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The Concept of Useful Knowledge in Hadith and its Implications for Contemporary Islamic Education

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Abstract

Islamic education aims to instil helpful knowledge, with the obligation to convey knowledge as a primary indicator. In today's digital era, while the dissemination of knowledge has become more widespread, its intensity and the quality of the knowledge shared often do not compare to that of the past. This study examines how the principle of knowledge dissemination, as emphasized in Islamic teachings, can be effectively applied in contemporary Islamic education to address these challenges. Employing a qualitative approach with content analysis, the study analyzes primary sources, including the hadith text Sahih Bukhari No. 65 and secondary sources, such as Fathul Bari Syarah Sahih Bukhari, journal articles, and other relevant literature. The data were analyzed by identifying the values within the hadith and linking them to modern educational practices, including learning technologies and teaching methods. The findings indicate that education emphasizing the dissemination of beneficial knowledge can enrich the learning experience and enhance teaching quality. The application of methods such as recitation, active learning, and the use of digital technology supports this principle. In conclusion, Islamic education must integrate these values to create an environment that focuses on mastery of knowledge and applying moral values in daily life.

Keywords: Bukhari Hadith; Islamic Education; Useful Knowledge

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Introduction

Islamic education today faces significant challenges in maintaining the relevance of its core values in the face of rapid technological advancements, globalization, and shifting social norms.[1] A corresponding increase in the depth and quality of that knowledge has not accompanied the widespread dissemination of knowledge through digital platforms. The intensity of knowledge delivery in the modern era often does not match that of the past.[2] This discrepancy contributes to the fragmentation of knowledge, leading to individuals possessing vast amounts of information but lacking the ability to use it for the greater good.[3] Moreover, the misuse of knowledge for harmful purposes highlights the failure of education to achieve its ideal goals.[4] These challenges emphasize the need to reinterpret the concept of helpful knowledge (al-'ilm al-nafi'), especially within the context of Islamic education, to ensure it remains adequate and relevant in addressing contemporary issues.[5]

In Islamic tradition, helpful knowledge is theoretical and encompasses practical and spiritual dimensions, serving as a means of achieving success in this world and the hereafter.[6] As emphasized in the hadith of the Prophet Muhammad: "When a person dies, his deeds are cut off except for three things: ongoing charity, useful knowledge, or a pious child who prays for him" (Narrated by Abu Daud, No. 2494). Furthermore, QS. Al-Mujadalah: 11 reinforces the significance of knowledge by highlighting the elevated status of those who possess it.[7] Given the challenges faced by contemporary Islamic education, a reevaluation of the concept of helpful knowledge is essential to integrate moral and spiritual values with the intellectual education of individuals.[8] This study aims to explore how this concept can be applied effectively in modern Islamic education to bridge the gap between theoretical knowledge and

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[1] Meiliza Sari, "Penanaman Nilai-Nilai Agama Islam Dalam Pembentukan Karakter Dan Etika Siswa Di Tingkat Sekolah Dasar," *Al-Mujahadah: Islamic Education Journal* 1, no. 1 (2023): 54–71.

[2] Hero Gefthi Firnando, "Spiritualitas Di Era Digital: Pengaruh Teknologi Terhadap Pengalaman Keagamaan Masyarakat Perspektif Filsafat," *NAHNU: Journal of Nahdlatul Ulama and Contemporary Islamic Studies* 1, no. 2 (2023): 159–74.

[3] Bernard Schiele, "Cultures of Scientific Culture," *Cultures of Science* 1, no. 1 (2018): 15–23; Richard O Mason, "Four Ethical Issues of The Information Age," in *Computer Ethics* (Routledge, 2017), 41–48.

[4] Muhammad Hizba Aulia, Cucu Surahman, and Elan Sumarna, "Optimalisasi Pendidikan dengan Konsep Tadabur: Telaah Tafsir Tarbawi atas QS. Muhammad [47]: 24," *Jurnal Semiotika Quran* 4, no. 2 SE-Articles (November 5, 2024): 769–89, https://doi.org/10.19109/jsq.v4i2.24937.

[5] Nurul Indana and Ali Mustofa, "The Concept of Islamic Education in the Perspective of Imam Al Ghazali and Its Relevance in the Contemporary Era," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 13, no. 2 (2024): 242–56; Baharuddin Baharuddin, Ellychia Isnaini, and Lusiana Lusiana, "Islamic Education Curriculum That Is Relevant to the Challenges of the Times," *East Asian Journal of Multidisciplinary Research* 3, no. 3 (2024): 1045–60; Schiele, "Cultures of Scientific Culture."

[6] Abdul Manan, Oyoh Baria, and Khalid Ramadhan, "Ilmu Bermanfaat: Dalam Perspektif Imam Burhanul Islam Az-Zarnuji," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 9, no. 4 (2022): 404–87, https://doi.org/https://doi.org/10.31102/alulum.9.4.2022.487-404; Muhammad Farid Azfaruddin et al., "Konsep Ilmu Dalam Perspektif Islam: The Concept of Science in Islamic Perspective," *Tasfiyah: Jurnal Pemikiran Islam* 8, no. 1 (2024): 33–54; Marta Mas-Machuca and Frederic Marimon, "Holistic Spiritual Capital: Definition and Its Measurement," *International Journal of Organization Theory & Behavior* 22, no. 1 (2019): 96–110.

[7] Ali Miftakhu Rosyad, "The Implementasi Nilai-Nilai Multikulturalisme Melalui Pembelajaran Pendidikan Agama Islam (The Implementation Of Multiculturalism Values Through Learning Of Islamic Religion Education): Multicultural Education And Learning Of Islamic Religious Education," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 5, no. 1, March (2019): 1–18.

