

Prophetic Education as a Pillar of Islamic Civilization: An Analysis of Hadith on Taking the Path of Knowledge

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ABSTRACT

The hadith on pursuing the path of knowledge serves as a profound theological and philosophical foundation for the development of Islamic education and the formation of civilization. This study aims to analyze the meaning and relevance of this hadith within the context of prophetic education an educational model that integrates faith, knowledge, and action. The research employs a qualitative library study approach, examining classical and contemporary sources related to Islamic education and prophetic values. The findings reveal that the Hadith positions the pursuit of knowledge as a form of worship with spiritual and social dimensions, functioning as a transformative process toward achieving the ideal human (insan kamil). Prophetic values such as sincerity, perseverance, humility, and moral responsibility serve as the ethical basis for a civilized Islamic education system. Therefore, the hadith on pursuing the path of knowledge is relevant as a paradigm for modern Islamic education that goes beyond knowledge transmission to emphasize character formation and communal well-being. The study recommends further exploration of how prophetic values can be applied in contemporary Islamic educational curricula.

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1. INTRODUCTION

Education is the main foundation in the formation of human civilization. In the context of Islam, education has a very fundamental role because it is rooted in the values of revelation and aims to form a complete human being (*human perfection*) who are knowledgeable, faithful, and moral (Yuwono et al., 2025). The hadith about taking the path of knowledge affirms the position of knowledge as the path to glory, where the Prophet (saw) stated that whoever takes the path to seek knowledge, Allah will make the path to heaven easier for him. This hadith illustrates that scientific activities are not just intellectual endeavors, but also a form of worship that leads humans to spiritual closeness to Allah SWT (Yasin et al., 2023).

The history of Islamic civilization shows that the progress of the ummah always starts from a high

scientific spirit. The golden age of Islam in Baghdad, Andalusia, and various other intellectual centers is proof that Islamic education is able to produce a generation of scientists, philosophers, and scholars who make science the basis of social and spiritual progress (Rusydi et al., 2023). This is in line with the words of Allah in surah al-Mujadalah [58]:11 which affirms that Allah will raise the level of those who believe and have knowledge to several degrees. This verse affirms the correlation between faith, knowledge, and glory, which is the epistemological basis for the Islamic education system (Muid et al., 2024).

Various previous studies have also emphasized the importance of Islamic education as a pillar of civilization. For example, Kosim et al. (2020) explained that Islamic education has a strategic function in building the character of the ummah and strengthening moral values in the midst of changing times. Similarly, Sheikhalizadeh & Piralaiy (2017) highlight the relevance of Islamic education in facing the challenges of modernity and secularization, while Levina et al. (2016) examine the integration of spiritual values in the education system as an attempt to form a balance between intellectual and emotional intelligence. However, most of the research still focuses on the conceptual aspects of Islamic education in general, not yet deeply examining the prophetic dimension contained in the hadith about taking the path of knowledge as the foundation of civilization development (Mar'ah & Roqib, 2021).

This gap shows the need for a more specific study of how the prophetic values in the hadith can be integrated into the paradigm of contemporary Islamic education. Hadith takes the path of science not only provides theological motivation, but also contains transformative values that can be the basis for the development of revelation-based education and morals (Munif & Audah, 2024). This is where the originality of this research lies, which is to reveal the relevance of the hadith to the strengthening of the concept of prophetic education that combines intellectual, moral, and spiritual dimensions in the framework of the development of modern Islamic civilization.

Based on this background, the problem to be studied in this study is: *what is the relevance of the hadith about taking the scientific path in building the concept of prophetic education as a pillar of Islamic civilization?* This question is directed to explore the fundamental values contained in the hadith and how its implementation can strengthen the Islamic education system in the modern era. Thus, the purpose of this research is to analyze the prophetic meaning and message of the hadith about taking the path of science and explain its contribution to the formation of Islamic civilization. This research is expected to enrich the scientific treasures in the field of Islamic education, as well as provide a conceptual basis for the development of an educational model oriented towards the values of revelation, morals, and universal humanity.

