



DEVELOPMENT OF THE PAI CURRICULUM SYSTEM THROUGH INTEGRATION OF RIWĀYAH AḥMAD NO. 8952

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Abstract

In recent years, various moral issues such as bullying, individualism, and diminished social awareness among students have emerged as critical concerns in education. In response to this, it becomes imperative to examine the concept of akhlāq (moral character) within Islamic education, particularly through the integration of the Prophet's hadith into the Islamic Religious Education (PAI) curriculum. This research posits two central questions: first, what is the meaning of riwāyah Aḥmad No. 8952, and second, how can the values encapsulated in this hadith be effectively implemented to optimize the function of the PAI curriculum? These questions are analyzed using a qualitative-descriptive methodology, employing a literature study approach that involves a comprehensive review, examination, and comparison of various hadiths and Islamic educational texts. The findings suggest that the conceptual emphasis on akhlāq, which underscores its central role as the primary mission of prophethood, should serve as the foundational framework for the PAI curriculum. Furthermore, the research identifies the application of a Deep Learning approach incorporating Mindful, Meaningful, and Joyful Learning strategies as a promising method for internalizing akhlāq values into students' lives.

Keywords: Curriculum, Islamic Education (PAI), Riwāyah Aḥmad, Morals, Students

Abstrak

Dalam beberapa tahun terakhir, berbagai masalah moral seperti perundungan, individualisme, dan menurunnya kesadaran sosial di kalangan siswa telah muncul sebagai masalah kritis dalam pendidikan. Menanggapi hal ini, menjadi penting untuk mengkaji konsep "akhlak" (karakter moral) dalam pendidikan Islam, khususnya melalui integrasi hadis Nabi ke dalam kurikulum Pendidikan Agama Islam (PAI). Penelitian ini mengajukan dua pertanyaan utama: pertama, apa makna hadis Aḥmad No. 8952, dan kedua, bagaimana nilai-nilai yang terkandung dalam hadis ini dapat diimplementasikan secara efektif untuk mengoptimalkan fungsi kurikulum PAI? Pertanyaan-pertanyaan ini dianalisis menggunakan metodologi kualitatif-deskriptif, dengan menggunakan pendekatan studi pustaka yang melibatkan tinjauan, pemeriksaan, dan perbandingan yang komprehensif dari berbagai hadis dan teks-teks pendidikan Islam. Temuan-temuan tersebut menunjukkan bahwa penekanan konseptual pada "akhlāq," yang menggarisbawahi peran utamanya sebagai misi utama kenabian, harus berfungsi sebagai kerangka dasar bagi kurikulum PAI. Lebih jauh, penelitian ini mengidentifikasi penerapan pendekatan Deep Learning yang menggabungkan strategi Mindful, Meaningful, dan Joyful Learning sebagai metode yang menjanjikan untuk menginternalisasi nilai-nilai "akhlāq" ke dalam kehidupan siswa.

Kata Kunci: Kurikulum, Pendidikan Islam (PAI), Riwāyah Aḥmad, Akhlak, Peserta didik

A. Introduction

The various problems that occur today cause anxiety felt by all elements of society, especially in the field of education. Phenomena such as the increase in bullying among students, the weak respect for parents and teachers, and the low level of social concern reflect the suboptimal practice of moral values in education. (Haru, 2022)

In addition, amid technological developments and changing lifestyles of modern society, various worrying social trends have emerged among students. Individualism is on the rise, as seen in the reduced social interaction and tendency of students to spend more time at home than participating in community activities. (Tanjung et al., 2024) Environmental indifference has become increasingly pronounced, as students engage more with digital devices than with interpersonal interactions. (Domitila et al., 2021) This phenomenon can have implications for the weakening of empathy and social solidarity among them.

In response to the complex challenges posed by contemporary societal developments, the reconstruction of the Islamic Religious Education (PAI) curriculum through the integration of the Prophet Muḥammad's hadith emerges as a strategic and pedagogically significant initiative aimed at fostering holistic character development among students. A curriculum that is both contextually relevant and adaptable to the shifting paradigms of modern values is imperative to ensure that Islamic education remains effective and transformative. (Wijaya, 2020) The ethical teachings embedded in the prophet's hadith, particularly those that emphasize the cultivation of virtuous character, provide a robust normative foundation for enhancing students' moral consciousness and social responsibility across various spheres of life. By systematically incorporating these moral dimensions into the educational framework, the curriculum not only facilitates cognitive understanding of religious doctrines but also encourages the internalization and practical embodiment of these values in everyday conduct.

