

منهج تدريس الحديث بكلية الشريعة والحكم

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The Teaching of Hadith Methods in Law and Syariah Faculty State Islamic University of North Sumatra

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A. Preliminary

The majority of Muslims agree that Hadith is the second source of Islam after al-Qur'an. Therefore, Hadith has a very important position in Islamic studies. The Qur'an itself requires an explanation of the Hadith to understand the values contained in it, because the Prophet is the first interpreter who understands the Quran. Based on this, it is to understand the teachings of the Quran, the study of Hadith is a necessity. Furthermore, in providing the necessary learning methods to facilitate the understanding of the students. The following will be presented how the Hadith method implemented in the Law and Syariah Faculty of State Islamic University of North Sumatra.

Methods in Arabic called *al-tariq*, meaning the road. The road is something that is passed in order to get to the destination. Teach the subject matter to be admitted students should use the exact path, or in a more precise way and efforts employed educators. Muhammad 'Abdu Rahim Ghunaimat defines the method of teaching as practical ways that run the purposes of teaching purposes. Thus it can be understood that the method is a method or way to go to achieve a goal. While the technique means a method or system to grind. Methods and techniques have a different understanding though the same goal. The method is the way to go to achieve the goal. Technique is a way to do something.

B. The Several of Learning Methods

There are several kinds of learning hadith methods that this method will be equipped hadiths so that the explanation of these hadiths contain aspects in education. Among them are: lectures, discussion method, experimental method, question and answer method, demonstration method, the method of praise, methods of punishment and so forth.

1. The Lecture method

The lecture method is a way of delivering a particular subject by way of narrative orally to the students or the general public. The lecture method has been done by the Prophet when down the revelation that ordered for propaganda openly, such as the following hadith:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ، لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ "وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ" (الشعراء: 125)، دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرَيْشِيًّا، فَاجْتَمَعُوا، فَعَمُّ وَخَصُّ. فَقَالَ، "يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي مِرَّةَ بْنِ كَعْبٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي هَاشِمٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ الْمُطَّلِبِ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا فَاطِمَةُ، أَنْقِذِي أَنْفُسَكَ مِنَ النَّارِ، فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا. غَيْرَ أَنَّ لَكُمْ رَحِمًا سَابِلَهَا بَيْلًا لَهَا." (رواه مسلم)

Told us Qutaibah and Zuhair ibn Sa'id ibn Harb, said, "Jarir told us, of 'Abdul Malik ibn' Umair, of Musa ibn Talhah, Abu Hurayrah, he said," When this verse was revealed: "And warn the closest relatives (Surat al-Shu'ara: 125), the Prophet called the people of Quraish. After meraka assembled, the Prophet speak generally and specifically. He said, "O Banu Ka'b ibn Luaiy, save yourself from hell! O Banu 'Abdi Shams, rescue yourselves from the Fire! O Banu 'Abd Manaf, save yourself from hell! O Banu Hashim, rescue yourselves from the Fire!, O Fatimah, rescue yourselves from the Fire! Because I did not dare refuse the slightest punishment of Allah to you. I just had a family relationship with you that I will continue in earnest. (H.R. Muslim).

a. The Hadith Explanation

The above hadith narrated by seven narrators, while the order of the narrators are as follows: the transmitters to-1 (*sanad* 6) is Abu Hurayrah, the transmitters 2 (*sanad* 5) is

Musa ibn Talha, the transmitters of the 3rd (*sanad* 4) Abdul Malik ibn Umar, 4th narrators (*sanad* 3) is Jarir, the transmitters of the 5th (*sanad* 2) is Zuhair ibn Harb, the transmitters to 6th (*sanad* 1) is Qutaibah ibn Sa'id, and transmitters of the 7th Muslims who also serves as *mukharrij*.

The Hadith explains that convey a revelation, or invites others to follow the teachings of a predetermined, even warns that anyone can use the lecture method. As performed by the Prophet Muhammad speak in general and specifically in front of the Quraysh with the aim of inviting people of Quraysh and others to save themselves from hell by his own efforts, because the Prophet did not dare refuse the slightest punishment of Allah to his people.

b. Aspect of Education

- 1) Convey knowledge to others one method of delivery is by lecture.
- 2) With lectures, students or people who receive knowledge that will better respond to listen to what the teacher was talking about in his lecture.
- 3) In the presentation, let a teacher for packing material that he will convey the good grammar and easily accepted by students.

c. The Strengths and Weaknesses of the Lecture Method

1) The Strengths

- a) Study materials can be delivered as much as possible in a short period of time.
- b) The classroom teacher can control the situation.
- c) Organization simpler class.
- d) Not too much consuming and labor costs.

