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INTEGRATIVE LEARNING FROM THE PERSPECTIVE OF HADITH: ISLAMIC VALUES, ETHICS, AND THE DEVELOPMENT OF SCIENCE AND TECHNOLOGY

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Abstract: Integrating the concept of Islamic Religious Education into the realities of modern life is a crucial area of study. This article aims to examine traditions concerning the relationship between Islamic values, ethics, and the development of science and technology. The research employs a literature-based approach, analyzing traditions related to integrative learning from the perspective of hadith. Integrative learning refers to an educational approach that connects various disciplines into a unified theme or combines one field of knowledge with others in a coherent and comprehensive manner. From the perspective of hadith, this model of learning is not only relevant but also deeply rooted in Islamic teachings. The hadiths examined in this study indicate that Islam promotes holistic models of education that emphasize harmonious relationships between teachers and students, interdisciplinary integration, and the continuity between classical and modern sciences. This demonstrates that Islam is not conservative but rather open and responsive to advancements in general science and technology. Through this approach, integrative learning based on hadith is expected to nurture insan kamil individuals who are intellectually capable, morally upright, spiritually grounded, and able to contribute meaningfully to society.

Keywords: Development Of Science And Technology, Hadith, Islamic Education , Integrative Learning.

Abstrak: Mengintegrasikan konsep Pendidikan Agama Islam ke dalam realitas kehidupan modern merupakan isu yang sangat penting untuk dikaji. Artikel ini bertujuan menelaah hadis-hadis yang berkaitan dengan hubungan antara nilai Islam, etika, serta perkembangan ilmu pengetahuan dan teknologi. Adapun penelitian ini menggunakan pendekatan studi kepustakaan, karena analisis materinya adalah hadis-hadis yang berkaitan dengan



pembelajaran integratif dari sudut pandang hadis. Pembelajaran integratif sendiri merupakan tipe pendidikan yang menyatukan berbagai ilmu dari sejumlah pelajaran ke dalam satu tema, atau menggabungkan satu bidang ilmu dengan bidang ilmu lainnya secara terpadu. Dalam pandangan hadis, pembelajaran ini tidak hanya relevan, tetapi juga memiliki dasar yang kuat. Hadis-hadis yang dikaji dalam penelitian ini juga menunjukkan bahwa Islam telah mendorong model pengajaran yang holistik termasuk hubungan yang harmonis antara guru dan murid, keterkaitan antar disiplin ilmu, serta kesinambungan antara ilmu klasik dan ilmu modern. Hal ini menunjukkan bahwa Islam tidak bersifat konservatif, melainkan menerima terhadap perkembangan pembelajaran ilmu pengetahuan umum dan teknologi. Melalui pendekatan ini, pembelajaran hadis yang bersifat integratif diharapkan dapat membentuk anak didik menjadi manusia sempurna (insan kamil) tidak hanya cerdas, tetapi juga memiliki akhlak mulia, agamis, berwawasan luas, dan mampu berperan aktif serta memberikan kontribusi nyata dalam kehidupan bermasyarakat di berbagai bidang.

Kata Kunci: Hadis, Pembelajaran Integrative, Pendidikan Islam, Perkembangan Sains dan Tehnologi

INTRODUCTION

In the midst of the rapid development of information in the era of globalisation through technological flows, the world of education is also required to continue to innovate in order to remain attractive and in accordance with the needs of the times. Various approaches have been applied and discussed in curriculum development to answer these challenges. The knowledge gained through the educational process should not only pursue the knowledge aspect alone, but also be surrounded by humanitarian and spiritual principles. The results of human thinking should be directed towards bringing good to others and all beings on this planet. The knowledge in question includes not only religious knowledge, but also general knowledge that is united harmoniously through an approach that involves various disciplines, in order to build a more advanced human civilisation, support the development of science and technology, and adjust to the context of Islamic education.¹

The aim is that education should not only hone the ability to think, but also shape the character and strengthen the spiritual side of students, so that they grow into individuals who are skilled, have good morals, and have a noble soul. Hadith as the second source of law in Islam has an important position in shaping the mindset and behaviour of Muslims. More than just a religious text, Hadith also contains educational values that can be integrated in various learning models. Therefore, the application of integrative learning in the perspective of Hadith is not only relevant, but also urgently needed to realise holistic and transformative education.

¹ Maragustam Siregar, Dwi Noviatul Zahra, and Dian Andesta Bujuri, "Integrasi Materi Pendidikan Agama Islam Dalam Ilmu-Ilmu Rasional Di Sekolah Menengah Atas Islam Terpadu," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 2 (January 2020): 183–201, <https://doi.org/10.24042/atjpi.v10i2.4847>.