2. METHODS

This research uses a qualitative approach with a literature study method that focuses on the analysis of Islamic texts related to hadith about taking the scientific path in the context of prophetic education as one of the pillars of Islamic civilization (Rukajat, 2018). The data sources used consist of two types, namely primary data and secondary data. Primary data is obtained from hadith books such as Sunan Ibn Majah, along with works of tafsir and hadith syrah, while secondary data comes from Islamic education books, scientific journals, and academic works relevant to the theme of prophetic education and the development of Islamic civilization.

Data collection is carried out through documentation techniques, namely by studying, identifying, and classifying various relevant literature. Furthermore, the data that has been collected is analyzed descriptive-analytically through three stages, namely data reduction, data presentation, and conclusion drawing (Wahyuni, 2019). Through these stages, the research is expected to be able to explain the conceptual meaning of the hadith, the prophetic values contained in it, and the relevance of the hadith to the development of Islamic education which plays a role in building a civilization based on science and morality.

3. FINDINGS AND DISCUSSION

A. Education as a Pillar of Islamic Civilization

Education in Islam has a very important role, namely as the foundation for the formation of civilization (Kosim et al., 2020). Islamic history shows that the rise of Islamic civilization is inseparable from the spirit of science and an educational system based on the values of revelation (Fatimah & Nurrohim, 2025). Education itself is not just a process of teaching and imparting knowledge, but a process to shape human beings as a whole that includes intellectual, spiritual, moral and social aspects (Idham et al., 2019). In the Islamic view, Education aims to form a perfect human being (*human perfection*) who are able to realize divine values in social life, thereby creating a civilized and civilized society (Ridhwan, 2020).

The Qur'an clearly makes knowledge a tool to increase one's dignity and degree. This has been explained in surah al-Mujadalah verse 11.

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

"Allah will exalt the believers among you and those who are given knowledge of some degrees."

This verse shows that faith and knowledge are the two main foundations in building civilization. Faith serves as a moral and spiritual foundation, while science is a means to develop thinking skills and create material progress. Therefore, education in Islam aims to build a balance between worldly and ukhrawi aspects so as to create harmony between knowledge, faith, and charity (Nata, 2010). This view is in line with the interpretation of Imam At-Thabari who explains that Allah SWT exalts the status of those who believe and have knowledge because with his knowledge they are able to understand and apply the commands of Allah SWT. According to At-Thabari, knowledge is very important and must be accompanied by piety and righteous deeds (At-Thabari, 2001).

In the theological aspect, the first commandment received by the Prophet Muhammad (PBUH) is *Iqra'* (recite) as in surah al-'Alaq verses 1-5. This verse emphasizes the importance of reading and learning activities as the first step in building civilization on earth (Abdurrohman, 2021). This revelation became the initial milestone of the birth of Islamic civilization which was rooted in the values of literacy and education. Furthermore, the Prophet Muhammad played a major role in encouraging the development of science in the midst of Arab society that had previously lived in a period of ignorance (*jahiliyah*). Through his teachings, knowledge is used as the foundation for social change and the progress of the ummah (Sihab & Adnan, 2025). Thus, education in Islam is not only informative, which is limited to the delivery of knowledge, but also transformational, which is able to change the mindset and way of life of human beings towards the awareness of monotheism and social responsibility (In'ami & Bambang, 2025).

The concept of education in Islam includes a prophetic dimension, which is education that imitates prophetic values in shaping the whole human personality. Kuntowijoyo explained that prophetic education is based on three main pillars, namely humanization (*Amar Ma'ruf*), liberation (*nahi munkar*), and transcendence (*A Glass of Wine*) (Anisa et al., 2021). Through this approach, education not only aims to produce intellectually intelligent individuals, but also to form a just, moral, and adherent society to Divine values. Thus, prophetic education plays a key driver in the development of Islamic civilization, because it instills the awareness that knowledge must be directed for the benefit of the ummah, not solely for personal interests.

