

## THE HADITH OF GABRIEL: THE ADAB OF LEARNERS AND EDUCATORS IN LEARNING

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### ABSTRACT

The Hadith of Gabriel is a hadith that contains a description of the learning process involving the Prophet Muhammad, the Angel Gabriel, and the companions of Prophet Muhammad. Various components of learning such as materials, methods, and Islamic ethics can be seen both explicitly and implicitly in this hadith. This study aims to determine the adab of learners and educators contained in the Hadith of Gabriel. This literature study uses the content analysis method. The result of research from the understanding of this hadith is that learners should wear good clothes, come to science even though the distance is far, glorify educators and science, study directly to competent educators, have interest and perseverance in learning, not shy to ask, help each other learners, choose subjects from the most important, and not answering questions with "I already know" answers. Meanwhile, as an educator should be humble, not shy to say "I don't know", and using right methods in teaching.

**Keywords:** Hadith of Gabriel, Islamic Ethics, Learning.

### ABSTRAK

Hadis Jibril merupakan sebuah hadis yang mengandung gambaran proses pembelajaran dengan melibatkan Nabi Muhammad, Malaikat Jibril, dan para sahabat di dalamnya. Berbagai komponen pembelajaran seperti materi, metode, dan adab pun dapat dilihat baik secara tersurat maupun tersirat dalam hadis ini. Penelitian ini bertujuan untuk mengetahui adab peserta didik dan pendidik yang terkandung dalam hadis Jibril. Studi kepustakaan ini menggunakan metode analisis isi. Hasil penelitian dari pemahaman hadis ini adalah sebagai peserta didik sebaiknya mengenakan pakaian yang baik, mendatangi ilmu walaupun jaraknya jauh, memuliakan pendidik dan ilmu, belajar secara langsung dari pendidik yang berkompeten, memiliki minat dan kegigihan dalam belajar, tidak malu bertanya, saling membantu sesama peserta didik, memilih materi pelajaran dari yang terpenting, dan tidak menjawab pertanyaan dengan jawaban "Aku sudah tahu". Adapun sebagai pendidik harus bersikap rendah hati, tidak malu berkata "Saya tidak tahu", dan menggunakan metode yang tepat dalam mengajar.

**Kata kunci:** Adab, Hadis Jibril, Pembelajaran.

## INTRODUCTION

Adab has a high position in Islam. Evidence that Islam places great emphasis on adab is the existence of lessons on the adab of eating and drinking, adab of purification, including adab in learning and teaching. People who practice adab show that person has knowledge, especially knowledge of adab. Hasyim Asy'ary has explained the position of adab in Islam. He quotes from Ibn al-Mubarak that a little adab is more needed than a lot of knowledge (Asy'ary, 2013).

Adab is a fundamental problem for education in Indonesia. The phenomenon of brawls between students, corruption, pornography, and porno-action, as well as violence between religious communities when viewed from the point of view of education shows the need to emphasize adab in our national education system. The goal is to form a generation that in addition to having intelligence and skills also has spirituality, personality, and adab. (Khairi, 2020). This is certainly a problem that must be found a solution in order to realize the goal of the second principle of Pancasila, namely a just and civilized humanity.

Adab-based education is expected to be able to have a positive impact on the morality problems of the Indonesian nation. The main component of education that needs to be emphasized is the adab aspect, namely educators and learners, especially in learning. Because both of them are educational actors who are in direct contact with the essence and goals of education itself.

As a Muslim, lessons about adab are certainly taken from the source of Islamic

teachings. The main source of taking Islamic teachings after the Qur'an is the hadith of the Prophet Muhammad. Hadith is one of the sources of Islamic teachings whose contents are very diverse. Some discussed faith, worship, morals, adab, and other aspects. One of the hadiths that has a very broad content is the Hadith of Gabriel. This hadith is very popular among hadith experts. Some call this hadith as *ummu al-sunnah* (the mother of sunnah) because its content covers all the main teachings of Islam (Muhsin, 2007).

The Hadith of Gabriel is a hadith that also contains a description of the learning process involving the Prophet Muhammad, the Angel Gabriel, and his companions. The angel Gabriel transformed in the form of a learner who was not known by the companions. He came to the Prophet's assembly in order to teach the companions about religious teachings. Various components of learning such as materials, methods, and adab can be understood both explicitly and implicitly in this hadith.