2) The Weaknesses

- a) Method lecture only tends to consider in terms of the amount of lesson material that will be presented, and the lack of attention or importance in terms of quality control of study materials.
- b) If the class can not be controlled by the teacher as well, then the learning process less effective.

- c) It is difficult to measure the extent of mastery of the material that has been given the lessons to their students.

2. The Discussion Methods

The word discussion comes from the Latin of "discussion" which means "to examine", "investigate" (investigate thoroughly). So the method of discussion is one way that can be used to resolve issues that may involve mutual interest, with the deliberation. Expanding knowledge and broad thinking. As one of the Hadith associated with the method of the discussion are:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَا الْمُفْلِسُ قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دَرَاهِمَ لَهُ وَلَا مَتَاعَ فَقَالَ إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ. (رواه مسلم)

Hadith Qutaibah ibn Ali ibn Sa'id and Hujr, said Ismail and his hadith of Ibn Ja'far from 'Ala' from his father from Abu Hurairah. That the Messenger of Allah. He said: Do you know who that person *mufлис* (bankrupt)? Their responsibilities; people who do not have a coin and treasure. The apostle said; Indeed those who mufليس of my ummah are people who come on the Day of Resurrection with the (reward) prayer, fasting and alms,. He came but has chided this, this accused, consuming people's wealth, the shed blood (murder) and hit this guy. Then that person is given his reward. If kindness has run out before he could make amends, then their sins are taken and dumped him, then he cast into hell. (H.R.Muslim).

a. The Hadith Explanation

The above hadith narrated by eight narrators, while the narrator sequence is as follows: 1st narrators (*sanad* 7) is Abu Hurayrah, the transmitters 2 (*sanad* 6) is the father `Ala`, 3rd narrators (*sanad* 5) is `Ala`, 4th narrators (*sanad* 4) is Ibn Ja`far, the transmitters of the 5th (*sanad* 3) is Ismail, the transmitters to 6th (*sanad* 2) is Ali bin Hujr, and transmitters of the 7th (*sanad* 1) is Qutaibah ibn Sa'id, as well as transmitters of the 8th is a Muslim who also serves as *mukharrij*. This hadith that the Prophet explained to start

learning by asking friend about questions and answers was wrong, then the Prophet explained that bankruptcy is not the language. But bankruptcy is meant in the next event on the exchange of good deeds by mistake.

b. Aspect of Education

- 1) With the method of discussion, matters of common interest that can be resolved by consensus.
- 2) Discussion able to train sharpness think a learner.
- 3) Discussion also train students to speak in delivering his opinion or idea in front of his friends.

c. The Strengths and Weaknesses of the Discussion Method

1) The Strengths

- a) The atmosphere livelier.
- b) Train a dynamic attitude and creative thinking.
- c) The results of discussions concluded can and easy to understand.

2) The Weaknesses

- a) Students who are not active in the discussions provided an opportunity for him to play and can interfere with another friend.
- b) Difficulty looking for the actual theme of the discussion was very interesting to discussion.
- c) Students have difficulties to express their opinions systematically.

3. The Experimental Methods

Experimental method is a way of learning by doing experiments on the material being studied, every process and the experimental results were observed carefully. This method is usually carried out in a particular subject such as physics, chemistry, and the like. The hadith associated with the experimental method, namely:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ وَ أَبُو كَامِلٍ الْجَحْدَرِيُّ - وَتَقَارَبَ فِي اللَّفْظِ. وَهَذَا حَدِيثٌ قُتَيْبَةَ قَالَ،
"حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ. قَالَ، "مَرَرْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِقَوْمٍ عَلَى الرُّؤْسِ النَّخْلِ. فَقَالَ، "مَا يَصْنَعُ هَؤُلَاءِ؟ فَقَالُوا، "يَلْقِحُونَهُ، يُجْعَلُونَ الذَّكَرَ فِي