Historically, Islamic civilization reached its golden age in the 8th to 13th centuries AD thanks to the development of educational institutions such as Kuttah, Madrasah, and Bayt al-Wisdom (Ratnasari et al., 2025). Of Baghdad, Bayt al-Hikmah It acts as a center for research, translation, and scientific development that has produced great scientific figures such as Al-Khawarizmi, Ibn Sina, and Al-Farabi. In the Andalusian region, educational institutions such as the University of Cordoba became an

example of intellectual progress that later had a major impact on the rise of Europe. This shows that education is the main foundation for the birth of scientific, philosophical, and spiritual civilizations.

In a philosophical framework, Syed Muhammad Naquib al-Attas explained that the purpose of Islamic education is to form civilized human beings (*ta'dīb*), not just knowledgeable (Nafisah, 2023). Education must instill awareness of human roles and responsibilities towards God, oneself, and society. Thus, Islamic education becomes a means of formation *worldview* Islam (*ru'yat al-Islam li al-wujud*) which leads the development of science and civilization, so that it remains in harmony with the values of monotheism.

From a sociological point of view, education also plays a role as a means to increase social mobility and shape the character of a civilized society. Through education, Muslims build a system of values, ethics, and culture based on the principles of justice and humanity. Education plays a role as a means to implement social and moral values that maintain the survival of civilization. In the current context, Islamic education is expected to return to its prophetic function, which is not only to produce graduates who have diplomas, but also to create a generation that has morals and has a high spirit of civilization.

Thus, it can be seen that education is an important foundation in the development of Islamic civilization. Through education, humans can understand God, develop their potential, and create a just and ethical society. Education in Islam not only aims to produce knowledgeable human beings, but also to be civilized and play a prophetic role in forming a just, faithful, and progressive society.

B. Hadith About Taking the Path of Knowledge as the Path of Civilization

Islam makes knowledge the main foundation for the progress of civilization and the glory of the ummah. Throughout history, every great awakening in Islamic civilization has always been rooted in a solid scientific tradition and based on the values of revelation. The Prophet Saw emphasized that seeking knowledge is not only an individual obligation, but a spiritual journey that leads humans to happiness in this world and the hereafter. In the context of civilization development, science plays a role as a means of character formation, a driver of progress, and a guardian of society's moral values. The Islamic scientific tradition places science as the main axis of civilization, because Islamic progress is not born from material forces alone, but from the integration between science and faith that forms a paradigm of life based on Divine values (Al Faruqi, 2023).

Therefore, the journey to seek knowledge is actually a path to human perfection (*insan kamil*) as well as a form of self-approach to Allah SWT. Islamic civilization grew from the foundation of scientific traditions that unite the intellectual, spiritual, and moral dimensions, thus giving birth to a civilized society.

1. Hadith Takes the Path of Knowledge

This hadith is a theological and moral foundation that emphasizes that taking the path of knowledge is not just an intellectual activity, but a spiritual and social process in building a life order that is in harmony with the purpose of human creation. Knowledge from an Islamic perspective is not only oriented to rational understanding, but also a means of getting closer to Allah SWT and forming a civilized society. As mentioned in the following hadith narrated by Ibn Majah:

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجُهْضَمِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ، عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا أَبَا الدَّرْدَاءِ، أَتَيْتُكَ مِنَ الْمَدِينَةِ، مَدِينَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ: فَمَا جَاءَ بِكَ تَحَارَةً؟ قَالَ: لَا، قَالَ: وَلَا جَاءَ بِكَ غَيْرَةً؟ قَالَ: لَا، قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مِنْ فِي السَّمَاءِ وَالْأَرْضِ، حَتَّى الْخَيْتَانِ فِي الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ (رواه ابن ماجه)

"Nashr bin Ali al-Jahdlami said, having narrated to us Abdullah bin Daud of Ashim bin Raja' bin Haiwah from Daud bin Jamil from Kathir bin Qais he said, "When I was sitting beside Abu Darda in the mosque of Damascus, suddenly someone came and said, "O Abu Darda, I came to you from the city of Medina, The city of the Prophet (peace be upon him) because of a hadith that has come to me, that you have narrated it from the Prophet!" Then Abu Darda asked, "Did you come because of business?" Katsir bin Qais replied, "No," Abu Darda' asked again, "Is it because there is something else?" Kathir bin Qais replied, "No," Kathir bin Qais said, "Indeed, I heard the Messenger of Allah (peace and blessings of Allaah be upon him) say, "Whoever pursues the path to seek knowledge, Allah will make the way to Paradise easier for him. The angels will spread their wings out of pleasure to the seeker of knowledge. And a student of knowledge will be asked for forgiveness by the inhabitants of the heavens and the earth to the fish in the water. Indeed, the virtue of a pious person over a worshipper is like a full moon above all the stars. Indeed, the scholars are the heirs of the prophets, and the prophets do not inherit dinar or dirham, but they pass on knowledge. Whoever takes it, he has taken a very large part." (HR. Ibn Majah) (Al-Qazwiniy, 1895).

