan berbasis kebaikan; paradigma penyelenggaraan pendidikan berbasis keyakinan dan tidak ragu; paradigma penyelenggaraan pendidikan

berbasis kemanfaatan; dan paradig penyelenggaraan pendidikan berbasis prinsip nilai-nilai humanisme. Ketujuh paradig penyelenggaraan pendidikan menurut hadis Nabi Saw tersebut digali dari hadis-hadis yang berkualitas sahih, kredibel, dan terpercaya.

Keywords: Paradigm, hadith, education

INTRODUCTION

Everyone admits that Muhammad SAW was a successful manager. Muhammad did not succeed in spreading Islam in Mecca, Medina and several surrounding cities, Muhammad also succeeded in managing society to become the best ummah (*khairu ummah*), which surpassed his era. Muhammad's success as a leader and manager, in addition to the power bestowed by Allah SWT, was also due to his childhood experience, which made Muhammad a great manager and leader of all time.

As a leader throughout the ages, Muhammad cannot be separated from his history from the time of his birth, growth, and the period of his apostolate. In the respectable Arab family tradition of pre-Islamic times, the mother did not breastfeed the baby. He was handed over to another person who became a wet nurse. So did Muhammad when he was a baby. For several days, he was breastfed by Ttsuiba, the slave of Muhammad's uncle, Abu Lahab, who was also nursing another uncle Hamzah who was Muhammad's age. Then he was handed over to Halimah, a poor woman from Bani Saad looking for a wet nurse job.

At the age of five, Muhammad was returned to Mecca. On the way to Mecca, Muhammad was separated from Halimah and got lost before being found accidentally by someone who then drove him to Abdul Muttalib's house. When Muhammad was six years old, Aminah, his mother, took him to Medina to visit his family and the grave of Abdullah, his father (Ainusyamsi, 2019). They were accompanied by Abdullah's slave, Umm Aiman, covering a distance of about 600 km with a trade caravan headed for Sham.

On her way home, upon arrival in Abwa, approximately 37 km from Medina, Aminah fell ill and died. Muhammad was also an orphan. Abdul Muttalib kept him. However, his grandfather also died when Muhammad was 8 years old. Muhammad then lived in the house of Abu Talib, the youngest son of Abdul Muttalib, who lived in poverty. Muhammad's daily life was herding goats. At the age of 12, Muhammad was invited by his uncle to trade in Syria.

Thanks to his sincerity and uprightness, the young Muhammad was called Al-Amien, "the trustworthy one" by the Meccans. He is also said to be spared from various immorality that often arises from parties. Muhammad always fell asleep whenever he wanted to watch a party with his friends. His intellectual acuity and conscience were honed through his hobby of listening to poets (Nanda, 2003).

Muhammad's maturity grew with increasing age. When Muhammad was 25 years old, Abu Talib saw a business opportunity for his nephew. He knew that the wealthiest businessman in Mecca then, Khadijah, was looking for a manager for his business expedition team to Sham. Khadijah offered the manager a salary of two young camels. With Muhammad's approval, Abu Talib went to Khadijah asking for the job for his niece and asking for the salary to be increased to four camels. Khadijah also agreed (Thalal, 2020).

For the first time, Muhammad became manager and led a caravan, or trade mission, along the main Yemeni trade route - Syria via Madyan, Wadi al-Qura and many other places he had travelled as a child. In the caravan, Muhammad was assisted by Khadija's slave girl, Maisarah. The venture was a huge success. It was reported that the trading team led by Muhammad had made profits that previous trade missions had never achieved. During his journey, he also interacted a lot with other nations, including Jewish and Christian priests who continue to teach the oneness of God. Muhammad also increasingly understood the global political constellation, including regarding Roman domination and Persian resistance. Khadijah was impressed by Muhammad's success as a manager. Maisarah's report reinforces this impression. This factor became one of Khadijah's motivations to build a household with the Prophet. In leading the trade mission, Muhammad was not only trusted by Khadijah as the group leader but also trusted to be the manager to achieve the mission's success.

To find a community leader, a person must be judged based on the criteria of being the most pious to Allah, knowledgeable, physically and mentally healthy, just, and at the same time possessing authority. Meanwhile, to become a manager, it is enough to master his field. For a manager, the target of achieving the goals set by the organization or institution is very dominant. A leader, is more concerned with how the process to achieve that goal is carried out. Thus, a leader is also a manager; while a manager may not necessarily be a leader. Muhammad Saw is a leader and manager (Man, Mansor, Zakariya, & Zen, 2016).

