

ISLAMIC EDUCATION METHODS IN THE PERSPECTIVE OF IMAM AN-NAWAWI

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ABSTRACT

Based on the verses and hadiths included by Imam An-Nawawi in the book Riyadu Al-Salihin we can analyze the style of educational thought according to Imam An-Nawawi, while education according to Imam An-Nawawi consists of 19 books (themes). Of the nineteen points (the theory written by Imam An-Nawawi in the book of Riyadhush Shalihin), therefore the thoughts of Imam An-Nawawi have several points that are very important and need to be considered in Islamic education, some of which researchers take as follows, in the book (theme) of honesty. Besides that, Imam An-Nawawi emphasized the importance of juju, being honest is a characteristic of believers, honest orders, rewards for honest people, rewards and punishments for dishonest people. Both in deed and word. The problem to be answered from this thesis which has been described is regarding the concept of Islamic education in the thought of Imam An-Nawawi which was written by the Imam. The Imam as a well-known figure among the scholars' and the Imam focuses on writing books so that people are able to understand religion correctly according to the guidance of the Prophet. The Imam collects the hadiths of the Prophet and then summarizes them as guidelines for the life of Muslims. This research is a library research with a focus on collecting, analyzing, presenting and concluding information related to the thoughts of the characters. There are two types of sources for this research, namely primary sources which come from a book written by Imam An-Nawawi on provision of knowledge entitled Riyadhush Shalihin. Then secondary sources are the results of books written by Imam An-Nawawi, PDF books, journals, and other books that are in accordance with the contents of this research.

Keywords: Concept, Imam An-Nawawi, Islamic Education

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1. INTRODUCTION

The education that has been taught by our Prophet is a very complex education, it already refers to education in the introduction of God (tawhid), education in personality formation (morals) and even education in the form of improving the quality of life and bringing in sustenance (muamalah). Such a complex education was played by the Apostles centuries ago. The magnitude of Islamic attention to education provides many interesting things for Islamic scholars to research in the field of Islamic education, related to methodology (epistemology, ontology and axiology), methods, techniques, figures, thoughts and so on. The importance of education is not only in Islam. Existing nations almost fully believe in the power of education in advancing a nation and state (Fanreza, 2016) [1]. Islamic education is a systemic and systematically planned conscious effort to develop one's outlook on life, life attitudes and life skills according to Islamic religious principles. Through Islamic education, every individual Muslim is fostered, guided, and developed so that he can optimally develop his various potentials in accordance with Islamic teachings. Muslim education experts are fully aware that teaching/learning is a very unique and complex thing, like other professions that demand certain requirements from those who practice it. According to Arifin stated that the ultimate goal of Islamic education is essentially the realization of the ideals of Islamic teachings themselves, which carry a mission for the welfare of mankind as servants of God both physically and spiritually, in this world and the hereafter. (Muhammad Jawwad Ridla, 2002) [2].

Therefore, the process of Islamic education is a very comprehensive process, systematically arranged, planned, in an effort to optimally develop the potential that exists in students, to carry out their duties on this earth as well as possible, in accordance with the values Illahiyah which is based on the framework of Islamic teachings in all aspects of life. History records that Islamic education has

reached its heyday in the VII to XIII centuries. At this time there were many Muslims whose printing quality was even recognized by the whole world, such as Imam Syafii, al-Ghazali, al-Kindi, and many more. Muslim educator experts describe the situation at that time, namely the provision of quality educational facilities and infrastructure by the Khilafah to enable science to develop rapidly. The state guarantees free education for all its citizens.