2. Mufrodhat Hadith Takes the Path of Knowledge

Pronunciation	Etymological Meaning	Contextual Meaning
wire	Walking/Walking	Consciously trying to seek knowledge
Way	Way/how/direction	The process or method taken in pursuing knowledge
Seek	Searching earnestly	Seek knowledge with seriousness and humility
Ease	Facilitate	Providing taufik and ease in achieving blessings
Paradise	Heaven	A symbol of world-afterlife happiness, spiritual success and civilization

3. Biography of Ibn Majah

Ibn Majah's full name is Muhammad Ibn Yazid al-Raba'iy al-Qazwiniy Abu Abdillah Ibn Majah al-Hafiz. He was a great scholar in the field of hadith, known as Muhaddits, Mufasssir, and Mu'arrikh (historians). Ibn Majah dHe was born in 209 AH/824 AD in the city of Qazwain, which is now known as Iraq. Ibn Majah's name is associated with his father's name Majah Maula Rab'at, said Majah is his family's nickname. From a young age, Ibn Majah showed a high interest in the science of hadith. At the age of 15, he began learning hadith under the guidance of Ali bin Muhammad al-Tanasafi, a famous scholar of the time (Luthfi, 2025). The spirit to explore and deepen the knowledge of hadith drove Ibn Majah to make scientific trips to various important cities in the Islamic world, such as al-Ray, Bashrah, Kufa, Baghdad, Sham, Egypt, and the Hijaz.

In the course of his studies, Ibn Majah studied with various prominent scholars, such as Abu Bakr ibn Abi Shaybah, Muḥammad ibn 'Abdillah ibn Numayr, Hisham ibn 'Ammar, Aḥmad ibn al-Azhar ibn Adam, and several disciples of Imam Malik and Laits ibn Sa'd. From them, he narrated thousands of hadiths which later became the basis for the compilation of his monumental works. Apart from being a student, Ibn Majah also became a teacher for many scholars after him. Among the disciples who narrated hadith from him were Muḥammad ibn 'Isa al-Abhari, Abu al-Ḥasan al-Qaṭṭan, Sulaiman ibn Yazid al-Qazwini, Ibn Sibawayh, and Ishaq ibn Muḥammad. He not only pursued the science of hadith, but also wrote works in the fields of interpretation and history. In the field of tafsir, he also wrote *Tafsir al-Qur'an al-Karim*, while in the field of history he wrote *Kitab al-Tarikh*, a work that contains biographies of hadith narrators from the earliest times to their time.

These two works, according to some historians, did not reach the present generation because they were not as famous as their monumental works.

Work The greatest and most influential of Ibn Majah was *Sunan Ibn Majah*, one of the *Kutub al-Sittah* (The Six Main Hadith Books in Islam) (Razi, 2025). This book contains more than Four thousand hadiths which is composed of various chapters on law, morals, and social life. Although some scholars consider that there are a number of quality hadiths *D'If.* (weak), *Sunan Ibn Majah* It is still recognized as one of the important sources of reference in the study of hadith because it has an orderly systematics and comprehensive content. Ibn Majah died in 273 AH/887 AD in his hometown, Qazwain. His deep scholarship, his diligence in researching and narrating hadith, and his dedication to the development of knowledge made him one of the most influential and respected hadith scholars in the history of Islamic civilization (Siregar, 2019).