Regarding the emergence of this leadership, practitioners of Islamic education can take lessons from the date around the dispute over who has the right to place the black stone named Hajar Aswad in the Kaaba, Mecca. One day in 606 AD, the Kaaba—built by Prophet Ibrahim in Mecca- was beginning to crumble. The situation got worse when there was a flash flood. The community got together and worked together to fix it. At first, they just got along well. However, when the renovation was nearing completion, a problem arose because the Hajar Aswad became a bone of contention. Who has the honour to put the Black Stone back? All tribal chiefs want to have that honour. "We are the ones who have the right to put it," said one chief of the tribe. "No, we are the most entitled," said another chief (Hasan, 1976).

Debates and disputes are not limited to a war of words. Between them, there were almost clashes and conflicts. If no one intervenes, bloodshed is very likely to occur. Fortunately, someone was wise and suggested, "Whoever comes first, he has the right to put this black stone". Everyone present, even those who were arguing, agreed. A young, handsome, clean-skinned, 35-year-old man won luck. He was known as an honest young man with high morals. All residents widely understood the good fortune achieved by the young man. However, the young man did not want to be alone. He paid attention to the voices of the crowd. With a smile that was embraced, and eyes that always shone with love, the young man took off his turban and spread it on the ground. Hajar Aswad is placed above the turban. Then, all the tribal chiefs were asked to gather. "Now, let's take this turban," said the bright-faced man. Everyone agrees, without exception. When it was time for the black stone to be put in its original place, the young man picked it up and put it down. Everyone breathed a sigh of relief. They are satisfied, leaving no streaks of hatred. The young, handsome, and smiling man is Muhammad. (Hasan, 1976)

Muhammad turned out to have a brilliant idea to unite all existing groups. He acts in the name of "togetherness" and "peace". The attitude of individualism or *taasub* group disappears by itself, merging to achieve far greater and more beneficial interests. That is the leadership talent of the Prophet Muhammad that was shown to the world five years before his prophethood. Therefore, the world community could not argue with it when Michael H. Hart (Hart, 1978) placed the Prophet Muhammad at number I of the 100 most influential figures in history. Hart's historical study led him to conclude that the Prophet Muhammad was a successful manager, a major world figure, and very influential to the world.

Muhammad's position as a successful manager is significant to study so that management disciplines, including the management of Islamic education, are not solely based on management knowledge from the West. Thus, the management principles of the Prophet Muhammad contained in the Hadith or Sunnah of the Prophet Muhammad can be studied and researched to serve as a new guide for managers of Islamic education. The problem is that Muslims who have this great role model in managing their educational organizations do not understand what and how the management principles of the Prophet Muhammad are.

Based on the background of the problems above, the problem discussed in this study is how the paradigm of management of Islamic education is according to the Prophet's Hadith. Through this study, it is hoped that it can complement the concepts of management of Islamic education. These concepts do not come from the area of empirical study but from a study of the hadith texts of the Prophet contained in the Prophet's hadith books.

METHOD

This study uses the thematic literature review method, in which the researcher reads, reviews, analyzes, and synthesizes the hadiths of the Prophet Muhammad, especially those relating to education and management of education. The primary sources used include hadith books (Al-Bukhari, 1981), (Al-'Asqalany, 1986; Al-Khathib, 1989; Al-Naisaburi, 1989; Hanbal, 1995), and others.

RESEARCH RESULTS AND DISCUSSION

The paradigm of providing education excavated from the hadith of the Prophet is traced from primary sources in the form of hadith books widely accepted and used by Muslims. From the researcher's search for these primary sources, the researcher found several hadiths that can be used as a basis for developing a paradigm for implementing Islamic education.

The Paradigm of Implementing Education as a System

The paradigm of implementing education as a system can be found in the following hadiths: Hadith from Muhammad ibn Abdillah ibn Numair, from his father, from Zakaria, and Sya'bi, from Nu'man ibn Basyir, said: The Messenger of Allah said: The parable of believers in mutual love, compassion, and (gently) mutual understanding are like the organs of the body. If one body feels pain, all other organs feel it in sleeplessness and fever (Al-Bukhari, 1981).