In an effort to realize education that smells of heaven. Of course these ideas and thoughts will be of particular concern to readers. Why in this world there is a heaven-scented education. The educational paradise referred to here is the idea of creating the potential of the region to become an educational pilot project that is advanced, dynamic and enjoyable for all, like a paradise that makes all its inhabitants happy, with all advances in science, technology, civilization and human values. (Muhammad Roqib, 2009) [3]. Such goals would not have been possible without Research. Research is one way to carry out improvement and renewal efforts. So that the ideas of philosophers, scholars and Muslim literature do not sink and can be actualized in the current context. In terms of attitude it is correct, because a thought as a product of society will certainly experience changes in the current social situation. However, looking at the issue of Islamic education where Islamic schools are generally of lower quality than government schools, many students in both rural and urban areas commit immoral acts and are uneducated. For example, case drugs, adultery, corruption and others. Indeed intellectually high quality, but spiritually they are poor. As a result, emerging cadres of nation destroyers are detrimental to society. Thus looking at the issue of Islamic education in building theoretical concepts. Researchers want to describe the concept of Islamic education according to Imam An-Nawawi. Where Islamic education can play a central role in the process of acculturating humanity, namely by having a good educational system and process.

Therefore, the concept of education needs to be developed while taking into account Islamic values. Imam An-Nawawi is one of the religious figures who pays serious attention to serving the sunnah of Rasulullah SAW which can guide Muslims to the path of truth that is blessed by Allah SWT. Many of the famous works of Imam An-Nawawi, Some of the books he has perfected: Ar-Raudah (Raudhatush Shalihin), Al-Minhaj, Daqa'iqul Minhaj, Al-Manasik As-Sughra, Al-Manasik Al-Kubra, Bustanul „Arifin fi Az-Zuhdi wa At-Tasharruf, Riyadhu Al-Shalihin, Al-Arba'un Haditsan wa Syarhuha, Al-Arba'un Haditsan wa Syarhuha, Syarhu Muslim, Tahdzibul Asma wal Lughat, Thabaqatul fuqaha, Al-Fatawa, At -Tibyan fi adabi Hamlatil Qur'an, Tashihhut Tanbih, Nukat 'Ala At-Tanbih, Tashrif fil Istiqah wa fi Istihbabil Qiyam wa Nahwihim, Qishmatul Ghanai'im (Wa Huwa Musytamilun 'Ala Nafa'is).

In line with the current problems of Islamic education, the author tries to make a small contribution to the scientific repertoire in the Islamic world. One of them is the book that the author is studying, namely Riyadu Al-Shalihin which means the garden of the righteous. The book Riyadu Al-Salihin is the best work of Imam An-Nawawi who bridged Muslims with the Prophet Muhammad. This book is the most popular and has been circulating in the midst of Muslim communities around the world. Because its value is very high and its position is very high, this book has its own place in the hearts of scholars, writers and preachers. This book is very solid and simple and has a load the richest in various central themes of the Islamic religion so it is important to study and can be used as a charity guide in everyday life .

The author chose the book Riyadhus Al-Shalihin, because it is a book which is a handbook in Islamic boarding schools which contains learning material that is very complete and very easy to learn for both students and someone who wants to study Islam. The book Riyadu Al-Shalihin contains various kinds of guidelines and rules that cover everything related to Muslims , this book itself comes from one of its summaries entitled Mukhtasar Riyadhus Al-Salihin. What is in this book can be said to be the essence of the main book. The advantages of this book are that the selection of the hadiths is done in detail, accurately, and only includes authentic and hasan narrations. Thus, there is a book that is more practical and easy to practice by readers without reducing the strength of the contents of the book.

This book contains material that is very complete and easy to learn, the Book of Riyadu Al-Salihin begins with the "book of Ikhlas", he sweetly opens the book of Riyadu Al-Salihin by including verses from the Qur'an which strongly support the discussion of the sincere book. Almost the entire contents of this book contains a spirit of encouragement to serve oneself to Allah and foster good deeds. Most of the content in the early books is about matters of the heart and cleanliness of the soul. Such as problems of sincere intentions, repentance, patience, shiddiq, murraqabah, yaqin, trust, istiqamah, mujahadah, thrifty, diligent, ascetic, qana'ah, generous, helping, advice, amar ma'ruf-nahi mungkar,

mandate, and avoid injustice. The author chooses the character of Imam An-Nawawi. His knowledge was extensive and had a great influence on Islamic writings and lectures. Imam An-Nawawi is a *zuhud* scholar and is well known throughout the world. He made many visits to various countries in the context of preaching, religious studies and advice, public lectures, scientific treatises, and not only was it sufficient in his country to convey his studies, but he traveled to various countries spreading his *da'wah*. He was very gentle in giving explanations, many of the seekers of knowledge and those who surrounded and accompanied him to get his knowledge.

