

RURAL VOLUNTEER WORKFORCE (Study of Living Hadith Education)

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Abstract

This study examines remote village volunteer workers (educational living hadith study). The researcher found an interesting problem with this problem, namely that the researcher saw that it was very difficult to find people who were sincere and willing to share their time teaching without being paid. The method taken in this study is a qualitative method with analytical descriptive and direct observation of the object to be examined in several objects that are in accordance with the topic of the problem. The results of this study indicate that the teaching staff at the object of this research have practiced their knowledge well as by spreading benefits to others sincerely without expecting anything in return or reciprocity, they teach in various corners where there are rarely people to practice their knowledge. this is explained in the hadith of Rasulullah SAW in the practice of knowledge

Keywords: *Hadith; Implementation; Teacher*

INTRODUCTION

Implementation It is simply defined as implementation or application. Implementation begins with the activity of the action mechanism of a system¹. The word educator comes from the word didik which means to maintain and give training (teaching, guidance, leadership) about morals and intelligence of the mind. Then the word didik added the prefix pe to the word education means one who educates. According to Islam, educators are anyone who is responsible for the development of students, similar to Western educational theory, in the Islamic view in general is to educate, that is, seek the development of all potential students, both psychomotor, cognitive, educator task and effective potential².

At this time, many teachers forget their obligations, but are very strict in demanding their rights. However, according to Abu Hamid, Muhammad Al-Ghazali did not prohibit any wages or salaries for the teaching. This is for the welfare of the teacher's life and for the smooth teaching and learning process. Muhammad Al-Ghazali also stated that the purpose of studying is to get closer to Allah. The knowledge will be

¹ Ridho Setiawan, "Implementasi Manajemen Perpustakaan Di Madrasah Aluyah (MA) Darul Falah Kecamatan Bangkunan Kabupaten Pesisir Barat" (2018).

² Wildasari Wildasari, "Manajemen Tenaga Pendidik Dan Kependidikan" 11, no. 1 (2017).

useless unless it is practiced, while charity will be rejected except sincerely. People who work as teachers are very noble, both before God and before his creatures. Therefore, teachers should be sincere in practicing their knowledge solely for Allah SWT. At this time, many teachers forget their obligations, but are very strict in demanding their rights. However, according to Abu Hamid, Muhammad Al-Ghazali did not prohibit any wages or salaries for the teaching. This is for the welfare of the teacher's life and for the smooth teaching and learning process. Muhammad Al-Ghazali also stated that the purpose of studying is to get closer to Allah. The knowledge will be useless unless it is practiced, while charity will be rejected except sincerely. People who work as teachers are very noble, both before God and before his creatures. Therefore, teachers should be sincere in practicing their knowledge solely for Allah SWT.

The results of previous research have been presented by a number of researchers related to the implementation of educators and their relevance to the hadith of practicing science. First Hasanah, Sharifah Rahmiza Munzana (2019). "Educators in the perspective of Hadith of the Prophet SAW," *Journal of Research Science*. In this study, the author explains that educators in Islam are anyone who is responsible for all aspects of students. And in essence, educators, parents to guide students in their physical and spiritual development in order to achieve the appropriate educational goals, namely becoming human beings³.

Second M. Ramli (2015). "The Nature of Educators and Peseta Didik," *Tarbiah Islamiah Journal*. In this study, the author explains the nature of educators as humans who understand science, of course, it is an obligation for him to transfer that knowledge to others for the benefit of the people. If viewed in general, educators in Islamic education are broader, educators in Islamic education are: Allah SWT, Prophet SAW, parents and teachers⁴.

third Elihami (2019). "Implementation of Group Guidance Services in Improving Higher Thing for Independent Campus-Based Students". In this study, the author describes how the quality of education as a foundation for the mental formation of students, which should be urged so that educators are in line with the needs of students or in accordance with psychological development and adjusted to industry needs. The development of students must also be accompanied by educators who have character and have a broad view and insight into the formation of students' mentality and various skills that are multi-intelligence⁵.

Based on some of the studies above, it has explained the nature of educators from various views, but previous researchers have not focused on the research to be studied, and there are differences in the discussion space that will be focused. In this study, the author will explain more about the volunteer workforce in remote villages (study of living hadith education). The main problem in this study is the volunteer labor in remote villages (study of living hadith education) The formulation of this research

³ Mukhlis Mukhlis, "Pendidik Dalam Perspektif Hadits Rasulullah Saw," *Jurnal Sains Riset* 9, no. 1 (2019): 82–85, <https://doi.org/10.47647/jsr.v9i1.54>.

⁴ M Ramli, "Hakikat Pendidikan Dan Peserta Didik," *Tarbiyah Islamiyah* 5, no. 1 (2015): 61–85.