Some research has been done on the Hadith of Gabriel. One of them is research conducted by Muhammad Nur Siregar who examines the implementation of the syarh hadith method on traditions about Islam, faith, and ihsan. He focused his research on several things. First, the condition of the Prophet and his companions at the time of Jibril's arrival. Second, the condition of Jibril when he came to the assembly. Third, the order of the dialogue material between Jibril and the Prophet. Fourth, the explanation of the dialogue material (Siregar, 2016).

Syahrizal Afandi's research entitled '*Kajian Hadis Jibril dalam Perspektif Pendidikan*

(*Kajian Materi Pembelajaran dan Metode Pembelajaran*). From the results of his research, it is explained that the educational materials contained in Jibril's hadith include: faith material (aqidah), fiqh material (shari'a), and morals. The learning method in the hadith of Jibril, the Prophet. convey the material in the hadith of Jibril with the *hiwar* method (dialogue, question and answer). While the *hiwar* method itself there are several kinds, namely: *hiwar khithabi* or *ta'abudi* (devotion conversations), *hiwar washfî* (descriptive conversations), *hiwar qishashi* (narrative conversations), *hiwar jadali* (conversations to establish evidence), and *hiwar nabawi* (Afandi, 2019).

Research from Kuliyyatun with the title *Kajian Hadis: Iman, Islam dan Ihsan dalam Perspektif Pendidikan Agama Islam*. From the results of his research explained that the Prophet Muhammad in conveying messages, using the method of conversation or question and answer with Angel Gabriel and the companions. The material taught is about the concept of the pillars of religion, namely Islam, Faith, Ihsan and the Last Day (Kuliyyatun, 2020).

Based on the explanation above, there has been no research that discusses the adab of learners and educators in learning contained in the Hadith of Jibril. Through this research, the author will examine the content of the Hadith of Jibril related to the adab of learners and educators in learning, especially those that have never been touched upon by previous writings.

## RESEARCH METHODS

This study aims to determine the adab of learners and educators in learning contained in the Hadith of Jibril. This study uses a qualitative approach. The type of this study is library research. The method used in this study is content analysis. Sources of data used in this study are relevant references in the form of books, journals, and other references.

## RESULT AND DISCUSSION

### The Hadith of Gabriel

The Hadith of Jibril has many narrations. Among them are narrated by al-Bukhary and Muslim with authentic status. In addition, this hadith was also narrated by al-Tirmidhi, Ibn Majah, al-Nasa'i, and Abu Dawud (Wensinck, 1946). Even though they have different narration paths, in the opinion of the editors, they complement each other. The following is one of the editors of the Hadith of Jibril in the book of Sahih Muslim no. 8 (Al-Naisabury, 2014) which is also used by Imam al-Nawawiy in his book *Arba'in* (Al-Nawawiy, 2007):

حَدَّثَنِي أَبِي عُمَرَ بْنُ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتَقِيمَ  
الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ  
إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا». قَالَ: صَدَقْتَ، قَالَ:  
فَعَجِبْنَا لَهُ يَسْأَلُهُ، وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ  
الْإِيمَانِ، قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ،  
وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»،  
قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ:  
«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ  
يَرَاكَ»، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: «مَا  
الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنِ  
أَمَارَتِهَا، قَالَ: «أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ  
الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُيَّانِ»، قَالَ:  
ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: «يَا عُمَرُ أَتَدْرِي  
مَنِ السَّائِلُ» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ  
جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ»

### Translation of the Hadith

Umar ibn al-Khattab reported: We were sitting with the Messenger of Allah, peace and blessings be upon him, one day when a man appeared with very white clothes and very black hair. There were no signs of travel on him and we did not recognize him. He sat down in front of the Prophet and rested his knees by his knees and placed his hands on his thighs. The man said, "O Muhammad, tell me about Islam." The Prophet said, "Islam is to testify there is no God but Allah and Muhammad is the Messenger of Allah, to establish prayer, to give charity, to fast the

month of Ramadan, and to perform pilgrimage to the House if a way is possible." The man said, "You have spoken truthfully." We were surprised that he asked him and said he was truthful. He said, "Tell me about faith." The Prophet said, "Faith is to believe in Allah, His angels, his Books, His Messengers, the Last Day, and to believe in providence, its good and its evil." The man said, "You have spoken truthfully. Tell me about excellence." The Prophet said, "Excellence is to worship Allah as if you see Him, for if you do not see Him, He surely sees you." The man said, "Tell me about the final hour." The Prophet said, "The one asked does not know more than the one asking." The man said, "Tell me about its signs." The Prophet said, "The slave girl will give birth to her mistress and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings." Then, the man returned and I remained. The Prophet said to me, "O Umar, do you know who he was?" I said, "Allah and his messenger know best." The Prophet said, "Verily, he was Gabriel who came to teach you your religion."