[8] Schiele, "Cultures of Scientific Culture"; Agus Pahrudin, Wakidi Wakidi, and Viggy Anggini, "Curriculum Development Management of Islamic Education in The Internet of Things Era," *Jurnal Penelitian Pendidikan Islam* 11, no. 2 (2023): 150–67.

its practical benefits, ensuring that education remains grounded in its spiritual essence and continues to serve the needs of society.[9]

Various studies indicate that the concept of beneficial knowledge in Islam encompasses mastery of worldly knowledge and a broader spiritual dimension. Aegustinawati and Sauri (2024) emphasize that beneficial knowledge guides humans toward the purpose of their creation, which is a meaningful life and the sustainability of civilization, by providing significant benefits to individuals and society.[10] Estuningtyas (2018) adds that Islamic education plays a crucial role in shaping the holistic personality of students, which includes cognitive, affective, and psychomotor aspects, through internalizing Islamic values such as honesty, responsibility, and social concern.[11] However, Alfarizi (2022) notes that Islamic education often faces a division between religious knowledge and general knowledge due to the influence of Western civilization's hegemony, even though the Qur'an and Hadith do not separate these two fields of knowledge. Therefore, efforts are necessary to Islamize knowledge and integrate Islamic values into various aspects of life that bridge the dimensions of the world and the hereafter.[12] Baharun and Ummah (2018) and Syafe'i (2015) emphasize that beneficial knowledge also includes character and ethical development through character education, which aims to make students aware of their responsibilities as God's creatures and as members of society. As a manifestation of the concept of khalifatullah fi al-ardh, Islamic education aims to produce individuals who are not only intellectually competent but also possess noble morals strong character, and are prepared to contribute to the betterment of humanity.[13]

Many studies have discussed the concept of useful knowledge from an Islamic perspective, but a gap needs to be filled. Most studies place greater emphasis on how helpful knowledge can shape individuals who are intellectually intelligent and possess noble character and morals. This study focuses on the importance of knowledge that directs humans toward the purpose of their creation, namely living a meaningful life and preserving civilization, while integrating Islamic values into education to unify the dimensions of the world and the hereafter. The identified gap is the lack of an in-depth study of the hadiths that address helpful knowledge. As the second source of Islamic law after the Qur'an, the hadith plays a significant role in defining and providing practical guidance on this concept. Therefore, this study aims to bridge this gap by studying the hadith of Sahih Bukhari, as the most authentic hadith after the Qur'an, by taking topics related to practical knowledge, thus providing a more comprehensive understanding of contemporary Islamic education.

This study introduces scientific novelty by profoundly analyzing the Hadith of Sahih Bukhari No. 65, which highlights the obligation to convey knowledge as one of the indicators of helpful knowledge (al-'ilm al-nafi'), an aspect that Muslims often overlook. The novelty lies in the integrative approach, interpreting the hadith while considering contemporary challenges in Islamic education, such as technological adaptation, character education enhancement, and developing curricula based on spiritual values. This study also offers

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[9] Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335.

[10] Aegustinawati and Sofyan Sauri, "Hakikat Ilmu Yang Bermanfaat: Tinjauan Filsafat Dan Agama," *Aksiologi: Jurnal Pendidikan Dan Ilmu Sosial* 5, no. 1 (2024): 1–6.

[11] Retna Dwi Estuningtyas, "Ilmu Dalam Perspektif Al-Qur'an," *Qof* 2, no. 2 (2018): 203–16.

[12] Mudrik Alfarizi, "Islamisasi Ilmu Pengetahuan Dalam Prespektif Al-Qur'an," *Launul Ilmi: Jurnal Keislaman Dan Peradaban* 1, no. 1 Juni (2022): 1–14.

[13] Hasan Baharun and Rohmatul Ummah, "Strengthening Students' Character in" Akhlaq" Subject through Problem Based Learning Model.," *Online Submission* 3, no. 1 (2018): 21–30; Imam Syafe'i, "Tujuan Pendidikan Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6, no. 2 (2015): 151–66, https://doi.org/http://dx.doi.org/10.24042/atjpi.v6i2.1876.

practical suggestions for aligning Islamic education with current needs, including integrating technology into the learning process, designing a curriculum rooted in Islamic values, and reinforcing character education to shape individuals who are intelligent, possess noble character, and are prepared to face global challenges.

This study employs a qualitative approach with a content analysis method to explore the concept of helpful knowledge (al-'ilm al-nafi') as outlined in the hadith of Sahih Bukhari No. 65, focusing mainly on the obligation to convey knowledge and its implications for contemporary Islamic education. Addressing the challenges faced by Islamic education today requires critically examining how the values embedded within the hadith can inform and guide educational practices. Accordingly, this study seeks to answer several key questions: How does the hadith define and emphasize helpful knowledge? What core values does the hadith highlight regarding the obligation to convey knowledge? How can these values address challenges in contemporary Islamic education, such as technological integration, character education enhancement, and curriculum development rooted in spiritual values?

A qualitative content analysis method was chosen because it is well-suited for examining textual sources like hadith, allowing an in-depth understanding of their meanings and values.[14] Unlike quantitative methods that focus on numerical data,[15] content analysis enables the identification of themes and principles within the text that are relevant to contemporary issues.[16] Other methods, such as case studies or ethnography, were less appropriate since this research centres on textual analysis rather than specific contextual observations or experiences.[17] This approach systematically explores the hadith's values while maintaining flexibility to link these findings to broader educational challenges.