This hadith is also found in the book Sahih Bukhari with a few different points, namely; Hadith from Abu Nu'aim, from Zakaria, from Amir said: I heard Nu'man ibn Basyir say, Rasulullah SAW said: You will see believers in terms of mutual love, affection, and (gentle) mutual understanding is like organs. If one body feels pain, all other organs feel it in sleeplessness and fever (Al-Thûsi, 1966).

The hadith is also almost contained in the entire six hadith books. Thus, the hadith has a lot of narrators, and therefore it can be said that the hadith has a very strong level. Based on this hadith, the Prophet offered Muslims a system theory—order in management—illustrating that an organization consists of several branching parts. Each branch depends on other branches for its survival, growth, and duties (Al-Khathib, 1999). Damage to one of the management components or executive branches of the unified component or branch will automatically affect other branches or components.

From this hadith, a management theory can also be formulated, providing benefits for modern management to understand, study, and develop management systems. In modern management, management is a systematic process of creating, collecting, organizing, diffusing, utilizing and exploiting various human resources. Based on this conception, there are four subsystems of management, obtaining, creating, storing, and transferring or utilizing resources.

The system created comprehensively links information and knowledge from various sources such as practitioners, scientists, and observers. Data and information are processed, analyzed, and, as far as possible, synthesized, which is then used to develop organizational development strategies. This system will also motivate each individual to excel. It means that they will continually improve the quality of their performance as much as possible through a continuous learning process. Applying management as a system will increase organizational growth and development, especially in educational organizations.

The successful implementation of management as a system depends on several factors. The first is the quality of a leader that is supported by all lines. Here the leader must have a commitment and adhere to the principles in implementing and developing the system in a participatory and integral manner. The second is the support of a knowledge-based work culture. Explicitly a culture of knowledge will strengthen the existing work culture. And third, as a system, management must be a total organizational system. This means that the management subsystem is related to other subsystems, such as HR management, financial management, compensation management, curriculum management, facilities and infrastructure management, and human resources management.

Thus, management as a system means that each component performs something to meet the needs. Management has main functions, planning, organizing, implementation (actuating), and supervision (controlling).

Principles of Accuracy, Direction, and Discipline

This principle is found in a hadith which states: Hadith from Mus'ab, from Bisyr Ibnussariy, from Mus'ab ibn Thabit, from Hisham ibn Urwah, from his father, from Aisha, in fact, the Prophet SAW said: Verily Allah loves those who if they do a job, done with *itqan* (precise, directed, clear, and complete)" (Al-Naisaburi, 1989).

Several hadith experts contain this hadith, including Al-Baihaqi, Ibn Hajar al-'Asqalany, Abu Ya'la Al-Mushuly, Sulaiman ibn Ahman at-Thabrany, and Al-Sakhawy. This principle teaches Muslims to do everything thoroughly and perfectly. Don't get blamed; people complain, that's the best. This principle also teaches Muslims to work correctly and with discipline. The right spirit and mental attitude discipline which is reflected in the behavior of individuals, groups or communities in the form of obedience or adherence to applicable rules, regulations, ethics, norms and rules. Work discipline is the mental attitude of a person or group who always wants to follow or comply with all the rules that have been determined. Discipline can be exercised, among others, by respecting time and costs.

Accuracy and discipline refer to patterns of behaviour with the following characteristics: (1) there is a strong desire to fully implement

what has become the norms, ethics, and rules that apply in society. (2) the existence of controlled behaviour. (3) there is obedience (Carr, 2008).

Through this hadith, the Prophet encouraged Muslims to be precise and able to work hard and earnestly, which requires sacrifice, be it feelings, time, enjoyment and so on. In modern management, discipline is not a goal but a means that plays a role in achieving goals. A successful human being is a human being who can regulate and control himself, which involves setting the way of life and managing the way of work. So there is a close relationship between successful humans and personal discipline. Given the close relationship between discipline and productivity, discipline has a central role in shaping work patterns and a productive work ethic.

In modern management, complete work requires high discipline. The discipline in modern management has developed meaning in several senses. First, discipline is defined as compliance with regulations or subject to supervision and control. Both disciplines are exercises that aim to develop oneself to behave in an orderly manner.