The integrative approach to curriculum development particularly through the incorporation of the Prophet Muḥammad's hadith will significantly contribute to shaping a generation that is intellectually competent, socially conscious, and marked by moral and spiritual excellence. In parallel, scholarly discourse on the role of hadith in the moral formation of Muslim youth has continued to evolve, reflecting the growing emphasis on character education within Islamic pedagogy. An early contribution to this discourse was presented by Husin (2016), who highlighted the significance of a thematic approach in analyzing hadith related to moral values. (Husin, 2016) His study illustrated that the Prophet Muḥammad saw cultivated ethical behavior through a gradual and structured process, beginning with individual character development, progressing through familial relationships, and ultimately extending to societal transformation.

This perspective is further substantiated by the research of Siregar and Lessy (2021), who emphasize that hadith serves not only as a theological reference but also as a foundational source for character education within the Islamic tradition. (Siregar & Lessy, 2021) Their study highlights that the internalization of moral teachings found in the hadith plays a vital role in cultivating individuals who embody both religious devotion and ethical integrity in their interactions within society. In their view, effective character formation requires more than ritual compliance; it necessitates a deep moral consciousness that is nurtured through sustained engagement with prophetic teachings. This trajectory is further reinforced by the work of Kholish (2021), who adopts a qualitative approach to examine the essence of morality in Islamic education. He posits that *akhlāq* (morality) is an inherent disposition of the soul, expressed through consistent, virtuous behavior in everyday life. (Kholish, 2021)

Moving beyond normative and textual approaches, a number of recent studies have explored the broader social dimensions of hadith teachings. Astuti and Sujati (2022), for example, employed a social analysis framework to examine the value of compassion toward fellow human beings as articulated in various hadith. Their findings reveal that such values can be actualized in communal life through practices of mutual assistance, empathy, and the acceptance of social and cultural diversity. This perspective significantly expands the conventional understanding of hadith, demonstrating that its relevance extends beyond personal ethics to encompass broader contributions to social cohesion and harmony. In the context of educational praxis, Andini and Fadilah (2023) investigated the pedagogical implications of Hadith No. 18 from *Arba'īn al-Nawāwī* through an in depth study of its commentary (*syarh*). (Andini & Fadilah, 2023)

Their research concluded that the moral teachings contained within this hadith play a direct role in strengthening the affective domain of Islamic Religious Education (PAI), particularly in shaping students' attitudes, emotional intelligence, and personal conduct. Building on this line of inquiry, Muarrifah and Sofa (2024) proposed an integrative thematic approach that draws upon both the Qur'an and hadith to identify effective methodologies for character education. (Muarrifah & Sofa, 2024) They emphasized the importance of pedagogical strategies such as role modeling, habituation, moral exhortation, storytelling, and experiential learning in nurturing Islamic values in a manner that is both holistic and contextually responsive to contemporary educational challenges. In addition, Their study identifies a range of pedagogical strategies including exemplary modeling (*'uswah ḥasanah*), habituation (*ta'dīb*), moral advice (*maẓw'izah*), storytelling (*qashaṣ*), and experiential learning as effective methods for embedding Islamic values within the educational process.

This study aims to explore the significance of *riwāyah* Aḥmad No. 8952 in the context of Islamic Religious Education (PAI) curriculum development. The investigation is structured around two primary research questions; *first*, what is the meaning and relevance of *riwāyah* Aḥmad No. 8952? *second*, what strategies can be employed to implement the values found in this hadith to optimize the function of enhancing the PAI curriculum?. To address these questions, a qualitative research approach is employed, utilizing a literature review method to gather and synthesize relevant materials from both primary and secondary sources. (Zed, 2004) The study incorporates thematic content analysis techniques to examine *riwāyah* Aḥmad No. 8952, specifically focusing on its teachings related to noble character. This method allows for a comprehensive analysis of the hadith's underlying themes and its potential application to character education within the PAI curriculum.

With this focus, the research is expected to provide a more applicable and flexible contribution to the development of hadith-based Islamic character education- in a contextual way, especially in the current era of digitalization and globalization of values. Meanwhile, when the limitations of the aforementioned findings are examined, it is evident that most of them emphasize the study of hadith in the context of shaping the character of the Muslim generation. Therefore, this study extends previous research by examining the hadith narrated by Aḥmad No. 8952 which, based on the researcher's search, has not yet been studied particularly in terms of integrating its moral values into the Islamic Education curriculum structure, while also incorporating a Deep Learning-based approach.

