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THE EDUCATIVE VALUE IN THE HADITH "ṢALLŪ KAMĀ RA'AYTUMŪNĪ UṢALLĪ": A PEDAGOGICAL ANALYSIS OF PROPHETIC INSTRUCTION

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ABSTRACT

This study aims to examine the educational values contained in the Hadith of Prophet Muhammad ﷺ "صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي" (Pray as you see me praying). This hadith is not only the main guideline in the procedure of prayer, but also contains holistic and applicable principles of Islamic education. This research uses the library research method by examining various relevant literature sources. The sanad of the hadith, the quality of the narrators, and the content (matan) of the hadith were analysed to assess its validity and educational value. The results show that the hadith contains the value of exemplary (uswah hasanah), visual and practical learning, internalisation of the meaning of worship, the importance of standardisation in education, and the need for active interaction between educators and students. These values are very relevant in building an Islamic education system that touches the spiritual, intellectual, and emotional aspects of students. Therefore, this hadith is not only important in the fiqh aspect of worship, but can also be used as a basis for developing a contextual and effective approach to Islamic education in the modern era.

Keywords: Educative Value, Hadith, صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

INTRODUCTION

Education in Islam is an integral process that is not only oriented towards the mastery of knowledge, but also aims to shape character, foster spiritual awareness, and build noble morals. In the Islamic perspective, education is not just a cognitive activity that takes place in the classroom, but rather a comprehensive human development process (*kaffah*) involving physical, intellectual, and spiritual aspects. Therefore, the sources of Islamic teachings such as the Qur'an and hadith are the main basis in exploring educational values that are holistic and applicable (Nurhuda & Setyaningtyas, 2021).

One of the most important aspects of Islamic education is worship education, especially prayer. Prayer is the second pillar of Islam after the shahada, and is the main indicator of the quality of one's Islamic faith (Erizon et al., 2022). In this case, the Prophet ﷺ not only conveyed the command to pray, but also gave

a direct example of how to perform the prayer correctly. One of the most famous hadiths of the Prophet ﷺ in this regard is his saying:

....أُصَلِّي كَمَا رَأَيْتُمُونِي صَلُّوا....

".... Pray as you see me pray..." (HR. Bukhari) (Rofiah, 2018) .

This hadith has a very deep meaning, not only as a legal reference in the procedure for praying, but also contains very rich educational values. The Prophet ﷺ in this hadith emphasises the importance of example (*uswah hasanah*) and visual or demonstrative learning in the teaching process. In the context of modern education, this method is known as the *modelling* method or *learning by doing*, which is learning through observation and imitation of the real behaviour of a model or role model.

However, the reality on the ground shows that the understanding and implementation of prayer by some Muslims is often not in accordance with what was exemplified by the Prophet ﷺ. Many Muslims make prayer just a formal routine, without understanding the meaning and correct procedures as taught by the Prophet ﷺ. Not a few also perform prayers without appreciation, or even with movements that are not in accordance with the *sunnah* (Erizon et al., 2022) . This phenomenon shows a gap between understanding and practice of worship, which basically stems from a lack of understanding of the educational values contained in Islamic teachings, including in this hadith.

Moreover, this hadith also shows that the Prophet ﷺ was a true educator who not only conveyed the teachings with words, but also with concrete actions. This is very relevant to the concept of character education, which is now an important issue in contemporary education. Values such as exemplary, consistency, patience, and non-verbal communication are strongly reflected in the Prophet's educational methods. Thus, this hadith can be used as a philosophical and practical basis in building an effective, contextual, and down-to-earth Islamic education system (Firmansyah, 2020) .

In a broader framework, the study of the educational value in this hadith is important to answer the challenges of Islamic education today, which is often trapped in an approach that is too theoretical and lacks practice (Tamjidnoor, 2022) . By exploring the meaning and value of the hadith " كَمَا رَأَيْتُمُونِي أُصَلِّي صَلُّوا ", we can trace how the Prophet ﷺ built an educational tradition based on experience, participation, and direct example, which is very effective in instilling spiritual and moral values to students.

Therefore, research into the educative value of this hadith becomes very relevant and urgent. Not only as part of the treasure of Islamic scholarship, but also as a contribution to the development of the concept and practice of Islamic education that is more alive, touches the heart, and forms a complete personality. This research is expected to be able to explore contemporary educational methods that are facing a crisis of exemplarity and the shallowing of the meaning of worship.

METHODS

This research is a *library* study (*library research*) (Sukmadinata, 2010) . The literature used in the literature study method must be relevant to the focus being studied,

so as to produce research that can be accounted for (Siregar & Fahmi, 2023) The data in this study were collected through the *Maktabah Syamilah* application, *Hadith Soft*, *Hadith Tazkia*, *Encyclopedi Hadith*, scientific journals, Arabic books, books, and relevant Islamic literature. The analysis is done descriptively by reviewing the validity of the hadith, the meaning it contains, and its relationship to social reality.

The steps in carrying out research with the literature study method include: 1) prepare equipment in the form of ideas and research topics; 2) compile information relevant to the topic; 3) discipline time and emphasise the focus of research; 4) classify reading material; 5) read and compile research notes; 6) enrich reading material; 7) write research.

Before the researcher analyses the educational values contained in the Hadith, the researcher first performs takhrij Hadith so that the position of the Hadith is known. The steps of takhrij Hadith are: 1) determining the pronunciation of the Hadith, 2) finding the source of the Hadith, 3) finding the degree of the Hadith, 4) concluding the Hadith, and 5) compiling a complete reference.

RESULTS AND DISCUSSION

Takhrij Hadith

A. Hadith text (Hadith pronunciation)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ قَالَ حَدَّثَنَا مَالِكُ بْنُ الْحَوِيرِثِ، قَالَ أَتَيْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عَشْرِينَ يَوْمًا وَلَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا رَفِيقًا فَلَمَّا ظَنُّ أَنَّا قَدْ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدْ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ ارْجِعُوا إِلَى أَهْلِكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ. وَمَرُّوهُمْ وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّمْكُمْ أَكْبَرُكُمْ . (Al-Bukhari, n.d., Hadith no. 595).

Meaning: "Narrated Muhammad ibn Al-Mutsanna: Narrated 'Abdul Wahhab: Narrated Ayyub from Abu Qilabah: Narrated Malik: We came to see the Prophet ﷺ, at that time we were young men of the same age. So we stayed with him for twenty days and nights. He was a very loving and gentle man. When he deemed that we had wanted to, or missed our families, he asked us about the people we had left behind. So we told him about them. Then he said: "Go back to your families and stay with them, teach them and order them to pray." Then he mentioned something that I had remembered and then forgotten. He said: "Pray as you see me pray. When the time for prayer comes, let one of you call to prayer, and let the oldest among you be the Imam." (Imam Bukhari, n.d., Hadith no. 595) , (Bukhari, n.d., Hadith no. 595) .

B. Source and Location of Hadith (Takhrij Matan)

This hadith is found in *Sahih al-Bukhari*, *Kitab al-Adhan* (Book of Adhan), Chapter on *Adhan and Iqamah for travellers when praying in congregation as well as in 'Arafah and Mudzalifah*. The details of the sources are as follows (Al-Bukhari, n.d.) , (Bukhari, n.d.) , (Imam Bukhari, n.d.) , (Bukhari, n.d.) :

- 1) *Sahih al-Bukhari*, hadith no: 595 ('Abd al-Baqi, 1996) .

2) Narrated by: Malik bin al-Huwarits.

3) Narration path: Muhammad bin al-Mutsanna→ 'Abdul Wahhab→ Ayyub→ Abu Qilabah→ Malik bin al-Huwairit (Al-Bukhari, n.d.) , (Bukhari, n.d.) , (Imam Bukhari, n.d.) , (Bukhari, n.d.) .

The text of the hadith **كَمَا رَأَيْتُمُونِي أَصَلِّي صَلُّوا** in Sahih Bukhari, in addition to those mentioned above, is also found in number 5549 in Kitab al-Adab, Chapter on Loving Humans and Animals, and in number 6705 in Kitab al-Khabar al-Āḥād, Chapter on the Permissibility of Taking the News of One Person as an Argument, with a series of different sanads ('Abd al-Baqi et al. , , 1996.)(Bukhari, n.d.) , (Imam Bukhari, n.d.) , (Bukhari, n.d.) .