4. Syarah Hadith Takes the Path of Knowledge

The hadith explains that the prophets did not leave a dinar and one dirham as an inheritance, which shows how low the value of the world's life was in their view. They only take from the world enough to meet the needs of life, not to enrich wealth and do not leave the world's heritage in the form of wealth as a reward for their purity and example. Therefore there is a saying that says "A Sufi has nothing and belongs to no one," which describes their attitude of resignation and complete dependence on Allah SWT, both for themselves and their families. This confirms that those who only seek worldly possessions are not included in the class of true heirs, because the inheritance left by the prophets is knowledge (Al-Hanafi, 1315).

The assumption that some prophets once had property does not contradict the meaning of this hadith, because what is meant is not that they never had property, but that they did not leave the property as an inheritance for their children or wives. It was narrated from Abu Hurairah (may Allah be pleased with him) that one day he passed a group of people in the market who were trading, and said, "You are here, while the heritage of the Messenger of Allah (peace and blessings of Allaah be upon him) is being distributed in the mosque." Hearing this, they ran to the mosque, but inside there were only the Qur'an, dhikr, and assemblies of knowledge. So they asked, "O Abu Hurairah, where is the inheritance of the Prophet PBUH?" He replied, "This is Muhammad's legacy of knowledge and guidance that he left for his people. As for your worldly possessions, they are not part of his inheritance." (Al-Hanafi, 1315).

This hadith narrated by Ibn Majah explains that whoever takes the path to seek knowledge, Allah will make the path to heaven easier for him. The meaning of this hadith contains a very strong encouragement for Muslims to be serious in pursuing knowledge, because knowledge is the main means that leads a person to happiness in this world and the hereafter. The use of the word "*salaka*" in the hadith shows seriousness and determination in pursuing the journey of knowledge, not just a leisurely walk or looking for entertainment. According to Ibn Manzhur, the word *salaka* describes a person who fights with determination and total involvement, like an arrow that shoots quickly towards the target. Meanwhile, the use of the word "*yaltamisu*" shows a sincere effort in grasping and maintaining knowledge, like someone holding on tightly to a branch so as not to fall. Thus, this hadith illustrates that the process of seeking knowledge requires earnestness, perseverance, and deep sincerity.

Furthermore, scholars such as al-Tibi and al-Manawi explains that the word *Tariqan* and *Ilman* In this hadith it is stated in the form of *Nakirah* (general), which means covering all ways and all kinds of useful knowledge, both religious and general sciences that support the benefit of the people. al-Manawi interprets that taking the path of seeking knowledge can have an essential meaning, namely walking towards the assembly of knowledge and meaning, such as reading, studying, and memorizing. In the explanation Şalih bin 'Abd al-'Aziz al-Shaykh, this hadith contains an encouragement for Muslims to be enthusiastic about pursuing the path of knowledge sincerely for the sake of Allah, because knowledge is one of the doors to heaven (Rustina, 2021). With knowledge, a person knows the truth, can distinguish between halal and haram, and understands how to

worship and behave correctly. Therefore, this hadith emphasizes that knowledge is the light that leads humans to happiness and salvation in this world and in the hereafter.

5. Analysis of Hadith Taking the Path of Scholarship

This hadith narrated by Ibn Mājah has a very deep meaning in the context of Islamic education. Theologically, this hadith emphasizes that knowledge is the main means for humans to obtain guidance and get closer to Allah SWT. The path of knowledge mentioned in the hadith is not only interpreted physically, such as walking towards the assembly of knowledge, but also meaningfully, namely through the seriousness of reading, studying, and practicing knowledge in daily life. Thus, this hadith illustrates that every effort made in order to seek knowledge, no matter how small, will receive a reward from Allah SWT in the form of ease to go to heaven.

Sociologically, this hadith shows that the progress of a civilization depends heavily on the extent to which its people value knowledge and seekers. Islamic history records that the glory of the ummah was not born from wealth or power, but from a solid scientific tradition based on spiritual values. By taking the path of knowledge, one not only expands one's horizons, but also helps build a civilization that is just and moral. In the context of modern education, this hadith is an important basis for the development of a complete Islamic education system, namely education that balances the mastery of knowledge (*transfer of knowledge*) and the formation of moral and spiritual character (*character building*).