B. Analysis of Riwāyah Aḥmad No. 8952

Morals cover almost all aspects of human life and are a crucial element in its existence. One of the main purposes of the sending of the Prophet Muḥammad saw to the world was to perfect the morals of mankind. This is emphasized in a hadith of Musnad Aḥmad No. 8952; (Ḥanbal, 1995)

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ
الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ "إِنَّمَا بُعِثْتُ لِأَتَمِّمَ
صَالِحَ الْأَخْلَاقِ"

"Sa'īd bin Manṣūr said: 'Abd al-'Azīz bin Muḥammad told us from Muḥammad bin 'Ajlān from al-Qā'iqā' bin Ḥakīm from Abū Ṣāliḥ from Abū Hurairah said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: Verily, I have been sent to perfect good character."

The hadith of Abū Hurairah *raḍiyallāhu 'anhu* which reads "Verily I have been sent to perfect noble character" is a sound hadith with a strong chain of

narration. All of the narrators are trusted narrators, except for Muḥammad bin 'Ajlān who is still considered strong because he was narrated by Imām Muslim as mutaba'ah. This hadith is not only listed in Musnad Aḥmad but also widespread in various other major hadith books, such as at-Ṭabaqāt Ibn Sa'd, Kasyf al-Astār al-Bazzār, Syarḥ Musykil al-Āsār at-Ṭaḥāwī, Makārim al-Akhlāq al-Kharāqīṭī, as-Sunan al-Kubrā and Syu'ab al-Īmān al-Baihaqī. Imām al-Bukhārī also narrated it in al-Ādab al-Mufrād and al-Tārīkh al-Kabīr, while Imām Mālik listed it in al-Muwatta' in a balāgh (without a complete sanad). (Ḥanbal, 1995, p. 513)

This hadith is also narrated from other companions such as Mu'āz bin Jabal and Jābir bin 'Abdillāh through the chain of narration of Ibn Abī al-Dunyā, al-Bazzār, al-Ṭabrānī, and al-Baihaqī, with some variations in wording such as ṣāliḥ al-akhlāq and makārim al-akhlāq. The widespread dissemination of this hadith shows a high level of acceptance and validity among hadith scholars. This confirms that the prophetic mission of the Prophet Muḥammad saw in perfecting character is a central principle in Islamic teachings, and is very relevant as a basis for character education and the development of morality at various levels of Muslim life. (Ḥanbal, 1995, p. 513)

An initial observation of this hadith from the aspect of its chain of transmission reinforces its quality. This hadith is narrated by Abū Hurairah raḍiyallāhu 'anhu, a companion known to have the highest number of hadith narrations in the history of Islam. In the study of the chain of transmission, narrators such as Abd al-'Azīz bin Muḥammad and Muḥammad bin 'Ajlān who are found in the chain of transmission of this hadith are considered to have good credibility by the majority of hadith scholars. Therefore, based on the assessment of the sanad and reinforcement from various lines of narration, this hadith is considered valid and worthy of being used as a basis for strengthening moral values in Islamic education. (Solikhudin & Khamim, 2021)

As for al-Mu'jam al-Mufahras li Alfāz al-Ḥadīṣ, it shows that there is a reference in the book Musnad Aḥmad Ibn Ḥanbal which uses the term Ṣāliḥ al-Akhlāq, as well as in Muwatta' Imām Mālik which includes the phrase Ḥusn al-Akhlāq. (Qomarullah et al., 2024) However, when further searching for the phrase *innamā bu'istū liutammima makārim al-akhlāq* in the book Mausū'ah Atrāf al-Ḥadīṣ an-Nabawī, it was found that the term Makārim al-Akhlāq is also found in several other works, such as-Sunan al-Kabīr, Ithāf as-Sādah al-Muttaqīn, al-Bidāyah wa an-Nihāyah, Kanz al-'Ummāl, Kasyf al-Khafā', Silsilah al-Ḥadīṣ al-Ṣaḥīḥah, Musnad Syihāb. (Afifah et al., 2024)

Through this search, this hadith implies the importance of perfecting character as the main purpose of prophethood. This confirms that the dimension of character stands on par with other dimensions of worship such as prayer and fasting. The Prophet Muḥammad saw set an example in his life through behavior

such as gentleness in preaching, patience, compassion for humanity, and even for non-Muslims. The moral message of this hadith directs Muslims to make noble character the main pillar of their lives. For example, honesty, fairness, humility, and a willingness to help others are manifestations of the noble character that was the main guidance of the Prophet Muḥammad.