The primary data source for this study is the hadith text itself, supported by secondary sources, including *Fathul Bari Syarah Sahih Bukhari*, journal articles, and other relevant literature. The analysis involves examining the content of the hadith, identifying its underlying values, and linking them to modern educational challenges through a descriptive and reflective approach. Data validity is ensured using source triangulation based on the Miles and Huberman model, which includes data reduction to filter relevant information, data presentation in narrative form, and drawing conclusions that integrate interpretations of the findings.[18] This study aims to provide new insights into the obligation of conveying knowledge as a key aspect of helpful knowledge. It also offers strategic recommendations for the development of Islamic education that is globally adaptive while preserving its spiritual essence, particularly by integrating these values into modern curricula and improving teaching quality.

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[14] Diane M Badzinski, Robert H Woods, and Chad M Nelson, "Content Analysis," in *The Routledge Handbook of Research Methods in the Study of Religion* (Routledge, 2021), 180–93; Muhammad Asim Imam et al., "Contextualizing Research Approaches: The Role of Western and Islamic Philosophies in Shaping Methodology and Knowledge Creation," *Al-Irfan* 8, no. 16 (2023): 69–90.

[15] Nitish Sardana et al., "Qualitative and Quantitative Research Methods," in *Substance Use and Addiction Research* (Elsevier, 2023), 65–69.

[16] Ulla H Graneheim, Britt-Marie Lindgren, and Berit Lundman, "Methodological Challenges in Qualitative Content Analysis: A Discussion Paper," *Nurse Education Today* 56 (2017): 29–34.

[17] Julia Phillippi and Jana Lauderdale, "A Guide to Field Notes for Qualitative Research: Context and Conversation," *Qualitative Health Research* 28, no. 3 (2018): 381–88.

[18] Muhammad Hizba Aulia, Agus Fakhruddin, and Cucu Surahman, "Pemetaan Capaian Pembelajaran Dan Materi Ajar PAI Dan Budi Pekerti Elemen Al-Quran Dalam Kurikulum Merdeka," *AT-TA'DIB: JURNAL ILMIAH PRODI PENDIDIKAN AGAMA ISLAM*, 2024, 103–17, https://doi.org/https://doi.org/10.47498/tadib.v16i1.3138.

Result and Discussion

Analysis of Bukhari Hadith No. 65 on Useful Knowledge

Imam Bukhari, whose full name is Muhammad bin Ismail bin Ibrahim bin Mughirah bin Bardizbah Al-Jufi, was born in Bukhara on 13 Shawwal 194 Hijriyah.[19] He was nicknamed Amirul Mukminin fil Hadith, or Leader of the Believers in the science of hadith.[20] One of his most renowned works is Sahih Bukhari, a comprehensive collection of hadiths he compiled over 16 years. The full title of this book is *al-Jami al-Musnad as-Sahih al-Mukhtasar min Umur Rasulullah Sallallahu 'Alaihi wa Sallam wa Sunanih wa Ayyamih*.[21]

Sahih Bukhari, consisting of 97 books and 3918 chapters, contains 7563 hadiths, according to Muhammad Fuad Abdul Baqi in al-Khathib. If counted without repetition, the total number becomes approximately 2607,[22] a number close to that stated by Ibn Hajar, 2513 hadiths.[23] Imam Bukhari was known for his meticulous selection process, including only hadiths that met rigorous narration standards. He even performed *istikharah* prayers of two *rakaat* before including a hadith, demonstrating his dedication to ensuring his choices were pleasing to Allah. As a result, Sahih Bukhari is regarded as the most authentic collection of hadiths after the holy Qur'an.[24]

In the context of this study, the hadith analyzed is Sahih Bukhari No. 65. This hadith is part of the Book of Knowledge, the third book out of 97, following the Book of Faith. The full text of the hadith is as follows:

صحيح البخاري ٦٥: حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا بِشْرٌ قَالَ حَدَّثَنَا ابْنُ عَوْنٍ عَنْ ابْنِ سِيرِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ ذَكَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَعَدَ عَلَى بَعِيرِهِ وَأَمْسَكَ إِنْسَانٌ بِخِطَامِهِ أَوْ بِزِمَامِهِ قَالَ أَيُّ يَوْمٍ هَذَا فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ قَالَ أَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا بَلَى قَالَ فَأَيُّ شَهْرٍ هَذَا فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ فَقَالَ أَلَيْسَ بِذِي الْحِجَّةِ قُلْنَا بَلَى قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ

"Musaddad said: told us Bisyir said: told us Ibn 'Aun from Ibn Sirin from Abdurrahman bin Abu Bakrah from his father, he said, that the Prophet Sallallahu 'alaihi wa sallam sat on his camel while the people holding the camel's reins. He said: "What day is it?" We were all silent and thought that He would name something other than the name of the day that was already known. He said: "Isn't today Nahar day?" We answered: "That is right." He asked: "What month is this?" We were all silent and thought that He would name something other than the name of the month that was already known. He said: "Isn't this the month of Dhul Hijjah?" We replied: "Yes." He said: "Indeed your blood, wealth and honour are sacred to one another just as this day of yours, this month of yours, and this land of yours are sacred. (So) let those who are

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[19] Asnan Purba, "Sejarah Kodifikasi Sunnah: Telaah Historis Abad III Dan IV H," *UNIVERSUM: Jurnal KeIslaman Dan Kebudayaan* 16, no. 1 (2022): 66–85.