Integrative learning from the Hadith perspective can be a bridge between spiritual values and mastery of modern science. Hadiths contain many instructions on teaching methods, the importance of studying, and the formation of students' morals and their relationship with technology. With the application of this learning, the teacher or teacher does not only provide general knowledge, but also applies various types of other science fans so that they can form characters based on the example of the Prophet Muhammad SAW.

This study is raised from the fact that in the world of education there is still often a separation between religious knowledge and general (formal) knowledge, as if the two run alone and are not connected. Many students excel academically, but are weak in character and spirituality. And vice versa. This shows the importance of a learning model that is able to unite the two. The integrative approach in the perspective of Hadith is a potential solution to overcome these problems.

Amin Abdullah states that integration is an effort to combine and connect religious knowledge with various other fields of science, such as social sciences, humanities, natural sciences, and science and technology. All these fields of science are combined in one holistic and interrelated pattern of thought, so that they are no longer separated dichotomously.² This opinion is in accordance with Rusyan theory which explains that learning is a process of behaviour change that can be seen from how a person masters, applies, and assesses attitudes, knowledge, and basic skills from various fields of science. In other words, learning is not limited to one field of science, but includes various other disciplines,³ enabling students to make connections between the material and real life. In Islam, this approach is in line with the tawhid paradigm that unites knowledge and charity, the world and the hereafter as well as the mind and the heart.

From a Hadith perspective, the Prophet has demonstrated the principles of integrative learning through his educational practices. For example, in many narrations, the Prophet did not only teach verses or laws textually, but also linked them to social reality, gave concrete examples, and practised them directly with the companions. This shows that Islamic teachings from the beginning have implemented an integrative approach. Some integrative learning that is relevant to the value of relevant Hadiths can be in the form of Hadiths that discuss the virtues of demanding knowledge, the importance of understanding knowledge, methods of gaining knowledge, and the principles of exemplification. This value is not only a spiritual guide, but can also be developed as an effective and applicable learning strategy in the classroom.

The above description determines the problem that arises as the focus of the research study, namely how the concrete application of integrative learning in the

² Syukron Darsyah, "Hadis-Hadis Tarbawi Tentang Integrasi Ilmu, Sains Dan Teknologi," *At-Thullab: Jurnal Of Islamic Studies* 3, no. 2 (2022), <https://ejournal.stai-nh.ac.id/athullab>.

³ Wiwin Herwina and H. Ajid Madjid, "Pengembangan Model Pembelajaran Terintegrasi Soft Skill Dan Hard Skill Dalam Meningkatkan Kompetensi Warga Belajar Pada Lembaga Kursus Kecantikan," *JIV-Jurnal Ilmiah Visi* 13, no. 1 (June 2018): 37-47, <https://doi.org/10.21009/JIV.1301.5>.



perspective of hadith in improving educational values, as well as its implementation in the mindset of students in this modern era. So that the purpose of the research results can find out how much impact the integrated learning has on education today in accordance with what is described by the hadith.

By formulating and implementing integrative learning in the perspective of Hadith, it is hoped that Islamic education can return to its main essence, namely to produce a complete human being (insan kamil). So that this learning model can strengthen the relationship between religious science and general science, which of course is still based on prophetic values. So, it takes serious efforts from educators, researchers, and policy makers to develop this approach within the framework of national education.

METHOD

The research method applied in this study is descriptive qualitative. This approach aims to provide an overview and explanation through analysis of events occurring in the present. This method was chosen based on its ability to help researchers understand and interpret the meaning of an event and human behavioural interactions in a particular context or situation.⁴ The method used in this research is library research, which is an approach that relies on various written sources as the main basis for data collection. These sources include relevant scientific works, journals, articles, books, and so on available in libraries and online sources (internet). The data collection method used is the reading technique, which is the activity of reading carefully and critically on various literatures to gather the information needed. The information obtained was then analysed and compared to build arguments and strengthen the theoretical basis in this research,⁵ as well as supplementing the data by utilising articles and scientific sources available online, as long as they meet academic criteria and credibility. This approach allowed the author to gain a broader and more in-depth view of the topic under study.