### The Essence of Adab

The word adab etimologically has several meanings, sometimes it means politeness, sometimes it is used to refer to the beauty of language in literature, and sometimes it is also interpreted as a dish for an invitation. (Hidayat, 2018). Meanwhile, in terms of terminology, al-Jurjany defines adab as the knowledge that can prevent someone from making mistakes (Al-Jurjaniy, 2020). In contrast to al-Jurjany, Marwan Ibrahim al-Kaysi defines adab as good behaviour taken from Islamic teachings (Noer & Sarumpaet, 2017). According to Grunebaum, the word adab was never defined strictly. The word adab has a meaning that varies according to

the surrounding context (Grunebaum, 1953). Based on some of the definitions that have been put forward, adab can be interpreted as knowledge and good behaviour taken from Islamic teachings that can prevent the civilized person from making mistakes.

The term adab in general can be equated with the term ethics. K. Bertens mentions that ethics has two meanings, ethics of practice and ethics of reflection. Practical ethics refers to what is done. While the ethics of reflection means thinking about morals (Haris, 2010). If it is aligned with the definition of adab that has been mentioned by al-Jurjany and Marwan, it can be seen that there are similarities between the definitions of adab and ethics.

Hamka divides adab into two, namely adab outside and adab inside. The adab inside is the source of the adab outside (Haris, 2010). It can be said that the adab that resides within an individual is the spirit that will give birth to the adab outside. For example, when a learner has a spirit of glorifying science, the manifestation of that spirit can be various, such as wearing good clothes when learning, listening to lessons carefully, and other examples.

### **The Adab of Learners in the Hadith of Gabriel**

Learners as educational actors who are in direct contact with learning must also be provided with examples of adab in learning. The goal is that they grow into intelligent and virtuous individuals (civilized). Among the adab contained in the Hadith of Gabriel:

#### **1. Wearing good clothes**

رَجُلٌ شَدِيدٌ بَيَاضُ الثِّيَابِ شَدِيدٌ سَوَادِ الشَّعْرِ.  
لَا يَرَى عَلَيْهِ أَثَرُ السَّفَرِ

The text of the hadith above mentions that the Angel Gabriel has transformed into a man (a learner) who wears clean white clothes with very black hair, no trace of a long journey can be seen. From this, it can be understood that a learner must wear good clothes to learn.

There are many arguments from the Qur'an and hadith that show the glory of science and the educators. Therefore, as learners, they should also glorify science and the people who teach it. Wearing good clothes to learning is a form of the adab of learners that comes from the spirit of glorifying science and the people who teach it.

Wearing good clothes in learning also has a direct impact on student performance in learning. Cleanliness in dressing can help learners easily understand the lesson. Regarding this, Imam Shafi'i explained that one's intelligence will increase when one is in a fragrant state and one will be less anxious when one's clothes are clean. (Husain, 1981). The brain is a tool for understanding science. The smarter a person's mind, the easier it will be to understand science. While sadness or grief is a barrier to understanding science.

Clean and tidy is not only very important and necessary so that a person can be well received in the association, but cleanliness is very important in



implementing a healthy lifestyle because health affects daily activities including learning activities (Purbantara, 2013). Therefore, in addition to teaching the adab in learning, the Angel Gabriel indirectly also teaches hygiene education to the companions of the Prophet Muhammad.

Implicitly, the colour of white clothes and the cleanliness of the appearance of the Angel Gabriel can also be interpreted that as learners, they should bring a pure and clean heart. If only clean clothes can improve the performance of learners in learning, so will cleanliness and purity of heart. This is reinforced by the explanation from Ibn Jema'ah that one of the adab and obligations of learners in learning is to clean the heart from various stains of ugliness, vice, envy, wrong faith, and despicable morals (Maya, 2017).

Based on the explanation above, it can be concluded that learners, should wear good clothes to glorify science and their educators. In addition, wearing good clothes can also improve student performance in learning.