This book consists of 19 titles and 372 chapters both containing the themes of faith, worship, morals, and purification of the soul, as well as *muamalah* with fellow human beings both in the form of God's commands and prohibitions. As for the method adopted by Imam An-Nawawi in each chapter, includes: putting the chapter title according to the respective theme, then mentioning the verses and hadiths that have been adapted to the title, so that in one chapter it is really presented broadly and deeply. The Islamic education system in Indonesia, although it belongs to the Muslim community, is an Indonesian asset. It is unfortunate if in a Muslim-majority country, Islamic education materials owned by Muslims are underdeveloped. Therefore, Islamic education is a fundamental measure of the progress of Muslims so that it is necessary to develop truly Islamic Islamic educational materials as contained in the Book of *Riyadu Al Shalihin*.

Imam An-Nawawi's thoughts in the Book of *Riyadu Al-Shalihin* are indeed very broad, guidance and educational values that can be learned from then can be instilled in us, so that we are able to apply them to improve ourselves to become Muslims who are capable of totality in every aspect of life. Starting from the background above, the author is interested in studying further about the figure of Imam An-Nawawi in more depth and the book *Riyadu Al-Shalihin* written by Imam An-Nawawi, therefore according to the author it is very important in life.

2. RESEARCH METHOD /MATERIAL AND METHOD/LETERATURE REVIEW

Research methods

The research method is a method or way to find, explore, process, and discuss data in research to obtain a solution to a problem. Then to make this research method easier, the researcher uses the following systematics:

1. Research Design Character study is a type of qualitative research. This kind of research can take the form of case studies, historical research, library research, ecological research, or phenomenological research. Thus, the principles developed in the character study follow the principles of qualitative research (Umma Farida, 2010) [4] . Qualitative research method is a research method that produces descriptive which includes speech, writing or behavior that can be observed. Because, the researcher is the key instrument, and the research results emphasize meaning rather than generalization. (Sugiyono, 2013). This type of research is included in the type of library research (Library Research), namely research whose data sources are collected from library materials, which can be in the form of books, newspapers, other documents related to the object or research target. (Ulya, 2010) [5] . Library research is research that is carried out by taking literature that is in accordance with the author's intention to obtain and to retrieve the necessary data according to books related to the object of the character under study. (Noeng Muhadjir, 2002) [6] . The reason for using a qualitative approach with this type of character study, produced by figures or other people's works about the thoughts of the characters is because the character under study has died and this research the author did to obtain an in-depth overview of the study of material objects, namely regarding the thoughts of Imam An-Nawawi, ideas in terms of education Islam.
2. Data and Data Sources Data means information about facts. Because this research adopts a qualitative method and the type of character study research, the objects of this research material are texts of figures related to Islamic education in the interaction of education and texts of other figures that support this research. The source of this research data will be divided into two parts, namely:
 - a. Primary Data Sources of primary data, " namely sources of data obtained directly by researchers from research objects." (Raison, 2000) [7] . In this study, researchers used the book *Riyadu Al-Salihin* by Imam an-Nawawi.
 - b. Secondary Data Secondary data sources, namely data regarding research objects obtained from second hand, namely data obtained from other researchers which are then published, namely data sources can be in the form of library materials related to discussion and

theoretical basis, namely by using books, books books or literature related to or related to the issues or topics discussed in writing this thesis. (Rasihon, 2000) In this case researchers use books or journals, PDF books and others related to this research.