This research is descriptive-analytical in nature, focusing on hadiths related to learning the integration of science with other sciences. The traditions are scattered in the books of hadith scholars, but have not been arranged neatly or systematically so that they cannot be analysed in depth in this context. Data collection in this research uses the documentation method, namely by tracing, collecting, and reviewing various written data containing relevant traditions, including interpretations and other scientific studies that support the theme of this research.⁶ The data collection process was carried out through several stages, namely reading carefully, recording important information, then describing and compiling it systematically in order to produce a complete and coherent analysis. The aim is to explore a more comprehensive understanding of how the

⁴ Agusri Fauzan, "Studi Analisis Hadis Tentang Menikahi Wanita Karena Empat Perkara Melalui Pendekatan Sosiologi," *Al FAWATIH: Jurnal Kajian Al Quran dan Hadis* 4, no. 2 (December 2023): 267–85, <https://doi.org/10.24952/alfawatih.v4i2.8274>.

⁵ Thohirin, Muhid, and Andris Nurita, "Peran dan Tanggungjawab Orangtua terhadap Pendidikan Anak Perspektif Hadits Nabi Riwayat Abu Dawud," *Jurnal Al-Qalam Jurnal Kajian Islam & Pendidikan* 15, no. 1 (June 2023): 40–50, <https://doi.org/10.47435/al-qalam.v15i1.1765>.

⁶ Darsyah, "Hadis-Hadis Tarbawi Tentang Integrasi Ilmu, Sains Dan Teknologi."



collaboration between religious and general knowledge is reflected in the Prophetic traditions.

RESULTS AND DISCUSSION

Understanding Integrative

The concept of integrative learning has its origin in the English term "integrated teaching and learning" or "integrated curriculum approach". This idea has long been promoted by John Dewey, who saw the importance of connecting the learning process with the development and growth of students, including their knowledge abilities. In education, particularly in language contexts, the integrative approach to learning is usually known as the integrated thematic approach where many subjects are brought together under one main theme. In essence, this approach combines intellectual skills such as speaking, reading, writing and listening with other knowledge, so that learning becomes more comprehensive and meaningful. The necessity to connect science with other disciplines is a reality inherent in the very nature of the history of science itself. As Burke stated, 'without the integration of history and theories from various branches of social science, our understanding of the past and present would be impossible.'⁷ This approach uses language as the main axis that connects various topics or themes.

Integrative learning can also be understood as a comprehensive approach that combines epistemological, social, psychological aspects, as well as teaching strategies in the context of children's education. This approach reflects the interconnection between brain function and body movement, interactions between individuals, the relationship between individuals and their social environment, as well as the integration of various disciplines. Education experts believe that this approach is very appropriate to be applied at the elementary to university levels, because during this period, students tend to interpret experiences holistically and are not yet able to understand the separation of study fields that are conceptual or artificial.⁸

According to the explanation from the Ministry of Education and Culture, integrative thematic learning utilizes a specific theme as a binding element in the learning process, then combines and collaborates several subjects within the learning time. This approach allows students to have a more meaningful and less monotonous learning experience, as they first understand a concept concretely before relating it to other concepts learned in class.

With this approach, students achieve optimal, in-depth, and comprehensive learning outcomes, as well as acquire knowledge that spans various disciplines. The conclusion from the explanation is that integrative thematic learning is a method of uniting various competencies from several fields of study into one main theme. Thus, this method not only enhances the learning experience for students

⁷ Atqo Akmal, "Integrative Learning in History Education: A Systematic Literature Review," *Dinamika Ilmu*, December 15, 2022, 375–92, <https://doi.org/10.21093/di.v22i2.4792>.

⁸ Herwina and Madjid, "Pengembangan Model Pembelajaran Terintegrasi Soft Skill Dan Hard Skill Dalam Meningkatkan Kompetensi Warga Belajar Pada Lembaga Kursus Kecantikan."



but also broadens their understanding of various fields of knowledge as a whole. In addition, this learning method is capable of developing aspects of knowledge, attitudes, and skills in a harmonious and comprehensive manner.⁹

From this information, it can be concluded that integrated learning is the combination of various diverse science fans into a unified whole, so as to produce a comprehensive knowledge relationship and synergy with each other, in order to gain a comprehensive understanding so that students in their learning are not fixated on a particular science focus. The Qur'an and Hadith also do not have a separation between types of knowledge. Both do not distinguish between religious science and general (formal) science, in essence, all types of knowledge come from Allah SWT, the All-Knowing and All-Powerful God.

Ethical Education in Shitting

عن أبي أويوب الأنصاري رضي الله عنه: أن النبي ﷺ قال: «إذا أتيتم الغائط فلا تستقبلوا القبلة ولا تستدبروها، ولكن شرّقوا أو غرّبوا». قال أبو أويوب: فقدمنا الشام فوجدنا مراحيسن قد بُنيت قبل القبلة، فكنا نحرف عنها ونستغفر الله تعالى¹⁰.