[20] Nixson Husin, "Hadits-Hadits Nabi saw. Tentang Pembinaan Akhlak," *Jurnal An-Nur* 4, no. 1 (2016).

[21] Sayed Khalil Kohi, "Historical Course In Descriptions Of Sahih Al-Bukhari," *Вестник КазНУ. Серия Историческая* 106, no. 3 (2022): 16–24.

[22] Muhammad Ajjaj Al-Khathib, *Ushul Al-Hadits 'Ulumuhu Wa Mushthalahuhu* (Beirut: Dar al-Fikr, 1989).

[23] Muhammad Cholid Abdurrohman, Santi Lisnawati, and Hasbi Indra, "Kompetensi Guru Perspektif Imam Bukhari Dalam Kitaabul Ilmi Shahih Bukhari," *Tawazun: Jurnal Pendidikan Islam* 15, no. 1 (2022): 43–58.

[24] Masrukhin Muhsin, "Metode Bukhari Dalam Al-Jami'al-Shahih: Tela'ah Atas Tashhih Dan Tadh'if Menurut Bukhari," *Holistic Al-Hadis* 2, no. 2 (2016): 279–90.

present convey this to those who are absent. , because those present may convey it to someone who understands more than them."[25]

This hadith was delivered by the Prophet Muhammad and, in comparison, mounted a camel in front of his companions as a reminder of the importance of protecting the honour, blood, and property of others. This direct delivery highlights the relevance of the hadith's message within the context of Arab society at that time, where knowledge was primarily spread orally and memorized by the companions. Thus, this hadith underscores that beneficial knowledge is not only to be understood personally but must also be shared with others to spread goodness.[26]

According to Imam Ibn Hajar al-'Asqalani (d. 852 H) in *Fathul Bari: Syarah Shahih al-Bukhari*, this hadith emphasizes that beneficial knowledge is the knowledge that is conveyed, even if its understanding is not yet perfect. This underscores the importance of conveying knowledge within society, where teaching and learning are collective obligations. The hadith also serves as a reminder of the importance of maintaining good manners when seeking and conveying knowledge, making knowledge a means to protect human rights such as blood, property, and honour.[27] Beneficial knowledge must support social harmony, be rooted in ethics, and contribute to the common good.

This view aligns with the explanation provided by Imam Al-Ghazali (d. 505 H) in *Bidayatul Hidayah*, which states that practical knowledge positively impacts a Muslim's spiritual and social life. According to Al-Ghazali, valuable knowledge increases one's fear of Allah, fosters self-awareness and humility, deepens understanding and worship of Him, and diminishes attachment to worldly desires in favour of love for the afterlife.[28] This perspective aligns with Sahih Bukhari No. 65, which emphasizes the importance of sharing knowledge and warns that knowledge should not be kept solely for oneself but should benefit society.[29] Both perspectives emphasize that actual knowledge guides a person to live according to religious values and helps avoid worldly temptations and the deceit of Satan. This view reinforces that knowledge must serve the greater good and uphold social ethics.[30]

Regarding helpful knowledge (al-'ilm al-nafi'), the term nafi' is derived from nafa' (functional), referring to knowledge practised for oneself and shared with others.[31] This concept is supported by the hadith narrated by Ibn Abi Syaibah in Mushaf Ibn Abi Syaibah No. 35502, which classifies knowledge into two types: knowledge that is embedded in the heart (helpful knowledge) and knowledge that exists only verbally (burdensome knowledge). The Prophet Muhammad. Encourages people to embed knowledge in their hearts so that it inspires meaningful actions and has a positive impact, both for oneself and for the surrounding

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[25] Teks dan terjemah Hadis Shahih Bukhari No. 65 dalam artikel ini dikutip dari Aplikasi HadisSoft dan divalidasi oleh peneliti dengan Kitab *Fathul Bari: Syarah Shahih al-Bukhari* Karangan Ibnu Hajar Al-'Asqalani. Penerjemah: Abu Ihsan Al-Atsari, Jakarta: Pustaka Imam Asy-Syafii, 2022.

[26] Abdul Matin Salman, "Reconstructing Ḥadīth Discourse in the Digital Age: From Text to Discourse," *Journal of Ecohumanism* 3, no. 7 (2024): 426–36.

[27] Ibnu Hajar Al-'Asqalani, *Fathul Bari: Syarah Shahih Al-Bukhari*, ed. Farid Ahmad Okbah et al., trans. Abu Ihsan Al-Atsari, Ketujuh (Jakarta: Pustaka Imam Asy-Syafi'i, 2022).

[28] Abu Hamid Muhammad Al-Ghazali, *Tuntunan Menggapai Hidayah Allah Swt: Terjemah Bidayatul Hidayah*, trans. Achmad Sunarto (Surabaya: Mutiara Ilmu, 2015).

[29] Diansyah Permana, Endan Hamdan Ridwan, and Tedi Gandara, "Kewajiban Belajar-Mengajar Dalam Konteks Tafsir Tarbawi," *Fathir: Jurnal Studi Islam* 1, no. 3 (2024): 340–56.

[30] Mutiara Andini, Djumi Aprilia, and Primalita Putri Distina, "Kontribusi Psikoterapi Islam Bagi Kesehatan Mental," *Psychosophia: Journal of Psychology, Religion, and Humanity* 3, no. 2 (2021): 165–87; Mohammad Chowdhury, "Emphasizing Morals, Values, Ethics, and Character Education in Science Education and Science Teaching," *MOJES: Malaysian Online Journal of Educational Sciences* 4, no. 2 (2018): 1–16.