⁵ Elihami Elihami, "Implementasi Layanan Bimbingan Kelompok Dalam Meningkatkan Higher of Think Mahasiswa Berbasis Kampus Merdeka," *Journal of Education, Psychology, and Counseling* 1, no. 1 (2019): 79–86.

problem is how the labor of volunteers in remote villages (study of living hadith education. This research aims at volunteer labor in remote villages (study of living hadith education. The results of this research are expected to provide beneficial implications, both theoretical and practical. Theoretically, this research hopes to contribute treasures and be a motivation for educators and other readers. Practically, this research is expected to be a reference for readers in the practice of hadith science. The main problem in this study is the volunteer labor in remote villages (study of living hadith education) The formulation of this research problem is how the labor of volunteers in remote villages (study of living hadith education. This research aims at volunteer labor in remote villages (study of living hadith education. The results of this research are expected to provide beneficial implications, both theoretical and practical. Theoretically, this research hopes to contribute treasures and be a motivation for educators and other readers. Practically, this research is expected to be a reference for readers in the practice of hadith science⁶

METHOD

The research method is written clearly and in detail and refers to references using the 1.5-spaced Cambria font Indonesian. Research methods include types of research, research approaches, data sources, data collection techniques, and data analysis techniques. In the process of scientific research must have a methodology, because it is very important, methodology is carried out systematically and logically, which means following the flow of scientific thought in general in the world of research, in order to compile an idea or idea that is directed⁷. In this study using qualitative types and literature (literature review) from previous research⁸. Qualitative research is a method of meaning or interpretation of a phenomenon or symptom, both in the perpetrator and the product of his actions. Primary data direct observation on the object to be studied. While the secondary data is in the form of books, articles, journals, and magazines related to the problem topic that the author will examine.

DISCUSSION

A. Overview of Education in Indonesia

Education is a means or bridge for humans to develop their potential through the learning process obtained. As we know, it is stated in the 1945 Constitution article 31 Paragraph 1 which states that: "every citizen has the right to education". So, it is clear that education is the right of every individual to get it. Education in the context of Islamic Education, functions as *warasatu al-anbiya*" which essentially carries the mission as *rahmatan li al-'amin*, which is a mission that invites humans to submit and obey the laws of Allah SWT.⁹ With the development of increasingly sophisticated

⁶ Abd. Hamid, "Konsep Guru Menurut Abu Hamid Muhammad Al-Ghazali (Imam Al-Ghazali)," *AKTUALITA Jurnal Penelitian Sosial Dan Keagamaan* 12, no. 1 (2022).

⁷ (Fitri, 2020)

⁸ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Article*, 2020.

⁹ Ahmad Syaefuddin Unang Wahidin, "Media Pendidikan Dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan Islam* 7, no. 1 (2017).

technology, it is hoped that a generation that is able to use it and is ready to compete with other countries, and also create a generation that has a high nationalism nature. Without education, there can be no such thing as progress. Therefore, education is very important and must be given to every citizen from an early age. Education is also an important thing for a country to develop rapidly¹⁰.

B. Voluntary Educators in Remote Villages

Education equity in Indonesia is an important issue in education development. The issue of expanding access to education and equitable education is often a challenge. Because currently there is still a lack of educators, especially in remote areas¹¹. The concern of a volunteer teacher found in Sanga Village, Sekayu, named Nilawati, he was willing to do work by practicing his knowledge to children around the village without expecting wages. With today's times, it is really difficult to find someone like this.



Picture . I



Picture. II

"I am very happy to do this teaching task, even though my knowledge may not be comparable to other scientists, but I still try to provide the best for students. I never expected a penny, I just wanted to teach my knowledge, because it is a deposit from Allah Almighty that must be shared with others as well. Especially seeing the condition of this village which lacks labor in educators" (Pung; Nilawati).

Not only in remote areas of ngulak village there is a volunteer in teaching, but also found in the Banyuasin area, Talang Makmur village, named Affandi, he has been

¹⁰ Siti Fadia Nurul Fitri, "Problematika Kualitas Pendidikan Di Indonesia," *Jurnal Pendidikan Tambusai* 5, no. 1 (2021): 1617–20.

¹¹ Sahira, "Perencanaan Pemerataan Pendidikan Di Pelosok Desa Sebagai Peningkatan Mutu Pendidikan Di Indonesia," *Prosiding Seminar Nasional "Peran Manajemen Pendidikan Untuk Menyiapkan Sekolah Unggul Era Learning Society 5.0"* Departemen Administrasi Pendidikan Fakultas Ilmu Pendidikan, 2023.

teaching for approximately seven years every day except Friday. The students he taught numbered thirty people.¹²



Picture.III

Affandi has the principle that: when someone has even a little knowledge, then share it with others, so it becomes a person who can spread mercy to others (Rahmatallil alamin). I don't limit myself to volunteering. As long as it is healthy and there are no obstacles, I want to help the children of the village here. Affandi has the principle that: when someone has even a little knowledge, then share it with others, so it becomes a person who can spread mercy to others (Rahmatallil alamin). I don't limit myself to volunteering. As long as it is healthy and there are no obstacles, I want to help the children of the village here.