From an ethical and psychological perspective, this hadith fosters high motivation and enthusiasm for learning. Allah's promise that the student of knowledge will be facilitated on his way to heaven provides an inner encouragement for every Muslim to continue to increase his knowledge and deepen his religious understanding. This shows that Islam not only values the end result of the learning process, but also values every effort made with sincere intentions. Thus, seeking knowledge is not solely to gain worldly recognition or benefits, but as a form of devotion to Allah and a real contribution to the benefit of mankind.

6. Hadith Wisdom Takes the Path of Knowledge

Hadith about taking the path of knowledge contains various wisdom that is very valuable for the life of a Muslim. First, this hadith emphasizes that seeking knowledge is a noble path and worthy of worship. A person who earnestly seeks knowledge will attain a high position in the sight of Allah, as promised in the Qur'an that Allah will raise the status of those who believe and have knowledge. Thus, taking the path of knowledge is not only an effort to acquire worldly knowledge, but also a form of spiritual devotion that can lead a person to the pleasure and paradise of Allah SWT.

Second, this hadith teaches the importance of seriousness, sincerity, and perseverance in the process of seeking knowledge. The choice of the word *salaka* in the Hadith describes a journey full of seriousness and obstacles, while the word *yaltamisu* indicates a strong effort to grasp and maintain knowledge. This implies that knowledge will not be gained in an easy or instant way, but through struggle, patience, and sacrifice. Therefore, every student must have a strong determination and sincere intention solely for the sake of Allah, not for worldly interests or self-pride.

Third, this hadith provides encouragement for Muslims to continue to revive the culture of knowledge as the foundation of civilization. Knowledge is the light that leads humans to distinguish between right and wrong, halal and haram, and between benefits and harms. With knowledge, humans are able to build a civilized, just, and noble society. Therefore, Islamic educational institutions must become centers for the development of knowledge that not only produce intellectually intelligent individuals, but also have high character and spiritual spirit.

Fourth, this hadith shows that knowledge is the way to happiness in this world and the hereafter. In the world, science leads humans to live better, productive, and beneficial to others. Meanwhile, in the hereafter, knowledge becomes the light of the way to heaven because with knowledge one knows the obligations and prohibitions, and is able to practice religious teachings

correctly. Thus, the greatest lesson from this hadith is that knowledge is not only a tool to achieve progress, but also a means to get closer to Allah and obtain eternal true happiness.

C. The Relevance of Hadith to Contemporary Islamic Education

The hadith about taking the path of knowledge narrated by Ibn Majah has a very deep meaning for contemporary Islamic education. This hadith emphasizes that the process of learning and seeking knowledge is not just an intellectual activity, but a process of spiritual journey that leads humans to moral perfection and *ukhrawi* happiness. In the modern world, the message contained in the hadith about taking the path of science becomes a theological and philosophical foundation to reaffirm the purpose of Islamic education in the midst of a moral crisis of value disorientation caused by the current of globalization and technological advancement. Islamic education must place knowledge as a means of getting closer to Allah SWT, not just as a tool to achieve worldly stability. In al-Ghazali's view, knowledge that does not foster closeness to Allah is knowledge that loses its soul and does not bring benefits to its owner (Al-Ghazali, 2005). Therefore, today's Islamic education is required to not only focus on the *Ta'lim* (knowledge transfer), but also prioritizing *tarbiyah* and *Ta'dib* (fostering faith and morals) in order to produce knowledgeable and responsible people.

From a philosophical point of view, the relevance of the hadith about taking the path of science can be seen in the integration between knowledge, faith and charity which is the basis for the development of Islamic civilization. Syed Muhammad Naquib al-Attas emphasized that knowledge in Islam is inseparable from religious values, because the main goal of education is to form civilized human beings, who can understand the relationship between God, oneself, and society (Al-Attas, 1991). Therefore, contemporary Islamic education needs to develop a scientific paradigm by combining rational thinking and spirituality, so that science is not separated from religious values. When the educational process is directed to the awareness of monotheism, then science becomes a means to spread grace and build a just civilization. In the social dimension, the Hadith also illustrates that students bring blessings to the surrounding environment. The symbol of angels who lower their wings and all beings who beg for forgiveness for those who walk the path of knowledge illustrate that the activity of seeking knowledge not only brings glory to individuals, but also benefits society and the universe. This shows that scientific activities have a wide social and environmental influence. Therefore, Islamic educational institutions must be at the center of social transformation (*social transformation center*) who are able to produce a generation of knowledge, morals, and care about the welfare of society.