[31] Amir Faishol Fath, "Syarat Mendapatkan Ilmu Nafi'," Republika, 2023, https://republika.id/posts/39452/syarat-mendapatkan-ilmu-nafi.

environment. Conversely, knowledge that remains only at the verbal level does not provide genuine benefits, as it fails to motivate actions that align with virtuous values. This emphasizes the importance of studying with the right intention, not only to acquire knowledge but to put it into practice and share it for the common good.[32] Transmitting knowledge to spread goodness extends its benefits to people and contributes to fostering social harmony and cultivating positive ethical values.[33]

Practical knowledge is highly relevant in education, especially in promoting moral values that balance individual needs with social responsibilities. The ethics of utilitarianism, as proposed by Jeremy Bentham and John Stuart Mill, states that the right action produces the greatest happiness for the most significant number of people.[34] Mill underscored the importance of distinguishing between true happiness and temporary satisfaction, making justice a primary goal.[35] This approach aligns with Islamic teachings, which encourage individuals to use knowledge for the collective good while balancing personal needs and contributions to societal welfare. Furthermore, Islam adds a spiritual dimension, where happiness is seen as worldly contentment and a means to draw closer to Allah.[36]

This approach expands the benefits for people and strengthens positive social ethics, laying the foundation for a just, harmonious, and common-good-oriented society.

Implications of The Concept of Useful Knowledge in Contemporary Islamic Education

As analyzed from Hadith Bukhari No. 65, the concept of beneficial knowledge emphasizes the obligation to disseminate knowledge that positively impacts individuals and society. This principle is highly relevant in contemporary Islamic education and should be integrated into learning, especially when facing the challenges of a constantly evolving and increasingly complex era.[37] Islamic education serves not only as a means of transferring knowledge but also as a medium for instilling spiritual, social, and ethical values that align with the principles of beneficial knowledge.[38]

The analysis of Hadith Bukhari No. 65 reveals several values that are significant for integration into contemporary Islamic education, including:

First, the obligation to disseminate knowledge is evident in the words of the Prophet Muhammad: "... (So) let those who are present convey it to those who are absent because those who are present may convey it to someone who understands better than they do." This hadith underscores the importance of sharing knowledge with others, even if one's

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[32] Wido Supraha, "Pesan 05: Jadikan Ilmu Tertanam Dalam Hati, Bukan Sekadar Diketahui Akal," AdabInsanMulia.org, 2019, https://adabinsanmulia.org/pesan-ke-05-jadikan-ilmu-tertanam-dalam-hati/.

[33] Khairun Asyura, "Urgensi Mempelajari Etika Dakwah Dalam Komunikasi Islam," *Ameena Journal* 1, no. 3 (2023): 232–39; Didi Maslan and Muhammad Irwan Padli Nasution, "Pendidikan Etika Bermedia Sosial Dalam Perspektif Islam: Antara Dosa Jariyah Dan Pahala Jariyah," *Al-Ittishol: Jurnal Komunikasi Dan Penyiaran Islam* 4, no. 2 (2023): 155–76.

[34] Ulma Roisa Azmi, Eka Rahmawati, and Marsudi Dedi Putra, "Measuring Happiness In Utilitarianism Teachings," *Jurnal Hukum Sehasen* 10, no. 2 (2024): 489–94.

[35] Hanik L Tarwiyyah, "Happiness in the Philosophical View of Al-Ghazali And Al-Farabi," *Journal of Islamic Thought and Philosophy* 3, no. 1 (2024): 1–19; John Stuart Mill, "Utilitarianism," in *Seven Masterpieces of Philosophy* (Routledge, 2016), 329–75.

[36] Arridho Abduh and M Arrafie Abduh, "Membongkar Perbedaan Worldview: Perspektif Islam Dan Barat Dalam Konsep Ekonomi Ditengah Hegemoni Kapitalisme," *Islamic Economics & Finance Research Review* 1, no. 1 (2023): 1–19.

[37] Salwani Ayu Lukmantya, "Tantangan Dan Inovasi Dalam Manajemen Kurikulum Abad Ke-21," *Proceedings Series of Educational Studies*, 2023.

[38] Samsul Bahri, Halimatun Sakdiyah, and Hasan Basri Tanjung, "Relasi Guru Dengan Murid Dalam Perspektif Pendidikan Islam," *Tawazun: Jurnal Pendidikan Islam* 17, no. 2 (2024): 473–94; Andhin Sabrina Zahra et al., "Integrasi Tarbiyah, Talim Dan Ta'dib: Pilar Utama Pendidikan Islam," *Jurnal Multidisiplin Ilmu Akademik* 1, no. 6 (2024): 33–48.

understanding is incomplete, so its benefits can be extended to more people. In contemporary Islamic education, this principle aligns with the concept of da'wah, wherein Islamic teachings are communicated to a broader audience, both verbally and in writing, to invite others to faith and righteous deeds.[39]

In the digital age, technological advancements have transformed how knowledge is disseminated. Platforms such as social media, online learning tools, and interactive applications enable educators to deliver content through text, audio, video, or animations, making learning more engaging and accessible. However, digital da'wah and education must be carried out wisely to avoid negative impacts such as misinformation or societal polarization.[40] Nonetheless, significant challenges arise for educational institutions in rural areas or those with limited technological resources, which cannot fully benefit from these advancements.[41]