Principle of Fairness

Acting reasonably as a management principle can be found in several hadiths of the Prophet, namely: Imam Ahwas ibn Answer reported, Imam Syaiban ibn Abdirrahman, Yahya ibn Abi Katsir from Abu Ja'far from Abu Hurairah, Rasulullah SAW said: "Three prayers the efficacious and undoubtedly efficacious are the prayers of parents for their children, the prayers of just leaders, and the prayers of travellers (Hanbal, 1995).

In addition to this hadith, there are other hadiths about the principle of justice in education management. The hadith is: Narrated from Zuhair Ibn Harb, Muhammad ibn Mutsanna, Yahya al-Qaththan, Zuhair said, conveyed the hadith to us Yahya ibn Sa'id, from Ubaidillah, from Khubaib ibn 'Abdirrahman from Hafs ibn 'Ashim who received it from Abu Hurairah from the Prophet SAW who said: "Seven protections of Allah on a day where there is no shade other than His shade, namely a just Imam, a young man who was raised by worshipping God, a person whose heart hangs in the mosque, two people who love each other who are united and separated only because of Allah, a man invites a woman who has lineage and beauty and he says: I fear God, a human who does extraordinary deeds so that the right hand who does charity is not known by the left hand, a person who remembers Allah by emptying (his lust) so his eyes were full of overflow (tears) (Abu Dawud, 1978).

Another hadith that contains the principle of justice in management is the following hadith. From Abu Said al-Maliny, Abu Ahmad ibn 'Ady, Muhammad ibn Hasan ibn Qutaibah, Hisham ibn Amar, Abdurrahman ibn Sulaiman ibn Abi Jaun, Muhammad ibn Salih al-Murri from Muhammad ibn Munkadir, from Jabir, the Messenger of Allah said: Verily The noblest according to Allah is glorifying young Muslims, leaders

who are just, holders (steadfast) of the Qur'an. Don't overdo it" (Al-Darimi, 1983).

Indeed, those who do justice in the eyes of Allah are on a pulpit made of light to the right of Ar-Rahman Azza wa Jalla. Namely, those who act fairly when making legal decisions and are fair to their followers and people. Based on the hadiths above, it is almost impossible for modern management to develop properly if it is not supported by fair leadership. According to one of the hadiths above, the first group to receive Allah's help is a just leader (imâmun 'âdilun). The intended help is given directly by God. Where does this help come from when there is no more help except help from Him. It shows how difficult it is to find a fair leader.

Lessons can be drawn from the words of the Prophet. First, that leadership is an essential matter in human life. In travelling (*safar*), for example, as advised by the Prophet, one of the groups must be appointed as the leader, especially in the context of complicated modern life. In an organization, the presence of a leader is necessary to manage the organization. Second, in selecting leaders, the critical point is fairness. Because if the leader is a just person, he will surely apply the values of religiosity as a whole. If he is fair, then he will also be honest. Because, for people who have a fair soul to say a lie (not honest) violates the sanctity of justice itself. Because fair also means positioning something in its place. In contrast, lying is not included in that category. Third, being a just leader, and being able to equalize his people is not a simple matter. Those who are able to do so will receive special and special help from Allah.

Allah is the Justest Essence. In matters of justice, the highest example is surely God. In addition, the Messenger of Allah is certainly the following example after the One. Justice is not an independent entity. It is always linked with other elements. Talking about justice also means discussing all elements related to it. In general, justice is divided into two parts. Fair related to individuals and fairly related to society. Individual justice is taking sides with those who have rights. If someone takes his rights without crossing the line or gives other people's rights without reducing them, that is what is called unfair. Fair in terms of society and government, for example, treating every individual in an organization fairly.

Justice is God's decree for the cosmos or the universe of His creation because, according to Islamic teachings, justice is a principle which is the law of all universals. Therefore, violating justice is violating the laws of the cosmos and the sin of injustice will destroy the fabric of human society. In the context of management, justice is not only related to the attitude of leaders in treating their subordinates. Fairness must also be reflected in management frameworks, organizational rules, and written policies regarding all organization members.

Principle of Kindness

Hadith related to the fourth management principle, namely the principle of benevolence or *ihsan* are: From Abu Bakr ibn Abi Syaibah,

from Ismail ibn 'Ulayyah, from Khalid al-Khada, from Abu Qilabah, from Abu al-Asy'ats, from Syaddad ibn from Rasulullah SAW said: Allah SWT requires us to apply *ihsan* (good) in everything (Al-Baihaqi, 1994).

