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Characteristics Of Hadith On Education And Entrepreneurship

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Abstract: This study examines the characteristics of hadiths on education and entrepreneurship from an Islamic perspective. Education in Islam is not only a transfer of knowledge, but also a process of forming good character, morals, and ethics. Hadiths related to education emphasize the importance of seeking knowledge and fostering good manners as the main foundation of life. On the other hand, hadiths on entrepreneurship provide guidance on Islamic ethics and principles in running a business, such as honesty, independence, creativity, and courage in taking risks. Entrepreneurship in Islam is seen as a means to achieve worldly success based on religious values, without neglecting spiritual responsibilities. This study uses a textual analysis method on a number of relevant hadiths, showing that the two aspects 'education and entrepreneurship' are inseparable in Islamic teachings. The integration of the two produces individuals who are not only materially successful, but also have noble morals. Thus, these hadiths provide important guidance for Muslims to develop their potential, both in education and the business world, in order to achieve blessings and common good. The results of this study reveal the importance of hadith in shaping the character and ethics of a Muslim through education and entrepreneurship. The main findings include: (1) Islamic education is not only the transfer of knowledge, but also the formation of morals; (2) entrepreneurship as a means of practicing Islamic principles with creativity, courage, and honesty; (3) the balance of the world and the hereafter in entrepreneurial activities; (4) the relevance of hadith in the modern era supports the concept of edupreneurship; (5) the importance of creativity and innovation in entrepreneurship.

Keywords: Hadith, Education, Entrepreneurship

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1. Introduction

In Islam, hadith plays an important role as a source of teachings that accompany the Qur'an. Hadith contains the sayings, deeds, and approvals of the Prophet Muhammad SAW which serve as guidelines for Muslims in various aspects of life, including education and entrepreneurship. Education in the Islamic perspective is not only a transfer of knowledge, but also a process of forming good character, morals, and ethics. This is in line with the values of entrepreneurship that emphasize independence, honesty, responsibility, and the courage to take risks, all principles that are also reflected in many hadith.[1, pp. 25–26]

Hadiths related to education and entrepreneurship reflect the importance of seeking knowledge and developing skills that are beneficial to individuals and society.[2, pp. 29–35]. Islam strongly encourages its followers to become productive individuals, both through formal education and through halal and blessed economic activities.[3, pp. 210–215]. The characteristics of the hadith about education show how the Prophet Muhammad SAW emphasized the importance of knowledge as the main foundation in life, while the

characteristics of the hadith about entrepreneurship provide ethical guidance in running a business with Islamic principles.[4, pp. 147–148]

The integrative approach in the hadith, which unites aspects of education with entrepreneurship, shows that Islam does not separate spirituality and worldly life. Through the hadith, people are taught to strive to achieve worldly success while adhering to religious values, making education and entrepreneurship a path to blessings and common good.[5, pp. 43–49]

2. Results

This study reveals that hadiths about education and entrepreneurship in Islam have significant relevance in shaping the character and ethics of a Muslim. From the results of textual analysis of the related hadiths, several main findings can be concluded:

Education as a Process of Moral Formation

Education in Islam is not only limited to the transfer of knowledge, but also the process of forming good morals and character. The analyzed hadiths show that education (al-ta'dib) emphasizes the importance of early moral development, as seen in the hadith about educating children is better than giving charity with one sha'. Education that prioritizes the formation of manners is seen as a long-term investment, where civilized children will bring greater benefits to others, compared to momentary material donations.

Entrepreneurship as Part of Islamic Teaching

Entrepreneurship in Islam is not only about economic activity, but also a means to practice Islamic principles in everyday life. The hadiths analyzed highlight aspects of entrepreneurship that require creativity, risk-taking, and honesty. For example, the hadith on the importance of working hard and not being a burden to others (HR Ad Dailami and Ibn Asakir) emphasizes that Muslims are encouraged to be economically independent while still upholding ethical principles.

Balance of the World and the Hereafter in Entrepreneurship

The hadiths also illustrate the importance of maintaining a balance between the world and the hereafter in living life, including in entrepreneurial activities. The Prophet Muhammad SAW emphasized that Muslims should not leave the world for the sake of the hereafter, or vice versa, but should achieve success in both simultaneously. This principle underlies Islamic entrepreneurship, where a Muslim is encouraged to pursue worldly success without forgetting spiritual and religious responsibilities.