الأنثى، فتلقح. "فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، "مَا أَظُنُّ يَعْني ذَلِكَ شَيْئًا". قَالَ، "فَأَخْبَرُوا بِذَلِكَ فَتَرَكَوهُ، فَأَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ فَقَالَ، "إِنْ كَانَ يَنْفَعُهُمْ ذَلِكَ فَلْيَصْنَعُوهُ، فَإِنَّمَا ظَنَنْتُ ظَنًّا، فَلَا تَوَاحِدُونِي بِالظَّنِّ، وَلَكِنْ إِذَا حَدَّثْتُمْ عَنِ اللَّهِ شَيْئًا فَخَذُوا بِهِ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ." (رواه مسلم)

Told us Qutaibah ibn Sa'id al-Tsaqafi and Abu Kamil al-Jahdari and at one lafaz, Qutaibah said, "told us Abu Awanat, of Sima, from Musa ibn Talha from his father RA, he said," I walked along -Same Prophet, then in the middle of the road we met with a group of people who are above the palm trees. He asked, "What are you doing?" They replied, "We're grafting palm trees." Said the Prophet, "My guess is that the work was not any good." Then they stop their work. But then reportedly told his people that their work was successful. Then the Prophet said, "If the job turned out to be beneficial for them, keep! I'm just guessing. So do not take care on speculation it. But if I am talking about the religion of Allah, then how firm grasp it, because I'm never going to lie against Allah." (H.R Muslim).

a. The Hadith Explanation

The above hadith narrated by seven narrators, while the order of the narrators are as follows: as the 1st transmitters (*sanad* 6) is the father Musa ibn Talha, as 2nd transmitters (*sanad* 5) is Musa ibn Talha, as 3rd narrators (*sanad* 4) is Sima, as the 4th transmitters (*sanad* 3) is Abu 'Awanat, as the 5th transmitters (*sanad* 2) is Abu Kamil al-Jahdari, as the 6th transmitters (*sanad* 1) is Qutaibah Sa'id ibn al-Tsaqafi, and as the 7th transmitters (*mukharrij*) is Muslim. The hadith explained that the Prophet decided a case simply by guessing like a palm tree grafting. But after people reportedly told him that it produces (successful). Then he said: "if it is beneficial work then persevere, and do not care about the allegations".

b. Aspect of Education

- 1) In order for students to better understand what is learned, usually directly implementation learners what they learned, and this is called the experimental method.
- 2) Experimental method is very good as well, because in these students not only receive course materials.

- 3) Experimental method will always sharpen the brain of the students in conducting experiments that they test.

And this method is usually used in science subjects such as Biology, Physics, Chemistry and others.

c. The Strengths and Weaknesses of the Experimental Methods

1) The Strengths

- a) Through this method, students are able to fully appreciate the depth of the lessons given.
- b) Students gain firsthand experience of what they see themselves tested.
- c) Can minimize mistake, as students observe directly to a process which is the object lesson or try to implement something.

2) The Weaknesses

- a) If the infrastructure is inadequate then the possibility of the experimental process less effective.
- b) Requires many skills of educators in using and making tools for experimentation.
- c) For teachers who have been accustomed to lecturing on a regular basis, for example, tend to regard experimental methods as a wasteful and burdensome.

4. The Question and Answer Methods

Question and answer method is a way of teaching where a teacher asking questions to the students about the material that has been taught or literature they had read and watched the process of thinking among students. Question and answer method is one technique that can help teach the deficiencies found in the lecture method. This is because teachers can obtain a picture of the extent to which students can understand and be able to express what has been lectured. The Hadith associated with the method of question and answer, namely:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا أَبُو خَيْثَمَةَ التَّمِيمِيُّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ، "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَارِزًا لِلنَّاسِ فَاتَّاهُ رَجُلٌ فَقَالَ، مَا الْإِيمَانُ؟ قَالَ، الْإِيمَانُ أَنْ تُؤْمِنُ بِاللَّهِ

وملائكته وبلقائه ورسوله وتؤمن بالبعث. " قال، "ما الإسلام؟" قال، "الإسلام أن تعبد الله ولا تشرك به، وتقيم الصلاة، وتؤدي الزكاة المفروضة، وتصوم رمضان. قال، "ما الإحسان؟" قال، "أن تعبد الله كأنك تراه فإلم تكن تراه فإنه يراكز قال: منى الساعة؟ قال: "المستؤل عنها أعلم من السائل، وسأخبرك عن أشراطها: إذا ولدت الأمت رهأ، وإذا تطاول رعاة الإبل البهم في البنيان، في خمس لا يعلمهن إلا الله، ثم تلا النبي صلى الله عليه وسلم: "إن الله عنده علم الساعة...: لقمان: (34) الآية، ثم أدبر، فقال رده، فلم يرو شيئا فقال، "هذا جبريل جاء يعلم الناس دينهم." (رواه البخاري)