Traditional teaching methods like the recitation method remain highly relevant in such contexts. This method involves students completing tasks such as reading, summarizing, and presenting material, embodying the value of knowledge sharing emphasized in the hadith. It helps students learn independently, deepen their understanding, and develop communication skills without relying on complex technological infrastructure.[42] For example, in rural schools, students can engage in group discussions to summarize and present material.[43] Handwritten summaries or oral presentations serve as effective means of practising knowledge sharing while encouraging critical thinking and teamwork. This approach can be further supported by utilizing local resources such as libraries or community centres to enhance learning.[44]

A hybrid approach can be implemented in institutions with better access to technology. Students can summarize learning materials and present them to their peers, then digitize their work through simple presentations or short videos using mobile devices.[45] These digital outputs can be shared on platforms managed by the school or local networks, ensuring controlled dissemination of knowledge under teacher supervision.[46] Research by Mayani and Lubis (2024) shows that task-based methods improve student engagement, public speaking skills, and content mastery.[47]

Encouraging students to share knowledge on social media under teacher guidance also extends the reach of education. For instance, students can create posts or short videos

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[39] Muhammad Mahsya Nawaffani, "Dakwah Digital Dan Dakwah Mimbar: Analisis Peran Dan Dampak Dalam Era Digitalisasi," *Sanaamul Quran: Jurnal Wawasan Keislaman* 4, no. 2 (2023): 143–61.

[40] Maslan and Nasution, "Pendidikan Etika Bermedia Sosial Dalam Perspektif Islam: Antara Dosa Jariyah Dan Pahala Jariyah."

[41] Abdul Karim, Usep Saepul Anwar, and Suherman Suherman, "Transformasi Pendidikan Di Era Globalisasi: Integrasi Dan Tantangan Terhadap Sistem Pendidikan Indonesia," *Journal Of Administration and Educational Management (ALIGNMENT)* 7, no. 2 (2024): 602–9.

[42] Muhammad Mahrus Ali, "Relevansi Dan Efektivitas Metode Resitasi Dalam Meningkatkan Prestasi Belajar Siswa," *Edusia: Jurnal Ilmiah Pendidikan Asia* 1, no. 1 (2021): 174–88.

[43] A J Bernheim Brush et al., "Supporting Interaction Outside of Class: Anchored Discussions vs. Discussion Boards," in *Computer Support for Collaborative Learning* (Routledge, 2023), 425–34; Ali, "Relevansi Dan Efektivitas Metode Resitasi Dalam Meningkatkan Prestasi Belajar Siswa."

[44] Omolade Susan Ademilua, Arinola Oluwatoyin Gbotoso, and Francis Olawale Abulude, "Promoting Community Learning Strategies to Promote Library Services to Rural Dwellers in Nigeria," *ASEAN Journal of Community Service and Education* 3, no. 2 (2024): 95–110.

[45] Abid Haleem et al., "Understanding The Role of Digital Technologies in Education: A Review," *Sustainable Operations and Computers* 3 (2022): 275–85.

[46] Nur Indriyati, "Peran Media Sosial Dalam Pembelajaran IPS Era Society 5.0 Di MI Darwata Karangasem Kecamatan Sampang Kabupaten Cilacap," *Jurnal Kependidikan* 11, no. 2 (2023): 240–53.

[47] Ida Mayani and Sakban Lubis, "Upaya Guru Agama Islam Dalam Mengembangkan Metode Pembelajaran Resitasi Di MAN Kabanjahe," *Innovative: Journal Of Social Science Research* 4, no. 4 (2024): 6272–87.

summarizing lessons or Islamic values, bridging the gap between formal education and digital literacy. This activity trains students to explore the digital world responsibly while ethically and positively disseminating helpful knowledge.[48]

However, disseminating knowledge in the digital era faces challenges such as the spread of misinformation, ethical breaches, and declining trust in information sources.[49] Alamsyah et al. (2024) emphasize the importance of digital literacy and the mass media's role in ensuring information accuracy and integrity. This is particularly crucial in multicultural contexts, where non-verbal cues like emojis or symbols can be misinterpreted.[50] Addressing these challenges requires educators to emphasize media literacy and ethical principles in information sharing.[51] A practical solution is to integrate the recitation method with a validation process, where students' summaries or content are reviewed and approved by teachers before being shared publicly. This approach ensures the dissemination of credible and accurate knowledge while instilling a sense of responsibility in students.[52]

The principle of knowledge dissemination rooted in Islamic teachings can be effectively applied in various educational settings.[53] Traditional methods like recitation are invaluable in promoting independent learning and knowledge sharing in rural schools or resource-limited institutions.[54] In more technologically equipped environments, a hybrid approach combining traditional and digital methods can enhance learning outcomes and broaden educational reach.[55] By prioritizing ethical dissemination and equipping students with digital literacy skills, contemporary Islamic education can uphold the values of al-'ilm al-nafi', address the challenges of the times, and remain adaptive to diverse contexts.[56]

Second, education as a collective obligation is reflected in the attitude of the Companions who were present when the Prophet Muhammad. He asked about the day and month and his command for those present to convey knowledge to those absent. This highlights that the dissemination of knowledge and the educational process is a shared responsibility, extending beyond the scope of any single institution or individual. Every member of society, including teachers, students, parents, and communities, plays a crucial role in ensuring that beneficial knowledge continues to develop, be disseminated, and be used for the common

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[48] Nur Ainiyah, "Remaja Millenial Dan Media Sosial: Media Sosial Sebagai Media Informasi Pendidikan Bagi Remaja Millenial," *Jurnal Pendidikan Islam Indonesia* 2, no. 2 (2018): 221–36.

[49] Andy Riski Pratama et al., "Dakwah Digital Dalam Penyebaran Nilai-Nilai Islam Di Era Digital," *Tabayyun* 5, no. 1 (2024).