In this context, educators usually explain that this prohibition shows respect for the Qibla direction as a symbol of purity in Islam. However, in the Shafi'i school of thought, as mentioned, this prohibition is understood more specifically, as it applies in open places, while in closed places such as bathrooms, the law is not haram, but it is still recommended to avoid the Qibla direction if possible, as a form of adab.

The above Hadīth is easy to understand, especially the part from 'idzaa ataa ahaadukum' (when you go) to the phrase 'zhahrohu' (back to it). It is not confusing because, according to the fiqh teachings on the manners of defecation, it is not permissible to face or turn one's back to the Qiblah. However, the part of the Hadīth that follows may confuse students if not explained with other knowledge. Why? Because in Indonesia, people usually relieve themselves facing north or south, while the Prophet in his Hadīth tells them to face east or west (syarrikuu aw ghorribuu).

Therefore, the teacher should relate this hadīth to geography. The Prophet delivered the Hadīth in Medina, which is located north of Makkah. The Qibla is in Makkah, so if in Madinah, facing east or west means not to turn your back or face the Qibla, which is what the Prophet meant. While in Indonesia, which is east of Makkah, the appropriate direction is north or south. So, the direction recommended by the Prophet is in accordance with the geographical position at that time. The teacher can show a map or Google Earth to make it easier for students to understand the location of Makkah, Madinah, and Indonesia. In this way, students will not be confused and can understand the content of the hadīth thoroughly.

⁹ Nurul Hidayah, "Pembelajaran Tematik Integratif Di Sekolah Dasar," *Terampil Pendidikan dan Pembelajaran Dasar* 2, no. 1 (2015).

¹⁰ Muḥammad Ibn Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Bairūt: Dār Ibn Kašīr, 1423), 394.



Education on how to purify an unclean place

عن أنس بن مالك قال : جاء أعرابي فبال في طائفة المسجد فزجره الناس فنهاهم النبي صلى الله عليه وسلم فلما قضى بوله أمر النبي صلى الله عليه وسلم بذنوب من ماء فأهريق عليه¹¹

The text of the hadith indicates that najis (in this case urinating in the mosque) can be purified by pouring one bucket of water. However, this can be confusing for students because it is different from the fiqh rule which states that mutawassitah najis (for example, adult urine) must remove its smell, colour and taste. Moreover, if the example in the hadith is applied in today's mosques, it can actually make the uncleanliness spread more widely if it is just watered.

The teacher's solution is to relate this hadith to anthropology. According to anthropological science, the mosque at the time of the Prophet was different from the mosque today. The mosque of the Prophet's time had a dirt floor, while the floor of our mosque today is crammed with tiles and carpets. Therefore, the way to purify the unclean is different. When the dirt is on the floor, it is sufficient to sprinkle water on it, as mentioned in the Hadith. But if the impurity gets on the tiles or carpets, it must be cleaned according to the rules of fiqh, not just watered. This is the importance of integrative hadith learning, so that students understand the context and content of the hadith as a whole and according to the situation.

Education on Marriage Motives

ثَنَّكُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلَحْبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَأَظْفَرْ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَهَا¹²

The Hadith has an informative concept, describing the reality that women are generally married for four reasons: wealth, family background, beauty and religion. The Prophet uses a passive verb (tunkahu) to indicate this. However, the Prophet emphasised that choosing for religion is best, as confirmed in the phrase 'fazhfar bi dzat al-din' (choose the religiously observant), this is the main principle in choosing a spouse. Marriage in the perspective of Islamic law is an institution that is considered a very strong contract, with the aim of carrying out Allah's commands and making it a form of worship. The main purpose of this marriage is to form a harmonious family, full of love and blessed with abundance. To achieve this goal, Islam stipulates various procedures and stages that must be fulfilled in the implementation of marriage. These provisions are intended so that the parties involved do not violate Allah's prohibitions, for example, committing adultery.¹³ However, in today's world, there are also other motives, such as higher education. Critical students may question this as education does not always go hand in hand with religious quality. It is important, then, for the teacher to explain that the context of the hadith is general, and religious values should still be prioritised, even if other factors are considered.

For example, elementary school children with low education are more diligent in performing congregational prayers at the mosque than teenagers or university students with higher education. In this context, the teacher can use

¹¹ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*.no 89

¹² Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*. No. 4802

¹³ Fauzan, "Studi Analisis Hadis Tentang Menikahi Wanita Karena Empat Perkara Melalui Pendekatan Sosiologi."



sociological science to explain the hadith. According to sociology, the purpose of marriage can change with the development of society. So, the four motives mentioned by the Prophet are according to the context of the times, not something absolute. Additions such as the motive of higher education are reasonable and do not contradict the teachings of the Prophet. However, making religion a priority remains universal and unchanging. This approach is not to blame the Prophet's words, but to facilitate students' understanding in the present context.

