Transformation of the Islamic Education System in the Digital Era from a Hadith Perspective

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Abstract
The transformation of the Islamic education system includes goals, students, curriculum, methods, and infrastructure. In this case, in order to carry out activities in accordance with the guidance of Shara`, we should make the Koran and Hadith the basis for action and treatment in education. Based on the results of the literature study analysis, the transformation of the Islamic Education system in the digital era is justified in Islam as a tool to live life in accordance with existing sharia without having to oppose and deviate from shara`, especially in the implementation of Islamic Education. Therefore, the transformation of the Islamic education system makes the hadith as a basic material considering the educational process carried out by seeing humans as the subject of education, starting with the transformation of Islamic education which starts with the introduction of philosophical theology about humans as a caliph of God on this earth.

Keywords: Digital Era, Hadith, Education, Transformation

Abstrak
Transformasi sistem pendidikan Islam mencakup tujuan, anak didik, kurikulum, metode, serta sarana prasarana. Dalam hal ini, agar dalam peaksanaan kegiatan sesuai dengan tuntunan *syara`* hendaknya kita menjadikan Alquran dan Hadis sebagai landasan bertindak dan perlakuan dalam pendidikan. Berdasarkan hasil analisis studi kepustakaan transformasi sistem Pendidikan Islam era digital dibenarkan dalam Islam sebagai alat guna menjalani kehidupan sesuai dengan syariat yang ada tanpa harus menentang dan menyimpang dari *syara`* terutama dalam pelaksanaan Pendidikan Islami. Oleh karenanya, transformasi sistem pendidikan Islam mejadikan hadis sebagai bahan dasar mempertimbangkan proses pendidikan yang dilakukan dengan melihat manusia adalah subjek pendidikan, dimulai dengan transformasi pendidikan Islam yang bermula dari pengenalan *philosophical theology* tentang manusia sebagai seorang khalifah Allah di bumi ini.

Kata kunci: Era Digital, Hadis, Pendidikan, Transformasi

A. Introduction

The 21st century is marked as the century of globalization openness, meaning that human life in the 21st century experiences fundamental changes that are different from the way of life in the previous century. It is said that the 21st century is a century that demands quality in all human endeavors and results, especially in managing education (Etistika Y W et al., 2016).

In this case, managing Islamic education is not just teaching certain sciences, but managing Islamic education means preparing the nation's children for the future both in the role of caliph on the surface of the earth and the extension of God's duties on the surface of the earth. In this case, Islamic education whichshould be able to make humans as *Kamil people* should be improved or transformed in accordance with the development of the times without reducing the duties and roles of human creation (Q.S 51: 56). On the other hand, as time goes by and the times are growing, the use of technology also affects changes in society that lead to changes in patterns and education systems.

However, the problem is that understanding the hadith is not an easy problem. Among the problems is that the hadiths are very distant and requiretextual and contextual understanding so that the hadith is a very complex study, especially supported by a very complicated and cross-cutting process oftransmission. Likewise, tracing the hadith to the book of *mu'tabar* needs special lessons and training so that Muslims are really close to the Prophet's hadith. In addition, the hadith can later become a guide for Muslims, especiallyin implementing educational programs.

Furthermore, with the changes and developments of the times, Islamic education should change its direction from western education back to Islamic education based on the Koran and hadith. Based on these two sources of Islamic law, Islamic education will be tested to show its ability to provide solutions and answers to various problems and problems that occur in this modern era (Suyudi, 2019).

Meanwhile, the future of Islam depends on how the Islamic world can answer and find solutions to the problems that occur in the world of education. This statement emphasizes that the future of Islam in Indonesia also depends on how Muslims can follow up and provide solutions to educational problems that occur in Indonesia, especially in the context of developing an Islamic education system in the midst of changing times (Iswati, 2017).

Then, the question arises whether the transformation of the Islamic education system in the digital era is found in the hadith as a basis for taking action and treatment in education, so that the implementation is in accordance with the guidance of the times. Then what about the hadith as the second source of law after the Koran, is it not a consideration in making transformations in the Islamic education system, especially in the current era of digitalization. In this case, the transformation of the education system is in the midst of a society that is constantly changing. These changes occur continuously and run relatively quickly (Yasin, 2018).