2. Come to science even though the distance is far

إِذْ طَلَعَ عَلَيْنَا (وفي رواية إِذْ أَتَاهُ رَجُلٌ)

The text of the hadith above mentions that a man (Angel Gabriel) came to the Messenger of Allah. From this piece of hadith, it can be understood that adab as a learner is to go to the place where science is taught. Visiting science which in this case also includes visiting educators is part of the humble attitude of learners as well as an attitude of glorifying science, as

Imam Malik said "Science is visited, not visited." (Mohamed, 2017).

وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ

Furthermore, the text of the hadith above shows that the Angel Gabriel transformed into a man whom none of his friends knew. In this event, the Angel Gabriel chose to transform into a foreign man. Even though the habit of the Angel Gabriel when he transformed into a human, he resembled the form of Dihyah al-Kalby (one of the most beautiful people among the companions of the Prophet Muhammad)(Al-Jurdany, 2018). This implicitly indicates that it is advisable to come or seek science even from a long distance. This will be obligatory if the science studied is included in the category of *fardhu 'ain*.

Studying is possible anywhere. However, emigrating or visiting science from far away places has one advantage, namely helping learners focus on learning. Al-Ghazali explained that one of the efforts in seeking science is that learners should reduce things that have the potential to disturb them and stay away from their hometowns so that their hearts and minds can focus on learning (Al-Ghazaliy, 2004).

Based on the explanation above, it can be understood that as a learner, it is better to come to science even though to a faraway place as a form of glorifying science

3. Glorify educators and science

Honouring educators and the science learned can be shown in various ways such

wearing good clothes, visiting educators to learn, being humble, and so on. The angel Gabriel who came to ask questions by wearing clothes and looking good gave an example of how to honour and respect educators as well as glorify science.

Glorifying and respecting are a totality of spiritual activities (soul) which is realized with behaviour in the form of courtesy (Baihaqi, Malia, & Hidayati, 2020). Thus, as learners, they should always show an attitude of glorifying educators and glorifying science.

#### 4. Learn directly from competent educators

Suggestions for asking questions or studying from people who are competent in their fields can be seen in Q.S. al-Nahl/ 16:43.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُفِخَ فِيهِمْ  
فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Although the command to ask questions in the verse above is related to the Quraish infidels (Al-Jawy, 2015), the verse is generally applicable to many things including asking questions about Islamic religious science.

The most competent Islamic religious educator at the time of the Prophet Muhammad was himself. The arrival of the Angel Gabriel to learn directly from the Prophet Muhammad. implies that a student must learn directly with an educator who is competent in his field.

Learning directly with competent educators has several advantages, including the science provided by educators has been filtered and given

according to the abilities of learners. In addition, learners can also ask questions directly if something is not understood, and they can also learn or imitate the adab of the educator, especially when he teaches. Learners who feel they do not need educators in studying science are stupid learners (Asy'ary, 2013).

There are criteria for choosing competent educators. According to al-Zarnujiy, a learner in choosing an educator should choose the most expert, *wara'*, and older (having a lot of experience) (Burhanudin al-Zarnujiy, 2014). Hasyim Asy'ari added that a learner should choose an educator who is an expert in his/her field, has compassion, maintains *mur'ah*, protects oneself from traits that can demean educators, has good teaching methods, and has a good understanding (Asy'ary, 2013).

Based on the explanation above, it can be concluded that a learner should learn directly from a competent educator so that the science he gains can be accounted for.

#### 5. Have interest and perseverance in learning

The angel Gabriel as a learner sat near the Messenger of Allah. and asked quite a lot of five times. Even though at that time, no one asked because they were reluctant. This implies that in learning one must have interest and perseverance to gaining science.

Seeking science is a virtue. The suggestion to compete in goodness can be seen in Q.S. al-Baqarah/ 2:148.

وَلِكُلِّ وِجْهَةً هُوَ مُوَلِّيَهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا  
تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ

Deliberately sitting close to the educator is a sign of the interest of the learners in learning. While asking a lot of questions is perseverance to gain science.

The key to getting anything is a combination of consistency of interest and perseverance of effort. Learners who only have interest but are not perseverance in seeking science, then learners will only get a little science (al-Zarnujy, 2014). It can be said that the combination of interest and perseverance in learning is a predictor of a learner's success in learning.