Hadith on the prohibition of blowing on hot food or drinking it

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَىٰ أَنْ يُنْفَخَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ¹⁴

Abu Sa'id Al Khudri also narrated that he said,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَىٰ عَنِ النَّفْخِ فِي الشَّرْبِ فَقَالَ رَجُلٌ قَدَّاْهَا أَرَاهَا فِي الْإِنَاءِ قَالَ أَهْرَقَهَا قَالَ فَإِنِّي لَا أَرُوِي مِنْ نَفْسٍ وَاحِدَةً قَالَ فَأَبْنَ الْقَدْحِ إِذَا عَنْ فِيكَ¹⁵.

The hadith indicates the prohibition of blowing or breathing into beverage containers, such as glasses or cups. From a health science perspective, the act of blowing or breathing into a glass is feared to affect the quality of the water or drink to be consumed. This is because the air coming out of the mouth carries small particles, including carbon dioxide, water vapour, and even microorganisms such as bacteria or viruses. When blown into water, these particles can mix and affect the circulation and clarity of the water. In addition, warm air from breathing can also cause sudden temperature changes in drinks, especially if the temperature is hot or cold. These changes can trigger certain reactions in the body when the water is drunk, which may impact the digestive or respiratory systems, especially for people with certain sensitivities.¹⁶

From this we can understand that the prohibition in the hadith is not only spiritual or ethical, but also has a very relevant health side. Therefore, the precautionary principle taught by the Prophet Muhammad (peace be upon him) needs to be taken as a guideline. By not blowing into our drinks, we are not only showing courtesy and adab, but also keeping our bodies clean and healthy. This shows how Islamic teachings are in line with scientific principles and safeguard human interests.

Hadith about the prohibition of drinking while standing

حَدَّثَنِي عَبْدُ الْجَبَارِ بْنُ الْعَلَاءِ حَدَّثَنَا مَرْوَانٌ يَعْنِي الْفَزَارِيَّ حَدَّثَنَا عُمَرُ بْنُ حُمَزَةَ أَخْبَرَنِي أَبُو غَطَّافَنَ الْمَرِيُّ أَنَّهُ سَمِعَ أَبَا هَرِيرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَشْرِبُنَّ أَحَدٌ مِّنْكُمْ قَائِمًا فَمَنْ نَسِيَ فَلَيَسْتَقِي¹⁷

This Hadith teaches Muslims the manners of drinking. From a health point of view, drinking while standing is feared to disrupt the digestive system and the circulation of water in the body. The standing position while drinking can cause

¹⁴ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*. No. 3288

¹⁵ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*. No. 1887

¹⁶ Moulana Dr Muhammad Abdul Majid, "Significance of Blowing Air from Mouth on Food and Drinks, from Shariah Point of View, and Its Explanation, Based on Medical and Scientific Research," *BIMA: Juournal of The British Islamic Medical Association* 17, no. 6 (2024): 2-3.

¹⁷ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*. No 3775



water to descend too quickly into the digestive tract, potentially causing certain disorders. This statement confirms that Islamic teachings are not limited to regulating spiritual and moral aspects, but also have a strong relationship with science and science, especially in the realm of health.

Hadith about the power of Allah

حدثنا محمد بن يوسف قال حدثنا سفيان عن عبد الله بن دينار عن ابن عمر قال قال رسول الله صلى الله عليه وسلم مفتاح الغيب خمس لا يعلمها إلا الله لا يعلم أحد ما يكون في غد ولا يعلم أحد ما يكون في الأرحام ولا تعلم نفس ماذا تكسب غدا وما تدري نفس بأي أرض تموت وما يدري أحد متى يجيء المطر¹⁸

The above Hadīth confirms that there are five unseen things that only Allah, the Almighty, knows, and cannot be reached by the human mind, no matter how strong its knowledge. One of them is the rainfall. In this context, the hadīth wants to instil the awareness that everything that happens in the universe including natural phenomena such as rain is completely under the control and will of Allah SWT. Humans can only study the symptoms, estimate the time, or even try to change it with technology, but the final result is still determined by Allah.

In modern times, humans have developed technology to predict the weather, make artificial rain, and even try to move or delay rain with various scientific methods. While these attempts demonstrate the advancement of science and technology, they are still essentially subject to the will of Allah. It is not uncommon for rain to fall outside of predictions, or for weather modification plans to fail. This reinforces the belief that humans can only try, while the results are entirely in the hands of Allah SWT.