The transformation of the education system can be carried out through the process of transforming values, vision, and mission into planning (Nurcholis, 2019) which starts from the basis of planning that must be sourced from the Koran and Hadith as an Islamic foundation. Therefore, it is necessary to conduct a study to answer this question

B. Method

The approach used in this research is a qualitative (Hanurawan, 2016). In line with this, Bogdan and Tailor in Moleong in Dina Amelinda, et al, wrote that qualitative methods as a research procedure that produces descriptive data in the form of written or spoken words from policy forms (Amelinda et al., 2023). Ethnography is the involvement or attachment of something in the topic being studied (Sari et al., 2023). Qualitative research through an ethnographic approach wants data and information made in the form of decryption in order to reveal the meaning behind the description or description of the informant (Nur et al., 2016).

Related to this, the research technique carried out using literature studies related to the transformation of the Islamic education system in the digital era in the perspective of hadith. In this case, researchers use various literatures to obtain research data by describing the data that has been collected. The library is the place of study in this research. In addition, various information is also explored through various library information from books, scientific journals, digital data, and various other sources (Suryana A, 2017).

C. Result and Discussion

1. Definition of Transformation

Transformation in the Big Indonesian Dictionary (KBBI) has the meaning of changing the form, reducing, or rearranging the elements. Transforming has the meaning of making changes in the basic structure into aborn structure by applying the rules of transformation. In this case, the transformation in question is a digital transformation that leads to the wider use of digital technology with cultural changes in it.

Therefore, this paper focuses more on cultural changes in the Islamic education system in the current digital era. The cultural change in question is a change in Islamic education that forgets the characteristics of Islamic education. Cultural changes that are more concerned with the mindset than the *qalb* should be thebasic consideration for the transformation of Islamic education so as to achieve the character of *insan kamil*, not only cognitive intelligence and intelligence but all complex competencies in students. In this regard, the potential of students certainly has hadith that we always make the basis for the implementation of the transformation of the Islamic education system.

The transformation of the Islamic education systemis one of the things that must be done by taking into account various things, especially in the digital era as it is today, so that the pattern of Islamic education transformation can later be in accordance with the roots of Islamic education without forgetting or missing the potential that exists in students while still upholding the Koran and Hadith as the basis for standing on the transformation of the Islamic education system in the digital era.

2. Definition of system

Referring to the dictionary in the Indonesian language, the system is a set of elements that are related to build a totality(AZPCP Gunawan, 2019). A system is a group of parts that work together as a whole. In line with this, Hutahean in Gunawan(AZPCP Gunawan, 2019) statesthat the system is a network of procedures or procedures that are interrelatedand related and gather together to carry out activities with a target / target something.

Thus, the author concludes that the education system is a set of ideas orideas, educational principles that are arranged and organized and interrelatednaturally so as to form a unified whole. In this case, education must pay attention to all domains that exist in humans, not just cognitive, but affective, and psychomotor. However,

this paper is more focused on the affective domain. Affective aspects include mental attitudes, feelings, and student awareness. Affective is a person's ability that is closely related to various emotions or feelings within himself. This affective aspect is important to focuson because.

3. Islamic Education System

As stated earlier that the so-called system is the relationship between one component with other components and work together. In the Islamic education system, the system must also exist to determine the proper and accurate work procedures so that the education process can run effectively and efficiently. Related to this, the system is also a signpost so that the direction of an educational process can run well. In the process of education, the system cannot stand alone, nor does it stand in the middle of a system butis an equality of various existing elements. Therefore, each element is important to achieve the goals of Islamic education.

The purpose of Islamic Education according to Ibn Khaldun in Riri reveals that Islamic Education aims to develop the potential of the body and spirit optimally so that human existence becomes perfect (Riri Nurandriani & Sobar Alghazal, 2022). This is in line with the purpose of education during the time of the Prophet Muhammad PBUH which aims to foster the Muslim community, so that it becomes a generation with a strong soul (Nirwani Jumala, 2019). In line with this concept, Akhdiyat in Afdah also states that the purpose of Islamic Education is inseparable from the purpose of human life in Islam, namely to create personal servants of Allah SWT. who are always devoted and achieve a happy life in this world and the hereafter (Sholihah & Maulida, 2020).

Therefore, the purpose of Islamic Education should be in line with the view of human life, namely providing guidance and morals and cleansing the soul to achieve the degree of taqwa, especially in educating pious individuals by paying attention to spiritual, emotional, social, intellectual, and physical development, educating pious social groups, both in the family and society (Palahudin et al., 2020).