High interest and perseverance in learning are two key that learners must have if they want to be successful in learning. This is also reinforced by research conducted by Angela Lee Duckworth on grit. Grit is a combination of consistency of interest and perseverance of effort. In the context of learning, grit is a predictor that can significantly reveal the success of a student in learning. Grit is a personality that can help to keep the spirit continuously, consistently, and able to rise despite accepting failure in order to achieve his goals (Duckworth, Peterson, Matthews, & Kelly, 2007).

Grit consists of two main dimensions, the first is the consistency of interest. This aspect is the ability to keep interest or attention to one goal. This aspect in the context of education makes learners who

have a high interest in the lesson still like what is conveyed by the educator and are committed to following the learning process at school until it is finished. The second dimension is the persistence of effort. This aspect is the individual's persistence to achieve the targeted goals despite encountering obstacles and challenges. This aspect in the context of education will make learners bounce back even though they get bad grades or results. Perseverance of effort makes learners willing to learn again even though they fail many times. Therefore, learners who have high grit tend to have good achievements (Muhibbin & Wulandari, 2021).

Based on the explanation above, it can be understood that if learners want to succeed in learning, then they should always maintain their interest and be perseverance in learning.

#### 6. Not shy to ask

The reason of the Angel Gabriel transformed into a learner who asked a lot of questions can be found in the hadith number 10 narrated by Imam Muslim in his Sahih book (Al-Ainy, 2009). It is mentioned in the hadith that the Prophet Muhammad. had given the opportunity to the companions to ask questions, but they were reluctant to ask, then the Angel Gabriel transformed as learners who came and asked five questions about the main teachings of Islam (Al-Naisabury, 2014).

The angel Gabriel asked the Prophet Muhammad five questions; ask about Islam, faith, Ihsan, the Day of Judgment, and the signs of the Day of Judgment. The Angel Gabriel did this to provide an



example and affirmation that learners should not be shy in asking questions (Al-Jurdany, 2018). A learner should not be shy to ask about difficult lesson or ask about something that he does not understand. Hasyim Asy'ary quoted Mujahid's words that people who are arrogant and shy will not gain science (Asy'ary, 2013).

Asking is a bridge to gain a lot of science. This can be exemplified from Ibn Abbas, a friend of the Prophet Muhammad. who is famous for his intelligence and expertise in interpreting and understanding the contents of the Qur'an. He was once asked: "With what do you get science?". He replied: "I gained science with a tongue that likes to ask questions and a heart that likes to think" (al-Zarnujy, 2014). It's not wrong to ask a lot about lessons that someone doesn't understand yet (Al-Mawardy, 2013), especially when educators have invited them to ask questions.

Allowing oneself to be in misunderstanding because of shame or reluctance to ask questions is one of the causes of ignorance and difficulties for learners to understand the next higher science. Thus, as learners, they should not be ashamed to ask educators to gain science.

#### 7. Help each other among learners

قَالَ: فَعَجَبْنَا لَهُ يَسْأَلُهُ، وَيُصَدِّقُهُ

The text of the hadith above explains that the companions were surprised when they saw the man who came to ask the Prophet Muhammad a lot of questions,

then he also confirmed the answer. From this piece of hadith, it can be understood that the Angel Gabriel as a learner actually knew the answers to the questions he gave to the Prophet Muhammad. This is also supported by the editorial pieces of the hadith:

قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

The angel Gabriel came as a learner to collaborate with the Prophet Muhammad. in order to teach the companions about the teachings of the Islamic religion which is very important to know. From here it can be taken a lesson about the adab of fellow learners, namely if there is one learner who already knows about an important science, but he feels his friends do not know this important thing and no one asks it anyway, then the learner is recommended to ask the educator so that his friends also get this additional science (An-Nawawy, 2006).

In the hadith, it is clear that the Angel Gabriel tried to motivate and arouse enthusiasm for learning from his friends by asking the Prophet Muhammad many things. Of course, this can be fishing and as an example for friends so that in the future there is no need to hesitate to ask, especially after having permission from the Prophet Muhammad. As explained by Ibn Jama'ah, learners should be able to motivate each other and increase the enthusiasm of other learners, eliminate laziness and doubt, lighten the burden and share science and advise each other (Maya, 2017).

Based on the explanation above, it can be understood that as learners, they must help each other to achieve success in learning. Many things can be done, including by asking educators with the aim that other learners get important knowledge. There are many ways that can be done, including by asking educators with the aim that other learners get important knowledge.