3. **Data Collection Techniques** Data collection techniques are the most important steps in research, because the main objective of research is to obtain data. In relation to this study, researchers used documentation data collection techniques, namely records of past events. Documents can be in the form of writing, pictures or monumental works of a person. (Sugiyono, 2009) [8] . Suharsimi argues that the documentation method is to find data about things or variables in the form of notes, transcripts, books, newspapers , magazines, inscriptions, agendas and so on. (Suharsimi Arikunto, 2002) This technique is used by researchers in order to collect data related to the Concept of Islamic Education in Imam Nawawi's Thought.
4. **Data Analysis Techniques** After the data has been collected, the next step is to analyze the data. Data analysis is the process of systematically searching for and compiling the data obtained, choosing which ones are important and which will be studied, and making conclusions so that they are easily understood by oneself and others. (Sugiyono, 2009)

The purpose of data analysis is to determine or obtain overall conclusions derived from research data that has been collected by researchers. In addition, data analysis techniques aim to describe and explain research data, so that it can be understood by others. Analysis can also be done in theory and experience textbooks. To analyze the data that has been collected, the data analysis method that the authors apply in this study is content analysis. Content analysis method or content analysis is used to analyze the content of a discourse and examine human behavior indirectly through analysis of their communications such as: textbooks, essays, and other documents. This method is used to analyze Imam An- Nawawi's thoughts about Islamic education in the book *Riyadu Al-Shalihin*

Previous Research Studies

To avoid repeating the results of discussing the same problem from someone, whether in the form of a book, thesis or other writing, the author will present several existing scientific works as a comparison in discussing these problems, some of which are as follows:

1. Thesis "The Concept of Moral Education in the Book of *Riyāduṣṣālihīn*" by Apif Subarkah, Faculty of Tarbiyah and Teacher Training of the Islamic Religious Education Study Program at UIN Syarif Hidayatullah Jakarta, in this thesis discusses the Concept of Moral Education in the Book of *Riyāduṣṣālihīn*. According to the author, the research results obtained from previous research examines two morals, namely morality towards oneself and morality towards society. Self-defeating moral discussion and morals towards society Imam An-Nawawi in the book *Riyadu Al-Shalihin* mentions hadiths including:
 - a. There is when eating and drinking "When eating someone should recite Basmallah, then eat with the right hand, and eat what is nearby".
 - b. Manners when wearing "One should wear simple clothes"
 - c. Adab leaves the debate "When someone leaves the debate then Allah has guaranteed him a garden in heaven as said by Rasulullah Sholallahu 'alaihi Wa Sallam.
 - d. Adab said kindly and had a cheerful face when he met him "When someone smiles at his Muslim brother it is charity and kindness for him. According to the author, previous studies are different from those studied, namely the object of study is related to moral education while the difference in the subject is no difference, because the author also examines us *Riyadu Al-Sholihin* on Islamic education in the thoughts of Imam An-Nawawi.
2. Thesis "The Values of Islamic Education in a Wara Attitude" (Tala'ah Kitab *Riyadu Al-Shalihin* by Imam An-Nawawi), Faculty of Tarbiyah and Teacher Training, Islamic Religious Education Study Program, State Islamic University Raden Intan Lampung, in this thesis discusses the Values - The Value of Islamic Education in the Attitude of Wara'.

According to the author, the research results obtained from previous studies examine the values of Islamic education in wara'. Discussion of faith, sharia, and morals in the book *Riyadu Al-Shalihin*. According to the author, previous studies are different from those studied, namely the object of the study is related to the values of Islamic education in the wara' attitude, while the differences in the subject matter are not different, because the author also examines us *Riyadu Al-Sholihin* on Islamic education in the thought of Imam An-Nawawi.

3. RESULTS AND DISCUSSION _

Research result

The concept of interrelated forms of teaching and learning methods used by Imam An-Nawawi in the Book of Riyadhush Shalihin

The method is based on the hadiths related to the curriculum in the book Riyadhush Shalihin. The division of methods taken from the book Riyadhush Shalihin includes explanatory methods, counseling, comparison, storytelling. All the methods mentioned above have no other explanation but have related hadiths. In addition, there are two methods included by Imam An-Nawawi, namely tarhib and targhib. After being analyzed, from the chapter on the virtue of being honest, there is a method that was brought by Imam An-Nawawi. The method of linking the educational curriculum according to Imam An-Nawawi is as follows:

Method Explanation

Looking at the hadiths included by Imam An-Nawawi in the book Riyadhush Shalihin, we can conclude. That some of the hadiths put forward by the Imam contain explanatory methods. In this explanatory method, Imam An-Nawawi took several hadiths and they were easy to understand even for ordinary people. An example of a hadith that uses the explanatory method is as follows.