So, is the case with the Islamic Education system, which must be based on the objectives of Islamic Education which are essentially derived from the Qur'an and Hadith. The Islamic Education system must be based at least on the hadiths sourced from the Prophet Muhammad as a foundation in the implementation of the Islamic Education system. That is why, Islamic education is tasked with not only internalizing Islamic values, but also developing students to be able to practice these

sciences dynamically and flexibly (Rohman, 2021).

In this regard, the Islamic Education System is not much different from the general education system at the level of the format that has existed before. Islamic education complements the existing conventional education system by instilling the values of akhlak and the concept of "*mahabbahfillah*" which is the difference between general education and Islamic education. This is because talking about the system is talking about how the procedures, designs and techniques so that the educational objectives of Islamic education can be achieved. Therefore, the components of the outline of the direction of Islamic education need to be clear and can be implemented by every educational actor.

Actually, what can be understood in the Islamic education system is that there is cooperation between parts related to one system and other systems that help each other as well as unite and cannot stand alone between one component. As in the hadith of the Prophet Muhammad Saw:

حدثنا محمد بن العلاء حدثنا أبو أسامة عن بريد عن أبي بردة عن أبي موسى رضي الله عنه : عن النبي صلى الله عليه و سلم قال (المؤمن للمؤمن كالبنيان يشد بعضه بعضا) . وشبك بين أصابعه

"Muslims with other Muslims are like a building that supports each other" (Bukhari, 1358).

In the context of the hadith, that hadith clearly Islamic education must have a strong foundation that is built with other Muslims to aspire to an Islamic education paradigm that still considers the changing times of the current digital era so that later Islamic education patterns can be implemented effectively and efficiently as expected. Furthermore, education is matters related to education. The education referred to in this paper is the traditions related to education and its relation to the transformation of the education system in the era of digitalization.

4. Hadith About Learners

Every learner has the potential or ability that exists in him, so that in transforming the Islamic education system, it should consider the potential that exists in students, while still based on hujjah or valid arguments. In this case, the hadith regarding students as the object of the Islamic education process, which reads:

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ قَالَ ابْنُ شِهَابٍ يُصَلَّى عَلَى كُلِّ مَوْلُودٍ مُتَوَفَّى وَإِنْ كَانَ لِغَيَّةٍ مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِطْرَةِ الإِسْلاَمِ يَدَّعِي أَبَوَاهُ الإِسْلاَمَ ، أَوْ أَبُوهُ خَاصَّةً وَإِنْ كَانَتْ أُمُّهُ عَلَى غَيْرِ الإِسْلاَمِ إِذَا اسْتَهَلَّ صَارِخًا صُلِّيَ عَلَيْهِ ، وَلاَ يُصَلَّى

عَلَى مَنْ لاَ يَسْتَهِلُّ مِنْ أَجْلِ أَنَّهُ سِقْطٌ فَإِنَّ أَبَا هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، كَانَ يُحَدِّثُ قَالَ النَّبِيُّ صلى الله عليه وسلم مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ ، أَوْ يُنَصِّرَانِهِ ، أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، ﴿فِطْرَةَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾ الآيَةَ.

"That every child is born into the world in a state of fitrah, then it is his parents who cause him to become a Jew, Christian, and Magi" (Bukhari, 1358).

One of the components in the Islamic education system is students, another term is also called students, namely some people who seek to developtheir potential through the learning process contained in certain paths, levels and types of education. The Hadith also means that every student has the potential or ability in accordance with human *nature* itself. Therefore, the Islamic education system in its implementation must also consider the potential possessed by students. If we understand the hadith above, it is in accordance with the Indonesian Education Law 20 of 2003 that every parent develops their child'sfithrah according to their child's talents and interests (fitrah).

The meaning of fitrah here is that every child born into the world is in a state of divine purity, namely all testify that Allah is his Lord. It is clearly innate in every person who is born into the world by testifying, therefore the potential of God's attributes that exist in humans must be maintained. To be able to maintain it, the path of the Islamic education system is one way to maintain it.

وبإسناده ؛ أن النَّبِيّ صلي الله عليه وسلم قال : من خرج في طلب العلم فهو في سبيل الله حتي يرجع.

