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THE CONCEPT OF AQIDAH EDUCATION IN THE HADITH OF THE PROPHET

ﷺ TO IBN ABBAS K

(Analysis of Content Based on H.R. At-Tirmidzi No. 2516)

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Abstract

Aqidah education is the primary foundation in forming the character of "insan kamil" (the perfect human); however, in practice, it is often overlooked in favor of purely cognitive achievements. This study aims to analyze in depth the meaning, values of aqidah education, and its relevance to the contemporary Islamic educational context based on the hadith of Prophet Muhammad ﷺ to Ibn Abbas رضي الله عنه (H.R. At-Tirmidzi No. 2516). This research employs a qualitative library research approach with a content analysis method. Primary data are sourced from the hadith text and its commentaries (syarah), while secondary data are obtained from relevant Islamic education literature. The results indicate that this hadith contains fundamental aqidah messages, including: (1) Tawheed Education, specifically maintaining the rights of Allah through obedience and the purification of worship; (2) Tawakkal (Reliance) Education, by entrusting all affairs solely to Allah; and (3) Faith in Qadha and Qadar (Divine Decree) through belief in the finality of the divine pen. The relevance of these values in modern education is crucial as a spiritual buffer amidst the currents of secularism and globalization. Furthermore, the Prophet's ﷺ method of delivery—which was dialogic, personal, and tailored to Ibn Abbas's developmental stage (under 13 years old)—provides an authentic pedagogical model for educators and parents. This study concludes that the internalization of these values is capable of forming a Muslim generation that is not only intellectually bright but also possesses robust mental resilience and spiritual maturity to face contemporary challenges.

Keywords: Aqidah Education, Hadith of Ibn Abbas, Tawheed, Contemporary Islamic Education.

I. Introduction

Human beings, as creations of Allah ﷻ, have a fundamental duty on Earth, which is to worship Him. Allah Subhanahu wa Ta'ala explains in Surah Az-Zāriyāt [51]:56 that the purpose of creating jinn and humans is to worship Him (*Quran Kemenag*, 2002). Therefore, education from an Islamic perspective is not merely the development of intellectual or worldly skills but also the formation of individuals who can carry out their life vision as servants and caliphs. Aqidah education, which instills fundamental beliefs about Allah, angels, scriptures, messengers, the Day of Judgment, and destiny, becomes the main foundation so that any deeds and worship have the correct meaning and direction (Saribun, 2024).

However, the reality on the ground shows that the aspect of aqidah often receives insufficient serious attention in both formal and non-formal educational processes. In many educational institutions and family environments, the focus is more dominant on cognitive aspects such as the ability to read the Quran, memorize hadiths, or understand fiqh, while the deep nurturing of faith, internalization of aqidah values, and spiritual experiences are often overlooked. This condition potentially leads to a generation of Muslims who may understand rituals and laws but do not fully comprehend the fundamental meaning of faith or who can easily waver when facing ideological and spiritual challenges.

In this context, it is essential to revisit authentic methods and models of aqidah education that are structured based on the Sunnah. One interesting model is how Muhammad ﷺ educated his young companion, Abdullah ibn Abbas رضي الله عنه, through concise yet meaningful dialogues and advice. The hadith narrated by Imam At-Tirmidzi No. 2516 presents very concrete aqidah messages: awareness of Allah, bonds of faith, reliance (tawakkal), and Allah's protection over His servants. This model illustrates how aqidah education can be conducted interpersonally, directly, and with consideration of individual spiritual growth from childhood (Fauzi Lubis dkk, 2019; Idhar & Nasrullah, 2025).

Analysis of this hadith reveals the values contained within it: tauhid uluhiyyah (worshiping only Allah), belief in qadha and qadar, awareness of Allah's protection, and the understanding that the relationship between the servant and Allah is the primary foundation of life. If these values are understood and taught well, they can shape a Muslim personality that is not only ritualistically obedient but also possesses firm faith, mature reliance, and a strong mentality to face life's trials. In the context of modern education, this is highly relevant since the challenges of globalization, pluralism, and secularism demand that contemporary Islamic education shapes students' character to be not only intellectually capable but also emotionally and spiritually mature (Cahyo utomo & Khoiriyah, 2025).

Furthermore, the relevance of these aqidah education values from the hadith to the context of contemporary Islamic education becomes very important to study. Schools, madrasahs, and religious educational institutions need to reflect on how the foundational teachings of aqidah can be integrated into curricula, teaching methods, and character building of students. Educators and parents need clear guidelines on how to instill aqidah beliefs from an early age using approaches relevant to the times, making faith not just knowledge but also a daily life experience.