From Ibn Abbas radhiyallahu 'anhuma, he said: 'Uyainah bin Hishn came -to Medina-, then went down -as a guest- to his brother's son -his cousin- namely Alhur bin Qais. Alhur was one of the many people whom Umar radhiyallahu anhu brought closer -that is, he was considered a close person and was often consulted with -, because experts in reading the Koran -who were good at meaning were to be friends who settled at Umar radhiyallahu anhu's majlis as well as the people he consulted with, both old people and those who were still young in age. 'Uyainah said to her cousin: "O my brother's son, you have a face - much attention - on the side of Amirul mu'minin. Try asking her permission so I can meet her. His brother asked permission for 'Uyainah then Umar allowed it. After 'Uyainah entered, he said: "Be careful, O son of Al Khaththab - namely Umar, for the sake of Allah, you do not give us many gifts - spaciousness of life - nor do you rule among us with justice." Umar radhiyallahu anhu was so angry that he was about to impose punishment on him. Alhur then said: "O Amirul mu'minin, indeed Allah Ta'ala said to His Prophet sallallahu alaihi wasalam - which means: "Give forgiveness, order kindness and turn away -don't pay attention to - the ignorant people." And this -namely 'Uyainah- belongs to the group of stupid people. For the sake of Allah, Umar never passed it - violated it - when the Alhur was reciting it. Umar was a man of many the cessation of -very adherence- to the Book of Allah Ta'ala. (History of Bukhari) (Solohin, 2015). [9]

From Ibn Abbas radhiyallahu 'anhuma, he said: "I was behind the Prophet sallallahu alaihi wasalam -in a vehicle or piggyback - one day, then he said: "O child, actually I want to teach you a few sentences, namely: Take care of Allah -by obeying His commandments and stay away from His prohibitions, surely Allah will take care of you, take care of Allah, surely you will find Him in front of you. If you ask, then ask Allah and if you ask for help, then ask Allah for help. Know that a people - that is all creatures - if they gather - agree - want to benefit you with something - which they think is useful for you -, then they will not be able to provide that benefit, but with something that has been determined by Allah for you. Also if the people - all creatures - get together - agree - to harm you with something - which is considered dangerous for you -, then they will not be able to provide that danger, but with something that has been determined by Allah for you. The pen has been lifted -meaning the provisions have been set-and the sheets of paper have dried -meaning the records in the Mahfuzh Lake can no longer be changed-." It was narrated by Imam Tirmidhi and he said that this is an authentic hasan hadith. In a history other than Tirmidhi it is stated: "Take care of Allah, then you will get Him in front of you. Get to know Allah -that is, know the obligations that must be fulfilled for Allah- when you are in a state of relief -health, wealth and so on-, then Allah will know you -pay attention to your destiny- when you are in a state of difficulty -sickness, poverty and etc-. Know that whatever is released from you - profit or harm, will certainly not affect you and what will affect you will definitely not be able to escape you . Know that help is with patience and that relief is with hardship and that with hardship there is relief." (Solohin, 2015).

Motede Advice

Looking at the hadiths included by Imam An-Nawawi in the book Riyadhush Shalihin, we can conclude. That some of the hadiths put forward by the Imam contain methods of advice. In this method

of advice, Imam An-Nawawi took several hadiths and they were easily understood by ordinary people. An example of a hadith that uses the explanatory method is as follows.