"Whoever goes out in search of knowledge is striving in the path of Allah until he returns."(Tarmidzi, 2649).

Notes: Narrated by at-Tirmidhi from Anas with Hadith no: 2649, stating that it is gharib, and not marfu` according to some others and can be categorized under `aziz in Jami` Shagir.

This hadith is a great motivation for knowledge seekers, encouraging them with great rewards to go out not only from home but also to study acrossregions, provinces and even continents in search of knowledge. This is a sign that the Messenger of Allah was also concerned with the pursuit of knowledge.In this case, the hadith is interpreted that digital development can facilitate access to knowledge. In today's digital era, access to knowledge is very easy, with the application and internet tools, students can learn anywhere and anytime, and by anyone.

Participants can learn according to the learning needs of the learners

themselves. With the meaning of "going out to seek knowledge"in cyberspace, which is connected to various parts of the world, so that with the digitalization of information and knowledge can be very easily spread andcan be accessed easily. However, what must be remembered for students is tocontinue to fortify themselves with the Qur'an and hadith, because the negative effects of digitalization such as fraud, misdirection, and apostasy cannot be avoided. Misuse and abuse of the benefits of digitalization also oftenoccur today. Therefore, even though students get a lot of knowledge from teachers in the virtual world, students must also have teachers in the real world as facilitators and directors of the qalb. This will have a very positive impact on the development of learners' potential to become a *kamil person*.

5. Purpose of Islamic Education

Referring to Law No. 20 of the National Education System (SISDIKNAS) of 2003, states that early childhood education has the aim of developing personality and potential according to the stages of student development. (Ministry of Education, 2003). Due to this, the purpose of education will also change along with the growth and change of the times, however, the changes that occur should still be based on the Hadith which is the proof in the implementation and application of Islamic education, especially in the digital era like today. As in the hadith related to the objectives of Islamic education which reads:

حدثنا عبد الله حدثني أبي حدثنا سعيد بن منصور قال حدثنا عبد العزيز بن محمد عن محمد بن عجلان عن القعقاع بن حكيم عن أبي صالح عن أبي هريرة قال قال رسول الله صلى الله عليه و سلم : إنما بعثت لأتمم صالح الأخلاق تعليق شعيب الأرنؤوط : صحيح وهذا إسناد قوي رجاله رجال الصحيح غير محمد بن عجلان فقد روى له مسلم متابعة وهو قوي الحديث

Meaning: Narrated to us Sa`ad bin Manshur from Abdul Aziz bin Muhamma from Muhammad bin Ajlain from qa'qai bin Hakim from Abi Shalih from AbiHurairah he said: The Messenger of Allah said. Verily, I was sent to perfect good manners. (Hambal, n.d.).

حَدَّثَنِي إِسْحَاقُ عَنْ جَرِيرٍ عَنْ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمًا بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنْ السَّائِلِ وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتْ الْمَرْأَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَ الْحُفَاةُ الْعُرَاةُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ { إِنَّ اللَّهَ

عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنْزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾ ثُمَّ انْصَرَفَ الرَّجُلُ فَقَالَ رُدُّوا عَلَيَّ فَأَخَذُوا لِيَرُدُّوا فَلَمْ يَرَوْا شَيْئًا فَقَالَ هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ

Meaning: Hadith from Ishaq from Jabir from Abi Hayyan Abi Jur'ah from AbiHurairah RA Verily the Messenger of Allah if asked what Iman is then hesaid Iman is believing in Allah his books, believing in his angels and messengers and meeting him and believing in the next day, asked a person what Islam is? Rasulullah said You worship Allah and do not associate Him with anything, establish prayers, give zakat, fast during the month of Ramadan. Then what is Ihsan? Ihsan is worshipping Allahas if you see Him, and if you cannot see Him as He sees you. (Hakim, n.d.)*.*

Islamic education by instilling faith should be the main priority in the development of students. This is because with appropriate and correct faith, students will be able to have good and positive behavior and mental attitudesand noble character in their lives. As the Prophet Muhammad saw. Provide education about faith to his companions by explaining how to believe in AllahSWT. The quality of the hadith belongs to the *syarif marfu`* which means thatthe hadith reached Abu Hurairah. The chain of transmission of the hadith is mostly *tsiqah, tsiqah hafiz,* and is classified as a saheeh hadith.