In addition, the wording of this hadith is also found in several other books of hadith with various narration routes. Among them, in Sunan ad-Dārimī number 1225, Book of Prayer, Chapter on the One Who Is Most Eligible to Become an Imam. Sunan ad-Dāruqutnī in numbers 1055 and 1056 in the Book of Prayer, Chapter on the Commandment of Adhan and Imām and Explanation of Who is More Eligible, and number 1296 in the chapter on bowing and prostration. It is also narrated in the Saheeh of Ibn Khuzaymah (586) in Salat, and in the Saheeh of Ibn Hibban (1658, 1872, and 2131). In addition, it is also found in Musnad ash-Shāfi'ī number 229 in the discussion of leadership (Al-Baqi et al.,1996 .) , (Tazkia, 2020.) , (Hadith, n.d.) , (HadithSoft, n.d.) .

As for other hadiths that are similar to this hadith, that is, they have the same wording except for the lafaz **كَمَا رَأَيْتُمُونِي أَصَلِّي صَلُّوا** , they are also found in several other hadith books with different narration channels. For example, in Sahih Muslim number 6705 and 1080, Sunan an-Nasā'ī number 631, and Musnad Aḥmad number 15045 (Tazkia,2020 .) , (Hadith, n.d.) , (HadithSoft, n.d.) . This diversity of sources and sanads shows that the hadith **كَمَا رَأَيْتُمُونِي أَصَلِّي صَلُّوا** has an important and broad position in hadith literature, especially in the context of prayer practice.

The reason for choosing the Hadith contained in Sahih Bukhari is because it is one of the most authoritative Hadith works included in *Kutubus Sittah* and *Kutubut Tis'ah*. These books are considered primary sources in the study of Hadith and there is no doubt about their authenticity. However, the process of takhrij is still needed to know the sanad of Hadith in more depth. Thus, we can trace the chain of transmission and understand the character of the narrators, both those who narrated and those who received the Hadith.

C. Chain of Transmission Analysis (Takhrij Sanad)

The sanad chain in HR. Bukhari, no. 595 is as follows (Bukhari, n.d.) , (Imam Bukhari, n.d.) , (Bukhari, n.d.) :

No	Name of the Rawi	Full Name / Kunyah	Death (H)	Grade / Ṭabaqah	Status of the Rawi (Jarḥ wa Ta'dīl)
1	Muḥammad b. al-Mutsannā	Abū Mūsā Muḥammad b.	252	Tabi'ut Tabi'in Kabīr	Tsiqah, Hāfiẓ (Ibn Ma'in, al-'Ajli)

		al-Mutsannā al-Baṣrī			
2	‘Abd al-Wahhāb al-Thaqafī	‘Abd al-Wahhāb ibn ‘Abd al-Majīd al-Thaqafī	194	Tabi'ut Tabi'in	Tsiqah, Tsabat (Yahya b. Ma'īn)
3	Ayyūb as-Sakhtiyānī	Ayyūb ibn Abī Tamīmah al-Sakhtiyānī	131	Tabi'in	Tsiqah, Hujjah, wara' (Ahmad, Shu'bah)
4	Abū Qilābah	‘Abdullāh ibn Zayd al-Jarmī	±104	Tabi'in	Tsiqah, ḥāfiẓ (Ibn Sa'd, Ibn Ḥibbān)
5	Mālik ibn al-Ḥuwairits	Abū Sulaymān Mālik ibn al-Ḥuwairits al-Laithī	±80s (Lived at the same time as the Prophet ﷺ)	Ṣaḥābī	Shahabi (fair and tsiqah by consensus)

The chain of transmission is continuous (*muttashil*), narrated by trustworthy narrators, and there are no *'illat* or *shād* (defects or irregularities). The hadith is narrated through several companions, but the most popular is from Mālik ibn al-Ḥuwairits. Other routes include 'Abdullāh ibn Mas'ud (in different wording) and Abu Hurayrah (with a close meaning). It was also narrated by one of the great hadith imams, Imam al-Bukhari (Al-Asqalani, 2021) , (Tazkia,2020 .) , (Hadith, n.d.) , (HadithSoft, n.d.) . The explanation of the narrators (up to Bukhari) is as follows:

1. Malik bin al-Huwairits

Malik bin al-Huwairits al-Laitsi al-Basri was a companion of the Prophet ﷺ whose full name was Mālik bin al-Huwairits al-Laitsi al-Basri. His kunyah is not known for certain, and some scholars do not mention any special kunyah for him. He was attributed to Banu Laits, one of the famous Arabian tribes, so his lineage is known as al-Laitsi. He was an Arab from the Basrah region of Iraq. There is no exact record of his date of birth, but according to history, he was a contemporary of the Prophet Muhammad ﷺ and converted to Islam at a young age. He was from Basrah, Iraq (Tazkia, ,2020.) (Hadith, n.d.) , (HadithSoft, n.d.) .

Malik bin al-Huwairits was among the companions of the Prophet ﷺ who came from among the youth. He along with a group of young people came to Medina to learn directly from the Prophet ﷺ. In a sahih narration, it is mentioned that they stayed with the Prophet ﷺ for twenty days. This shows that he had a high enthusiasm in studying from a young age and getting close to the main source of knowledge for Muslims, the Prophet ﷺ.

In a Hadith narrated by Imam Bukhari, Malik bin al-Huwairits said: "We came to the Prophet ﷺ as young men of age, and we stayed with him for twenty

nights. Then he felt that we missed our families, so he said: 'Go back to your families, teach them, and instruct them... and pray as you saw me pray...' (Bukhari no. 595). This hadith became an important basis in the field of fiqh of worship, especially in the practice of prayer, and also reflects the personality of Malik bin al-Huwairits who was very concerned about the procedures of worship according to the guidance of the Prophet ﷺ (Alwi et al., 2021) .

After returning to Basrah from Medina, Malik bin al-Huwairits implemented the Prophet's message by teaching what he had learnt to his people. He became one of the main sources of Hadith narration, especially in the aspect of prayer procedures. His existence was crucial in shaping Muslims' understanding of the Prophet's *fi'liyyah sunnah*. His knowledge journey was not as extensive as that of the tabi'in and later scholars, but his role as a young companion who recorded and transmitted the sunnah in detail made him an important reference in the sanad of fiqh hadiths, especially in prayer.

His main teacher was the Prophet ﷺ. It is a speciality of the Companions, including Malik ibn al-Huwairits, that they learnt directly from the Prophet Muhammad ﷺ. His students included the tabi'in who narrated hadith from him, including Abu Qilabah (Abdullah bin Zaid al-Jarmi), Qatadah bin Di'amah, and al-Hasan al-Basri. They narrated Hadith from Malik bin al-Huwairits, especially in Sahih Bukhari and other books of Hadith (Tazkia, ,2020.) (Hadith, n.d.) , (HadithSoft, n.d.)

Malik bin al-Huwairits was known to be calm, knowledgeable, and committed to the teachings of the Prophet ﷺ. He spent his time in educating the people and transmitting the Hadiths that he had learnt directly from the Prophet ﷺ with trustworthiness. Especially in the hadiths related to prayer, he became one of the most meticulous narrators, because he witnessed the Prophet ﷺ's prayer procedures firsthand.

Imam Bukhari and Muslim narrated hadith from him in their Sahih books, indicating that he was a *tsiqah* and fair narrator. Ibn Hajar al-'Asqalani in *Tahdzib at-Tahdzib* mentions Malik bin al-Huwairits as: "A companion known for his kindness and accuracy in narrating hadith." Imam adz-Dzahabi in *Siyar A'lam an-Nubala'* also stated that he was a trustworthy narrator and an important reference in Hadith worship (Tazkia, ,2020) (Hadith, n.d.) , (HadithSoft, n.d.) .

As for the number of hadiths that he has narrated, which are found in the books of hadith, namely Bukhari : 14, Muslim: 4, Tirmidhi: 3, Abu Daud: 6, Nasa'i: 14, Ibn Majah: 2, Darimi: 2, and Ahmad : 17 (HadithSoft, n.d.) . Although not many hadiths were narrated from him, the quality and depth of his narration make him an important figure in hadith history, especially in the practice of external worship such as prayer.