C. The Concept of Noble Character in *Riwāyah Aḥmad No. 8952*

An analysis of *Riwāyah Aḥmad No. 8952* and its commentary in *at-Tamhīd* by Imām Ibn ‘Abd al-Barr reveals that the central message of the hadith underscores the primary mission of the Prophet Muḥammad saw, which is to perfect noble character. This indicates that all Islamic teachings fundamentally seek to instill values of goodness, virtue, justice, and compassion within the social fabric. This interpretation is further reinforced by scholarly references to the Qur’anic verse in *Sūrah An-Naḥl* (16:90), which emphasizes universal ethical principles, including justice, kindness, and love for others. (Ḥanbal, 1995, p. 513) Furthermore Imām al-Ghazālī, in his seminal work *Iḥyā’ ‘Ulūm ad-Dīn*, defines character as a state inherent in the soul that manifests naturally without deliberate thought or intention. From this perspective, character encompasses both positive and negative behaviors and plays a crucial role in shaping human actions. As such, character functions as an intrinsic impulse that arises spontaneously, bypassing conscious analysis or reflection. (Ghazālī, 2015)

Therefore, an individual’s character can be assessed by the habitual actions they repeatedly perform. If these habits align with good and praiseworthy behavior, as defined by both reason and *syarī’ah*, they can be categorized as reflecting good character. Conversely, actions that result in negative consequences or harmful effects are indicative of bad character. This classification aligns with Imām al-Ghazālī’s division of character into two categories; *al-Khuluq al-Ḥasan* (good character) and *al-Khuluq as-Sayyī’* (bad character). (Ghazālī, 2015; Nisa & Rofiah, 2022) A person’s character, whether positive or negative, is observable through the patterns of communication and interaction they establish, both with Allāh Swt and with fellow human beings. In this framework, character can be classified into two principal dimensions: character toward the Creator and character toward fellow creatures of Allāh Swt. (Suryawati, 2016)

Therefore, a person’s character can be measured by the habits he repeats. If these habits reflect good and praiseworthy behavior according to reason and sharia, then it can be categorized as good character. Conversely, if the actions taken have a negative impact, then this reflects bad character, according to the classification put forward by Imām al-Ghazālī, who divides character into two types, namely *al-Khuluq al-Ḥasan* (good character) and *al-Khuluq as-Sayyī’* (bad character). (Keshavarzi et al., 2024) A person’s character, both positive and

negative, can be identified through the patterns of communication and interaction established, both with Allāh Swt and with His fellow creatures. In this context, character can be categorized into two main dimensions namely character towards the Creator and character towards fellow creatures of Allāh Swt.

Ethics concerning living beings can be broadly categorized into two primary areas: ethics toward fellow human beings and ethics toward the environment. (Suryani et al., 2021) The former encompasses four key aspects; ethics toward the Prophet Muḥammad, ethics toward oneself, ethics toward family, and ethics within the broader context of society and neighborly relationships. (Mahmud, 2017) These dimensions of ethical behavior emphasize the importance of respect, compassion, and moral responsibility in interpersonal interactions. In contrast, ethics toward the environment involves the responsible treatment of living organisms such as plants and animals, as well as the careful consideration of inanimate objects, which include essential natural elements like water, soil, air, and other non-living entities. (Asbar & Susanti, 2023) This dual framework highlights the interconnectedness between human beings and the natural world, underscoring the importance of maintaining balance and harmony in both social and environmental contexts.

The word *liutammima* in the hadith *Innamā bu'ithtu li-utammima ṣāliḥa al-akhlāq* means "to perfect," which according to Imām al-Bājī as cited by Imām al-Zurqānī, refers to the perfection of the pre-Islamic Arab ethics, which were remnants of the teachings of Prophet Ibrāhīm. This perfection is achieved by correcting moral and spiritual deviations through the Islamic revelation, so that *shāliḥ al-akhlāq* encompasses not only ethics that align with social norms but also those that conform to divine guidance. (Al-Zurqānī, 2003) In addition, the historical context of the life of the Prophet Muḥammad also played a very important role in influencing the emergence of the hadith. The Prophet was sent to the Arab society known as "Jāhiliyyah", which reflects a social condition that is very far from moral and ethical values.