Told us Ismail ibn Ibrahim, told us Abu Hayyan al-Tamimi of Abi Zar'at of Abu Hurairah, he said, "on a day when the Prophet was dudk mutual friend, suddenly a man came and asked, "What is faith?" The Prophet replied, "Faith is to believe in Allah, His angels, and the meeting with Him, His Apostles, and to believe in the Day of Resurrection from the grave. Then the man asked again. Is it Islam? Prophet replied, "Islam is to worship Allah and not associate him with anything, establish worship and pay zakat on obeying, and fasting in Ramadan." Then the man asked, "What is Ihsan it? Replied the Prophet, *Ihsan* is to worship Allah as if you see Him. If you do not see Him, know that God sees you. "Then the man asked again:" Is the Day of Resurrection? "The Prophet replied," People that asked no more aware than people who ask, but I have told you several conditions (signs) Judgment Day will arrive, that if the slave slave has realizes employer, and if herders of camels and other livestock have been competing to build the building. And is included in the five kinds that cannot know except Allah. That is mentioned in the verse: "Allah is only on one side alone knows the Day of Judgment, and He also who sent rain and knows what is in the mother's womb, and nobody knows where he will die. Indeed, Allah is knowing that deep. "Then that man went. The Prophet told a friend, "Send away the man. However, friends do not see the scars that person. So the Prophet said, he is the Angel Gabriel who came to teach religion for you. ." (H.R Bukhari).

a. The Hadith Explanation

The above hadith narrated by eight narrators, while the narrator sequence is as follows: 1st narrators (*sanad* 4) is Abu Hurayrah, the 2nd transmitters (*sanad* 3) is Abu Zar`at, the 3rd narrators (*sanad* 2) is Abu Hayyan at-Tamimi, 4th narrators (*sanad* 1) was Ismail ibn Ibrahim, and the 5th transmitters is Bukhari who also serves as *Mukharij*.

The Hadith debriefing describes the Angel Gabriel to the Prophet Muhammad. Where the Angel Gabriel who came as others to teach religion to the Prophet, such as the "Pillars of Faith and Pillars of Islam"

b. Aspect of Education

- 1) One method that can make students think and proceed faster running that question and answer method.
- 2) The method of this questioning as a response or responses from students on what the teacher was talking about in his lecture.
- 3) Method of frequently asked questions can be done with the teacher asking students or otherwise pupil asked the teacher, for this something, that he was less understood from the explanation of the teacher's lecture.

Question and answer method aims to determine the extent to which students understand what the teacher says.

c. The Strengths and Weaknesses of the Question and Answer Methods

1) The Strengths

- a) The state of the class come alive for students' active thinking.
- b) To train students to dare to convey his ideas.
- c) Knowing the differences in the opinions of students and teachers can bring to a positive direction.

2) The Weaknesses

- a) Not quickly summarize the lesson material.
- b) Questions and answers will be quickly boring if asked not vary.
- c) From the experiences, questions and answers can lead to deviations from the subject lessons, this is the case if the teacher does not control the answers to all the questions raised by the students.

5. The Demonstration Methods

The term demonstrations in the teaching used to describe a way of teaching that generally verbal explanation with a physical work or the operation of equipment items or objects. In other words, the demonstration method is a method of teaching which uses

demonstrations to clarify an understanding or to demonstrate how to do something to the students. Hadith associated with this method include:

حَدَّثَنَا آدَمُ قَالَ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا الْحَكَمُ عَنْ ذَرِّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَنْ أَبِيهِ قَالَ جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ إِنِّي أَجَنَّبْتُ فَلَمْ أُصِبْ الْمَاءَ فَقَالَ عَمَّارُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ أَمَا تَذْكُرُ أَنَّا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَّكَتُ فَصَلَّيْتُ فَذَكَرْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَكْفِيكَ هَكَذَا فَضَرْبَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَفَيْهِ الْأَرْضَ وَنَفَخَ فِيهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَيْهِ (رواه البخاري)

Adam told us, he said, tell us Syu'bat, preach to me Hakam, from Jar, from Sa'id ibn Abdurrahman ibn Abza', from his father, ai said, "It has come Ammar said to' Umar bin Khatthab, "it is not you remember someone told Umar bin Khatthab, then he said," Actually I was *junub* and I did not find water? "then Umar ibn Yasir said to Umar bin Khatthab," When me and you on a journey. As you do not pray, while I was rolling around on the ground and then I pray. I also tell it to the Prophet, then he said, "Actually, you are quite like this. Prophet slammed both palms to the ground and blow it, then wipe them on his face and hands. (Bukhari).