Thus, the above hadith has a strong existence to be used as the basis forthe objectives of Islamic education, as the Prophet Muhammad PBUH, togetherwith the angel Gabriel, taught about the objectives of Islamic education is the development of faith in Allah SWT, His angels, His books, the Last Day / Judgment, the Messengers of Allah, and the existence of Qada and Qadar. Furthermore, the purpose of Islamic education can explicitly mean increasing faith, understanding and appreciation in the experience of Islam, inorder to become a person who believes and is devoted to Allah SWT, has a noble character in living life both personally, society, nation and state.

In addition, the above hadith also has a strong existence to be used as a foundation and basis in the purpose of Islamic education. This is because the reason for the text of the hadith is that the Prophet PBUH. The Prophet received a complaint from his friend about another friend who had made a mistake. Then the Prophet also said that: "Indeed, shame is part of faith". Therefore, Islamic education educated by the Prophet PBUH. Uphold human values. Humans should feel ashamed of mistakes, because shame is a sign thatthe human being still has faith or there are still values of faith in him.

If we relate this to the current digital era, we should have deviated too far because in reality the current sense of `shame` only occurs when in the public spotlight, but when an action does not go, *viral* someone will not move to do the activity. This is exacerbated by the fact that sometimes things that should be covered are exposed on digital media. Moral decline is the hidden impact of technological advances in today's digital era. Therefore, when we transform the Islamic education system, we should pay attention to the foundations of the Qur'an and hadith in order to apply Islamic education patterns in accordance with the guidance of Allah and His Messenger. Furthermore, Yusuf Al-Qaradhawi also said that:

مما يحيف على الحيي بعض الشيء ، وقد روى مسلم من حديث عَبْدِ اللَّهِ بن مسعود أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ ، وفي رواية أخري : مَرَّ عَلَى رَجُلٍ وَهُوَ يُعَاتَبُ فِي الْحَيَاءِ يَقُولُ إِنَّكَ لَتَسْتَحْيِى ، حَتَّى كَأَنَّهُ يَقُولُ قَدْ أَضَرَّ بِكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : (دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الإِيمَان) ، وعند النسائي وابن ماجة وصححه الألباني من حديث أَبِى هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : (الْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ)

"The importance of faith education according to Yusuf Al- Qardhawi is that faith is a fortress that can keep a believer from doing evil. A life apart from faith is a life that does not integrate goodness, nobility, and humanity. Faith is a necessity for humans and makes the handle of belief and the driving force for behavior and deeds. Therefore, faith is the main requirement in achieving perfection or *insan kamil* and as the first step towards diversion and realizing human behavior, good deeds, and sacrifices as devotion to God. Therefore, even though the times continue to develop into the era of digitalization and continue to develop, humans should still make the Qur'an and Hadith the foundation of life to stand on and do actions in order to lead to His Ridho.

أما حياء الشرع فهو الحياء الذي يحفظ به العبد حدود الله ومحارمه ، وربما يتطلب ذلك ورعا واتقاء للشبهة

6. Islamic Education Curriculum

Linguistically the curriculum comes from the Latin *Currere* which means running race field. The curriculum also comes from French courir which means *to run* running. The curriculum underwent a development which initially meant "Lesson Plan". In terminology, curriculum means an educational program that contains various teaching materials and learning experiences that are programmed, planned and systematically designed on the basis of applicable norms and used as guidelines in the learning process for educators, education personnel and students to achieve educational goals. In the transformation of the Islamic education system, the

curriculum must be adapted to the digital era while still considering the Qur'an and Hadith as the *proof in* implementingthe practice of the Islamic education system.

a. Hadith on Psychomotor Skills/Lifeskiils

Psychomotor abilities in students are abilities possessed by children and this is part of the fitrah of students that Allah swt. gave. Therefore,parents and educators should know and pay attention to the psychomotor abilities/skills possessed by students. Children's need for fitness has been warned by the Prophet Muhammad PBUH. His saying is as follows;

<div dir="rtl">

و في كل المؤمن ,و استعنِ خير و أحِب إلى االله من المؤمن الضعيف ,احرص على ما ينفعك ,خير

فإن أصابك شيئ فلا تقل ,و لا تعجز ,قدر االله و ما شاء باالله :و لكن قل ,القوي ي فعلتكذاكان كذا

.فإن لو تفتح عمل الشيطان ,فعل لو أن :

</div>

Meaning: A strong man is better and more favored by Allah than a weak believer. In everything there is good, so covet that which is beneficial to you, seek help from Allah and do not be weak. When you are afflicted withcalamity, do not say,"If I had done so, I would have done so", but say: "Allah has ordained what He wills, so He does it".