The term *Jāhiliyyah* ascribed to the Arab society does not mean that they had no knowledge, but refers to a time when they had no Prophet and no holy book. As a result, they fell into error, disbelief, and were far from the concept of monotheism, because the teachings of previous treatises had been lost. (Haikal et al., 2023) The life of the Arab community before the arrival of Islam was often described as a society without morality, primitive, and lacking in humanity. They were known to have a tendency to wage war, and even commit cruel acts such as killing girls. (Naimah & Dahliana, 2023) In addition, the practice of shirk was also part of their lives, where the Ka'bah was used as a place of pilgrimage filled with 360 idols. (Nasution et al., 2022)

The teachings of Islam brought by the Prophet Muḥammad saw functioned as a light that dispelled darkness (*Jāhiliyyah*) in the history of the Arabs and world civilization as a whole. The presence of the Prophet Muḥammad saw in the middle of the sixth century marked a new beginning and milestone for the progress of human civilization in the Arabian Peninsula. At that time, the Arab society lived in an organized social structure in the form of a tribe or clan. They highly valued family values, lineage (descent), and their tribal identity, often prioritizing these things above all else. However, fanaticism towards lineage, especially focusing on men, gives rise to inhumane practices, such as the murder of baby girls who are considered to bring disgrace to the family. This tribal fanaticism also often triggers conflicts and disputes between tribes or clans. (M. Siregar & Harahap, 2023)

In Islamic teachings, loving family or clan is highly recommended because it can create a peaceful atmosphere. However, Islam prohibits excessive fanaticism towards clans, because it has the potential to cause divisions and disputes among humans. Fanaticism makes the Arab community known for its harsh nature. One relevant example is the habit of ‘Umar Ibn Khaṭṭāb who often raised his sword against individuals who were considered to deviate from the teachings inherited from his ancestors. ‘Umar was known as a person with high self-esteem and did not tolerate insults. After converting to Islam, ‘Umar’s courage and decisiveness remained evident, as he persevered in fighting non-Muslims who hated the Prophet Muḥammad and worshipped Allāh in a manner contrary to Islamic teachings. (Zauman et al., 2024) In addition to an interest in martial arts, the Arab people also showed a great fondness for the world of literature.

Literature is one of the benchmarks of the Arab nation’s progress in the field of science. Although a large number of literary works have been produced, only a few are widely known, such as *Mu’allaqāt* and *Mufaḍḍaliyyāt*. These literary works generally reflect the life of the Arab people, including pride in their ethnicity, lineage, and lifestyle, which represent the civilization of the Arab people in pre-Islamic times. (Salbiah & Tasnimah, 2023) After the emergence of Islam, literary works in the Arabian Peninsula experienced significant progress, especially with the inclusion of the element of monotheism in the resulting literary themes.

Based on existing analysis, it can be concluded that the Arab society in the pre-Islamic era, despite having a number of bad morals, had also developed *Ṣāliḥ al-Akhlāq* values which were considered a form of good morals, even before the arrival of the Prophet Muḥammad. (Abd Majid et al., 2023) Therefore, the term *Liutammima*, which means to perfect in the hadith that states *Innamā bu ‘istu liutammima ṣāliḥa al-Akhlāq*, needs to be further examined to identify these values and how to integrate them into the PAI curriculum.

D. Integration of *Riwāyah* Aḥmad No. 8952 in Optimizing the Function of Improving the PAI Curriculum

Islamic Education (PAI) plays an important role in shaping students' character, so that they understand religious teachings and can apply them in their daily lives. Integration in the context of education refers to the unification or merging of various components, including values, materials, and approaches, into a cohesive and mutually supportive whole. (Qomariah et al., 2021) In Islamic Education, integration means uniting Islamic values with various aspects of learning and student activities, so that religious teachings are not taught separately, but become a living part of the entire educational process. In line with the objectives of Law Number 20 of 2003 concerning the National Education System, education plays a role in developing abilities and shaping the character and civilization of a dignified nation, with the aim of educating the life of society. These objectives include developing the potential of students so that they become individuals who believe in and have faith in God Almighty, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. (Elman, 2020)

In the midst of the challenges of globalization that affect moral values, it is important for the PAI curriculum, through its corrective function, to integrate Islamic teachings in the form of the Qur'an and Hadith. This study focuses on the discussion of a hadith that is relevant to perfecting the character of students, namely the hadith of Aḥmad No. 8952. This hadith emphasizes the main duty of the Prophet Muḥammad as the bearer of the message to perfect the character of each individual. In the context of education, the role of teachers and policy makers must always pay attention to the holistic development of students, whether spiritual, intellectual, emotional, moral, or social. (Asril & Hanafi, 2021) The integration of Aḥmad's *Riwāyah* No. 8952, especially in optimizing the function of improving the PAI curriculum, aims to instill noble moral values that are not only relevant to individual life, but also capable of creating harmony in society. (Riadi, 2024) By using the right approach, this hadith can be implemented through a comprehensive learning process that integrates theory with real practice. This aims to enable students to internalize moral values in their daily lives.