From Ibn Abbas radhiyallahu 'anhuma, he said: "I was behind the Prophet sallallaahu alaihi wasalam -in a vehicle or piggyback - one day, then he said: "O child, actually I want to teach you a few sentences, namely: Take care of Allah -by obeying His commandments and stay away from His prohibitions, surely Allah will take care of you, take care of Allah, surely you will find Him in front of you. If you ask, then ask Allah and if you ask for help, then ask Allah for help. Know that a people - that is all creatures - if they gather - agree - want to benefit you with something - which they think is useful for you -, then they will not be able to provide that benefit, but with something that has been determined by Allah for you. Also if the people - all creatures - get together - agree - to harm you with something - which is considered dangerous for you -, then they will not be able to provide that danger, but with something that has been determined by Allah for you. The pen has been lifted -meaning the provisions have been set-and the sheets of paper have dried -meaning the records in the Mahfuzh Lake can no longer be changed-." It was narrated by Imam Tirmidhi and he said that this is an authentic hasan hadith.

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From Abu Firas namely Rabi'ah bin Ka'ab al-Aslami, the servant of the Prophet sallallaahu alaihi wasalam and he also belongs to the ahlussuffah group - namely the poor people - radhiyallahu anhu he said: "I spent the night with the Prophet sallallaahu alaihi wasalam, then I brought him with water for ablution and its purpose - meaning clothes and so on. Then he shalallahu alaihi wasalam said: "Ask me!" I said: "I ask you to be your friend in heaven." He shalallahu alaihi wasalam said again: "Is there nothing other than that?" I replied: "Enough, that's all." He then said: "Then help me -to carry out your request- by forcing yourself to prostrate more -meaning that you must also try to fulfill this request by increasing your worship of Allah -by praying-." (Muslim History) (Solohin, 2015).

From Abu Abdillah, it is also said that by the name Abu Abdir Rahman, namely Tsauban, the servant of the Prophet sallallaahu alaihi wasalam radhiyallahu anhu, he said: "I heard the Prophet sallallaahu alaihi wasalam say: "You should make more prostrations, because in fact you do not prostrate to Allah once. but with it Allah raises you one degree and with it also Allah removes one mistake from you. (Muslim History) (Solohin, 2015).

Comparison Method

Looking at the hadiths included by Imam An-Nawawi in the book Riyadhus Shalihin, we can conclude. That some of the hadiths put forward by the Imam contain comparative methods. In this comparison method, Imam An-Nawawi took several hadiths and they were easily understood by ordinary people. An example of a hadith that uses the explanatory method is as follows.

From Shuhaib radhiyallahu anhu that the Prophet sallallaahu alaihi wasalam said: "In the past there was a king from among the people who before you all, he had a sorcerer. After the witch was old, she said to the king: "Surely I am old, so please send me a child who I will teach magic lessons." Then the king sent him a child to teach him. This child in the middle of his journey met a monk - a Christian priest who was walking there, he sat down with him and listened to his words. When he has come to the magician's place -that is, from his lessons, he also passes through the monk's place and continues to sit there - to listen to God's teachings conveyed by him. Furthermore, when he arrived at the magician's place, he was beaten by him -because of the delay in coming. Such a thing was complained by the child to the monk, then the monk said: "If you are afraid of the witch, say that you are detained by your family and if you are afraid of your family, then say that you are detained by the witch." At one time when he was in such a state, then he arrived at a place and there was a big beast and was blocking the crowds from passing on that road. The boy then said: "Today I will find out, is the witch better or is the priest better?" He then took a stone and said: "O Allah, if the case of the priest is more loved by Your side than the case of the witch, then kill this animal so that many people can pass." Then he threw the stone at the animal, then he