[50] Ilham Lucky Alamsyah, Nur Aulya, and Siti Handayani Satriya, "Transformasi Media Dan Dinamika Komunikasi Dalam Era Digital: Tantangan Dan Peluang Ilmu Komunikasi," *Jurnal Ilmiah Research Student* 1, no. 3 (2024): 168–81.

[51] M Hassan Murad, "Clinical Practice Guidelines: A Primer on Development and Dissemination," in *Mayo Clinic Proceedings*, vol. 92 (Elsevier, 2017), 423–33.

[52] Kristopher Merceron and Karene Best, "Integrating Professional Perspectives for AI Literacy: Empowering Students in an AI-Influenced Future," in *The Role of Generative AI in the Communication Classroom* (IGI Global, 2024), 300–315; Tilde Bekker et al., "Teaching Children Digital Literacy through Design-Based Learning with Digital Toolkits in Schools," *International Journal of Child-Computer Interaction* 5 (2015): 29–38; Ahmad Muflihin and Toha Makhshun, "Peran Guru Pendidikan Agama Islam Dalam Meningkatkan Literasi Digital Siswa Sebagai Kecakapan Abad 21," *TA'DIBUNA: Jurnal Pendidikan Agama Islam* 3, no. 1 (2020): 91–103.

[53] Muhammad Riaz et al., "The Role of Islamic Education in Promoting Peace and Tolerance," *Al-Qanṭara* 9, no. 4 (2023): 308–27.

[54] Yussuf Ali Hassan, "Peer Learning: An Alternative Teaching Model for Garissa County Public Secondary Schools" (Faculty of Agriculture, JKUAT, 2017).

[55] Robin Castro, "Blended Learning in Higher Education: Trends and Capabilities," *Education and Information Technologies* 24, no. 4 (2019): 2523–46.

[56] Zainal Azman, Supriadi Supriadi, and Yesi Arikarani, "Reformulation Of Islamic Educational Leadership In The Era Of Disruption," *El-Ghiroh: Jurnal Studi Keislaman* 22, no. 2 (2024): 221–39.

good. This principle aligns with the views of Epstein et al. (2018) in *School, Family, and Community Partnerships: Your Handbook for Action*, which emphasizes the importance of collaboration among schools, families, and communities in supporting education. The justice-based approach outlined in this book further stresses the community's role in addressing educational disparities and fostering equal opportunities, reinforcing the idea that education is a collective responsibility.[57]

Endah et al. (2023) also convey a similar perspective, noting that families, schools, and communities play a pivotal role in supporting education and the character development of students. As the primary environment, the family lays the foundation for education by instilling fundamental values and providing emotional support from an early age to shape children's character. Schools contribute by nurturing academic growth and promoting positive values through character education programs within a conducive learning environment. Meanwhile, communities enhance these efforts through social support, positive role modelling, and collaborative programs with schools that allow students to apply their knowledge and skills in real-life contexts.[58]

However, one of the challenges in involving all societal elements is the lack of coordination among schools, families, and communities. Many educational institutions still operate in silos without sufficient collaboration with external parties, leading to suboptimal achievement of educational goals. A potential solution is adopting a justice-based approach to prioritizing partnerships among schools, families, and communities. Joint initiatives encouraging active participation from all stakeholders can ensure that education becomes more than the responsibility of formal institutions; it becomes a shared duty vital to producing a knowledgeable and morally grounded generation.[59]

Third, the importance of maintaining proper manners in seeking and imparting knowledge is exemplified in the response of the Companions when the Prophet Muhammad. asked, "What day is this?" and "What month is this?" The Companions remained silent momentarily and only responded after the Prophet confirmed that it was "the day of Nahar" and "the month of Dzul Hijjah." This interaction reflects their respect for the Prophet as a teacher and their understanding of the appropriate conduct in responding to his questions—choosing not to answer immediately but demonstrating deference and awareness that the Prophet already knew the answer. Their anticipation that the Prophet might mention other names for the day and month illustrates proper etiquette in seeking knowledge and a deep respect for teaching. This behaviour underscores the importance of sincerity in pursuing knowledge—not merely for its acquisition but for understanding and applying sharia values. As articulated by K.H. Hasyim Asy'ari in Bahri et al. (2021), this principle remains relevant in contemporary education. He emphasized the need for teachers to demonstrate respect and appreciation for students through thoughtful actions, such as addressing them by name and fostering a sense of familiarity. Such practices help establish positive relationships and create an environment conducive to learning. By adopting the manners of the Prophet and his Companions, Islamic education can weave moral values into the learning process, nurturing a generation that is not only knowledgeable but also virtuous.[60]

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[57] Joyce L Epstein et al., *School, Family, and Community Partnerships: Your Handbook for Action* (Corwin Press, 2018).

[58] Dewi Rahayu et al., "Peran Keluarga, Sekolah, Dan Masyarakat Dalam Meningkatkan Kualitas Belajar Dan Pembentukan Karakter Peserta Didik," *ANTHOR: Education and Learning Journal* 2, no. 4 (2023): 551–54.

[59] Novita Fitri Amin, "Penggunaan Prinsip Kerjasama Dalam Program Non-Pendidikan," *POTRET PENDIDIKAN DAN PEMBELAJARAN DI INDONESIA* 24 (2024).

[60] Moh Saiful Bahri, Mispani Mispani, and Tukiran Tukiran, "Education Character Perspective of KH Hasyim and Hafidz Hasan Al-Mas' Udi," *Bulletin of Pedagogical Research* 1, no. 1 (2021): 16–45.