Thus, this research aims to fill the gap in scientific studies that specifically examine the methods of aqidah education through the dialogues of the Prophet ﷺ to Ibn Abbas. While there has been

research on aqidah education in general, there is still little that analyzes specific hadiths in depth as primary pedagogical models. Through a content analysis approach to hadith At-Tirmidzi No. 2516, this research seeks to clarify the meaning, values, and implementation of aqidah education that can serve as a reference for educators and parents today. Moreover, Ibn Abbas himself was under 13 years old when the Prophet ﷺ conveyed this hadith to him (Adz-Dzahabi, 2006). This is highly relevant to the age of basic education in Indonesia (Ramandani, 2025).

This research begins with three main questions: what is the meaning of the hadith of the Prophet ﷺ to Ibn Abbas رضي الله عنه, what values of aqidah education are contained within it, and how relevant are those values in the context of contemporary Islamic education? In line with these research questions, this study aims to uncover comprehensively the meaning and content of the hadith of Ibn Abbas, identify the values of aqidah education contained within it, and analyze its relevance for the development of contemporary Islamic education. Theoretically, this research is expected to contribute scientifically to the treasury of Islamic education, particularly in strengthening the aspect of aqidah, while also serving as a means to draw closer to Allah ﷻ through the study of the hadith of the Prophet ﷺ. Practically, the findings of this research can serve as a guide for educators in teaching aqidah material, a reference for parents in nurturing children's faith, and a source for future researchers studying similar issues.

II. Research Methodology

This study uses a qualitative library approach to interpret the values of aqidah education in the hadith of the Prophet ﷺ to Ibn Abbas رضي الله عنه. The content analysis approach is chosen as it allows for an in-depth analysis of the structure of wording, historical context, and pedagogical messages within religious texts. Within the framework of qualitative research, this method is relevant to the view that qualitative research aims to understand phenomena deeply through the analysis of documents and texts (Khoiriyah et al., 2022; Sugiyono, 2014).

The data sources for this study consist of primary sources, namely the Quran, the hadith of the Prophet ﷺ specifically the narration from At-Tirmidzi No. 2516, and the books of hadith commentaries. Meanwhile, secondary sources include books on aqidah education, methodology works, scholarly journals, academic articles, and previous research. Data were collected through literature studies by tracing, reading, noting, and organizing relevant literature, as explained in the document-based data collection method (Sugiyono, 2014).

Data analysis was conducted using the qualitative analysis model of Miles and Huberman (1994), which includes data reduction, data presentation, and conclusion drawing. These stages were combined with contextual hermeneutic interpretation to understand themes such as the concept of tauhid and educational messages in the hadith. The validity of the data was tested through source triangulation by comparing various primary and secondary literatures to ensure consistency and validity of findings, as recommended in evaluating the validity of qualitative research data (Sugiyono, 2014).

III. Results and Discussion

A. Meaning of the Hadith of Ibn Abbas

The hadith of the Prophet ﷺ to Ibn Abbas is narrated by Imam At-Tirmidzi No. 2516 with a continuous chain of narration up to the Prophet ﷺ, and the text of the hadith is as follows:

عَنْ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ ((يَا غُلَامُ إِنِّي أَعَلَّمْتُ كَلِمَاتٍ، أَحْفَظُ اللَّهُ بِحَفْظِكَ، أَحْفَظُ اللَّهُ تَجِدُهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعْنِي بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Narrated from Ibn Abbas who said: "One day I was behind the Messenger of Allah ﷺ, and he said, 'O young man, I will teach you some words. Keep Allah, and He will keep you; keep Allah, and you will find Him before you. When you ask, ask Allah; and when you seek help, seek help from Allah. Know that if the nation were to gather together to benefit you with anything, they would not benefit you except with something Allah has written for you; and if they were to gather together to harm you with anything, they would not harm you except with something Allah has written against you. The pens have been lifted, and the pages have dried.' Abu 'Isa said: This is a good and authentic hadith." (At-Tirmidzi, 1996).

The meaning of the text of this hadith is as follows:

كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

I was behind the Messenger of Allah ﷺ:

Ibn Abbas's statement can be interpreted that he was riding behind the Prophet ﷺ or walking behind him, but the most important aspect is the Prophet's advice (Al-Utsaimin, 2003; AlMubarakfuri, n.d.).