killed it and the people left. He then went to the monk and told it. The monk said: "O my son, you are now more noble than myself. Your situation has reached a level that I myself can understand. Indeed you will be subject to trials, so if you are subject to trials, do not point at me." The child was then able to heal blind and leprosy people and was able to cure people from all kinds of diseases. This was heard by a seatmate - namely a close friend- of the king who had become blind. He came to the child with a large number of gifts, then said: "Whatever is on your side is yours, if you can heal me." The child said: "Truly I can't heal anyone, actually Allah Ta'ala can heal him. So if you like to have faith in Allah Ta'ala, I will pray to Allah, may He like to heal you. The king's friend then believed in Allah Ta'ala, then Allah healed him. He then went to the king and sat near him as he had sat before. The king then asked: "Who restored your sight?" Meaning: Who healed your blindness? His friend replied: "My Lord." The king asked: "Do you have another God apart from me?" He replied: "My Lord and your God is Allah." His friend was then punished -punished - by the king earlier and continuously tortured him, so that his friend pointed to the child who caused his recovery. The child was brought. The king said to him: "O my son, I hope your magic has reached the level of being able to heal the blind and the leper and you can do this and can also do that." The child said: "Truly I can't heal anyone, actually Allah Ta'ala is the one who healed him." He also took care of that child, and continuously tortured him, so he pointed to the priest. Pastor was brought, then he was told: "Return from your religion!" The intention is to leave Christianity and switch to worshiping kings and statues. The priest was reluctant to follow his orders. The king asked to be given a saw, then put the saw in the middle of his head. He split the head so that the two halves of the head fell. Then a friend who was the former king was also brought in, then he was told: "Return from your religion!" He also refused to follow orders. Then he also placed the saw in the middle of his head and then split it open, so that the two halves fell. Then came the child. He was told: "Turn back from your religion." He also refused the invitation. Then the child was given to a group of friends and said: "Go take this child to this or that mountain, go up with him to that mountain. If you all have reached the peak, then if this child returns from his religion, you may let him go, but if not, then throw him off the mountain." His friends went with him, then climbed the mountain, then the child said: "O Allah, release me from these people with Your will." Then the mountain moved violently and the people all fell. The boy then walked towards the king's place. The king said: "What are your friends doing?" He replied: "Allah Ta'ala has delivered me from their actions. The child was then given to another group of friends and said: "Go with this child in a barge (ship/boat) and sail to the middle of the ocean. If he returns from his religion -then let him go, but if not, then throw him into the ocean." The people together went to take him, then the child said: "O Allah, release me from these people with Your will." Suddenly the barge capsized, then everything sank. The boy once again walked to where the king was. The king said: "What are your friends doing?" He replied: "Allah Ta'ala has delivered me from their actions." Then he said to the king: "Sir, you cannot kill me, so you like to do what I order." The king asked: "What is it?" He replied: "Sir, gather all the people in the field together and you crucify me on a tree trunk, then take an arrow from this quiver of mine, then place the arrow in the bow, then say: "In the name of Allah, the Lord of this child," then throw the arrow. In fact, if you do all that, of course you can kill me." The king gathered everyone in a wide field. The boy was crucified on a tree, then took an arrow from his quiver, put the arrow in the bow, kept saying: "In the name of Allah, the Lord of this child." The arrow was thrown and the arrow fell on the child's temple. The child put his hand on his temple and died. The people who gathered together said: "We all believe in this child's God." The king was visited and it was said to him: "Do you know what you have been afraid of? Really, for God's sake, what you were afraid of has arrived - namely the faith of all the people. The people have all come to faith." The king ordered the people to be herded in the gaps in the earth - which had two cliffs on either side - that is, at the doorway of the road. The gaps were split open and a fire was lit there, He said: "Whoever does not return from his religion, then throw him into the gaps," or said: "In order to throw himself into it." Many people do that - because they don't want to go back to being disbelievers and polytheists again, so a woman comes with her baby. This woman seems afraid to throw herself into it. The baby then said: "O mother, be patient, because in fact the mother is sticking to the truth." (Muslim History). (Solohin, 2015).

From Anas radihyallahu anhu, he said: "The Messenger of Allah shallallahu alaihi wasalam said: "Don't one of you expect the arrival of death because there is something dangerous about it. But if he is forced to do so, let him say: "O Allah, keep me alive as long as my life is good for me and kill me if death is good for me." (Muttafaq 'alaih) (Solohin, 2015).