The Relevance of Education and Entrepreneurship in the Contemporary Era

The results of this study also show that the hadiths about education and entrepreneurship have strong relevance in the contemporary era. The concept of edupreneurship, where educators also play a role as entrepreneurs in developing education-based economic potential, is very much in line with the spirit taught in the hadiths of the Prophet Muhammad SAW. The hadith about the Prophet David AS who ate from the results of his own work shows how important it is to be independent and proactive in managing resources and creating business opportunities that are in accordance with Islamic teachings.

Creativity and Innovation in Islamic Entrepreneurship

The hadith also emphasizes the importance of creativity and innovation in entrepreneurship. Creativity is considered an important capital for every Muslim entrepreneur to continue to develop their business and not stagnate. This attitude is recognized as one of the important characteristics in Islam, where people are encouraged to work hard and earn a living professionally. The hadith about Allah loving believers who are good at working shows the importance of technical skills and professionalism in business.

Overall, this study confirms that the hadiths of the Prophet Muhammad SAW provide clear guidance in shaping Islamic education and entrepreneurship. The characteristics raised from these hadiths emphasize the importance of moral education, Islamic business ethics, and balance between spirituality and worldly life. In addition, the Islamic approach to entrepreneurship supports independent and creative self-development, in line with the principles set out in the Shari'a. These findings emphasize the relevance of Islamic teachings in combining educational and entrepreneurial values in order to achieve blessings and common good.

3. Discussion

Definition of Education in the Perspective of Hadith

Education is very important for humans because it helps them learn to face life and the universe. Islam recognizes the value of education, as in surah Al-Mujadilah verse 11 which states that Allah will elevate the status of believers and those with knowledge. Education is a lifelong process and is not limited to a certain age.[6, pp. 67–80]

Education can be understood as a conscious effort made by adults to guide and direct the growth and development of students from birth. This includes the development of basic student abilities through optimal learning. In other words, education functions to shape the personality of students based on values in society and culture. In principle, education is a means to preserve human efforts in order to live more noble and meaningfully. In the context of education, there are several terms in Islam, such as Tarbiyah, Ta'lim, and Ta'dib.

لأن يؤتِب الرجلُ ولده خيرٌ من أن يتصدق بصاع

'Indeed, educating a father towards his child is better than giving charity with one sha'.

In this hadith, the term education is found in the word "*al-ta'dīb*" which means giving manners or behavior.[7, p. 18] Although this word is not found in the Qur'an with the meaning of education, it is mentioned many times in the hadith, including the statement of the Prophet SAW that أدبني الله (Allah SWT has instilled manners/education in me).

Naquib al-Attās explains that *al-ta'dīb* includes elements of science (*'ilm*), instruction (*ta'lim*), and good coaching (*tarbiyyah*).[8, pp. 174–175, 185, dan 318.] In this context, Nurcholish Madjid stated that *al-ta'dīb* also refers to the study of literature and professional ethics.[9, p. 3] The Qur'an emphasizes that the Prophet Muhammad SAW is an ideal example for a civilized person, and *ta'dīb* in the educational sense refers to the moral dimension.

One of the dimensions of noble morality is giving alms, which is a commendable deed in Islam. Giving alms can lighten the burden of fellow Muslims and provide joy. However, education is more important than giving alms. A well-educated child will be faithful, moral, and cultured, and can give more alms than his parents. On the other hand, a child who is not well-educated can harm others.

The education desired by this hadith is Islamic education, which does not only rely on human reason. The Islamic view is different from humanism which assumes that human reason is sufficient to regulate life.[10, p. 21] Thus, the education desired by the Prophet Muhammad SAW did not instill humanism or opinions that were contrary to Islamic teachings.

Edupreneurship in Islamic Perspective

The meaning of entrepreneurship education, or Edupreneurship, consists of two words: "education" which means education and "entrepreneurship" which means entrepreneurship. There are three main contents in entrepreneurship that need to be understood: first, the renewal of creative power known as creativity and innovation; second, the creation of opportunities; and third, the ability to calculate risks, called calculated risk taking. An entrepreneur must understand these three things before starting a business. Every human being is born with natural abilities that allow them to become entrepreneurs, explore their potential, and create opportunities, and dare to take risks even in unstable conditions.[11]

According to Lavaroni and Leisey, entrepreneurship education is teaching that applies the concept of entrepreneurship in the learning process, both individually and in educational institutions, to achieve success. Edupreneur means an educator who organizes an education-related business by investing time, energy, and capital to create and develop programs or products.[12]

Donald stated that entrepreneurship education is related to educational entrepreneurs, namely individuals who gain formal knowledge about entrepreneurship and apply it to become professional entrepreneurs. Edtech Digest added that edupreneurs are entrepreneurs in the field of education who innovate and take risks to create new businesses that drive the economy. According to Hunger and Wheelen, entrepreneurship education includes creativity, innovation, resources, motivation, and strategies in facing life's challenges.[13, p. 157]

Entrepreneurship can be defined as human behavior that implements values in the business world, becoming a source of strength and purpose in achieving maximum results. Entrepreneurship education includes learning activities on how to be an entrepreneur, which develops knowledge, attitudes, character, and personal skills according to the development of students.