8. Choose the subject matter from the most important

The Hadith of Gabriel contains material about faith, Islam, and Ihsan (morals). The material about the signs of the Day of Judgment can be classified into the material of faith. The three materials contained in this hadith are the main teachings of Islam that must be known by the *mukallaf* (Sumaith, 2017).

The Angel Gabriel as a learner asked the Prophet Muhammad. because friends are reluctant to ask. The angel Gabriel could have asked anything, but he chose to ask about the main teachings of Islam so that his companions would also know. This is in accordance with the last snippet of the hadith which states that the Angel Gabriel came to teach you about your religion. This hadith hints at the need for a curriculum of Islamic religious education materials for a learner.

A learner must choose the right learning material from the most important or what is needed by him. This of course is closely related to the concept of learning provided and organized by educators. Therefore, educators should also help learners gain access to priority educational

materials by teaching and prioritizing disciplines with a nobler status (*asyraf*) and more important (*ahamm*) to learners (Maya, 2017).

The first material that learners must learn is of course material that is fardhu 'ain. It is obligatory for a Muslim to know things that are *fardhu 'ain*. (Al-Haddad, 2013). Sayyid Bakri Syatha also explained that human life is limited. While there is so much science in the world. One of the signs of learners who have sincere intentions in learning is that they do not prioritize learning *fardhu kifayah* before learning *fardhu 'ain* (Syatha, 2013). Al-Zarnuzy explained that as a learner he should choose the best science for himself, namely the science of Islam that he needed at that time, for example, the material for *fardhu* prayers. Then after that, learners learn material that is for the future such as *zakat* and *hajj* material (al-Zarnuzy, 2014). Thus, a learner should choose the subject matter that is most important to him first and then can be continued with other material according to his needs.

9. Not answering questions with "I already know" answers

ثُمَّ قَالَ لِي: «يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ» قُلْتُ:  
اللَّهُ وَرَسُولُهُ أَغْلَمُ.

The editorial snippet of the hadith above mentions the Prophet Muhammad. asked Umar bin Khattab, but he did not answer immediately but gave the answer to the Prophet Muhammad. The Companions used to say the phrase "Allah and His Messenger know better" when

asked by the Prophet Muhammad. They know that the Prophet Muhammad asked the question so that the companions were prepared to receive the science that the Prophet Muhammad would give (Muhsin, 2007). Sebaiknya peserta didik tidak mendahului pendidik dalam menjelaskan suatu permasalahan atau menjawab suatu pertanyaan Learners should not precede the educator in explaining a problem or answering a question (Asy'ary, 2013). Ibn Jama'ah also explained that learners should not precede the educator in explaining a material or answering their questions or other people's questions (Maya, 2017). If the learner is asked by the educator, then do not answer "I already know" because if the answer is wrong, then he has lied. Meanwhile, if the answer is correct, then he does not get new answers or information from his educator (Al-Jurdany, 2018).

Based on the description above, it can be learned that if the teacher gives a question that is not answered or there may be important information that the teacher wants to convey, then even though the learner already knows the answer, he should not answer immediately, but submit the answer to the teacher so that he gets additional information. new science from educators that he had never heard of before. Likewise, if the educator tells or explains something that are already known to the learners, he or she should continue to listen to the stories and explanations because this can strengthen their memory of the repeated explanations and it is even possible that new science will be gained.

## **The Adab of the Educators in the Hadith of Gabriel**

Achieving something good of course must be done in a good way too. In learning, not only learners are required to be civilized, but educators as well. Among the adab of educators contained in the Hadith of Jibril, namely:

1. Be Humble

قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

The text of the hadith above mentions the Prophet Muhammad only answered, "It is not that the one who is asked knows better than the one who asks". The Prophet Muhammad was not shy to answer that in front of his companions. This shows the humble attitude of the Prophet Muhammad as an educator.

According to al-Mawardi, an educator in learning must have a humble attitude. Because humility is liked by learners. Meanwhile, an arrogant attitude can cause learners to dislike educators (Al-Mawardi, 2013). Even al-Kinany explained that educators should not feel ashamed to take advantage of knowledge or even to learn from people who are more junior, either in age, genealogy or position, including learning from their own learners. (Maya, 2017). Humility is a commendable attitude that must be possessed by educators despite their status in front of learners as educators.

