CHAPTER I
INTRODUCTION

A. Background of The Study

Knowledge and Adab have an important role in the development and development of Muslim civilization, Muslims will become strong and dignified when adhering to both. The advancement of science and technology certainly makes people aware of the importance of adab, adab takes a very important position in Islamic education.[1]

Adab education in the implementation of learning is very meaningful, considering the indications of the collapse of morals and Adab in society, especially among Muslims, not because they do not have knowledge but because of the distance of society from the Adab exemplified by the Prophet Muhammad SAW.

Crimes, such as corruption, abuse of power, murder, and other things are tried by many parties who have received the education process.

The book *Riyadh Ash-Shalihin* by Imam Nawawi is one of the most important classics in Islamic literature. This book collects a variety of hadiths of the Prophet Muhammad PBUH that discuss ethics, morality, and behavior that are considered good in Islam. The moral values contained in this book are an important foundation in Islamic education, both for individuals and society at large.[2]

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[1] S Anwar, R Reza, and S Samsirin, "*Pohon Adab: Pemikiran Pendidikan Imam Al-Ghazali dalam Menguatkan Generasi Islami (Studi Analisis Kitab Bidayah Al Hidayah)*," *Prosiding The Annual Conference on Islamic Religious Education*, no. April (2022): 56, http://acied.pp-paiindonesia.org/index.php/acied/article/view/21%0Ahttp://acied.pp.paiindonesia.org/index.php/acied/article/viewFile/21/25.

[2] Ilham Firdaus Alfiansyah, Abas Mansur Tamam, and Nirwan Syafrin, "Konsep Pendidikan Perempuan Menurut Hadits-Hadits Dalam Kitab Riyadhus Shalihin Karya Imam an-Nawawi Ilham Firdaus Alviansyah, Abas Mansur Tamam, Nirwan Syafrin," *TAWAZUN : Jurnal pendidikan Islam* 14, no. v (2017): 71–88, http://ejournal.uika-bogor.ac.id/index.php/TAWAZUN/article/view/1155.

In the context of education, the understanding and application of moral values contained in *Riyadh Ash-Shalihin* have a very important role in shaping good character and personality in Muslim individuals. Therefore, an in-depth analysis of the moral values contained in this book is relevant to be carried out.

In today's modern era, the challenges of morality and ethics are increasingly complex with the development of technology, globalization, and rapid social change. In the context of Islamic education, understanding and applying the moral values contained in the book of *Riyadh Ash-Shalihin* can also be one of the solutions to facing these challenges.[3]

In the world of education, the old paradigm regarding the teaching and learning process depends on educators as the only source of information in learning. As Locke likens, the students' brains are likened to empty bottles that are ready to be filled with all the knowledge and wisdom of the teacher.

As well as facing the challenges of globalization and rapid technological development, Islamic education has an increasingly important role in shaping the character and morality of Muslim individuals. Imam Nawawi's book *Riyadh Ash-Shalihin*, as one of the classics that collects Islamic moral and ethical teachings, has significant relevance in the context of Islamic education in the modern era.

In contemporary society, there is a growing concern for the importance of Islamic education as a means to strengthen religious identity, build strong personalities, and face complex moral and social challenges. However, often Islamic education is considered static and separate from the development of the times, so it is necessary to conduct in-depth research to relate the moral values in classic books such as Riyadhus Shalihin to the needs of Islamic education today.[4]

In the current era of information and pluralism, society is often faced with a variety of complex moral and social problems, such as moral

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[3] *Noor Amirudin, "Problematika Pembelajaran Pendidikan Agama Islam Di Era Digital,"* Prosiding Seminar Nasional Prodi PAI UMP (2019): 181–192.

[4] Muhammad Mushfi and El Iq, "*Modernisasi Pendidikan Agama Islam Di Era Revolusi Industri 4 . 0 Sekolah Tinggi Islam Blambangan (STIB) Banyuwangi Sekolah Tinggi Islam Blambangan (STIB) Banyuwangi,*" Jurnal Sosial dan Keagamaan 09, no. 1 (2020): 42–62.

decadence, intercultural conflicts, and identity challenges. In this context, Islamic education has a crucial role in providing strong moral and ethical direction to the young generation of Muslims.