Hadith about the Question and Answer Method

عن عمر رضي الله تعالى عنه أيضا قال : بينما نحن جلوس عند رسول الله صلى الله عليه وآله وسلم ذات يوم إذ طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحد حتى جلس إلى النبي صلى الله عليه وآله وسلم فأسنده ركبتيه إلى ركبتيه ووضع كفيه على فخذيه وقال : يا محمد أخبرني عن الإسلام فقال رسول الله صلى الله عليه وآله وسلم : الإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحجج البيت إن استطعت إليه سبيلا قال : صدقت فعجبنا له يسأله ويصدقه قال : فأخبرني عن الإيمان قال أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره قال : صدقت قال : فأخبرني عن الإحسان قال أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك قال : فأخبرني عن الساعة قال ما المسئول عنها بأعلم من السائل قال : فأخبرني عن أماراتها قال أن تلد الأمة ربتها وأن ترى الحفاة العراة العالة رعاء الشاء يتظاولون في البنيان ثم انطلق فلبت مليا ثم قال يا عمر أتدري من السائل ؟ قلت : الله ورسوله أعلم قال فإنه جبريل أتاكم يعلمكم دينكم(رواه مسلم¹⁹)

The above Hadīth is a clear example of the learning process taught by the Prophet Muhammad, which can be analysed from various aspects of education. In this hadīth, it is clear that there are roles of educators and learners. The role of the

¹⁸ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*. No. 981

¹⁹ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*. No. 102



educator is the Angel Gabriel and the Prophet Muhammad, while the prophet's companions act as learners. Ethical principles also colour the learning process properly. This Hadith shows the manners and politeness between educators and learners. Jibril came in a neat appearance dressed in pure white and black hair and sat politely in front of the Prophet, while leaning on his knees and placing his hands on his thighs, showing an attitude of tawadhu' and attentiveness. This is an example of how a student should behave when seeking knowledge. On the other hand, the Prophet also responded to Jibril's questions calmly, clearly, and systematically, reflecting the character of a patient and communicative educator.

This Hadīth applies the question and answer method of learning, which is very effective in the educational process. Gabriel asks a question, the Prophet answers it, then there is also a dialogue between the Prophet and the Companions. This shows a three-way communication, between Gabriel and the Prophet as teacher and teacher, between the Prophet and the Companions as teacher and student, and between students and other students, indirectly this Hadith is the forerunner of the active learning model that is widely applied in modern education, where students are not only passively receiving information, but also actively asking questions, thinking, and discussing. This learning model emphasises the principle of student-centred learning, which places students at the centre of the learning process. Thus, this hadith not only contains religious values but also teaches pedagogical principles that are very relevant in education throughout the ages.²⁰

Hadith about the lecture method

عن أبي العباس عبدالله بن عباس رضي الله تعالى عنهما قال : كنت خلف النبي صلى الله عليه وآله وسلم يوما فقال يا غلام إني أعلمك كلمات : إحفظ الله يحفظك إحفظ الله تجده تجاهك إذا سألت فاسأله وإذا استعن فاستعن بالله واعلم أن الأمة لو اجتمعوا على أن ينفعوك بشيء لم ينفعوك إلا بشيء قد كتبه الله لك وإن اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك رفعت الأقلام وجفت الصحف²¹

The above Hadith illustrates the ongoing educational process between teachers and students aimed at achieving the expected understanding. There is a warm and intimate relationship in the interaction. In this context, the Prophet Muhammad acted as an educator, while Abdullah bin Abbas, who was his cousin, was the learner. This Hadith illustrates the Prophet's gentleness and compassion in educating, especially to children. The teaching was given to Ibn Abbas when he was very young, around 10 years old. The relationship between teacher and student is shown to be very close and friendly. In fact, the Prophet rode Ibn Abbas on a vehicle, and it was in such an atmosphere that the learning process took place. This implies that teaching and learning activities are not limited to formal classrooms, but can be done anytime and anywhere, even when travelling.

²⁰ Abdul Majid Khon, "Integrasi Pendidikan Dalam Kitab Hadis Al-Arba'in Al-Nawawiyah," *Riwayah : Jurnal Studi Hadis* 7, no. 2 (December 2021): 413, <https://doi.org/10.21043/riwayah.v7i2.8031>.

²¹ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*. No. 609



The prophet's hadith was learnt using the lecture method. The Prophet Muhammad often conveyed his teachings through the lecture method on various occasions. However, he also used other more interactive methods, such as questions and answers, drills, and other active learning methods according to the needs and conditions. The material he conveys in the hadith is universal, especially related to the issue of faith or belief, which is the core of Islamic teachings. This material of faith and monotheism is very important to be taught since childhood, so that it can instil and foster strong religious foundations and maintain one's faith throughout his life.