The humility of an educator describes his simplicity, patience, and gentleness in dealing with his learners, as well as being

aware of all the shortcomings that exist within him. Humility can also be interpreted as a wise personal trait of someone who can position himself as equal to others, feels no smarter than others, is kind, proficient, and does not feel higher or noble than others. Humble educators can appreciate their learners sincerely. The behaviour of a humble person always respects anyone regardless of age, rank, or position (Lase, 2016).

Being humble includes adab as well as personality competencies that must be possessed by an educator. Good personality of educators have a very big contribution to the success of education, especially in learning activities. Good personality of educators also play a very important role in building good personality of learners. This can be understood because humans are creatures who like to imitate, including imitate good personality example from their educators.

The personality competence of educators plays an important role in the process of good personality building for learners. Through example, educators must strive to show a good personality so that they are able to form a civilized generation and have superior personalities (Harahap et al., 2019). Hamka explained that educators should have commendable characters and traits. Educators must have extensive science, good communication, good role models, be sincere, humble, responsible, confident, gentle, patient, enthusiastic, behave and tell the truth (Harahap et al., 2019). Thus, educators can

be a source of learning as well as a good role models for their learners.

2. Not shy to say "I don't know"

قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

In addition to showing the humility of the Prophet Muhammad, the text of the hadith above also indicates that not all things must be answered by the educator, especially regarding something he does not know.

Conveying science must be full of responsibility. One of the adab and as well as the personality competence of educators, is that they are not shy to say they don't know or *Allahu a'lam* if they don't know the answer when asked. Educators are not God who knows everything. Therefore, it was natural that there were issues that he did not know about. Regarding this, al-Bukhary even made a special chapter in his Sahih book that when the Prophet Muhammad asked about something that has not been revealed to him, he says "I don't know" or he doesn't answer until the revelation comes down (Al-Bukhary, 2006).

One of the academic responsibilities of an educator is not to answer questions or teach something that he does not understand. Therefore, as an educator, he must know and measure the competence of his expertise so that he will not teach in scientific fields that are not his specialty (Maya, 2017). The consequence if an educator continues to impose it is a cause of misunderstanding or misguidance for learners. al-Bukhary narrates a hadith in his Sahih book (Al-Bukhary, 2006):

عن عبد الله بن عمرو بن عاص رضي الله عنه  
قال، قال رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ  
لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ  
يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ  
اتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَالًا ، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ  
فَضَلُّوا وَأَضَلُّوا

The last part of the hadith above explains about a stupid person who is asked, then he answers it without science, in the end, he is misguided and misleading. Thus, as educators should not be shy to say “I don’t know” if he really don’t know. A dishonest educator may later find out his actions by the learners and in the end the educator loses the trust of the learners.

### 3. Using right methods in teaching

It is mentioned at the end of the Hadith of Gabriel that the Angel Gabriel came to teach the Companions about their religion. It can be said that the Angel Gabriel has a dual role, namely as a learner as well as an educator. The angel Gabriel collaborated with the Prophet Muhammad. to teach the important material of Islamic teachings that are important to be known by the companions as well as to provide an example to the companions so that they do not have to be afraid to ask the Prophet Muhammad.

Using a good method in teaching is adab as well as professional competence that must be possessed by an educator. Educators must try to choose methods and delivery techniques that are most

straightforward and easily understood by learners (Maya, 2017). Learning objectives will be easier to achieve with the right choice of learning methods. In this hadith, the Prophet Muhammad and Angel Jibril collaborated using exemplary and question-and-answer methods. Actually it was possible for the Prophet Muhammad to give verbal advice directly to his companions that they should not be shy to ask questions, but the exemplary method at that time was more effectively used.

Advice does not always have to be in the form of words. One method that can be used to give advice is to use the exemplary method. Advising by example is more imprinted on the hearts of learners than just advising with direct speech (Al-Ghazaly, 2004). Thus, as an educator, he should use right methods in delivering lessons to learners.

## CONCLUSION

Adab has a high position in Islam, including adab in learning. There are a lot of adab that can be learned from the hadith of Gabriel. The research aims to make educators and learners understand how to position the adab and how to practice adab in learning appropriately. This study has a weakness, one of which is that this research only focuses on discussing the adab contained in the Gabriel hadith without comparing it to the learning situation and culture of the Indonesian people in particular. Therefore, future researchers may be able to explore further the relevance of adab in the hadith of Gabriel to the current state of Indonesian society.



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