There is no exact record of the year of his death, but some scholars say that he died around the end of the Khulafaur Rashidin period or the beginning of the Umayyad rule. He died in Basrah, having devoted his life to imparting knowledge and preserving the legacy of the Prophet ﷺ in the form of Hadith. Malik bin al-Huwairits was an exemplary example of a young Companion who made closeness to the Prophet ﷺ the main asset in educating the people (Tazkia, ,2020.) (Hadith, n.d.) , (HadithSoft, n.d.) .

2. Abu Qilabah

Abu Qilabah's full name is Abdullah bin Zaid bin Amr bin Hirm bin Thariq Al-Jarmi Al-Bashri. He has the kunyah Abu Qilabah and is known by the nisbah Al-Jarmi, which is a nisbah to the Jarm tribe, one of the tribes living in the Arab region. He was born in Bashrah, Iraq (presumably because he is known as Al-Bashri). There is no exact information about the date of his birth, but he lived during the time of the Tabi'in and had met a number of great companions (Tazkia, 2020.) (Hadith, n.d.) , (HadithSoft, n.d.) .

Abu Qilabah grew up in the community of Bashrah which was known as a scientific and religious centre. He lived during the time of the Tabi'in generation, the generation after the companions of the Prophet ﷺ, and learnt much from them. Growing up, there is not much specific information about his family or his childhood, but his love and earnestness in studying became prominent in his life from a young age (Alwi et al., 2021) .

Abu Qilabah was known as a person who had a very strong memorisation. He was among the Tabi'in scholars who were highly trusted in narrating hadith. His knowledge covers the fields of hadith, fiqh, as well as zuhud and *wara'*. Scholars of hadith such as Yahya bin Ma'in, Ahmad bin Hanbal, and Al-Bukhari rated the hadith narrated by Abu Qilabah as *tsiqah* (reliable).

Abu Qilabah did not only stay in Bashrah. In his quest for knowledge, he travelled to Sham and surrounding countries. It was in Sham that he spent his lifetime, and it was also where he died. During his travels, he met and learnt directly from a number of companions of the Prophet ﷺ. Abu Qilabah's teachers were among the companions of the Prophet ﷺ who were widely known for their knowledge and hadith narrations. It is this closeness to the Companions that makes his hadith narrations very important in the discipline of hadith science. Among them: Anas bin Malik, Abu Umamah Al-Bahili, Abdullah bin Umar, Abdullah bin Abbas, and Abu Hurairah.

Abu Qilabah had students who later became great narrators and scholars. They narrated hadiths from Abu Qilabah and spread them across the country. Among his students were Ayyub As-Sakhtiyani, Qatadah bin Di'amah, Khalid bin Mi'dan, Yahya bin Abi Katsir, Zuhri (Muhammad bin Muslim bin Ubaidillah), and many more (Tazkia, 2020) (Hadith, n.d.) , (HadithSoft, n.d.) .

He was known as a scholar who was *wara'*, zuhud, and very afraid of Allah. In his life, he always kept away from the luxuries of the world. In fact, it is said that he once lived alone in the outskirts of Sham to worship and contemplate. Abu Qilabah was also famous for his earnestness and sincerity in seeking the truth. He was very firm against falsehood, yet gentle and wise in guiding the people. He preferred to be alone and away from the hustle of the world, and was never tempted to approach power or government (Alwi et al., 2021) .

The scholars of hadith regard Abu Qilabah as a *tsiqah* and trustworthy narrator. Among their comments: Yahya bin Ma'in said: "*Abu Qilabah is tsiqah.*" Al-Ijli said: "*Tabi'in tsiqah.*" Al-Bukhari and Muslim included his narration in their Saheeh books, which shows the high level of trust in the integrity and accuracy of his narration. Ibn Sa'd described him as *tsiqah* and narrating many hadiths, as well as a worshipper and *wara'* (Tazkia, 2020) (Hadith, n.d.) , (HadithSoft, n.d.) .

As for the number of hadiths that have been narrated by him, which are found in the books of hadith, namely Bukhari : 73, Muslim: 46, Tirmidhi : 40, Abu Daud: 41, Nasa'i: 62, Ibn Majah: 27, Darimi: 47, and Ahmad : 203 (HadithSoft, n.d.) . With his depth of knowledge, strength of memorisation, and high piety, he became a role model in the Islamic world, especially in the transmission of hadith. His life was an example of sincerity, diligence in pursuing knowledge, and austerity towards the world.

Abu Qilabah died in the country of Sham. Some scholars say that he died in Homs or nearby. The time of his death is estimated to be at the end of the Umayyad caliphate, around 104 A.H. He died in a solitary state, worshipping Allah Swt. in a quiet place from the hustle and bustle of the world, showing his humbleness and sincerity. (Tazkia, ,2020) (Hadith, n.d.) , (HadithSoft, n.d.) . Abu Qilabah was an influential Tabi'in scholar in the field of hadith.

3. Ayyūb as-Sakhtiyānī

Ayyūb ibn Abī Tamīmah al-Khaṭṭab as-Sakhtiyānī, better known by his kunyah Abu Bakr, was a great scholar of the Tabi'in. The title "as-Sakhtiyānī" indicates his connection to the city of Sakhtiyān. He was a native Arab who was known for his diligence and sincerity in the science of hadith as well as his profound austerity. He was born in the city of Bashrah in 66 AH. Bashrah at that time was a scientific centre that was visited by scholars from all over the Islamic world (Tazkia, 2020) , (Hadith, n.d.) , (HadithSoft, n.d.) .

Ayyūb as-Sakhtiyānī grew up in an environment favourable to the pursuit of knowledge and the formation of Islamic morals. From a young age, he demonstrated diligence in the pursuit of knowledge and specialisation in comprehension and memorisation. His strong character and austerity in life characterised him even from a young age. Bashrah, where he grew up, became a fertile ground for gaining knowledge from the senior tabi'in and the living companions of the Prophet ﷺ.

Ayyūb was known to be a diligent and serious seeker of knowledge. He was very selective in taking knowledge and narrating Hadith. In pursuing knowledge, he was known to have a very high *wara'* attitude. Not every person was accepted as a teacher, and not every Hadith was directly narrated unless it had been carefully examined sanad and matan. Among his characteristics in seeking knowledge is not only pursuing quantity, but also prioritising quality and honesty in narrating (Tazkia, 2020) (Hadith, n.d.) , (HadithSoft, n.d.) .

Ayyūb as-Sakhtiyānī learnt from many great scholars from among the Tabi'in, including: Nāfi' maula Ibn 'Umar, a reliable narrator from 'Abdullāh ibn 'Umar; Muhammad ibn Sīrīn, a scholar of interpretation and hadith from Bashrah; Sa'īd ibn Jubayr; 'Atā' ibn Abī Rabāh; Abu Qilābah 'Abdullah ibn Zayd; Al-Hasan al-Bashrī; and 'Ikrimah maula Ibn 'Abbās. From these teachers, Ayyūb became a strong, meticulous narrator who was highly trusted by later scholars.

As a great scholar of his time, Ayyūb as-Sakhtiyānī had many students who later became great figures in the world of hadith and fiqh. Among his famous students are: Shu'bah b. al-Hajjāj, Hammād b. Zayd, Hammad b. Salamah, Ma'mar b. Rāshid, Abān b. Yazīd al-'Abdī, and Jarīr b. Hāzim. His disciples not only

narrated hadith, but also took many examples in terms of morals, austerity, and adab towards knowledge from him.

Ayyūb as-Sakhtiyānī was known as a scholar who was very *wara'*, *zuhud*, and had very high morals. In terms of manners towards knowledge, he was very protective of the dignity of the knowledge gathering. He did not like to show himself or his popularity, sometimes even hiding his worship so as not to be seen by people. Shu'bah said: *"I have never seen anyone more zuhud, more wara', and more sincere than Ayyūb."* It is also mentioned that when he was narrating the Hadith of the Prophet ﷺ, his face would change and appear pale due to his fear of making a mistake in the transmission. He was also known to be very fond of the Sunnah. If mention is made of the People of Bid'ah, he immediately shows an expression of dislike, even avoiding interacting with them (Tazkia, 2020) (Hadith, n.d.), (HadithSoft, n.d.) .