In addition, the hadith about taking the scientific path also emphasizes the importance of the pedagogical aspect in Islamic education. The process of seeking knowledge is considered a form of worship that has high spiritual value, so learning and teaching activities must be based on sincerity, respect for teachers, and affection for knowledge. The Prophet Muhammad (PBUH) has set an extraordinary example in terms of education through learning methods that are dialogical, contextual, and compassionate. In the context of education in the 21st century, these values are particularly relevant to modern learner-centered approaches to learning (*student centered learning*) and emphasizing the importance of example (*role modeling*) (Iryanti & Affandi, 2025). In the Islamic perspective, teachers are not only in charge of conveying knowledge, but also as *murabbi*, which is a supervisor who shapes the character of students so that they have a balance between intellectual abilities and spiritual virtues.

In addition, the relevance of the hadith about taking the path of science is also related to the epistemological dimension in Islamic education, where the Prophet (saw) emphasized that scholars are the heirs of the prophets. This statement shows that the role of an educator and scientist is not only limited to the delivery of information, but also as the guardian of the prophetic mandate in maintaining morality, spreading useful knowledge, and directing society towards the truth. In the context of modern Islamic education, this requires the strengthening of the ethics of the teaching profession and the development of a scientific culture based on religious values. Teachers and scientists must be placed as *civilizational agents* who bear the moral responsibility in directing the development of science to the benefit of the people.

In its application, the values of hadith about taking the path of science can be realized in modern Islamic education through several concrete steps. First, reorient the curriculum that balances religious science and general science on the basis of monotheistic values. Second, increasing the spiritual understanding of students so that they can understand the essence of knowledge as a form of worship. Third, hadith values are integrated into the learning process through methods such as scientific halaqah, tadabbur al-hadith, and social projects that aim to increase empathy and social responsibility. Fourth, the scientific character of students is fostered by instilling a humble, honest, and responsible attitude in pursuing knowledge. Fifth, strengthening cooperation between scholars and academics in building an education system that is adaptive to technological developments without losing the spirit of Islam.

Thus, the hadith about taking the path of science has a very deep relevance for contemporary Islamic education. This hadith acts as a guideline that regulates the principles and ways of building an education system based on the values of revelation, but still in accordance with the conditions and changes of the times. The hadith emphasizes that an Islamic civilization can only stand on the basis of knowledge accompanied by faith and carried out sincerely for the benefit of mankind. Therefore, Islamic education needs to return to its main goal, which is to form human beings who are knowledgeable, virtuous, noble in character, and able to actively participate in building a civilization that upholds the benefits of humanity around the world.

D. The Contribution of Hadith to the Concept of Prophetic Education

Hadith about taking the path of science makes an important contribution in developing the concept of prophetic education in Islam. Prophetic education is a model of education that aims to form an ideal human being, as exemplified by the prophets, by emphasizing a balance between intellectual, moral, spiritual, and social aspects. In the Islamic view, the Prophet Muhammad (saw) not only played the role of a messenger, but also an educator who taught scientific values, faith, and noble morals. Adits about taking the scientific path is one of the epistemological and axiological bases in the concept of prophetic education, because in the hadith there is a principle that the learning process is a form of worship and a way to achieve human perfection.

The concept of prophetic education based on this hadith emphasizes that scientific activities have transcendental value, not just worldly activities. The Prophet (peace and blessings of Allaah be upon him) stated that taking the path of knowledge is the way to heaven, which shows that education in Islam must aim to form a perfect human being, that is, a human being who has spiritual awareness and moral responsibility towards himself, society, and his God. Thus, prophetic education makes knowledge a tool for purifying the soul (*tazkiyah al-nafs*) and social empowerment (*islah al-mujtama'*). It also rejects the secularistic paradigm that separates between science and values, or between education and the formation of spiritual character.