For the words "if only" open up the work of the devil. Muslims must take care of their physical health regularly so that their lives are always vibrant and fit and they do not complain with an attitude of resignation to Allah. The maintenance of health and its education in the family is one of the responsibilities of parents towards their children. Such activities are necessary so that children grow up physically healthy, strong, creative and passionate. The maintenance includes physical care, as well as preventive measures from anything that can damage and weaken the child's physical condition (Nadjih & Imroatun, 2016).

b. Religious Education

<div dir="rtl">

حَدَّثَنا مُحَمَّد بن حرب الواسطيّ , حَدَّثَنا مُحَمَّد بن ربيعة , حَدَّثَنا مُحَمَّد بن الحَسَن العوفي , عن مُحَمَّد بن عبد الرحمن ,

عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ , قال : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : علموا أولادكم الصلاة إذا بلغوا سبعا

واضربوهم عليها إذا بلغوا عشرا وفرقوا بينهم في المضاجع.

وهذا الحديثُ لاَ نَعْلَمُهُ يُرْوَى عن أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ , إلاَّ بهذا الإسناد.

</div>

Meaning:"Call your children to prayer when they are 7 years old, and beat them if they do not want to pray when they are 10 (ten) years old, and separate their beds (Sons and Daughters) (HR. Abu Daud.).

This Hadith is a marfu' sharif hadith and narrated through a sanad with the following quality of narrators: إسْمَعِيْلُ ثِقَة is narrator who مُؤَمَّلُ بْنُ هِشَامٍ يَعْنِيْ الْيَشْكُرَيَ is a عَمْرُو بْن شُعَيْبٍ، صدوق له أوهام is a سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْزَةَ ثِقة حفظ narrator who belongs to the

narrator who is classified as أَبِيهِ، صدوق narrator whith a level of صدوق, dan جَدَّه is a companion of classified undoubted quality.

c. On Language, Philosophy, Astonomy.

حدثنا علي بن حجر أخبرنا عبد الرحمن بن أبي الزناد عن أبيه عن خارجة بن زيد عن ثابت عن أبيه زيد بن ثابت قال : أمرني رسول الله صلى الله عليه و سلم أن أتعلم له كتاب يهود قال إني والله ما آمن يهود على كتاب قال فما مر بي نصف شهر حتى تعلمته له قال فلما تعلمته كان إذا كتب إلى يهود كتبت إليهم وإذا كتبوا إليه قرأت له كتابهم قال أبو عيسى هذا حديث حسن صحيح

وقد روي من غير هذا الوجه عن زيد بن ثابت رواه الأعمش عن ثابت بن عبيد الأنصاري عن زيد بن ثابت قال أمرني رسول الله صلى الله عليه و سلم أن أتعلم السريانية قال الشيخ الألباني : حسن صحيح

Meaning: We were told by ibn Hajar told by Abdurrahman ibn Abi Jinad fromAbiinya from kharijat Bin Jaid from Tsabit from his father Zaid Bin Tsabit said: That the Messenger of Allah told me to learn the Jewish language for him, I said I do not believe in the Book of the Jews, I learnedonly half a month for the Messenger of Allah, after that I was asked to write letters for the Jews, and when a letter came, I read it (Tarmidzi, n.d.).