Although the centre of his scholarly activity was in Bashrah, Ayyūb as-Sakhtiyānī was known to travel to various regions in order to obtain Hadith from reliable narrators. He travelled to the Hijaz (Makkah and Madinah), Sham, and the surrounding areas. However, he was known to be very selective in accepting Hadith, and was not hasty in narrating them. One of his habits was to check the circumstances and credibility of the narrators first, only after being sure, he would narrate from them (Alwi et al., 2021) .

Many great scholars have praised Ayyūb as-Sakhtiyānī for his strength of memory, his austerity, and his trustworthiness in narrating Hadith. Among them: Shu'bah said: *"There is no one more trustworthy than Ayyūb."* Yahya b. Sa'īd al-Qattān said: *"I do not know anyone who is more excellent than Ayyūb."* Ahmad b. Hanbal said: *"Ayyūb was among the great figures in terms of honesty and trustworthiness."* Abu Hatim al-Rāzī mentioned him as one of the Imams in the field of hadith whose trustworthiness is not in doubt. Ibn Sa'd mentioned that Ayyūb was *tsiqah*, strong in hadith, trustworthy, and a *zuhud* worshipper. (Tazkia, 2020) (Hadith, n.d.), (HadithSoft, n.d.) .

As for the number of hadiths that have been narrated by him, which are found in the books of hadith, namely Bukhari : 239, Muslim: 186, Tirmidhi: 105, Abu Daud : 134, Nasa'i: 160, Ibn Majah: 55, Darimi: 70, Ahmad: 537, and Malik: 7 (HadithSoft, n.d.) . Ayyūb as-Sakhtiyānī died in 131 AH in the city of Makkah at the age of about 65 years. He left a great legacy of knowledge in the fields of hadith, morals, and *zuhudan* (Tazkia, 2020) (Hadith, n.d.), (HadithSoft, n.d.) .

4. 'Abd al-Wahhāb al-Thaqafī

His full name is 'Abd al-Wahhāb ibn 'Abd al-Majīd al-Thaqafī. He is known by the nisbah "al-Thaqafī" because he was from the Tsaqīf clan, a famous clan in the Arab region. His kunyah is Abū al-Wahhāb. He was a *tabi'ī* and a reliable narrator of hadith, and was among the great scholars who had a high position in hadith science and narration (Tazkia, 2020) (Hadith, n.d.), (HadithSoft, n.d.) .

He was born in Bashrah, one of the major cities and centres of knowledge in Iraq. The exact date of his birth is not known, but it is clear that he grew up in a scholarly environment and interacted with many hadith scholars. Bashrah at that time was a centre of scientific development, and it was from there that he began to learn and gain knowledge from the scholars and *masyayikhs* who lived in his time.

His father, 'Abd al-Majīd, was also known as a hadith narrator, and it was from him that he learnt and received many hadith. In his scholarly journey, 'Abd al-Wahhāb al-Thaqafī learnt from many prominent scholars of his time, such as Ayyūb as-Sakhtiyānī, Humaid ath-Thawīl, and Ibn 'Awn. He also took narrations from the likes of Qatādah, Khalid al-Hadhdhā', and others. His proximity to these great scholars made him a narrator who was solid in memorisation and trustworthy in narration.

'Abd al-Wahhāb al-Thaqafī's personality and integrity were well preserved. He was known to be *tsiqah* (trustworthy) in narrating hadith. Many hadith scholars praised him and accepted his narration. Among the scholars who narrated from him were Imam Ahmad b. Hanbal, Yahyā b. Ma'īn, 'Alī b. al-Madīnī, and others. Yahyā b. Ma'īn called him a trustworthy narrator. Even al-'Ajli stated that he was *tsiqah* and had a good memory. Abu Zur'ah and Abu Ḥātim also stated that he was *tsiqah*.

Among the hadith scholars, 'Abd al-Wahhāb al-Thaqafī had an excellent reputation. The hadith narrated by him are found in various master hadith books such as Saheeh al-Bukhārī and Saheeh Muslim, which indicates his high standing among the narrators. He was a direct student of many senior *tabi'īn* and became an important intermediary in the transmission from the *tabi'īn* generation to the *atbā' al-tābi'īn* (Tazkia, ,2020) (Hadith, n.d.) , (HadithSoft, n.d.) .

As for the number of hadith that he had narrated, which was found in the books of hadith, namely Bukhari : 74, Muslim: 91, Tirmidhi: 37, Abu Daud: 16, Nasa'i: 21, Ibn Majah: 28, Darimi: 5, and Ahmad : 51 (HadithSoft, n.d.) . The end of his life ended in the city of Bashrah, where he was born and studied. He died in 195 A.H. His legacy of knowledge and narration continues to live on through the hadiths he conveyed, and he is still remembered as one of the trustworthy hadith narrators who was strong in memorisation (Tazkia, ,2020) (Hadith, n.d.) , (HadithSoft, n.d.) .

5. Muḥammad b. al-Mutsannā

His full name is Muḥammad b. al-Mutsannā b. 'Abd al-Karīm al-'Anazī. His kunyah is Abū 'Abdillāh. His lineage is al-'Anazī, attributed to the Banu 'Anazah, one of the famous Arabian tribes. He was born in Baṣrah, Iraq, around 125 AH/743 CE. Muḥammad ibn al-Mutsannā was born and grew up in Baṣrah. He came from a family that loved knowledge, especially in the field of hadith. There is not much detailed information about his childhood, but it is certain that his scientific environment was very supportive of his intellectual growth, as evidenced by the many great teachers he met and the knowledge he inherited (Tazkia, ,2020) (Hadith, n.d.) , (HadithSoft, n.d.) .

Muḥammad ibn al-Mutsannā was known as a prominent muhaddith (Hadith scholar) who belonged to the generation of *tabi' at-tābi'īn*. He possessed exceptional intelligence and strong memorisation. Scholars after him greatly admired his keenness of knowledge and diligence in studying and narrating Hadith. He started studying from a young age and attended various scholarly gatherings in Baṣrah and the surrounding areas. Due to his position in Baṣrah, he received many narrations from the great scholars who came to the city. Muḥammad ibn al-Mutsannā was widely recognised among the scholars of Hadith for his quest for knowledge. He travelled to many cities to hear Hadith directly from reliable

narrators. Some of the cities he visited include: Baṣrah (main residence), Kufa, Baghdad, Makkah, and Madinah. These scientific journeys made him one of the main sources of Hadith narration (Alwi et al., 2021).

He learnt from many great scholars, among them: Hushain al-Ju'fī, Sufyān b. 'Uyainah, Abū 'Āsim al-Naḍr b. Shumāyl, Hammad b. Zayd, Yazīd b. Zuray', Abū Dāwūd al-Ṭayālīsī, Wakī' b. al-Jarrāḥ, Abān b. Yazīd, 'Affān b. Muslim, and many others from among the tsiqah narrators. Muḥammad b. al-Mutsannā was the teacher of many great scholars, among them: Imam Bukhārī, Imam Muslim, Abū Hātim al-Rāzī, Yaḥyā b. Ma'īn, Abū Zur'ah al-Rāzī, and Muhammad b. Bashshār (Bundār), who were close friends and often narrated together. His presence was very influential in the collection and validation of Hadith that reached later generations.

Muḥammad b. al-Mutsannā was known to be *wara'*, honest, zuhud, and very careful in narrating Hadith. He was very concerned about the accuracy and sanad of the narrated Hadith. He was also known to not like to talk much except about knowledge. Imam Ahmad ibn Hanbal praised him and said that Muḥammad ibn al-Mutsannā was a very trustworthy person. Imam Yaḥyā ibn Ma'īn also said that he was a tsiqah narrator. Here are some of the testimonies/comments of the scholars on him: Imam Ahmad ibn Hanbal said, "*Tsiqah (trustworthy)*." Yahya ibn Ma'īn said, "*Tsiqah, truly tsiqah*." Al-'Ijli said, "*Tsiqah, an expert in the Sunnah*." Ibn Sa'd said, "*Tsiqah, possessing many hadith and knowledge*." Al-Dzahabi in *Siyar A'lām al-Nubalā'* mentioned him as "*Imām, ḥāfiẓ, and tsiqah*." Abu Hatim mentioned "*Shalihul hadith, shaduuq*." Ibn Hibban "*mentioned in 'ats-Tsiqah*." Maslamah bin Qasim mentioned "*Tsiqah masah, minal huffaad*." Then Ibn Hajar al-'Asqalani also mentioned "*Tsiqah tsabat*." (Tazkia, 2020), (Hadith, n.d.), (HadithSoft, n.d.).