C. Hadith Education or practice of knowledge

Educators in Islam are people who have responsibility for the development of students by striving for all the potential of students. In general, educators themselves are educational people. But specifically, educators in the perspective of Islamic education are people who are responsible for the development of students by optimizing all affective, cognitive and psychomotor potentials, especially for remote areas or villages, which currently require the existence of educators or teachers.¹³ In the Hadith the Prophet described in practicing knowledge and teaching it:

سنن الترمذي ٢٦٠٩: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ حَدَّثَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ دُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹² Ade Imelda Frimayanti, "Implementasi Pendidikan Dalam Pendidikan Agama Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 2 (2017).

¹³ Ilham Agam Setiawan, "Pendidik Dan Tenaga Kependidikan Dalam Perspektif Hadits," *Sabilarrasyad: Jurnal Pendidikan Dan Ilmu Kependidikan* 2, no. 2 (2017): 162-69.

فَضَّلَ الْعَالِمَ عَلَى الْعَابِدِ كَفَضَّلِي عَلَى أَدْنَاكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةَ فِي جُحْرِهَا وَحَتَّى الْحُوتَ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ قَالَ سَمِعْتُ أَبَا عَمَّارٍ الْحُسَيْنِ بْنِ حُرَيْثِ الْخُرَاعِيِّ يَقُولُ سَمِعْتُ الْفَضِيلَ بْنَ عِيَّاضٍ يَقُولُ قَالَ عَالِمٌ عَامِلٌ مُعَلِّمٌ يُدْعَى كَبِيرًا فِي مَلَكُوتِ السَّمَوَاتِ

"Sunan Tirmidhi 2609: Muhammad bin Abdul A'la Ash Shan'ani has told us Salamah bin Raja' has told us Al Walid bin Jamil has told us Al Qashim Abu Abdurrahman from Abu Umamah Al Bahili he said: "Two people are mentioned at the side of the Prophet sallallahu 'alaihi wa sallam, one is a master of worship and the other is a man of knowledge, then the Prophet sallallahu 'alaihi wa sallam said: "The virtue of an alim from an abid is like my virtue from the lowest among you." then he continued to say: "Verily Allah, His Angels and the inhabitants of heaven and earth even ants are in their nests to whales, They will pray for one who teaches kindness to men." Abu Isa said: This hadith is hasan gharib shahih. The narrator said: "I heard Abu 'Ammar Al Husayn bin Hurayth Al Khuza'i say: I heard Al Fudlail bin Iyadl say: "An alim who practices his knowledge and teaches his knowledge will be called great by the Angels in the sky."¹⁴

سنن أبي داود ٢٤٩٤: حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدِّيُّ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سُلَيْمَانَ يَعْنِي ابْنَ بِلَالٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَرَاهُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ أَشْيَاءٍ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

Sunan Abu Daud 2494: Has told us Ar Rabi' bin Sulayman Al Muadzdzin, has told us Ibn Wahb from Sulayman bin Bilal from Al 'Ala' bin Abdurrahman, from his father from Abu Hurairah that the Prophet sallallahu 'alaihi wa sallam said: "When a Muslim dies, his practice is interrupted except from three things: alms jariyah, useful knowledge, or the son of the preacher who prays for him."

The above hadith explains that there are three things that Allah always rewards a person, even though he has died. The three things, namely alms jariyah (waqf that has long been useful), useful knowledge, and prayers requested by children who are shalah for their parents. The meaning of useful knowledge here is the knowledge taught by an alim to others and writing that can be useful to others. Teaching is the process of imparting knowledge to uninitiated people. People who learn have knowledge and can be used in living life, both for the affairs of life in the world and the hereafter.¹⁵

¹⁴ Sri Purwanti, "Peranan Kepala Madrasah Terhadap Kinerja Guru," *Al-Idarah : Jurnal Kependidikan Islam* 6, no. 1 (2016), <https://doi.org/10.24042/alidarah.v6i1.795>.

¹⁵ Bukhari Umar, *Hadis Tarbawi Pendidikan Dalam Perspektif Hadis*, ed. Ahmad Zirziz and Nur laily Nusroh, cetakan pe (jakarta, 2012),

CONCLUSION

The conclusion is written in the form of a paragraph that includes a brief description of the research findings and the author's conclusions on the findings obtained. From the explanation that has been presented above, Education is a means or bridge for humans to develop their potential through the learning process obtained. Education is very important and compulsory to be given to every citizen from an early age. The discussion of this study explains how the concern of a volunteer teacher found in some villages with no expectation of reward is very helpful for education today which is very rare to find. Explain how the obligations as an educator in Islam. It is hoped that this research will have benefits for enriching the wealth of knowledge about Volunteer Labor in Remote Villages (Study of Living Hadith Education). This study has limitations in the distribution due to the lack of references obtained. This research is recommended to religious and educational institutions to expand science.

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