Many hadith experts have narrated this hadith. Based on the researchers' search results, at least 69 books of hadith contain this. With this hadith, Muslims can develop management principles based on good values. The organization's management must avoid all kinds of bad things. In general, goodness is desired, which is attempted and the goal of humans. If the behaviour leads to human perfection, human behaviour is good and right. In Islam, goodness is called a value (value) that is measured by religion and not solely by the interests of the world.

In the field of ethics, which is a philosophy of behaviour, it is also discussed whether the good and bad measures of human behaviour are sought. We are looking for a general standard that applies to all human beings. Generally, the theories related to this matter can be classified into two groups: (1) deontological theory. In this theory, action, which in certain cases is also called situational ethics, basically says that every action is good, not judged and justified based on the good consequences or goals of the action, but based on the action itself. Therefore, deontological ethics emphasizes the human obligation to act well. (2) teleological theory. Teleological ethics actually measures the good or bad of an action based on the consequences that arise or the goal to be achieved by an action considered good if it aims to achieve something good.

The ultimate goal of every human being is the highest good, whether humans seek it earnestly or not. Behaviour or actions become good in the sense of morality if it guides humans towards the ultimate goal, namely by doing actions that make them good as humans.

In some ways, the principle of kindness in management must also be supported by virtue. Virtue is a mental quality, a fixed state that facilitates the execution of deeds. In the true sense, habits are found only in humans because only humans deliberately and freely, direct their activities. Habits that are good from the point of view of decency are called virtues, while those that are bad are called vice. Virtue is a habit that perfects man. Virtue perfects reason into a good instrument for receiving knowledge. For the speculative mind, virtue is called understanding, and knowledge. For the practical mind, it is called intelligence and wisdom. The basic virtues are the most important moral virtues, including (1) demanding the right decision of mind to choose the right tools for a worthy purpose (wisdom). (2) control of desire for bodily satisfaction (defence/control). (3) do not step away from difficulties. (4) giving rights to those who have them (justice).

In management philosophy, humans in doing good can be divided into two parts: (1) humans who do good by expecting gratitude from others. (2) humans who do good without expecting gratitude from others. Likewise, in terms of expressing gratitude, humans are divided into two

groups: (1) humans who express gratitude to other people for their actions. (2) humans who do not express gratitude to others for their good deeds.

Principles of Faith and No Doubt

The management principle in the hadith of the Prophet contains the principle of belief and no doubt can be found in the hadith which reads: Hadith from Abdullah ibn Idris which says that Rasulullah SAW said: Leave by You actions that are doubtful to actions that are not doubtful (Majjah, 1993).

About 88 hadith books contain this, so hadith is very popular among hadith experts and Muslims. Based on this hadith, one of the management principles is to act with full confidence and not hesitate. An attitude of uncertainty and doubt can weaken an organization. Doubt will take away self-confidence and render intellect useless, and our souls will be intimidated with fear and worry. Doubt in yourself will make all of your potential not function, as if everything cannot move, because the energy of doubt anesthetizes it. The more a person lets doubt become a habit of life, the more potential he will lose the power to be present and provide benefits for life.

Doubt will weaken confidence and paralyze logic. Someone who lives in doubt will surely lose courage and happiness. And instead, one's self will be overcome by fear, anxiety, and insecurity. Muslims must prepare themselves with competence and ability so that feelings of courage and self-confidence become stronger, so that a person can erase his self-doubt by forcing themselves to be firmer and act bolder.

Doubt is not to be fought, but trained to become more knowledgeable and understand the problem, so that he will be strong enough to act decisively, without hesitation. If a person fights doubt, he will live in a fight with the power of doubt every day. As a result, one never becomes firm and courageous to act. And all the time, one will only live in doubt without ever producing a result as expected. Doubt often arises because of fear of failure, which encourages us not to take risks. As a result, the self will live in the comfort zone and stop all efforts to try or do creative things outside the comfort zone. When fear takes hold of a person, all one's dreams and hopes become too far to reach. Someone will only write life goals and expectations but don't dare to act and are always afraid to get out of their comfort zone. Doubt must be corrected and not allowed to dominate a person's personality, let alone a leader. Doubt and fear arise because of a lack of acting knowledge and skills. Therefore, make sure that someone becomes a learner full of discipline to improve their quality and competence so that they become more knowledgeable about problems and intelligent in taking practical steps to overcome their doubts.