In line with this, Imam Syafi`I (150 AD / 767 H - 205 AD 820 H) stated that **(الحساب جزل رأيهمن تعلم)**"whoever studies mathematics, then his opinion will be firm" (Al-Mawardi, n.d.).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِى شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ كُلُّهُمْ عَنْ حُسَيْنٍ ـ قَالَ أَبُو بَكْرٍ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ ـ عَنْ مُجَمِّعِ بْنِ يَحْيَى عَنْ سَعِيدِ بْنِ أَبِى بُرْدَةَ عَنْ أَبِى بُرْدَةَ عَنْ أَبِيهِ قَالَ صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ـ صلى الله عليه وسلم- ثُمَّ قُلْنَا لَوْ جَلَسْنَا حَتَّى نُصَلِّىَ مَعَهُ الْعِشَاءَ ـ قَالَ ـ فَجَلَسْنَا فَخَرَجَ عَلَيْنَا فَقَالَ « مَا زِلْتُمْ هَا هُنَا ». قُلْنَا يَا رَسُولَ اللَّهِ صَلَّيْنَا مَعَكَ الْمَغْرِبَ ثُمَّ قُلْنَا نَجْلِسُ حَتَّى نُصَلِّىَ مَعَكَ الْعِشَاءَ قَالَ « أَحْسَنْتُمْ أَوْ أَصَبْتُمْ ». قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ « النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ وَأَنَا أَمَنَةٌ لأَصْحَابِى فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِى مَا يُوعَدُونَ وَأَصْحَابِى أَمَنَةٌ لأُمَّتِى فَإِذَا ذَهَبَ أَصْحَابِى أَتَى أُمَّتِى مَا يُوعَدُونَ ».

This hadith was narrated by Imam Muslim in *his Shahinya* chapter *Fadhail al-Shababah by* fulfilling the five conditions of a sahih hadith, this hadith is classified as a *marfu'*sahih hadith. In terms of the *sanad*, which amounts to nine people, the above hadith can be categorized as a *masyhur hadith,* and is classified as *maqbul,* because the *sanad is* connected, narrated by a *fair* narrator again *dabith*, avoiding irregularities (*syuzuz*), and there is no *illat* that records it. With such qualities, this hadeeth can be used as *proof.* Thetext of the hadeeth narrated by Muslim was also narrated by al-Minawi in his book *Faidh Al-Qadir* and also narrated by Imam Ahmad in *his Musnad.*

An interesting study of stars is the urgency of circulating stars with their function as compasses by marine educational institutions, travel entrepreneurs, transportation and air travel in particular. Allah swt, explains with his oath, especially because the distance between the stars reaches a distance that cannot be described by imagination. As we find the nearest star in our galaxy is the sun which is several light years away from the earth wherethe speed of light is equal to 300,000 km per second.

d. About Digital Transformation

At the time of the Prophet Muhammad PBUH. technology was not as it is today, however, the Prophet Muhammad PBUH has mandated through the hadith which reads:

<div dir="rtl">أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ</div>

Meaning: "you know better the affairs of your world" (H.R. Muslim No. 2363)

The meaning of the above Hadith is that the Prophet left all the affairs of the world to his people. All matters relating to worldly matters including digital transformation and its development are left to the people, with a note to take a role and not be trapped or deceived by the developing technology. (Problem,n.d.).

In addition, the Hadīth confirms to us that it is permissible for us to strive for the best. In terms of solving problems, some cases need to use our intellect and*ijtihad* by thinking creatively accompanied by maximum effort as well. Furthermore, after humans try, the next step is to rely on Allah Swt. in order to get the best results according to His version.

Therefore, digital transformation is allowed in Islam as a tool to live life in accordance with the existing Sharia without having to oppose and deviate from Shara`, especially in the implementation of Islamic Education (Research, n.d.). In other words, the transformation of the Islamic education system makes thehadith as a basic material considering the educational process carried out by viewing humans as subjects of education by the *starting point of the* Islamic education process starting from a philosophical theological understanding of humans which in the end humans are introduced to their existence as caliphs of God on earth

e. Education Process

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ الأَخْضَرِ بْنِ عَجْلاَنَ عَنْ أَبِى بَكْرٍ الْحَنَفِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَتَى النَّبِيَّ -صلى الله عليه وسلم- يَسْأَلُهُ فَقَالَ « أَمَا فِى بَيْتِكَ شَىْءٌ ». قَالَ بَلَى جِلْسٌ نَلْبَسُ بَعْضَهُ وَنَبْسُطُ بَعْضَهُ وَقَعْبٌ نَشْرَبُ فِيهِ مِنَ الْمَاءِ. قَالَ « ائْتِنِى بِهِمَا ».