The Relevance of Hadith in Building Education and Entrepreneurial Spirit

Among the religions that regulate various aspects of human life, both in the world and the hereafter, is Islam. This religion teaches the importance of balance in facing worldly and hereafter life, so that people try to achieve goodness in both aspects.

وَأَخْرَجَهُ ابْنُ عَسَاكِرَ فِي تَارِيخِهِ، وَالذَّيْلَمِيُّ قَالَ: أَنَا أَبِي أَنَا عَبْدُ اللَّهِ بْنُ عَلِيٍّ بْنِ إِسْحَاقَ الطُّوسِيِّ، أَنَا أَبُو حَسَنَانَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ الْمَزْنِيِّ، أَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْوَرَّاقُ، أَنَا سَعِيدُ بْنُ هَاشِمٍ بْنِ مَزِيدٍ، ثَنَا مُحَمَّدُ بْنُ هَاشِمٍ الْبَغْلَبِيُّ، أَنَا أَبِي، ثَنَا يَزِيدُ بْنُ زِيَادٍ الدِّمَشْقِيُّ، ثَنَا حَمِيدُ عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ بِخَيْرِكُمْ مَنْ تَرَكَ دُنْيَاهُ لِآخِرَتِهِ، وَلَا آخِرَتَهُ لِدُنْيَاهُ، حَتَّى يُصِيبَ مِنْهُمَا جَمِيعًا، فَإِنَّ الدُّنْيَا بَلَاغٌ إِلَى الْآخِرَةِ، وَلَا تَكُونُوا كَلًّا عَلَى النَّاسِ» (رواه الذيلمي، وابن عساكر عن أنس)

"And Ibn Asakir mentioned it in his book of dates. Al-Dailami said: I, Abu Abdullah bin Ali bin Ishaq al-Thusi, I am Abu Hasan Muhammad bin Ahmad bin Muhammad al-Mazni, I am Ibrahim bin Muhammad al-Warraq, I am Sa'id bin Hashim bin Mazid, Muhammad bin Hashim al-Balabiqi said, I, then Yazid bin Ziyad al-Dimashqi, then Hamid from Anas, he said: Rasulullah SAW said: 'It is not good for those of you who leave this world for the hereafter, and neither the afterlife for its world, until you have obtained from both of them, because this world is an intermediary to the hereafter, and do not be a burden on people.'" (HR Ad Dailamy and Ibnu Asakir).

From the hadith above, the Prophet Muhammad SAW explained that the best people are those who are able to combine worldly and afterlife interests, and remember that worldly life is a means to the afterlife.

أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، ثنا أَحْمَدُ بْنُ عُبَيْدٍ، ثنا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ الْإِلْبَلِيُّ، ثنا شَيْبَانُ بْنُ فَرُّوخٍ - ح. وَأَخْبَرَنَا أَبُو سَعِيدٍ الْمَالِينِيُّ، أَنَا أَبُو أَحْمَدَ بْنُ عَدِيٍّ الْحَافِظُ، ثنا الْحَسَنُ بْنُ سَفْيَانَ، ثنا شَيْبَانُ، ثنا أَبُو الرَّبِيعِ السَّمَّانُ، عَنْ عَاصِمِ بْنِ عُبَيْدٍ اللَّهِ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ يُحِبُّ الْمُؤْمِنَ الْمُحْتَرِفَ. (رَوَاهُ الْبَيْهَقِيُّ) وَفِي رِوَايَةِ ابْنِ عَبْدِ اللَّهِ: الشَّادِبُ الْمُحْتَرِفُ. تَقَرَّدَ بِهِ أَبُو الرَّبِيعِ عَنْ عَاصِمٍ وَلَيْسَا بِالْقَوِيِّينَ.

"Ali bin Ahmad bin Abdan reported to us, Ahmad bin Ubaid reported to us, Ibrahim bin Mahdi al-Abbali reported to us, Shiban bin Furukh - (cut off). And Abu Sa'd al-Malini reported to us, Abu Ahmad bin Adi al-Hafiz reported to us, al-Hasan bin Sufyan reported to us, Shiban reported to us, Abu al-Rabi' al-Samman from Asim bin Ubaidullah, from Salim, from his father, who said: The Messenger of Allah SAW said: 'Indeed Allah loves the professional believer. (clever).'