A leader of an educational organization must be personally firm and courageous by taking small steps while calculating and guarding

against the feared risks. An educational organization leader must be able to describe all the steps with a plan supported by the correct information and data. Then develop self-confidence and convince himself that he can act without being bothered by doubts.

A leader of an educational organization must not allow himself to be surrounded by pessimists who continuously contribute negative energy to reduce his courage. Make sure he can get out of the circle of pessimistic people. As long as he lives with pessimistic people, it will be difficult for him to be free from the energy of doubt and fear. It is because the pessimist is the rightful owner of the energy of doubt, and he is also bound to contract the energy of doubt from them so that his passion and courage will lose the ability to act decisively.

Principle of Benefit

The principle of expediency in management can be found in a hadith of the Prophet, which is also popular, namely the hadith which reads, "Hadith from Abu Mushir, from Ismail ibn Abdillah ibn Sama'ah, from Al-Auza'i, from Qurrah, from Zuhri, from Abi Salamah, from Abu Hurairah said: The Messenger of Allah said: Among the good of a person's Islam is one who always abandons actions that have no benefit" (An-Nasa'i, 1993)

This hadith is also contained in the books of Sunan Ibn Majah, Al-Muwatha, Sunan Ahmad ibn Hanbal, Al-Baihaqi, and others. Therefore, this hadith is also a famous hadith. With that hadith, management principles in an Islamic perspective must provide maximum value for all human beings. The management process does not give birth to something in vain. Management must provide uses and benefits for humanity, especially individuals in an organization.

This principle is also based on the consideration that humans are the most unique and perfect creatures among other creatures both physically, psychologically and in their ability to live in society. Human superiority should bring significant benefits to this universe.

Humanist Principles

The management principle developed by Rasulullah SAW is humanist leadership management, leadership that is appropriate and in harmony with human life. Why is that? Because the Prophet is an ordinary human being. So that all attitudes, behaviours and achievements can be emulated and imitated. In a hadith, it is narrated that once a grandmother came to the Prophet and begged him to enter heaven with the Prophet. The Prophet replied, "O servant of Allah, indeed heaven cannot be entered by parents," Immediately the grandmother left crying. Then the Messenger of Allah called him, saying, "You do not enter heaven in a state of old farts, because Allah will resurrect old women at a young age" (At-Tirmidhi, 1997). Allah says: "Indeed, We created them (the

angels) directly. And We made them virgins. Full of love again age-old. (Al-Waqiah: 35-37).

The old woman finally laughed happily at the jokes of the Prophet. According to history, the old woman was the Prophet's aunt named Safiyah (Al-'Asqalani, 1978). The fact that the Prophet's management was based on humanist principles is also supported by the word of God, which explains that the Prophet was an ordinary human being, as His word says: Say! In fact, I am an ordinary human being like you, who was revealed to me, "That your God is the One God". Whoever hopes to meet his Lord, let him do good deeds and let him not associate with anyone in worshipping his Lord. (al-Kahf: 110)

The verse explains that the Messenger of Allah is an ordinary human being like other human beings. As an ordinary human being, the Prophet placed himself as a human being; therefore, the management principles he developed were humanist principles.

The contemporary education system introduced a humanistic or humanistic approach to learning. In this view, education, with all its implementation, remains a vital component and effective social capital for humanizing humans. In the midst of the anomaly and paradoxical complexity of modern reality, a humanistic approach is both an answer and a challenge for society. The humanistic approach seeks to answer basic questions about humans. Consciousness of mind, freedom of will, human dignity, ability to develop and self-actualize. It is the focus point of humanism in education. Awareness of human dignity and self-actualization are the main components of a friendly and more vibrant civilization. It is not a human hope in the world for a reality that is not even impartial to the weak and the weakened.