فَأَتَاهُ بِهِمَا فَأَخَذَهُمَا رَسُولُ اللَّهِ -صلى الله عليه وسلم- بِيَدِهِ وَقَالَ « مَنْ يَشْتَرِى هَذَيْنِ ». قَالَ رَجُلٌ أَنَا آخُذُهُمَا بِدِرْهَمٍ. قَالَ « مَنْ يَزِيدُ عَلَى دِرْهَمٍ ». مَرَّتَيْنِ أَوْ ثَلاَثًا قَالَ رَجُلٌ أَنَا آخُذُهُمَا بِدِرْهَمَيْنِ. فَأَعْطَاهُمَا إِيَّاهُ وَأَخَذَ الدِّرْهَمَيْنِ وَأَعْطَاهُمَا الأَنْصَارِىَّ وَقَالَ « اشْتَرِ بِأَحَدِهِمَا طَعَامًا فَانْبِذْهُ إِلَى أَهْلِكَ وَاشْتَرِ بِالآخَرِ قَدُومًا فَأْتِنِى بِهِ ». فَأَتَاهُ بِهِ فَشَدَّ فِيهِ رَسُولُ اللَّهِ -صلى الله عليه وسلم- عُودًا بِيَدِهِ ثُمَّ قَالَ لَهُ « اذْهَبْ فَاحْتَطِبْ وَبِعْ وَلاَ أَرَيَنَّكَ خَمْسَةَ عَشَرَ يَوْمًا ». فَذَهَبَ الرَّجُلُ يَحْتَطِبُ وَيَبِيعُ فَجَاءَ وَقَدْ أَصَابَ عَشَرَةَ دَرَاهِمَ فَاشْتَرَى بِبَعْضِهَا ثَوْبًا وَبِبَعْضِهَا طَعَامًا. فَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِىءَ الْمَسْأَلَةُ نُكْتَةً فِى وَجْهِكَ يَوْمَ الْقِيَامَةِ إِنَّ الْمَسْأَلَةَ لاَ تَصْلُحُ إِلاَّ لِثَلاَثَةٍ لِذِى فَقْرٍ مُدْقِعٍ أَوْ لِذِى غُرْمٍ مُفْظِعٍ أَوْ لِذِى دَمٍ مُوجِعٍ ».

Meaning: "Abdullah Ibn Musallamah has narrated to us Isa Ibn Yusuf from Al-Ahdhar Ibn Ajlan from Abi Bakr al-Hanafi from Anas Ibn Malik that a man from the Ansar came to the Prophet (peace be upon him) and asked him, then the Prophet asked: is there anything in your house?". He replied: "yes a rag or saddlesome we wear and some we spread and a bowl that we use for drinking, the prophet said: "who wants to buy these two?". A man replied: "I will buy it for a dirham, two or three times". Then a man said: "I will buy two dirhams". So, the Prophet gave it to the Ansar man and the Prophet said: "buy with one dirham food and give it to your family and buy with the other dirham an axe and bring it here, so he brought it and the Prophet PBUH. Splitting the wood with his own hands then he said to him: "go look for wood and sell it, and until we don't see you fifteen days, then the man looked for wood and sold it and he came with fifteen dirhams some of it bought clothes and some bought food. Then the Messenger of Allah saw. Said: "This is better for you than coming to beg, which is not good except for three reasons: poverty; debt; ransom.

This hadith is a *sharif marfu`* hadith with a chain up to the Messenger of Allah. It was narrated by Abu Daud in his Sunan in the book of Zakat. All the sanads are considered tsiqah, thus this hadith is declared saheeh. The educational values contained therein are:

a. This hadith contains basic principles related to *learning by doing*. The Prophet educated one of his companions from the Anshar tribe by practicing directly splitting wood with an axe and then telling him to look for wood with the axe by selling it as a business to make a living.

b. Education of self-reliance skills and attitudes.

c. Islam prohibits people from begging except in emergencies, but it is better to work with one's own hands.

D. Conclusion

The system is a rule that contains the procedures for processing activities/programs so that the activities carried out are in accordance with the desired objectives. Transformation The Islamic education system includes goals, students,curriculum, and methods, as well as infrastructure. The transformation of the Islamic education system in the digital era isfound in the perspective of hadith as a basis for taking action and treatment in education, so that the implementation is in accordance with guidance. The transformation of the Islamic education system makes the hadith as a basic material considering the educational process carried out by viewing humans as subjects of education by the *starting point of the* Islamic education process begins with a philosophical theological understanding of humans which in the end humans are introduced to their existence as caliphs of God on earth.

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