Story Method

Looking at the hadiths put forward by Imam An-Nawawi in the book *Riyadhush Shalihin*, we can conclude. That everything that was put forward by the Imam contained the story method. An example of a hadith that uses the story method is as follows.

From Abu Hurairah radhiyallahu anhu that there was a man who said to the Prophet sallallaahu alaihi wasalam: "Give me a will." He shalallahu alaihi wasalam said: "Don't be angry." That person came to him many times but he still said: "Don't be angry." (History of Bukhari) (Solohin, 2015).

From Ibn Mas'ud radhiyallahu anhu that the Prophet sallallaahu alaihi wasalam said: "O Allah, I really ask You for guidance, piety, refraining from what is not permitted and a rich heart." (Muslim History) (Solohin, 2015).

From the two hadiths above we can see that Imam An-Nawawi in the story method, the Imam only included two hadiths. First, there was a man who said to the Prophet sallallaahu alaihi wasalam: in the sentence he said it could also be said to tell a story. Then the man said give me a lesson, so the Apostle gave a lesson don't be angry. Second, that the Messenger of Allah told Allha to ask for guidance, piety, and refrain from what is not permitted to pleasure.

Tarhib and Tadhib method

1. Tarhib is a word that means to frighten or a threat (punishment). Dishonest behavior will get rewards for the perpetrators. Like a worried and uneasy heart so that whatever he does he feels someone is watching him.
2. Trghib is a word that means, a hope to get pleasure, love and happiness. All understandings motivate towards the acquisition of happiness and beauty that can be become a tool in someone's life. Through the targhib pattern is a way to create a strong attraction in reaching it.

As for this understanding, it can be concluded that what is meant by tarhib is a threat or torture as a result of doing negative things that do not benefit and even only get sins or mistakes that are prohibited by Allah ta'ala . Semantara targhib is a promise that makes you feel happy, for something good, enjoyment and happiness both in this world and the hereafter.

4. CONCLUSION

The framework for thinking about Islamic education of Imam An-Nawawi in the book *Riyadu Al-Shalihin* uses the method of reasoning. Among the thoughts of Imam An-Nawawi in education which are influential in the book *Riyadush Shalihin*, there are six aspects as mentioned below.

1. Complete curriculum
2. The use of Al-Quran and hadith as a priority in the curriculum
3. Hadith that are not too da'if may be used for motivation
4. Emphasis on motivational techniques in the framework of educational development
5. Motivational techniques convey well and don't scare
6. Command techniques to always do well

Imam An-Nawawi tends to use verses from the Koran and hadith, there is no detailed explanation of almost all of Imam An-Nawawi's writings. Imam An-Nawawi sees that from these two sources it is sufficient as an Islamic education curriculum in an honest form and there is no need to discuss it using reason. Imam An-Nawawi uses words that are easy and clear and he himself is of the view that it is makruh to arrange words in a complicated order when speaking to ordinary people and people who are equal to them.

His educational aim was to develop all levels of human classes according to Islamic education. Therefore, choosing a path that is easy to follow will add to the unity of his teachings. Because humans have several different levels of reason and physical abilities. Therefore, all forms of education, teaching, guidance, advice and so on should be conveyed easily and not be difficult.

Even Imam An-Nawawi's commentary on the importance of using easy language is a good thought towards togetherness in Islamic education. Because of that, from Imam An- Nawawi 's point of view, honesty must also be applied in everyday life, be it personal, social and educational life. One example, Imam An-Nawawi includes a hadith about honesty in trading, but also in speaking, and honesty in education, whether a teacher or student. Imam An-Nawawi was a prolific writer, so it is possible that

he was negligent in recording the date of writing of his books. Among his most useful, well-known and widely spread works is the book "Riyadhus Salihin".

Education indeed plays a role that determines the existence and development of society, because education is an effort to preserve, transfer and transform cultural values in all aspects and types to the next generation. Likewise, the role of Islamic education among Muslims is a form of manifestation of the ideals of Islamic life to preserve, transfer and instill and transform these Islamic values to the next generation of individuals so that the religious cultural values aspired to remain function and develop in society over time .

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