His written works are not found in the form of separate books like the compilers of *kutub al-sittah*, but his Hadiths are scattered in major works such as: *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, and *Sunan al-Tirmidzī*. The number of hadiths he narrated, which are found in the books of hadith, are Bukhari : 106, Muslim : 720, Tirmidhi : 76, Abu Daud: 106, Nasa'i: 196, Ibn Majah: 49, and Ahmad: 8 (HadithSoft, n.d.). He is the main narrator in the Hadith chain that scholars refer to. Muḥammad ibn al-Mutsannā died in 252 AH (around 866 AD) at the age of more than 120 years according to some narrations. He died in Baṣrah (Tazkia, 2020) (Hadith, n.d.), (HadithSoft, n.d.).

6. Imam Bukhari

His full name is Muhammad bin Isma'il bin Ibrahim bin al Mughirah bin Bardizbah. He has the kunyah Abu Abdullah. His lineage is Al Ju'fi, which is an Arabic nisbah. The reason he is attributed to Al Ju'fi is because al Mughirah, Imam Bukhari's second grandfather, converted to Islam through the guidance of Al Yaman Al Ju'fi, so the nisbah to Al Ju'fi is a nisbah of guardianship. The nickname Al Bukhari refers to the country of his birth, Bukhara. He was born on Friday after Friday prayer, precisely on the 13th of Shawwal in 194 H in the city of Bukhara (Tazkia, 2020) (Suhaimi & Zabidi, 2021) (Mughtar, 2022).

Bukhari was educated in a knowledgeable family. His father was a hadith expert, but he was not among the scholars who narrated many hadith, Bukhari mentioned in his book *tarikh kabir*, that his father had seen Hammad bin Zaid and

Abdullah bin Al Mubarak, and he had heard from imam Malik, that's why he was among the Maliki scholars. His father died when Bukhari was still a child. When he was 16 years old, he travelled with his mother and brother to the holy city, where he stayed for a while in Makkah near the temple to study.

His intelligence and genius were apparent from his childhood. Allah Almighty bestowed upon him an intelligent heart, a sharp mind and a very strong memorisation power, very few people had such advantages in his day. His activity in studying began before he reached puberty, and it was supported by his parents' legacy in the form of wealth. As for the countries he had entered were Khurasan and its neighbouring areas, Bashrah, Kufa, Baghdad, Hijaz (Makkah and Medina), Sham, Al Jazirah (cities located around the Dajlah and Euphrates), Egypt (Tazkia, ,2020) (Muchtar, . 2022)

Imam Bukhari met a number of figures from among the young *atbā' u al-tābi 'īn*, and he narrated hadith from them. In addition, he also narrated a very large number of hadith from others. In this regard, he once said, "*I have written from about one thousand and eighty people, all from among the ahl al-hadeeth.*" Among the prominent teachers from whom Imam Bukhari narrated hadith are Muhammad bin al-Mutsanna, Abu 'Ashim an-Nabil, Makki bin Ibrahim, Muhammad bin 'Isa bin Ath-Thabbā', Ubaidullah bin Musa, Muhammad bin Salam al-Baikandi, Ahmad bin Hanbal, Ishaq bin Manshur, Khallad bin Yahya bin Shafwan, Ayyub bin Sulaiman bin Bilal, Ahmad bin Isykab, and many other great scholars.

Among Imam Bukhari's famous disciples are Imam Muslim bin al-Hajjaj an-Naisaburi (author of Sahih Muslim), Imam Abu 'Isa at-Tirmidzi (author of Sunan at-Tirmidzi), Imam Shalih bin Muhammad, Imam Ibn Khuzaimah (author of Sahih Ibn Khuzaimah), Imam Ahmad bin Salamah an-Naisaburi (close friend of Imam Muslim), Imam Muhammad bin Nashr al-Marwazi, al-Hafizh Abu Dawud Sulaiman bin al-Ash'ats, al-Hafizh al-Baghawi, al-Hafizh al-Mahamili, Imam Ibrahim bin Ma'qil al-Nasafi, Imam Hammad bin Syakir al-Nasawi, and Imam Muhammad bin Yusuf al-Firabri who are the main narrators of Saheeh Bukhari (Tazkia,2020) , (Suhaimi & Zabidi, .). Zabidi, . 2021)

In the midst of his busy demanding and spreading knowledge, Imam Bukhari was known as a person who was very devout in worship, practising knowledge, and displaying the characteristics of a saint and pious person. He was very solemn in prayer, read the Qur'an a lot, and liked to worship at night. Imam Bukhari was also known to be generous, *wara'*, *tawadhu'*, and fond of giving.

Many scholars testified to Imam Bukhari's knowledge and greatness, both from among his teachers, contemporaries, and later scholars. Abu Bakr Ibn Khuzaimah stated, "*Under this heaven there is no one who knows hadith better than Muhammad ibn Isma'il.*" 'Abdan b. 'Uthman al-Marwazi said that he never saw a young man with more *bashirah* than Imam Bukhari. Qutaibah b. Sa'id compared him to 'Umar among the Companions and even said that had he lived during the time of the Companions, he would have been a verse (a sign of Allah's power). Ahmad b. Hanbal also praised him by stating that Khurasan had never produced anyone like Muhammad b. Isma'il. Abu Hatim ar-Razi and Imam Muslim also gave him high praise, with Muslim calling him "*the teacher of teachers and the doctor of hadith in the matter of 'illat hadith.*" Al-Hafizh Ibn Hajar summarised the praise

of Imam Bukhari with the words, "If the door of praise for Bukhari were opened, paper and human breath would run out. He is like an endless sea." (Tazkia, ,2020) (Suhaimi & Zabidi, . 2021)

As for the number of hadiths he narrated in Sahih Bukhari, according to estimates are 1) with repetition: $\pm 7,275$, 2) without repetition: $\pm 2,600$ hadiths, and 3) total known/memorised hadiths: $> 600,000$ hadiths. Imam Bukhari left behind many monumental works that have become important references in hadith studies. Among these are *Al-Jāmi' as-Sahīh* (Sahīh Bukhari), *Adab al-Mufrad*, *At-Tārīkh ash-Shaghīr*, *At-Tārīkh al-Awsath*, *At-Tārīkh al-Kabīr*, *At-Tafsīr al-Kabīr*, *Al-Musnad al-Kabīr*, *Kitāb al-'Ilal*, *Raf'u al-Yadayn fī ash-Shalāh*, *Birru al-Wālidayn*, *Kitāb al-Ashribah*, *Al-Qirā'ah Khalfā al-Imām*, *Kitāb ad-Dlu'afā'*, *Asmā' ash-Shahābah*, *Kitāb al-Kunā*, *Al-Hubbah*, *Al-Wihdān*, *Al-Fawā'id*, *Qadāyā ash-Shahābah wa at-Tābi'īn*, and *Masyaikhah* (Tazkia, ,2020) (Muchtar, . 2022)

Towards the end of his life, Imam Bukhari travelled to Samarkand and stopped at Khartank, a small village in the vicinity to visit family. There, he fell ill and passed away a few days later, on the Saturday night of Eid al-Fitr, 31 August 870 AD (256 AH), at the age of 62 years and 13 days. He was buried after the Eid prayer on that day (Tazkia, ,2020) (Suhaimi & Zabidi, , 2021) (Muchtar, . 2022)

The reason for choosing the transmission line Muḥammad b. al-Mutsannā → 'Abd al-Wahhāb al-Thaqafī → Ayyūb as-Sakhtiyānī → Abū Qilābah → Mālik b. al-Ḥuwairith over the other transmission lines is because this line is one of the most authentic and strongest sanads in the transmission of the Hadith "كما صلوا رأيتموني أصلي".

Firstly, all the narrators in this route have been declared *tsiqah* (trustworthy) and *dhabith* (strong in memorising) by the scholars of narrator criticism (*ahl al-jarḥ wa al-ta'dīl*), such as Imam Yahya ibn Ma'in, al-'Ijli, Ahmad ibn Hanbal, and Ibn Hajar al-'Asqalani. Secondly, it originated from Muḥammad b. al-Mutsannā, one of the main teachers of Imams al-Bukhārī and Muslim, known by the nickname 'Arim, a tāqat and hāfīz hadith imam of Bashrah. He became an important intermediary in the transmission of Hadith from the tabi'ut tabi'in generation to the time of Hadith codification.