Meanwhile, to optimize the function of improving the PAI curriculum, one of them is by implementing the Deep Learning approach which includes the "M2J" strategy, namely Mindful Learning, Meaningful Learning, and Joyful Learning in the learning process. This strategy was developed by Abdul Mu'ti, as the Minister of Primary and Secondary Education (Kemendikdasmen) based on Deep Learning. (Levin, 2024) This strategy can be an effective means of implementing the moral values contained in the *riwāyah* of Aḥmad No. 8952 into the PAI curriculum. Through the M2J strategy, these noble moral values can be

taught holistically and contextually, making them relevant to the needs of today's learners.

1. Mindful Learning

Mindful Learning, a concept derived from the term *mindful*, meaning "full of attention or awareness", when applied to education, refers to a learning approach that emphasizes the cultivation of full awareness throughout the learning process, including emotional and value-based dimensions. (Diputera & Zulpan, 2024) This approach encourages students to engage in deep reflection on moral values, fostering an understanding that transcends theoretical knowledge. In the context of the *riwāyah* "*Innamā bu'istū liutammima makārim al-akhlāq*", mindful Learning invites students to recognize the centrality of virtues such as honesty, patience, and compassion as integral aspects of the prophetic mission of the Prophet Muḥammad. (Yeh et al., 2019)

For instance, educators can implement daily reflection sessions, where students record and contemplate their actions, assessing how these actions reflect their moral values and their impact on both themselves and others. This practice not only reinforces theoretical knowledge of moral values but also cultivates a conscious effort to integrate these virtues into everyday conduct. This pedagogical strategy aligns with the mindfulness theory developed by Jon Kabat-Zinn, which underscores the significance of full presence in every moment to enhance understanding, focus, and active engagement in the learning process. (Schwind et al., 2017) By incorporating mindfulness into moral education, students are encouraged to develop both cognitive awareness and practical application of ethical principles, leading to a more holistic formation of character.

2. Meaningful Learning

In linguistic terms, *Meaningful Learning* refers to a learning process that ascribes significant relevance and direct applicability to real-life contexts. Specifically, *Meaningful Learning* is an educational approach wherein new knowledge is meaningfully connected to prior experiences or existing knowledge, thereby facilitating easier comprehension and deeper internalization by learners. (Hafidzhoh et al., 2023) This approach is particularly effective in linking moral values, such as those found in the hadith, to students' lived experiences. In the case of *riwāyah* Aḥmad No. 8952, *Meaningful Learning* can be applied by contextualizing the concept of noble character within everyday situations encountered by students, thus enabling them to relate abstract moral teachings to practical, real-world scenarios. (Rodríguez Rincón et al., 2024)

For instance, teachers can encourage students to engage in discussions on how to actively practice noble character in their social interactions, such as assisting peers who face academic difficulties or participating in community-oriented activities within the school environment. This approach to *Meaningful Learning* is grounded in the constructivist theories of Jean Piaget and Lev Vygotsky, both of whom assert that knowledge is actively constructed through authentic experiences and social interactions. (de Ribaupierre, 2015; Säljö, 2023) By employing this strategy, educators facilitate not only the theoretical understanding of moral values but also the practical internalization of these values, enabling students to integrate them meaningfully into their daily lives and interactions. This process fosters the development of both cognitive and moral dimensions, contributing to a holistic education that bridges the gap between abstract knowledge and real-world application.

3. Joyful Learning

Joyful Learning, a concept derived from the term “*joyful*” meaning “full of joy,” refers to an educational approach that prioritizes the creation of a fun, emotionally positive learning environment while fostering intrinsic motivation among students. (Anggoro et al., 2017) This approach encourages active student engagement by creating an enjoyable and motivating atmosphere, which facilitates a deeper understanding of moral values, such as those found in *riwāyah* Aḥmad No. 8952. To promote this learning experience, educators can design creative and interactive methods, such as sociodrama, where students role-play situations that exemplify noble character traits.