CONCLUSION

The study of the paradigm of providing education in the perspective of hadith indicates that the Prophet Muhammad for centuries has laid the foundation for the paradigm of providing education. From the results of the researcher's search for hadith sources, a paradigm for implementing Islamic education can be put forward: the paradigm for implementing systemic-based education; the paradigm of implementing education based on accuracy, direction, and discipline; paradigm of administering justice-based education; the paradigm of good-based education administration; the paradigm of providing education based on belief and not doubting; the paradigm of providing benefit-based education; and the paradigm of providing education based on the principles of humanism values. According to the hadith of the Prophet Muhammad, the seven paradigms of education implementation are extracted from authentic, credible and reliable hadiths.

REFERENCES

- Abu Dawud, S. bin al-A. al-S. (1978). *Sunan Abu Dawud*. Beirut: Dar Ibn Hazm.
- Ainusyamsi, F. Y. (2019). Analisis Historis Pendidikan Islam pada Masyarakat Madinah. *TAJDID*. IAID Ciamis, Jawa Barat. Retrieved from <http://dx.doi.org/10.36667/tajdid.v26i1.327>
- Al-'Asqalani, I. H. (1978). *Fath al-Bârî Syarh Shahîh al-Bukhârî, Juz 1*. Beirut: Dar al-Fikr.
- Al-'Asqalany, A. I. A. I. H. (1986). *Fath al-Bari Syarh Shahih al-Bukahri*. Riyâdh: Dar al-Riyan li al-Turats.
- Al-Baihaqi, A. B. A. ibn al-H. ibn 'Aliy ibn 'Abdullah ibn M. (1994). *Sunan al-Shaghir al-Baihaqi*. Makkah: Maktabah Dar al-Baz.
- Al-Bukhari, A. A. M. ibn I. (1981). *Shahih al-Bukhari*. Beirut: Dar al-Fikr.
- Al-Darimi, A. M. A. A. ibn A. ar-R. ibn al-F. ibn B. (1983). *Sunan al-Darimi*. Beirut: Dar al-Kutub al-Islamiyyah.
- Al-Khathib, M. A. (1989). *Ushûl al-Hadîts: 'Ulûmuhu wa Musthalâhu*. Beirut: Dar al-Fikr.
- Al-Khathib, M. A. (1999). *Hadis Nabi Sebelum Dibukukan*. Jakarta: Gema Insani Press.
- Al-Naisaburi, A. H. M. bin al-H. (1989). *Shahih Muslim*. Beirut: Dar al-Fikr.
- Al-Thûsi, N. al-D. (1966). *Kitâb al-Ghaybah*. Teheran: Maktabah al-Tsanawi al-Hadîts.
- An-Nasa'i, A. H. J. A. S. A. S. (1993). *Sunan al-Nasa'i*. Beirut: Dar Al-Ma'rifah.
- At-Tirmidzi, M. bin I. bin S. (1997). *Sunan al-Tirmidzi*. Beirut: Dar al-Kutub al-Ilmiyyah.
- Carr, D. (2008). Character in Teaching. *British Journal of Educational Studies*, 55(4), 369–389.
- Hanabal, I., & Ahmad. (1983). *Musnad, Shu'ayb al-Arna'uṭ and Adil Murshid et al.* (eds., Ed.). Beirut: Mu'assasat al-Risala.
- Hanbal, A. A. A. A. ibn M. ibn. (1995). *Musnad Ahmad ibn Hanbal*. Cairo: Dar al-Hadis.
- Hart, M. H. (1978). *The 100: A Ranking of the Most Influential Persons in History*. New York: Kenington.
- Hasan, I. H. (1976). *Tarikh al-Islam*. Kairo: al-Nahdah al-Mishiriyah.
- Majjah, A. A. A. M. ibn Y. al-Q. I. (1993). *Sunan Ibn Majah*. Riyadh: Maktabah al-Ma'arif.
- Man, S. 'Islamiah C., Mansor, M., Zakariya, K., & Zen, I. (2016). "Al-Jamaal" as a Concept of Islamic Aesthetics: From the Perspectives of Religion and Art. *Advanced Science Letters*, 22(12), 4245–4249.
- Nanda, M. (2003). *Prophets Facing Backward: Postmodern Critiques of Science and Hindu Nationalism in India*. New Jersey: Rutgers University Press.

Thalal, M. (2020). Fragrances from Heaven: The Relevance of Smelling in Understanding the Early History of Islam. *Jurnal Ilmiah Islam Futura*, 20(1), 35–48.