The third narrator after him, 'Abd al-Wahhāb al-Thaqafī, was a tāqat narrator and a direct disciple of Ayyūb as-Sakhtiyānī, an imam in the field of Hadith and known to be very careful and *wara'*. This strengthens the integrity of the sanad due to the direct teacher-student relationship in the transmission line. Fourthly, this line comes from Mālik ibn al-Ḥuwairith, a Companion who learnt how to pray directly from the Prophet ﷺ and received direct orders to teach the prayer. This shows that the matn of this Hadith is authentic and in accordance with the direct practice of the Prophet Muhammad ﷺ.

Finally, this route has the advantage of being included in the most authoritative books of Hadith, such as *Sahih al-Bukhari* and *Sahih Muslim*, with a consistent sanad and detailed lafaz. Thus, this route is considered the most representative to be analysed from the sanad and matan aspects in the academic study of Hadith.

D. Degree of Hadith

Since this Hadith is contained in *Shahih al-Bukhari*, which is one of the most authoritative books of Hadith in the Islamic tradition, and has a sahih sanad (valid and connected without defects), the degree of this Hadith is confirmed as a sahih Hadith (Hanifa et al.), 2022 . The authenticity of this sanad is supported by reliable narrators who are known for their accuracy and honesty in narrating Hadith (Al-Asqalani, 2021) .

In addition, this Hadith is also narrated in *Sahih Muslim* and several other major Hadith books with similar wording, so this Hadith has the title of *muttafaq 'alayh*, which is a Hadith agreed upon by Imam Bukhari and Imam Muslim as a saheeh Hadith and has a high position in Hadith science (Tazkia,) ,2020 (Hadith, n.d.) , (HadithSoft, n.d.) . This *muttafaq 'alayh* status confirms that the Hadith has strong argumentative power and has become the main guide for scholars in determining laws and worship practices (Hanifa et al., 2022) .

E. Critical Analysis of Hadith Scholars on Hadith كما رأيتموني أصلي صلوا

This hadith has a strong sanad and has been reviewed by many major Hadith scholars. The sanad of the Hadith is *muttaṣil* (continuous), starting from Muhammad bin al-Mutsanna to Malik bin al-Huwairits who narrated directly from the Prophet ﷺ. None of the narrators in this chain of transmission has been broken, either in time, place, or narration. Scholars regard all the narrators in this chain as *tsiqah* (trustworthy) and *dhābiṭ* (strong in memory) (Al-Asqalani, 2021) .

Muhammad ibn al-Mutsannā was mentioned by Yahya ibn Ma'in as *tsiqah* and was one of the main teachers of al-Bukhari and Muslim. 'Abd al-Wahhāb at-Tsaqafi is considered *tsiqah* according to *jarḥ wa ta'dīl* scholars, such as al-'Ijli and Ibn Hajar. Ayyūb as-Sikhtiyānī is a well-known narrator in the *kutub sittah* with a very strong memorisation and *tsiqah*. Abū Qilābah was a *tsiqah* *tabi'in* who often narrated from the senior Companions. Meanwhile, Mālik ibn al-Huwairits was a companion of the Prophet ﷺ who directly witnessed and learnt prayer from the Prophet ﷺ. Based on the assessment of Hadith scholars, this sanad is *shahih li dzatihi* and is a *muttafaq 'alayh* Hadith (agreed upon by Bukhari and Muslim), which indicates its very high level of authenticity (Hanifa et al.) , 2022

Criticism of the matan of this Hadith shows its strong alignment with the Qur'an and other Hadith. The Hadith is in line with the Qur'anic injunction regarding obedience to the Messenger, as stated in QS. an-Nisa: 59 and al-Ahzab: 21, and invites to emulate the Prophet in all aspects of worship. There is no contradiction with other verses or Hadiths; in fact, this Hadith is supported by many other saheeh Hadiths that explain in detail how the Prophet ﷺ prayed.

Rationally and meaningfully, this Hadith is very reasonable and logical when viewed from an Islamic educational approach, where worship is learnt through correct direct example. The hadith does not contain any odd (*gharīb*), odd (*syadz*), or munkar elements. In terms of consistency of narration, there are *mutāba'ah* (supporting narrations) and *shāhid* from several other channels. Even in Saheeh Muslim, a similar wording is found from the same companion, which further corroborates the main narrative of the Hadith. Therefore, there is no flaw or

weakness in the matan of this Hadith. In fact, it is the main shar'i basis for the prayer procedure taught by the Prophet ﷺ (Al-Asqalani, 2021) (Hanifa et al., 2022).

In the general judgement of Hadith scholars, Imam al-Bukhari included this Hadith in his Saheeh with the status of a saheeh Hadith. Imam Muslim also narrated it so that this Hadith falls under the category of *muttafaq 'alayh* (agreed upon by Bukhari and Muslim). Ibn Hajar al-'Asqalanī rated the sanad of the Hadith as very strong and the narrators *as tsiqah*. Al-Nawawī made this Hadith the main reference in the fiqh of prayer, while al-Khatīb al-Baghdādī declared this Hadith as a proof in the literal imitation of the Prophet's worship (Tazkia, 2020), (Hadith, n.d.), (HadithSoft, n.d.).

In terms of sanad and matan criticism, this Hadith is a strong proof in the compilation of the fiqh of prayer and is the main foundation in the method of worship education, especially in instilling the practice of prayer in generations of Muslims. Therefore, there is no need to dispute this Hadith as it has gained scientific legitimacy from all approaches of Hadith criticism.

Asbabul Wurud Hadith

This hadith was narrated by Malik bin al-Huwairits and relates an incident in which a group of young men from Banu Hanzhalah, including Malik himself, came to visit the Prophet Muhammad ﷺ and stayed with him for about twenty days. They were a close-knit group of young men of the same age, eager to learn first-hand how the Prophet prayed practically (Ad-Damsyiqi, 2011).

During this stay, the Prophet ﷺ was affectionate and gentle with them. After observing and sensing that the young men were beginning to miss their families and hometowns, the Prophet ﷺ asked them about the families they had left behind. After learning about their situation, the Prophet ﷺ ordered them to return to their respective hometowns to settle down, teach, and direct their people in praying according to the example they had witnessed directly from the Prophet ﷺ.

This hadith appears to be a direct directive from the Prophet ﷺ for a practical and exemplary method of learning to pray. The Prophet ﷺ emphasised the importance of the teachings being passed on directly, not just in theory, saying: "*Pray as you see me pray.*" In addition, he gave rules for the organisation of congregational prayers with the order that one of them should call the adhan and the eldest should be the imam (Ad-Damsyiqi, 2011).

Thus, the *asbāb al-wurūd* of this Hadith is the concrete situation of the Prophet's direct teaching of the young men of Banu Hanzhalah, who were then ordered to return and teach the correct way of praying to their community. This hadith confirms the principle of learning worship by example and direct practice, as well as being the basis for the congregational prayer system in Islam.

Tajrid and Tajrir Hadith

Tajrīd means the separation or clarification of the Hadith's meaning from any form of interpretation that is irrelevant to its original context. In this context, tajrīd aims to return the meaning of the Hadith to its original form as understood by the Prophet ﷺ and the Companions. Tajrīd is the first step to understanding Hadith authentically by considering linguistic aspects, socio-cultural context, and the spirit of Islamic law. Meanwhile, tajdīd means renewal, which is an effort to actualise the

Hadith message in the current context without changing its substance. Tajdīd aims to maintain the relevance of Islamic teachings so that they remain alive and contextual in facing the challenges of the times (Sukma et al., 2023) .

The Tajrīd Hadith "كَمَا رَأَيْتُمُونِي أُصَلِّي صَلُّوا" focuses on the original context of the Hadith which is part of the Prophet's interaction with a group of young men from Banu Hanzhalah, among them Malik bin al-Huwairits, who stayed with him for 20 days. Afterwards, they were instructed to return to their communities and become role models and teachers of prayer based on the example they had seen first-hand. The literal and practical meaning of this Hadīth confirms that the command is not simply "to pray", but contains a model of education based on *direct demonstration*. Tajrīd also distances the interpretation of the Hadith from unnecessary symbolic or metaphorical approaches, because the command is direct, practical, and prescriptive (Purnama, 2020) .