According to Kuntowijoyo, prophetic education has three main pillars, namely humanization, liberation, and transcendence (Kuntowijoyo, 2006). These three pillars are in harmony with the message contained in the hadith about taking the path of knowledge. On the humanization aspect (*ta'dib in insan*), education is considered a means to humanize human beings through the development of the potential of the mind and heart. The hadith explains that knowledge can increase the status of human beings in the sight of Allah, showing that true humanity is realized through the search and practice of knowledge. Aspects of liberation (*tahrir insani*) describes the function of education in liberating human beings from ignorance, poverty, and oppression. The process of taking the path of knowledge in Islam is considered a form of intellectual jihad that frees the human mind and heart from ignorance and lust. Regarding the aspect of transcendence (*Of Alluq Billah*), education in Islam cannot be separated from the awareness of divinity. In the prophetic view, science must lead man to the knowledge of the Creator and make all scientific activities a form of devotion to Him (Al-Attas, 1995).

The hadith about taking the path of science also strengthens the role of teachers and scientists in the concept of prophetic-based education. The Prophet (peace and blessings of Allaah be upon him) mentioned the scholars as the heirs of the prophets, which shows that the main task of a teacher is to

continue the prophetic task by spreading knowledge, defending the truth, and guiding Muslims towards enlightenment. In this context, a teacher is not only in charge of teaching (*mu'allim*), but also being a moral guide (*murabbi*) and spiritual inspiration (*mursyid*). This concept has an important impact on today's Islamic education system which tends to focus only on cognitive aspects. By returning the role of teachers as inspiring figures such as prophets, Islamic education will again gain a spirit of exemplary, compassion, and high moral awareness.

Furthermore, the hadith on taking the path of science provides guidelines in the development of a prophetic education curriculum that is balanced between science, spiritual values, and social skills. A curriculum based on prophetic values focuses not only on the transfer of knowledge, but also on the transfer of values and character building. Prophetic education should encourage students to think critically and scientifically as well as have social piety. By making science the path to God, the Islamic curriculum must realize the unity between science and revelation, between reason and faith, so that individuals emerge who are intellectually intelligent, emotionally mature, and spiritually noble.

Prophetic education that refers to the hadith about taking the scientific path has an impact on the way the teaching and learning process is carried out. This educational method emphasizes example, dialogue, and the habit of doing righteous deeds. The Prophet Muhammad (peace and blessings of Allah be upon him) taught knowledge gently, provided opportunities for his companions to discuss, and made his daily life an example and source of learning. This model is in line with the experiential learning approach in modern educational theory, where hands-on experience is an integral part of the learning process. Therefore, prophetic education not only forms knowledge in the form of understanding, but also increases moral awareness and social thinking skills.

By considering these various aspects, the hadith about taking the path of science can be considered to make a real contribution to the development of the prophetic education paradigm in the current era. This hadith serves as the theological, ethical, and methodological basis for the Islamic education system that aims to achieve the prophetic mission, which is to spread grace to all creation. Islamic education that is able to internalize prophetic values will produce individuals who have knowledge and manners, and are able to make knowledge a means of worship and civilization development. Thus, education not only produces productive individuals, but also creates human beings who are able to provide moral and spiritual enlightenment for mankind (Syamsul, 2024).

4. CONCLUSION

The hadith about taking the path of science has a deep theological and philosophical meaning as the basis for the development of Islamic education in building civilization. This hadith emphasizes that the process of seeking knowledge is not only an intellectual activity, but also a worship of spiritual and social value, which connects humans with divine guidance. The prophetic values contained in it, such as sincerity, seriousness, humility, and moral responsibility, became an important foundation for Islamic education that not only produced intellectually intelligent human beings, but also moral and committed to the welfare of the ummah. Thus, the relevance of this hadith lies in its ability to integrate faith, knowledge, and charity within the framework of prophetic education that is oriented towards the formation of a perfect human being and the development of a civilized civilization. This study also recommends that the next study examine the application of these prophetic values in a more concrete way in the curriculum and practice of contemporary Islamic education, so that education truly becomes a path of transformation towards a knowledgeable and moral civilization.

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