Hadith about group study

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وآلـه وسلم قال من نفس عن مؤمن كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيمة ومن يسر على معاشر يسر الله عليه في الدنيا والآخرة ومن ستر مسلما ستره الله في الدنيا والآخرة والله في عون العبد ما كان العبد في عون أخيه ومن سلك طريقا يلتمس فيه علما سهل الله له به طريقا إلى الجنة وما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم إلا نزلت عليهم السكينة وغشيتهم الرحمة وحفتهم الملائكة وذكرهم الله فيمن عنده ومن بطا به عمله لم يسرع به نسبة (رواه مسلم)²²

The knowledge referred to in the Hadith is broad and includes all kinds of knowledge, both religious and modern, regardless of its number or level. However, the most important is the shar'i knowledge, which is knowledge that concerns the obligations of a servant to Allah and to fellow human beings, both personal (fardhu 'ain) and collective responsibilities (fardhu kifayah) as well as knowledge that is recommended by the Shari'ah. As for general sciences such as mathematics, biology, and other natural sciences, they play a complementary role in supporting religious practices, and are usually classified as fardhu kifayah. Thus, there is no separation between religious and general (formal) sciences, the only difference is in terms of function and level of obligation.

The hadith contains strong encouragement for Muslims to always remember and get closer to Allah through remembrance and studying together in a group. Collective activities such as remembrance and studying together have many virtues, such as getting mercy from Allah, peace of mind, and a noble position before Him. In the context of education, group learning is known as an effective learning method. In addition to improving academic performance, this method also contributes greatly to shaping the character of learners. A learning group consists of a group of individuals engaged in educational interaction, characterised by a relationship of mutual support, trust and cooperation between members.²³ By participating in the group learning process, learners will develop various positive values in themselves, such as the spirit of collaboration, mutual respect, critical thinking skills, discipline, enthusiasm in learning, and the creation of equal access and dissemination of knowledge among group members.

²² Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*. No. 7028

²³ Khon, "Integrasi Pendidikan Dalam Kitab Hadis Al-Arba'in Al-Nawawiyah."



Integrative Learning from a Hadith Perspective

The integrated learning implemented by the theme of the above traditions plays a role in building cognitive structures that connect diverse knowledge, starting from ethics, akhlaq, technology, science and integrated learning methods. That way learners get relevant learning experiences, so that their understanding becomes more structured and in-depth. This approach makes it easier for learners to see the connection between materials from various contexts. Through this learning, students gain a comprehensive, whole, active and meaningful learning experience, and are also trained to find teaching materials authentically. The hadiths mentioned certainly describe integrative learning, the application of which is to combine one subject with other subjects, or combine two to three skills at once, or harmonise sharia science with formal science. For example, integrating listening skills with understanding or identification skills, or combining material from natural science and social science and others.²⁴

A harmonious collaboration between religion and science in a sustainable manner will give birth to a perfect human being (insan kamil), intellectually competent, also has a strong spiritual foundation in undergoing various challenges of life. This integration makes science not just a rational tool, but also a means to achieve holistic glory in life. In this context, Islam is no longer seen as a rigid or outdated teaching, but rather an essential need in the process of self-actualisation in various sectors of life, whether social, economic, educational or technological. Moreover, Islamic teachings also serve as an ethical and moral foundation in encouraging the advancement of science and technology.²⁵

Integrative learning of hadith can be one of the answers to the various challenges and problems of education faced today. In this modern era, studying hadith as part of Islamic disciplines can no longer be done separately from other fields of knowledge. An integrative approach becomes even more important in order to make the understanding of hadith more contextual and relevant. The spirit carried in the way of thinking of this research is in line with the qoidah principle of '*Al Muhibah Alaa Qadimisholih Wal Akhdzu Bil Jadidil Ashlah*', which is to maintain the good values of the past while being open to new things that are more beneficial and maslahat. context here, integrating hadith with other sciences is a meaningful form of innovation in the development of hadith learning in the present.²⁶

The integration of hadith-based education in this study clearly emphasises the importance of moral or character building in all aspects of learning, students are directed by the hadith to understand and practice noble values such as honesty, responsibility, and compassion in daily life. This approach, which incorporates Islamic teachings in the educational process, also fosters a deep

²⁴ Herwina and Madjid, "Pengembangan Model Pembelajaran Terintegrasi Soft Skill Dan Hard Skill Dalam Meningkatkan Kompetensi Warga Belajar Pada Lembaga Kursus Kecantikan."

²⁵ Darsyah, "Hadis-Hadis Tarbawi Tentang Integrasi Ilmu, Sains Dan Teknologi."