In the context of contemporary Islamic education, tajdīd is carried out through the modernisation of prayer learning methods, for example the application of visual methods such as videos of the Prophet ﷺ, animations, and 3D simulations to imitate the way the Prophet ﷺ prayed. In addition, hands-on practices such as *drilling* and *peer teaching* in schools or pesantren are increasingly encouraged. Reinterpretation of the role of educators is also a focus, where teachers not only convey theory, but also become *role* models of worship for students (*spiritual role models*), as well as implementing coaching and mentoring of worship on an ongoing basis (Erizon et al., 2022) .

Contextualisation of exemplary values is also very important. In the modern era, the Prophet's example can be used as the basis of the character education curriculum in Islamic educational institutions (Firmansyah, 2020) . Tajdīd emphasises the importance of witnessing (*experiencing*) directly, not just hearing or reading. In addition, revitalising the social responsibility of da'wah is part of tajdīd, which raises awareness that students are not just recipients of knowledge, but also disseminators of exemplary worship in the community.

The integration of tajrīd and tajdīd in Islamic education shows the difference and harmony. Tajrīd aims to purify the meaning and context of Hadith with a historical-textual approach, literal meaning, and the understanding of the Companions. Meanwhile, tajdīd actualises the message of Hadith in a relevant manner with contextual, pedagogical and social transformation approaches. The output of tajrīd is a pure understanding of the Prophet ﷺ's prayer, while tajdīd produces a model of prayer education that suits the times, including the utilisation of digital technology.

Thus, the hadith "كَمَا رَأَيْتُمُونِي أُصَلِّي صَلُّوا" through the tajrīd approach demands purification of meaning as a method of exemplary worship directly from the Prophet ﷺ. Meanwhile, the tajdīd approach presents a renewal of implementation methods in modern Islamic education, thus keeping this Hadith alive, dynamic, and educational across the ages. The integration of the two is essential to ensure the continuity of Islamic values in education that are authentic and relevant.

Syarah Hadith

This hadith describes the interaction between the Prophet Muhammad ﷺ and a group of young men who came to him for religious knowledge. They stayed with the Prophet ﷺ for twenty days and nights, an indication that religious learning at that time was intensive and direct from the primary source. In this hadith, it is mentioned that the Prophet ﷺ was a compassionate and gentle figure who not only taught knowledge, but also paid attention to the psychological and emotional conditions of the Companions. When he saw signs of their longing for their families, he did not detain them, but instead sent them home, while giving directions to teach the knowledge they had learned and guide their families in carrying out the sharia (Firmansyah, .2022)

Furthermore, the Prophet ﷺ said: "*Pray as you see me pray*", which indicates a basic principle in worship, namely *ittibā'* (following) the procedure directly exemplified by the Prophet ﷺ. Prayer should be performed according to the example given by the Prophet ﷺ, whether in movements, recitation or other procedures. This shows that prayer is not something that can be done carelessly or based on individual habits but must follow the sunnah. In the Qur'an the command to pray is mentioned in general terms, there is no specific procedure, so the Prophet gave examples or procedures for prayer to the companions (Firmansyah, .2022)

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي "*Pray as you see me pray.*" The wording of this hadith shows that the Prophet Muhammad ﷺ made his actions a concrete guideline for Muslims in performing prayers. Commands in the Qur'anic verses that are general or *mujmal*, as in the words of Allah Swt. (Purnama, 2020) :

...وَأَقِيمُوا الصَّلَاةَ

"*Establish the prayer...*" (QS. al-Baqarah: 43) (Qur'an Ministry of Religious Affairs, 2022) .

The verse does not specify the complete procedure of prayer. Therefore, the Prophet ﷺ came to explain it through direct action, which was later narrated by the Companions, and said in this Hadith: "*Pray as you have seen me pray.*" Thus, this Hadith is a form of *bayan fi'li* (explanation through action) of the *mujmal* verse. Thus, the Prophet's actions have an important position as legal guidance. The scholars divided the Prophet's actions in this context into two main categories, namely: The actions of the Prophet ﷺ as an explanation of the proposition whose ruling is obligatory, and; The actions of the Prophet ﷺ as an explanation of the proposition whose ruling is Sunnah (Purnama, 2020) .

The lafaz hadith كَمَا رَأَيْتُمُونِي أُصَلِّي صَلُّوا belongs to the category of the *Prophet's actions as an explanation of the obligatory proposition*. That is, if the Prophet's action is intended to explain a verse that contains an obligatory command, then the action is also considered obligatory. For example, Allah says in surah al-Mā'idah verse 6 about the obligation to pray, and the Prophet ﷺ clarified the command practically by saying: "*Pray as you see me pray.*" In practice, he modelled the movements of the prayer in front of the Companions so that they could see it first-hand. The wording of this hadith is also found in several other sahih hadith narrations. Thus, following the prayer movements modelled by the Prophet ﷺ is an

obligation, as per the rule: *"The actions of the Prophet ﷺ that explain an obligatory command, so his actions are also ruled as obligatory."* (Purnama, 2020)

"Pray as you see me pray."

This is the general basis for imitating the movements, position, recitation, and manners of prayer. The movements include (Purnama, 2020) :

No.	Pillar of Prayer	Explanation	Basis
1.	Intention (intending to pray)	Intending to pray for the sake of Allah Swt. in one's heart, before the takbir.	HR. Bukhari & Muslim: <i>"Verily, a deed depends on its intention..."</i>
2.	Takbiratul Ihram	Saying <i>"Allahu Akbar"</i> to start the prayer.	HR. Bukhari no. 735; Muslim no. 390
3.	Standing upright (for those who are able)	It is obligatory in the obligatory prayer if one is able to do so, and it is not valid if one sits down without an excuse.	QS. Al-Baqarah: 238; al-Bukhari's narration no. 1117
4.	Reciting Surah al-Fatihah	It is recited in every rak'ah and the prayer is not valid without it.	HR. Muslim no. 394: <i>"The prayer is not valid without Ummul Kitab (al-Fatihah)."</i>
5.	Ruku' with <i>tuma'ninah</i>	Bowing down quietly until the hands touch the knees and the back is flat without haste. Calmness/unhurriedness also applies in every movement of the prayer.	HR: al-Bukhari no. 757; Muslim no. 498. HR. Bukhari and Muslim: Hadith on <i>"the prayer of one who is in a hurry"</i>
6.	I'tidal	Rising from ruku' and standing upright before prostration.	HR. al-Bukhari no. 824; Muslim no. 397
7.	Prostration	Prostrating with the seven limbs pressed to the floor.	HR. Bukhari and Muslim: <i>"I was commanded to prostrate on seven bones..."</i>
8.	Sitting between two prostrations	Sitting after the first prostration and before the second prostration.	Abu Dawud's narration no. 730.

9.	Sitting for the final tashahhud	Sitting quietly in the tawarruk position while reciting the final tashahhud.	Abu Dawud no. 730; al-Bukhari (Abu Humaid as-Sa'idi)
10.	Reciting the final tashahhud	Reciting the shahada in the last sitting.	HR. Bukhari 6265 / Muslim 402
11.	Reciting salawat to the Prophet ﷺ	The salawat in the final tashahhud is part of the perfection of the pillar .	HR. Muslim 406; Bukhari 3190 / 5996 / 4520
12.	Greetings	Saying the greeting to the right and left at the end of the prayer.	HR. Muslim no. 582
13.	Orderly	Performing the pillars in sequence according to the example of the Prophet ﷺ.	HR al-Bukhari no. 793: "Pray as you see me pray."

This hadith also contains instructions regarding the congregational prayer, namely that one of them should call the azan and the oldest (in age or perhaps in understanding) should be the imam. This shows the importance of adab in the leadership of worship and respect for maturity and wisdom (Mustaqim,)2019 . The entire hadith reflects the Prophet's educational methods that are full of wisdom, gentleness, and social responsibility in spreading religious knowledge.