In the view of modern society, Islamic education is not only considered as a means of understanding religious teachings, but also as an instrument for developing universal values such as honesty, tolerance, justice, and compassion. The book *Riyadh Ash-Shalihin*, by presenting the teachings of the Prophet Muhammad PBUH on morality and ethics, is a very valuable resource in providing a solid moral foundation for individual Muslims in the present era.[5]

A deep understanding of the moral values in the book *Riyadh Ash-Shalihin* and its application in the context of Islamic education today can help people view Islamic education in a more holistic and relevant way. It can also strengthen awareness of the importance of religious education in forming strong character and good morals in Muslim individuals so that they can become agents of positive change in a multicultural and multifunctional society.

To face the challenges of globalization and rapid social change, Islamic education has an increasingly important role in shaping character, morality, and religious identity in students. Imam Nawawi's book *Riyadh Ash-Shalihin*, which contains Islamic moral and ethical values, is a valuable resource in providing a solid educational foundation for today's generation of Muslims.[6]

As for the importance of moral values as the foundation of Islamic education, one of them is to build a religious identity, Islamic education helps students understand the teachings of Islam so that they can strengthen and deepen their religious identity. The book Riyadhus Shalihin provides a deep understanding of Islamic values that can be a strong foundation for the formation of a solid religious identity. [7]

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[5] Abdul Khobir, "Pendidikan Agama Islam Di Era Globalisasi," *Forum Tarbiyah* 7, no. 1 (2009): 2–2.

[6] Sitti Romlah and Rusdi Rusdi, "*Pendidikan Agama Islam Sebagai Pilar Pembentukan Moral Dan Etika*," *Al-Ibrah : Jurnal Pendidikan dan Keilmuan Islam* 8, No. 1 (2023): 67–85.

[7] Abuddin Nata, "Pendidikan Islam Di Era Milenial," *Conciencia* 18, no. 1 (2018): 10–28.

In addition, Islamic Education helps students internalize Islamic moral values and ethics in daily life. By studying and practicing the teachings contained in *Riyadh Ash-Shalihin*, students can develop good character, such as honesty, patience, and compassion, which are essential in building a harmonious society.

Students are also faced with various moral and social challenges in daily life. Islamic education provides clear guidance on how to deal with these challenges in accordance with religious teachings. By understanding and practicing the moral values in *Riyadh Ash-Shalihin*, students can live a life with strong and responsible principles.[8]

Islamic education is not only related to theoretical learning, but also involves the development of quality leadership in accordance with religious teachings. Students who are skilled in applying the Islamic moral values taught in *Riyadh Ash-Shalihin* have the potential to become just, responsible, and inspiring leaders in society.

Thus, Islamic education based on Islamic moral and ethical values, such as those contained in *Riyadh Ash-Shalihin*, has a significant impact on shaping students' personalities, characters, and morality. This is not only beneficial for individual Muslims, but it is also important for building a society that is based on religious values and harmonious.

Educators provide information and knowledge in the hope that students can memorize and remember it, according to this view, students are passive recipients of knowledge.[9]

According to the context of Islamic education, the old paradigm in teaching needs to be used in the teaching and learning process. The learning paradigm, especially religious lessons, has so far been full of teaching orientation rather than learning. As a result, students often consider religious lessons as a boring subject.

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[8] Agustin Dwi Arista et al., "*Hubungan Pengetahuan, Sikap, Tingkat Konsumsi Energi, Protein, Dan Indeks Masa Tubuh/Umur Dengan Kekurangan Energi Kronik Pada Remaja Putri*," *kesehatan masyarakat* 5 (2017): 585–591.

[9] H Afif Muhammad, "*Pendidikan Agama Islam dalam Membangun Etika Sosial,*" *Pembelajar: Jurnal Ilmu Pendidikan, Keguruan, Dan Pembelajaran* 15 (2014): 1–25.

The indoctrination of religious norms that do not open up space for students to be more critical and creative in the teaching and learning process, it is not surprising that then students become lazy and less enthusiastic in participating in learning.