In the narration of Ibn Abdan: 'A professional young man.' Abu al-Rabi' is alone in this matter from Asim, and both of them are not strong."

From the hadith above, (إِنَّ اللَّهَ يُحِبُّ الْمُؤْمِنَ الْمُحْتَرِفَ) refers to people who work hard to earn a living, such as in industry, agriculture and trade.[14, p. 368] "المحترف" means professional workers who operate in the context of social relations, so they must comply with existing rules and ethics. In seeking the necessities of life, it is important to maintain self-esteem and follow applicable provisions.

Every Muslim is required to find a job according to their talents and abilities. The job chosen must be halal and in accordance with Islamic law. This principle is important so that the work does not feel in vain and gets blessings. In addition, work must be based on the spirit of faith and piety in order to produce true happiness, not false happiness.[15, pp. 74-75]

Creativity is very important to create new ideas that make businesses grow and not stagnate. Humans should always work hard to meet their living needs with a work ethic that is in accordance with Islamic law. Prophet David AS is also an example in working hard to meet his living needs, as stated in the hadith

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ الْمِقْدَامِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ.» رواه البخاري

"Ibrahim bin Musa said to us: Jesus informed us, from Thaur, from Khalid bin Ma'dan, from al-Miqdam رضى الله عنه, from the Messenger of Allah SAW who said: 'No one eats food better than he who eats from the work of his own hands, and indeed the Prophet of Allah Dawud عليه السلام used to eat from the work of his own hands.' "[16, No. 2072]

من أن يأكل) (ما أكل أحد طعاما) no one from the children of Adam eats a food. (قط خيرا) good food. (من أن يأكل) Food produced from one's own efforts has its own virtues, according to the advice of the Prophet Muhammad SAW. This is one of the obligations of every Muslim. Moreover, those who are able to fulfill their life's needs without depending on others, through their own hard work, are included in the noble group of people. The Messenger of Allah greatly appreciates people who are enthusiastic and active in working. One proof of this is when he SAW the hands of his friend Sa'ad bin Mu'adz which were rough due to hard work, then he kissed his hands while saying, "kaffani yuhibbuhumallahu ta'ala" These are the hands that are loved by Allah Ta'ala.[15, p. 73]

(و أن نبي الله داود عليه السلام كان يأكل من عمل يده) because Prophet David AS. was a leader on earth, therefore Prophet David AS. tried to find food in a better way.

For that, the Prophet SAW. told his story in a prots situation which stated that one's own efforts were better. And the Prophet SAW. had eaten from his own efforts obtained from the property of the Kafirs.[17, p. 33]

From the hadith, we can conclude that as Muslims, we are commanded to always work hard and innovate in facing the challenges of a dynamic era. We must not only work for others, but also create new opportunities with our own creativity and entrepreneurial spirit. All of this must remain within the corridor that is in accordance with the rules of Islamic law, as recommended by the Muhammad SAW.

4. Materials and Methods

The Materials and Methods should be described with sufficient details to allow others to replicate and build on the published results. Please note that the publication of your manuscript implicates that you must make all materials, data, computer code, and protocols associated with the publication available to readers. Please disclose at the submission stage any restrictions on the availability of materials or information. New methods and protocols should be described in detail while well-established methods can be briefly described and appropriately cited.

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Interventionary studies involving animals or humans, and other studies that require ethical approval, must list the authority that provided approval and the corresponding ethical approval code.

5. Conclusions

This study concludes that hadiths on education and entrepreneurship have a significant contribution in shaping the Islamic view of education and business. The characteristics of hadith on education emphasize the importance of fostering morals, manners, and knowledge as the main foundation of life. Education in Islam does not only focus on the transfer of knowledge, but also on the development of character and high moral ethics.

Meanwhile, the hadiths about entrepreneurship provide guidance on the importance of independence, creativity, courage to take risks, and honesty in business. Entrepreneurship in Islam is not only seen as an economic activity, but as a means to implement Islamic principles in everyday life, by maintaining a balance between worldly and afterlife affairs.

These two aspects of 'education and entrepreneurship' in the hadith complement each other and contribute to the development of a complete individual, who is not only materially successful, but also has noble character. Thus, these hadiths are very relevant to be applied in the context of education and entrepreneurship in the modern era, especially in efforts to build a productive, independent, and ethical Muslim society according to Islamic teachings.

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