a. The Hadith Explanation

The above hadith narrated by seven narrators, while the narrator order, are as follows: 1st narrators (*sanad* 6) is the father Sa'id ibn Abdurrahman, the 2nd transmitters (*sanad* 5) is Sa'eed ibn Abdurrahman ibn Abza', the the 3rd transmitters (*sanad* 4) is Jar, 4th narrators (*sanad* 3) is Hakam, the 5th transmitters (*sanad* 2) is Syu'bat, 6th narrators (*sanad* 1) is Adam, and the 7th transmitters (*mukharrij*) is Bukhari. The Hadith explains that when a journey and not prayed (not the discovery of water) it is advisable to *tayamum* as taught by the Prophet in a way slammed both palms to the ground and blow it, then rub both on the face and hands.

b. Aspect of Education

- 1) To clarify a lesson learned, commonly used methods of demonstration.
- 2) The method of demonstration is done by demonstrating something to clarify to be practiced by the learners.
- 3) Demonstration method is very good for the students, because the students more easily understand the material and master it perfectly.

This method is also usually done when giving instruction to the student chapter of the prayer and others.

c. The Strengths and Weaknesses of the Demonstration Methods

1) The Strengths

- a) Attention students can focus on the center of gravity are considered important for the teacher.
- b) With the active involvement of students on the course of a particular process through observation and experiment the students gain practical experience is usually long lasting.
- c) Avoid teaching that is verbal, which the student cannot grasp and understand what was said (clever to say but did not understand).

2) The Weaknesses

- a) In the implementation of the demonstration method requires time and preparation, so it can be time consuming quite a lot.
- b) The demonstration method can seize and labor costs (if using equipment which is expensive).
- c) The demonstration method will be ineffective if the student does not participate actively and menjadik less lively atmosphere.

6. The Method of Praise

The method of praise is a method by giving an award to the students will act, attitude, or behavior that is positive. Hadith relating to methods of praise namely:

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ، حَدَّثَنِي سُلَيْمَانُ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ، قِيلَ، يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، "لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلُنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلُ مِنْكَ لَمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ." (رواه البخاري)

Told us 'Abdul' Aziz ibn 'Abdullah, he said, tell me Sulaiman, from Amar ibn Abi' Amar, from Sa'id ibn Abi Sa'id al-Maqburi, from Abu Hurayrah, that he said, when he asked, "O Messenger of Allah! Who are the happiest people get intercession on the Day of Resurrection? "The Prophet said," I've thought, O Abu Hurayrah that no one asked about this tradition one is ahead of you, because I see your passion for tradition. The happiest people with my intercession on the Day of Judgment are those who say "La illaha illaallah" sincerely from his heart or from him. "(Bukhari).

a. The Hadith Explanation

The above hadith narrated by six narrators, namely: the 1st transmitters (*sanad 1*) is Abu Hurayrah, the 2nd transmitters (*sanad 4*) is Sa'id ibn Abi Sa'id al-Maqburi, 3rd narrators (*sanad 3*) is Amar ibn Abi 'Amar, the 5th transmitters (*sanad 2*) is Sulaiman, the 5th transmitters (*sanad 1*) is ' Abdul 'Aziz ibn' Abdullah, and the 6th transmitters (*mukharrij*) is Bukhari. In the above hadith of Abu Hurairah that the Prophet praised on his enthusiasm for the traditions and the reward in the form of answers to the question to the Prophet.

b. Aspect of Education

- 1) With the method of this praise, making learners keen to do well.
- 2) Increasing the stimulus so that performance can be maintained or even improved.

c. The Strengths and Weaknesses of the Method of Praise

a. The Strengths

- 1) Provide a considerable influence on the soul of the students to do something positive and progressive attitude.
- 2) Can be advocates for children other students to follow a child who has gained praise from his teacher, both in behavior, manners or passion and motivation to do better

b. The Weaknesses

- 1) It can have a negative impact if the teachers do it excessively, so that might lead students
- 2) To feel that he was taller than his friends.

3) Generally it is in need of specific tools and costs.