For example, students might enact scenarios involving forgiveness, such as pardoning a friend who has wronged them, or performing acts of kindness without expecting anything in return. These engaging activities not only make the learning process more enjoyable, but also provide meaningful emotional experiences that enhance the retention and application of the moral values taught. (Bradford, 2024) This strategy is grounded in David Kolb’s *Experiential Learning Theory*, which emphasizes the significance of direct, positive experiences in increasing student engagement, motivation, and deeper learning. (Saifi et al., 2024) Consequently, to ensure that *Joyful Learning* is not merely theoretical, it is crucial to design practical, easy-to-implement steps for educators, ensuring that the approach is firmly integrated into everyday teaching practices and can be experienced by students in their daily learning activities.

To achieve this, several strategic steps can be implemented. *First*, teachers must always set an example in the learning process. The Prophet Muḥammad saw transformed the morals of the people of pre-Islamic Arabia by setting a direct example through his behavior. Teachers can follow the example of the Prophet Muḥammad saw in learning, for example by respecting their elders, loving those who are younger, and instilling care for others. One example of his exemplary behavior was when the Prophet returned home late at night, but he chose to sleep in front of the door so as not to disturb Aisha's rest by knocking on the door. In addition, programs such as "Moral Ambassadors" in schools can be a means for students to demonstrate positive behavior to their peers. (Akhwani et al., 2021; Nurhayati, 2022)

Second, the PAI curriculum must always optimize the function of improvement, especially in strengthening the faith and piety of students, so that they can become a superior generation in various aspects. In this case, the Prophet Muḥammad brought the mission of monotheism which teaches that Allāh is God for all mankind, not just for one nation or a particular group. In the learning process, students can be invited to make posters with the theme of diversity in the school environment to show how the teaching of monotheism teaches the value of tolerance. (Muḥammad et al., 2022) In addition, faith and piety can be instilled through reflection on daily behavior, such as using the "Daily Piety Map" where students record good deeds done every day, such as keeping prayer on time, speaking honestly, helping friends, and others. (La'aly et al., 2024) This reflection helps students understand that faith and piety are not limited to ritual worship, but also involve the formation of noble character in everyday life.

Third, instilling an attitude of sincerity in charity can be done through real experience. Social activities, such as cleaning the school environment or doing social services at orphanages without expecting anything in return, can be a medium for instilling the value of sincerity. Teachers can also relate these activities to the teachings in Sūrah al-Ikhlāṣ, which emphasizes sincerity in worship and charity solely to Allāh Swt. (Warda & Sofa, 2025) This approach reflects an affective and contextual pedagogy, where sincerity is not only taught as a concept but lived as a value. By linking practice to Qur'anic guidance, students internalize spirituality beyond ritual, shaping a character rooted in ihsan and social responsibility.

Fourth, the Prophet Muḥammad reminded his followers of the importance of being austere and realizing the urgency of the afterlife. Teachers can convey this value through a learning journal, in which learners record beneficial actions, both for themselves and for others. (Yasak et al.,

2022) In addition, seminars or studies on the importance of remembering death can also be held at school to reinforce understanding of these values. This reflective practice nurtures students' moral awareness and existential consciousness, encouraging them to evaluate their lives beyond material success. By integrating eschatological themes into learning, education becomes a space for cultivating taqwa, humility, and social accountability – hallmarks of prophetic ethics.

Fifth, teachers must always instill positive attitudes in students, such as forgiving each other and avoiding resentment. This positive attitude can be implemented through the method of sociodrama in the classroom, where students are invited to role-play responding to unpleasant treatment patiently and without returning the evil done by their friends. (Nihayah et al., 2021; Sya'ban, 2024) Thus, the forgiving attitude taught by the Prophet Muḥammad saw is an ideal inspiration to be applied in daily life, especially in optimizing the improvement function of the PAI curriculum. This approach mirrors the Prophet Muḥammad's model of forgiveness, turning it into a conscious choice to break negativity. Sociodrama allows students to practice forgiveness emotionally and behaviorally, enhancing emotional intelligence and fostering empathy, patience, and conflict resolution. This transforms PAI into a tool for cultivating a peaceful, tolerant society.

Through the integration of *riwāyah* Aḥmad No. 8952 in the development of the PAI curriculum in schools, students are expected not only to understand noble moral values theoretically, but also to be able to practice them in real life. This transformation aims to create a generation with noble character, tolerance, and positive contribution in building a peaceful and just society.