²⁶ Benny Afwadzi, Triyo Supriyatno, and Agus Maimun, "Inovasi Pembelajaran Hadis Integratif Sebagai Upaya Merespon Tantangan Dunia Pendidikan Islam," *Tarbawiyah : Jurnal Ilmiah Pendidikan* 7, no. 1 (July 2023): 21-35, <https://doi.org/10.32332/tarbawiyah.v7i1.7215>.



spiritual awareness in students. They are invited to see everything as part of God's creation, realise that the ability to think is a gift from Him, and feel responsible for maintaining and developing knowledge that is relevant to the challenges of the times.

Teacher education is very important for improving the quality of education, especially in Islamic education. In the above hadith, teachers play a role as the main conveyors of Islamic values and knowledge that are important for shaping students' character. Values such as honesty, tolerance, justice, and compassion need to be included in teacher education programmes. These values should not only be taught as theory, but also applied in daily life by teachers and students. Thus, good teacher education should cover mastery of subject matter as well as the integration of these values into the curriculum in order to create a comprehensive and balanced learning environment.²⁷

So that teachers in the world of education are not just conveyors of subject matter, but as much as possible become role models of moral akhlaq that reflect Islamic views in their speech, attitudes, and daily actions. This big role certainly requires teachers to continue to improve teacher competence in the form of mastery of science and religious understanding. For this reason, teachers should be equipped with competency training on learning methods that are able to integrate general knowledge with Islamic knowledge values. It also includes an understanding of Islamic epistemology and how to apply it practically in the classroom. Teaching approaches inspired by the Prophet's hadiths should also be developed in a comprehensive manner. The ultimate goal is that students not only understand the concept of learning theoretically, but are also able to live and apply the value of Islamic teachings in real life.

The hadith-based integrative learning process itself uses a contextual approach that is directly related to the real life of students. This makes it easier for them to understand the connection between science and Islamic teachings and how both can be applied in the reality of life. The integration of science and Islamic values has a broad and deep impact on the education system.²⁸ The impact is not only seen in changes to curriculum preparation, but also affects the way teachers teach, student evaluation methods, and the perspective on education itself, which is a means of forming a person and society that is balanced between the interests of the world and the hereafter). Islamic learning whose integration is based on the hadith in this study focuses on improving intellectual intelligence, also emphasises the formation of religious character, morals and spirituality, in order to produce a generation that is not only smart in formal science (academic),

²⁷ Sugito, "Teacher Training And Professional Development In Islamic Education," *Education Studies and Teaching Journal (EDUTECH)*, Vol, 1 no,3 2024, <https://doi.org/10.62207>.

²⁸ Vivi Desfitia, Salminawati Salminawati, and Usiona Usiona, "Integration Of Science In The Perspective Of Islamic Educational Philosophy And Its Implications In Realizing Holistic Education," *Jurnal As-Salam* 8, no. 2 (2024): 119.



but also has a moral foundation and is able to make a positive contribution to society and the nation.²⁹

CONCLUSION

Hadith being the second source of law in Islam provides an important basis that in the view of hadith general science and Islamic law are not separated. Both are seen as a unity that is integrated into a whole scientific system. This integration has contributed greatly to the enrichment of Islamic scholarship from the classical civilisation to the modern era, and will continue to be relevant in the future. The discussion in the article shows that there are many hadith traditions that support the close connection between the knowledge of Shari'ah, general knowledge, science and technology and affirm that the relationship between all of them is unified and inseparable. The integration of science and Islamic values as reflected in the hadiths has a broad impact on the world of education, especially in teaching methods, curriculum development, and a more comprehensive evaluation system. Islamic education that combines science and Islamic principles is to produce a whole person (insan kamil) who is superior in intellectual aspects, but also has moral character and the ability to make a positive contribution to society.

Thus, this hadith-integrated education model is expected to produce a generation that is knowledgeable, moral, and plays an active role in scientific, social, and spiritual life. It can be concluded that the application of integrated hadith learning has a crucial role in teaching, especially in answering the various challenges faced by the world of Islamic education today. Of course, more in-depth and sustainable development efforts are needed in this context. So that there is further research that can explore the integration of hadith learning in collaboration with other fields of science, such as natural sciences and humanities, as a form of broader development, this is based on hadith learning, which is closely related to various other fields of science in order to form a complete and applicable Islamic understanding.

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²⁹ Endang Retnowati and Eva Dewi, *Mengintegrasikan Ilmu Modern Dengan Nilai Keislaman: Pendekatan Interdisipliner Dalam Pendidikan Islam*, 7, no. 2 (2024).



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