Discussion of Research Results

Content of Educational Value

This hadith is not only a guideline in the procedure of prayer, but also an important basis in Islamic educational methods. It emphasises the importance of modelling, hands-on practice, obedience to religious authorities, and education that covers cognitive, affective and psychomotor aspects. The educational values that can be taken from the conclusion of the hadith are:

A. Exemplary Prophet ﷺ as a Model of Psychomotor Education

The Prophet *"yarp em ees uoy sa yarP"* gniyas s'□ indicates the existence of an exemplary or *modelling-based* teaching method. In modern education, this falls under the psychomotor domain according to Bloom's taxonomy developed by Benjamin Bloom and his colleagues. It is not enough to teach psychomotor activities with theory, but with real examples and hands-on practice. The Prophet Muhammad ﷺ as the primary teacher gave a live example of prayer, which was observed and imitated by the Companions, including Malik bin al-Huwairits and his group.

It is evident that effective religious learning demands the transfer of skills through a demonstrative rather than a cognitive approach. By emphasising sight (*ru'yah*), the Prophet ﷺ made himself the centre of example. This is very relevant to the concept of exemplary-based education which in Islam is referred to as *uswah hasanah* (Masitoh, 2023) .

B. Attention of the Prophet ﷺ to the Psychological Condition of Students

The hadith quote: *"And the Prophet ﷺ was a compassionate and gentle person"* illustrates the pedagogical approach of the Prophet ﷺ who was empathetic and attentive to the emotional condition of his learners. After twenty days of the young men staying with him, the Prophet ﷺ realised their longing for their families. So he decided to send them home, along with the mandate to teach the knowledge they had gained.

In this context, the Prophet ﷺ integrated the affective and social aspects of education. He did not only focus on the transfer of knowledge, but also paid attention to the psychological balance of students. This is the implementation of the values of *rahmah* and *rifq* in education, which in the modern world is termed as *emotional pedagogy* (Firmansyah, 2022) .

C. Education Based on Delegation and Social Responsibility

He said: *"Go back to your families, stay with them, teach and instruct them"* shows that the mission of education does not stop at the individual, but must extend to society. The Prophet ﷺ transformed students into teachers, a form of *cadre education* in which learners are trained not only to be recipients of knowledge, but also conveyors and drivers of social change.

This concept is in line with the principle of *andragogy*, which is adult learning directed towards independence and social responsibility. The Prophet ﷺ trusted the young men to become spiritual and intellectual leaders in their communities. This was also a form of leadership training instilled early on (Tamjidnoor, 2022) .

D. Organising Worship and Congregational Leadership

In the saying: *"When the time for prayer has come, let one of you call to prayer, and let the eldest among you be the imam"*, there is a lesson about the governance of congregational worship and the organisation of social structures in worship. The Prophet ﷺ provided guidance that the call to prayer and the Imamate should be conducted in an orderly manner and based on certain criteria.

The selection of the eldest as imam demonstrates the principle of honouring the senior and wiser, and maintaining order in the community. It is also a systematic form of learning spiritual leadership. In Islamic education, this is referred to as *tanzhim al-majmu'ah* or learning community management (Firmansyah, 2020) .

Analysis of the Educational Value contained in the Hadith Lafaz "كَمَا صَلَّوْا رَأَيْتُمُونِي صَلِّي"

The hadith phrase *"Pray as you see me pray"* has a very high educational value. It reflects exemplary education methods, direct demonstration, internalisation of values, and the importance of standardisation and interaction in the learning process. This hadith can be the basis for developing a holistic and applicable Islamic education approach in real life. The educational values that can be inferred from the hadith's lafaz "كَمَا رَأَيْتُمُونِي صَلِّي صَلَّوْا" are as follows:

A. Exemplary Education (*Uswah Hasanah*)

This hadith shows that the best method of education is exemplary. The Prophet Muhammad ﷺ not only told his people to pray, but gave a direct example

of how to pray correctly. In education, teachers who are role models will be more effective than just giving instructions. The educational applications are: An educator should not only convey knowledge, but also show good morals, behaviour, and ways of acting to students (Firmansyah, 202) .0

B. Visual and Hands-on Learning

The Prophet ﷺ used the demonstrative method (hands-on practice) in delivering teachings. In this way, students (in the context of the hadith: the Companions) learn by seeing and imitating, not just listening to theory. The educational applications are: In the teaching and learning process, learning will be more effective if accompanied by demonstration or direct practice. Especially in the field of skills or worship.

C. Internalisation of Worship Values

This hadith not only emphasises the formal aspect of prayer, but also implies that worship must be done with full awareness and understanding, not just casually. Following the example of the Prophet ﷺ means understanding the meaning of the movements and recitations of prayer. The educational applications are: Education must be able to instil values and meanings behind the material taught, not just technical knowledge (Firmansyah, 2022) .

D. Consistency and Standardisation of Education

This hadith provides the basis that the procedure of prayer has a clear and standardised standard as exemplified directly by the Prophet Muhammad ﷺ. His example in teaching worship is not done haphazardly, but follows a structured and consistent pattern. This shows the importance of having fixed guidelines in the implementation of religious teachings, especially in terms of worship that is *mahdhah*.

In the context of education, this principle teaches the urgency of standardisation and consistency in curriculum preparation, learning methods, and evaluation of learning outcomes. Clear competency standards will help students achieve learning objectives optimally and purposefully. Without standardised standards, the education process will be prone to irregularities and irregularities, which in turn can have an impact on the quality of graduates and the integrity of the education system as a whole.

E. The Importance of Interaction and Observation in Learning

The Prophet ﷺ's phrase "كَمَا رَأَيْتُمُونِي أَصَلِّي صَلُّوا" (*Pray as you see me pray*) shows that the Companions learnt through direct observation and interaction with him. This process confirms that learning does not only happen through verbal explanation, but also through real exemplification.

In the context of education, this emphasises the importance of active and communicative interaction between teachers and students. With direct involvement, students can understand the material more deeply, both in terms of theory and practice. Learning becomes more lively, meaningful, and has an impact on character building and skills (Masitoh, 2023) .

Relevance of Hadith in Contemporary Education

This hadith comprehensively reflects the principles of modern education that are very relevant to the demands of the times, especially in the context of 21st century education. It contains a holistic approach that covers three main domains in the learning process, namely cognitive, affective, and psychomotor. The cognitive domain is reflected in the importance of understanding and internalising the teachings; the affective domain is evident in the example of the Prophet ﷺ, which evokes empathy, respect and love for Islamic values; while the psychomotor domain is manifested in the aspect of direct practice of prayer as demonstrated by the Prophet ﷺ.

Moreover, this hadith confirms the urgency of *experiential learning* and *modelling*, which is now one of the foundations of constructivistic pedagogy. The Prophet's method of educating his companions through real examples, not just theory, is an authentic representation of effective and transformative education. This kind of practice is able to touch the emotional and spiritual aspects of learners, which in contemporary educational terminology is often referred to as an empathic and humanist approach, namely education that humanises humans and fosters self-awareness and social responsibility.

In the perspective of Islamic education, the hadith "كَمَا رَأَيْتُمُونِي صَلُّوا" *أُصَلِّي* (Pray as you see me pray) not only serves as a normative basis for fiqh of worship, but also has broad methodological implications. It shows how the Prophet Muhammad ﷺ not only conveyed teachings verbally, but also guided directly through example and personal interaction, thus creating a dialogical, participatory and meaningful learning atmosphere.

Thus, this hadith can be used as a conceptual footing in designing an integral and applicable Islamic education. Education that does not only emphasise cognitive aspects and memorisation, but also character building, practical skills, and strengthening students' social and spiritual responsibilities. This model of education is very relevant in preparing a generation that is not only intellectually intelligent, but also superior in morality and social contribution.

CONCLUSION

The hadith of Prophet Muhammad ﷺ "Pray as you see me pray" is an important guideline in Islamic education, especially in learning to pray. This hadith not only shows the authenticity of the prayer procedure from the Prophet, but also implies educational values that are very relevant in the context of contemporary education. Through exemplary approaches, visual learning, internalisation of values, consistency of standards, and the importance of direct interaction in learning, this hadith presents a holistic and applicable educational method. In practice, the Prophet did not only convey teachings verbally, but gave real examples that could be observed and imitated by his companions.

Thus, this hadith is an important reference in the development of an Islamic education system that is oriented towards character building, understanding the meaning of worship in depth, and strengthening experiential and exemplary learning methods. The study of the educational value in this hadith is a significant contribution in answering the challenges of today's Islamic education which is often trapped in a theoretical approach without real practice.

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