Therefore, research that examines the analysis of moral values in the book of *Riyadh Ash-Shalihin* as the foundation of Islamic education is expected to make a significant contribution to strengthening the role of Islamic education in building a better, fairer, and more harmonious society, and the value of the values to be analyzed is the title of the researcher in the research, namely "**Curriculum Design Based on The Book of *Riyadh Ash-Shalihin* by Imam Nawawy to Improve Students' *Adab* and Knowledge**".

B. Problem Formulation

From the background above, the problem formulation in this study is as follows:

1. What is the concept of Adab and knowledge according to Imam Nawawy in the Book of *Riyadh Ash-Shalihin* by Imam Nawawy?

2. What are the goals and process in curriculum design based on the book of *Riyadh Ash-Shalihin* by Imam Nawawy?

3. What is the concept of evaluation in curriculum design based on the book of *Riyadh Ash-Shalihin* by Imam Nawawy?

C. Purpose of The Study

In accordance with the formulation of the problem that has been set, the objectives of this study are as follows:

1. Analyzing the concept of Adab and knowledge according to Imam Nawawy in the book of *Riyadh Ash-Shalihin* in curriculum design.

2. Investigate the goals and process in curriculum design based on the book of *Riyadh Ash-Shalihin* by Imam Nawawy.

3. Analyzing the concept of curriculum design evaluation based on the book of *Riyadh Ash-Shalihin* by Imam Nawawy to form knowledgeable and civilized human beings

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D. Significance of Study

The expected benefits of this research are:

a. Theoretically:

    a. This research provides a deep understanding of how Imam Nawawy interprets and applies the concepts of Adab and Knowledge in "*Riyadh Ash-Shalihin*". This is important to understand his thoughts and contributions to the field of Islamic education and ethics.

    b. By examining the concepts of Adab and Knowledge from the perspective of Imam Nawawy, this research can find its relevance and practical application in the contemporary context. It is included in formal and informal education, as well as in the formation of the character and ethics of individuals in modern society.

    c. The study also guides how the Adab and ethics taught by Imam Nawawy can be applied in everyday life. This is important to form a noble character in various aspects of life, both personal and professional.

    d. For readers and researchers, this study can be a means of self-reflection on the importance of Adab and Knowledge in their lives. It can drive personal transformation towards better individuals in terms of knowledge and behavior.

b. Practically:

    a. This research can be used as a reference for educators in developing a curriculum that integrates the concepts of Adab and Knowledge based on the teachings of Imam Nawawy. This will help create a learning environment that not only focuses on knowledge transfer but also on building students' character and ethics.

    b. This research provides practical guidelines for parents in educating their children about the importance of Adab and

Knowledge. Thus, the family can be the main base for instilling strong Islamic values.

c. Teachers of Islamic religious education can utilize the results of this research to improve their teaching methods, ensuring that teaching about Adab and Knowledge is theoretical and applicable to students' daily lives.

d. Individuals who read and understand the results of this research can apply the concepts of Adab and Knowledge in their personal lives, helping them become more moral and knowledgeable.

E. Review of Previous Research

To study this study further, the researcher first studied several existing theses related to this research, including:

a. The thesis was written by Balqiest Belma, a student of the Faculty of Social Sciences Education (Fakultas Ilmu Pengetahuan Sosial), Universitas Pendidikan Indonesia, Bandung, with the title An Analysis of the Adab of the Students' Perspective of Ibn Jama'ah in the Book of *Tadzkirah Al-Sami' Wa Al-Mutakallim fii Adab Al-'Alim Wa Al-Muta'allim* and Its Implications for the Learning of Islamic Religious Education.

In her research, Balqiest Belma said that adab has 3 components, including the Adab of students of knowledge towards themselves, the Adab of students of knowledge toward teachers, and the Adab of students of knowledge towards their lessons and colleagues.[10]

1) The similarity between the research conducted by Balqiest Belma and the research that the researcher will carry out is that they both discuss the concept of Adab and knowledge.