7. The Method of Giving Punishment

Penalty method is a method that is carried out by way of sanction people or students who have made a mistake. Hadith related denagan such methods are:

حَدَّثَنَا مُؤَمَّرُ بْنُ هِشَامٍ - يَعْنِي الْيَشْكُرِيَّ - حَدَّثَنَا إِسْمَاعِيلُ، عَنْ سُوَّارِ بْنِ حَمْزَةَ - قَالَ أَبُو دَاوُدَ، وَهُوَ سُوَّارُ بْنُ دَاوُدَ أَبُو الْحَمْزَةِ الْمَزَانِيُّ الصَّيْرَفِيُّ - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، "مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِحِ." (رواه أبو داود)

Tell us Mu'ammarr ibn Hisham, al-Yasykuri, tell us Isma'il, from Suwwar ibn Abu Hamzah-said Abu Dawood, "He is Suwwar Dawud ibn Abu Hamza al-Muzanni al-Shairafi- of 'Amr ibn Shoaib, from his father, from his grandfather, he said, the Prophet SAW said, "command your children to pray when they are seven years old, and beat them if they left it when ten years old, and separate their beds." (HR Abi Dawud).

a. The Hadith Explanation

The above hadith narrated by seven narrators, while the narrator sequence is as follows: 1st narrators (*sanad* 8) is the grandfather 'Amr ibn Abi Shoaib, 2nd narrators (*sanad* 7) is the father' Amr ibn Abi Syu 'disgrace, 3rd narrators (*sanad* 6) is' Amr ibn Abi Shoaib, 4th narrators (*sanad* 5) is Suwwar Dawud ibn Abu Hamza al-Muzanni al-Shairafi, the 5th transmitters (*sanad* 4) is Suwwar ibn Abi Hamzah, the 6th transmitters (*sanad* 3) is Isma'il, and the 7th transmitters (*sanad* 2) is al-Yasykuri, the 8th transmitters (*sanad* 1) is Mu'ammarr ibn Hisham, the 9th transmitters (*mukharrij*) is Ahmad Dawud.

Hadith above describes ruled the children to pray, and when it was ten years old should be hit if not praying. Hadith supporters:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحَزَمِيَّ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، "إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَالْيَجْتَنِبُ الْوَجْهَ." (رواه مسلم)

Told us' ibn Abdullah ibn Maslamah Qa'nab, tell us al-Mughirat, namely al-Hizami, from Abu Zinad, from A'raj, from Abu Hurayrah, he said, "Rasulullah SAW said," If hitting one you will be his brother, then avoid the face. "(Muslim).

The hadith above explains that it is forbidden to hit around the face. Narrated by seven narrators, among others: the transmitters to-1 (sanad 6) is Abu Hurayrah, the transmitters 2 (sanad 5) is A'raj, 3rd narrators (sanad 4) is Abu Zinad, the transmitters of the 4th (sanad 3) is al-Hizami, the transmitters of the 5th (sanad 2) is Al-Mughirat, 6th narrators (sanad 1) is Maslamah ibn Abdullah ibn Qa'nab, and transmitters of the 7th Muslim.

b. Aspect of Education

- 1) The penalty method is a method that can raise awareness and prudence learners.
- 2) Sanctions in education has an important meaning, the education that is too soft will form students do not have a lack of discipline and determination.
- 3) Sanctions done with a reprimand, ostracized or beaten in the sense not to hurt but to educate. Then in applying physical sanctions should be avoided if it is not possible, avoid hitting the face, just a modest hit with the purpose of educating, not revenge

c. The Strengths and Weaknesses of The Method of Giving Punishment

1) The Strengths

- a) The penalty will make improvements to student errors.
- b) Pupils no longer make the same mistake.
- c) Feeling the result of his actions so he will honor her.

2) The Weaknesses

- a) Will give a violent atmosphere, fear, and lack of confidence.
- b) Pupils will always feel cramped hearts, are lazy, and will because it likes to lie (for fear of being punished).
- c) Reduce child courage to act.

That is some kind of learning methods where the method comes with the traditions of the explanation of this hadith that contains methods that we use or we feel that the learning process takes place.

C. Conclusion

The learning method is one way to put professors in delivering learning materials to students, so that with appropriate methods and appropriate teaching materials can be controlled well by students. Some educational methods presented in this paper, consists of lectures, discussion method, experimental method, question and answer method, demonstrations method, methods of praise and punishment method. A method that is offered to be implemented at the Law and Syariah Faculty of State Islamic University of North Sumatra. Expected by this method, students can simplify study subjects in the hadith.

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