E. Integration of *Riwāyah* Aḥmad No. 8952 in the Community Environment

The application of moral values is not only the responsibility of the individual, but also requires a supportive and systematic environment. It is in this context that the various methods of implementing the moral values from the *riwāyah* of Aḥmad No. 8952 can be applied to create real change in people's lives. Here are some strategic approaches that can be taken.

1. Value Education in the Family Environment

The family is the smallest unit in society that has a fundamental influence in shaping a child's personality. Parents have a great responsibility to instill noble moral values, such as honesty, patience, and mutual respect as taught by the Prophet Muḥammad. (Islahuddin et al., 2021) The process of instilling these values can be done through daily habituation, such as providing concrete examples of good behavior, teaching children to speak

honestly, and instilling a sense of empathy for others. Hafizi (2023) believes that when these values are applied consistently, children will grow into individuals who not only understand the meaning of noble character intellectually, but are also able to put it into practice in real life, thus creating a more harmonious and civilized society. (Hafizi, 2023)

2. Community Empowerment Based on Morality

Local communities are an effective platform for implementing the noble moral values from *Riwāyah Aḥmad* No. 8952. Through various activities that involve active participation, such as discussion forums, routine recitations, or social actions, communities can become collective learning spaces that reinforce noble values such as justice, responsibility, and compassion. (Marbun, 2023) For example, a community service program to clean up the neighborhood can be a tangible means of fostering a sense of togetherness and caring, while activities to help people in need without expecting anything in return can strengthen the value of sincerity. (Sahri et al., 2023) By making the community the center of character-based empowerment, a more tolerant, harmonious, and caring society is created.

3. Social and Religious Programs

Social and religious institutions have strategic moral authority in transforming noble moral values into people's lives. The formulation and implementation of humanitarian programs, such as social services, the distribution of basic necessities to the poor, or aid posts for disaster victims, can provide space for the community to practice values such as sincerity, compassion, and solidarity. (King et al., 2020) In addition, religious institutions can also organize routine studies that discuss moral values based on *Riwāyah Aḥmad* No. 8952, so that the community not only understands the importance of these values in theory, but is motivated to bring them to life in concrete actions. (Beyers, 2021) With these kinds of programs, communities can move collectively to create sustainable and meaningful social change.

4. Community Leaders as Role Models

Community leaders, both formal and informal, play an important role as role models in the application of noble moral values. The actions and attitudes of a leader will be an example that is directly seen and imitated by the community. Leaders who are fair in making decisions, honest in carrying out their mandate, and responsible for the trust placed in them can significantly strengthen public trust. As role models, they can also inspire

the community to uphold noble moral values. (Wang et al., 2019) For example, leaders who openly prioritize the common good over personal interests will encourage the creation of a just and harmonious social climate. The exemplary role model shown by leaders has proven to be one of the most effective ways to spread noble moral values in a community, while creating a community ecosystem that supports transformation towards a better life. (Lee et al., 2015)

F. Conclusion

The integration of noble moral values, particularly those derived from the hadith of the Prophet Muḥammad, such as *Riwayah* Aḥmad No. 8952, into the development of the Islamic Religious Education (PAI) curriculum represents a unique and urgent response to the growing concerns over moral degradation in the modern era. This hadith serves as a distinctive foundation for shaping the Islamic character of students, positioning it not only as an ethical guide but also as a strategic approach for fostering a generation excelling in spirituality, intellect, and morality. What sets this approach apart is its use of an integrative framework, incorporating strategies like Mindful Learning, Meaningful Learning, and Joyful Learning, to create a holistic educational experience that encourages students to internalize and consistently apply these values in their everyday lives. Moreover, this article uniquely underscores the importance of collaborative efforts from families, communities, socio-religious institutions, and community leaders in reinforcing these values in the broader social context.

Despite these novel insights, the article acknowledges some limitations, notably the absence of a comprehensive analysis of how these strategies are concretely applied at different educational levels, from primary to higher education. Additionally, the lack of empirical data on the effectiveness of these strategies highlights an area ripe for further investigation. Future research is encouraged to empirically test the implementation of these strategies within various educational and community contexts. Furthermore, the exploration of other pertinent hadith and their application in tackling global educational challenges would provide a more expansive and practical framework for integrating Islamic values in contemporary education.

G. Bibliography

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