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[10] Balqiest Belma, "*Telaah Adab Penuntut Ilmu Perspektif Ibnu Jama'ah Dalam Kitab Tadzkirah Al-Sami' Wa Al-Mutakallim Fi Adab Al-'Alim Wa Al Muta'Allim Dan Implikasinya Terhadap Pembelajaran PAI*" (Universitas Pendidikan Indonesia, 2023).

2) The difference is if the research conducted by Balqiest Belma is the Book of *Tadzkirah Al-Sami' Wa Al-Mutakallim fii Adab Al-'Alim Wa Al-Muta'allim* by Ibn Jama'ah as the object of his research and the research that the researcher will do is to make the Book of *Riyadh Ash-Shalihin* by Imam Nawawy as the object of his research.

3) The problem formulation from this research, among others:

   a) What is the concept of adab from the Students' Perspective of Ibn Jama'ah in the Book of *Tadzkirah Al-Sami' Wa Al-Mutakallim fii Adab Al-'Alim Wa Al-Muta'allim?*

   b) How can the concept of adab from the Students' Perspective of Ibn Jama'ah in the Book of *Tadzkirah Al-Sami' Wa Al-Mutakallim fii Adab Al-'Alim Wa Al-Muta'allim* be implemented in teaching Islamic Education?

4) The method used by Balqiest Belma in his research is qualitative descriptive which is library research, the researcher uses content analysis, namely analyzing data on the Adab of students of knowledge in the book Tadzkirah Al-Sami' Wa Al-Mutakallim fii Adab Al-'Alim Wa Al-Muta'allim by Ibn Jama'ah.

   The primary data source of this research is Tadzkirah Al-Sami' Wa Al-Mutakallim fii Adab Al-'Alim Wa Al-Muta'allim by Ibn Jama'ah. The secondary data from this study are several pieces of literature related to the research.

b. The journal was written by Saiful Anwar, Reza, Samsirin, and Neri Wijayanti, students of Darussalam Gontor University, with the title The Adab Tree: Imam Al-Ghazali's Educational

Thoughts in Strengthening the Islamic Generation (An Analysis Study of the Book of *Bidayah Al Hidayah*).

In the previous study, the researchers discussed the concept of educational thought by raising adab as the main title in the Book of *Bidayah Al-Hidayah* by Imam Al-Ghazali with the Word of Allah, the Words of the Messenger, and his Messages for Muslims regarding obedience to the commands of Allah SWT, and from the presentation of the research, it can be seen that the book *Bidayatu Al-Hidayah* has three main parts that all talk about adab.

1) The similarity between the research conducted by the previous researcher and the research that the researcher will conduct is that they both discuss Adab. [11]

2) The difference is that the focus of research conducted by previous researchers on the concept of educational thought according to Imam Ghazali in the book *Bidayatu Al-Hidayah* strongly upholds Adab as its main focus, while the researcher who will research discusses the concept of Adab and knowledge according to Imam Nawawy in the book *Riyadh Ash-Shalihin*.

3) The method used in this study is literature research. With this method, the researcher reads, notes, and analyzes the writings that compose the concept of adab according to Imam Al-Ghazali.

The primary data source used is the *Bidayatu-l-Hidayah* book. Meanwhile, secondary data sources are sources that support primary data, namely in the form of literature that is relevant to the research.

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[11] S Anwar, R Reza, and S Samsirin, "*Pohon Adab: Pemikiran Pendidikan Imam Al-Ghazali Dalam Menguatkan Generasi Islami (Studi Analisis Kitab Bidayah Al Hidayah)," Prosiding The Annual Conference on Islamic Religious Education, no. April (2022): 56,* http://acied.pp-paiindonesia.org/index.php/acied/article/view/21%0Ahttp://acied.pp.paiindonesia.org/index.php/acied/article/viewFile/21/25.

F. Research Method

1. Types of Method

The research method used in this study is library research. This research was carried out by collecting the necessary literature data. The collected data will be discussed using the analytical descriptive method, which is a method of discussing the problem by explaining or describing a theoretical problem and then analyzing it to get the right conclusion.