This notion is also aligned with Imam Al-Ghazali's advice in his treatise *al-Adab fid Din*, included in *Majmu'ah Rasail* al-Imam al-Ghazali, which emphasizes the importance of politeness in interactions between students and teachers. Essential practices highlighted include limiting unnecessary speech in the presence of the teacher, refraining from openly opposing the teacher's opinions, and avoiding conversation with peers during the session. These manners underscore that listening attentively, respecting the teacher's explanations, and avoiding distractions are vital for fostering a productive learning environment. Moreover, sincerity in seeking knowledge extends beyond learning, including understanding, applying, and respecting the values imparted. This ensures that knowledge is used to benefit both the individual and society. In modern education, these teachings serve as a reminder of the need to balance academic pursuit with moral integrity and respect, reinforcing that authentic learning is rooted in sincerity and ethical conduct.[61]

However, a significant challenge in the current era is the declining respect for teachers and a lack of sincerity in learning, often driven by worldly motivations such as pursuing grades or social status. Additionally, the culture of instant gratification and easy access to information through the internet and social media have led students to undervalue the gradual and holistic learning process. To address these issues, it is essential to embed the values of proper manners and sincerity within the education curriculum, mainly through Islamic-based character education. This approach includes teaching students the importance of sincerity, respect for educators, and applying knowledge for the greater good of society.[62]

Teachers play a crucial role as exemplars in the educational environment. Their actions should inspire and guide students, creating a behaviour model they can respect and emulate.[63] The presence of teachers who embody wisdom, patience, and ethical conduct is pivotal in reinforcing the value of manners in learning.[64] These educators should be more than just transmitters of knowledge; they must serve as motivators, evaluators, and mentors who lead by example.[65]

As inspirators, teachers must provide high-quality instruction, show genuine enthusiasm, and remain committed to their students, even in challenging circumstances.[66] Mastery of effective teaching strategies and well-prepared content enables teachers to engage and inspire their students, fostering a love for learning.[67] A teacher who demonstrates deep understanding and passion for their subject is likelier to spark curiosity and motivation in their students. This, in turn, encourages students to reflect on their learning journey and strive to model the

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[61] Muhammad Ishom, "10 Adab Murid Terhadap Guru Menurut Imam Al-Ghazali," NU Online, 2019, https://nu.or.id/tasawuf-akhlak/sepuluh-adab-murid-terhadap-guru-menurut-imam-al-ghazali-HDTaY.

[62] Mardian Effendi, Idi Warsah, and Syaiful Bahri, "Implementasi Manajemen Pendidikan Karakter Berbasis Adab Di Sekolah Dasar Islam Terpadu," Dirasah: Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam 7, no. 2 (2024): 513–23.

[63] Karso Karso, "Keteladanan Guru Dalam Proses Pendidikan Di Sekolah," in *Prosiding Seminar Nasional Program Pascasarjana Universitas PGRI PALEMBANG*, 2019; Muhammad Yusuf Ahmad and Balo Siregar, "Guru Profesional Menurut Imam Al-Ghazali Dan Buya Hamka," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 12, no. 1 (2015): 21–45.

[64] Irma Budiana, "Menjadi Guru Profesional Di Era Digital," *JIEBAR: Journal of Islamic Education: Basic and Applied Research* 2, no. 2 (2021): 144–61.

[65] Azka Salmaa Salsabilah, Dinie Anggraeni Dewi, and Yayang Furi Furnamasari, "Peran Guru Dalam Mewujudkan Pendidikan Karakter," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 7158–63.

[66] Emi Teresia Manik and Dorlan Naibaho, "Peran Kompetensi Sosial Guru Dalam Membentuk Karakter Siswa," *Jurnal Pendidikan Sosial Dan Humaniora* 2, no. 4 (2023): 12834–44; Hamdi Supriadi, "Peranan Pendidikan Dalam Pengembangan Diri Terhadap Tantangan Era Globalisasi," *Jurnal Ilmiah Prodi Manajemen Universitas Pamulang* 3, no. 2 (2016): 92–119.

[67] Neliwati Neliwati et al., "Upaya Guru Pendidikan Agama Islam Dalam Meningkatkan Minat Belajar Siswa Madrasah Tsanawiyah," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2023): 297–306.

behaviour of their educators.[68] By addressing these challenges, Islamic education can instil values that promote the application of helpful knowledge, support character development, and nurture noble morals that benefit both individuals and society.

Conclusion

Based on research findings on the obligation to convey knowledge in the hadith and its impact on contemporary Islamic education, it can be concluded that education should be founded on the principle of spreading helpful knowledge, as exemplified in Hadith Bukhari No. 65. In the context of modern education, the application of methods such as recitation and the use of digital technology has proven effective in fulfilling this obligation. Education is also a collective responsibility involving schools, families, and communities. Upholding good manners in education is a key factor that supports creating a conducive learning environment where students can comprehend and apply knowledge daily.

To optimize the implementation of the principle of spreading knowledge in Islamic education, it is essential to develop a curriculum that emphasizes teaching methods like recitation and digital technology. Regular training for teachers to effectively implement these methods is also crucial. The active involvement of the community, including schools, families, and social groups, should be strengthened to foster an educational environment that supports scientific and moral values. Additionally, school digital literacy programs need to be developed to ensure that the information shared is accurate and beneficial. With these measures, contemporary Islamic education is expected to meet the demands of the present era, prioritize helpful knowledge, and nurture an intelligent and civilized generation.

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