In carrying out library research, several steps must be taken, including:[12]

a. Data Collection

The book of *Riyadh Ash-Shalihin* is the main source. In addition, additional literature materials, such as explanatory books from scholars regarding the book of *Riyadh Ash-Shalihin*, literature on Islamic education methods, and academic article books that discuss Adab, morals, and education from an Islamic perspective.

b. Conduct a content study

After the data is collected, the next stage is to conduct a review of the content of *Riyadh Ash-Shalihin* which includes careful reading and study of the contents of the book, especially the hadiths related to Adab, morals, and daily life practices. After that, identify the main topics and themes related to moral and behavioral education.

c. Performing contextuality

Contextualize by understanding the background of the preparation of the book *Riyadh Ash-Shalihin* and the purpose of Imam Nawawi in compiling it. This includes reviewing the socio-religious conditions during the time of Imam Nawawi and how this book was designed to meet the educational needs of the people.

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[12] Baahrum Subagiya, "*Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan PAI*," *Natural Science* 6, no. 1 (2020): 41–53.

d. Analyzing Curriculum Structure and Design

Review the structure of the book to understand how the content is divided and organized thematically, paying attention to the order of chapters and themes. This can be analyzed as a curriculum design that is composed based on moral and Adab topics that must be achieved gradually by learners. Analyze how this book designs a competency-based curriculum, where each chapter focuses on the formation of certain traits or morals that a Muslim must have. Evaluation of the success of the curriculum can be identified through the practice of these values in real life.

e. Taking a Theoretical Approach

It involves a theoretical approach in analyzing the curriculum compiled in the book of *Riyadh Ash-Shalihin* by comparing the concepts in the book with Islamic education theory and general education theory. It helps in identifying the alignment or differences between traditional and modern approaches in education.

f. Compile the results of the analysis

The last step is to compile the results of the analysis in the form of reports or academic writings that explain the findings regarding the design of the curriculum based on the book *Riyadh Ash-Shalihin*. The results of this analysis may include recommendations on how moral principles taught in the book can be integrated into the current Islamic education curriculum.

The author's method of concluding uses deductive and inductive patterns. What is meant by the pattern of the deductive method is the drawing of conclusions based on general to specific problems.

Meanwhile, the pattern of the inductive method is the drawing of conclusions that are specific to be drawn on general conclusions[13]

2. Data Sources

2 types of data serve as a reference for research in describing data and analyzing data, including:

a. Primary data, data sources obtained from sources, or referred to as the main source of research, namely the book *Riyadh Ash-Shalihin* by Imam Nawawy.

b. Secondary data, or data collected or obtained from existing sources. Data can be obtained from print or digital forms, such as journals, books, articles, internet sites, and other publications that have relevance to the object of research.

3. Data Analysis Technique

The analysis technique used in this study is the content analysis technique, the content analysis technique is a useful research methodology as a procedure to conclude a book or document, namely by identifying the patterns, meanings, and themes contained in the literature materials that are used as data sources.[14]

This technique identifies the keywords and main topics contained in the data source, and then groups them into specific categories to facilitate the analysis process.

By using this technique, researchers can analyze and reveal the content contained in certain data sources, such as books, books, articles, journals, and so on.[15]

G. Systematization of The Study

To get a clear picture of the direction of writing this thesis, the author will first describe the systematic. The systematics of this writing will also make it easier to understand the author's way of thinking in resolving and

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[13] Ibid.

[14] *masganti Sitorus, "Metodologi Penelitian Pendidikan Islam," Nuta Media* (2011): 99–117.

[15] Subagiya*, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan PAI."*

solving existing problems. The writing of this thesis will also make it easier to understand the author's way of thinking about resolving and solving existing problems. The writing of this thesis is divided into five chapters, and each chapter is divided into subchapters:

Chapter 1: This chapter describes the introduction, which contains (a) Background of The Problem; (b) Problem Formulation; (c) Purpose of Study; (d) Significance of Study; (e) A Review of Previous Research; (f) Research method and (g) Systemization of the Writing.

Chapter II: This chapter describes the theoretical study, which contains the theoretical basis consisting of two variables: the dependent variable and the treatment variable.

Chapter III: This chapter describes the (a) Data Presentation and (b)Data Analysis

Chapter IV: This chapter presents a conclusion that contains (a)Conclusions and (b)Suggestions