أَحْفَظُ اللَّهَ

Keep Allah Subhanahu wa Ta'ala :

This means to safeguard Allah's commands and prohibitions (AlMubarakfuri, n.d.); i.e., to maintain His rights and all His commands and prohibitions. Safeguarding Allah's limits means fulfilling all His commands and avoiding all His prohibitions (Ibn Rajab Al-Hanbali, 2022; Jawas, 2010; Sulthan, 1991). The greatest command is to worship Allah alone (At-Tamimi, 2000). Every Muslim is required to fulfill Allah's rights by sincerely dedicating worship only to Him, maintaining tauhid in all forms of worship directed solely to Allah, and avoiding associating partners with Him (Hambal, 2020; Jawas, 2010).

Furthermore, among the greatest matters that must be safeguarded is the preservation of prayer (Ibn Rajab Al-Hanbali, 2022). Allah Ta'ala says: "Guard strictly your (habit of) prayers, especially the Middle Prayer" (Q.S. Al-Baqarah: 238) (Quran Kemenag, 2002). In another verse, Allah Subhanahu wa Ta'ala also says: "...and those who strictly guard their prayers" (Q.S. Al-Ma'arij: 34) (Quran Kemenag, 2002). The Messenger of Allah ﷺ said: "...Whoever guards these prayers, they will become light, proof, and salvation for him on the Day of Resurrection" (H.R. Ahmad and Ad-Darimi)(Ibn Hanbal, 2001). Safeguarding the five daily prayers involves performing them and commanding one's family and siblings to do the same, while paying close attention to their timing, humility (*khusyu'*), and performing them in congregation (Jawas, 2010)

Additionally, one must maintain purity (thaharah). Every believing man and woman is obligated to protect themselves from impurities (*najis*) and purify themselves from major and minor ritual impurities—namely through *ghusl* (ritual bath) and *wudu*

(ablution), or *tayammum* when water is not found (Jawas, 2010) because *thaharah* is the key to prayer (Ibn Rajab Al-Hanbali, 2022). The Messenger of Allah ﷺ said: "...Purity is half of faith..." (An-Naisaburi, 2003). Ablution is the key to prayer, and prayer will not be accepted without purification. Sometimes a person's *wudu* is broken and no one knows it except Allah; thus, maintaining one's *wudu* demonstrates the firm establishment of faith in a servant's heart (Ibn Rajab Al-Hanbali, 2022; Jawas, 2010). The Messenger of Allah ﷺ said: "...And know that the best of your deeds is prayer. And no one maintains their *wudu* except a believer" (Al-Albani, 1995; Ibn Hanbal, 2001).

Among the things a believer is obligated to safeguard are oaths. This is mentioned by Allah Ta'ala in His word: "Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is feeding ten needy people from the average of what you feed your [own] families or clothing them or freeing a slave. But whoever cannot find [means] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful" (Q.S. Al-Mā'idah: 89) (Quran Kemenag, 2002).

The *Salaf* (pious predecessors) were very diligent in guarding their oaths, to the extent that some refused to swear oaths at all to protect themselves (Ibn Rajab Al-Hanbali, 2022; Jawas, 2010). Therefore, a Muslim should be cautious with their oaths. One must never swear by anything other than Allah, as doing so is an act of *shirk* (polytheism) (Jawas, 2010). The Messenger of Allah ﷺ said:

مَنْ خَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ

"Whoever swears by other than Allah has committed an act of disbelief or polytheism" (At-Tirmidzi, 1996; Ibn Hanbal, 2001).

Swearing by other than Allah is categorized as minor *shirk* (Al-Fauzan, 2017).

Furthermore, among the matters a servant must safeguard are the head, the stomach, and what they contain (Ibn Rajab Al-Hanbali, 2022; Jawas, 2010). As stated in the hadith: "Be shy before Allah with the shyness that is His due. Whoever is shy before Allah with the shyness that is His due, let him guard the head and what it contains, and let him guard the stomach and what it holds" (At-Tirmidzi, 1996; Ibn Hanbal, 2001). Guarding the head and what it contains means guarding one's hearing, sight, and tongue from forbidden things. Guarding the stomach and what it holds means protecting the heart from persisting in forbidden acts and preventing anything doubtful (*shubhat*), let alone the forbidden (*haram*), from entering it (Al-Badr, 2010; Ibn Rajab Al-Hanbali, 2022; Jawas, 2010).

يَحْفَظُكَ

He will keep you:

This means that whoever safeguards Allah's limits, rights, and performs His commands and avoids His prohibitions, Allah will preserve him. This is a recompense corresponding to one's actions; by safeguarding, one earns preservation (Al-Utsaimin, 2003; Ibn Rajab Al-Hanbali, 2022; Sulthan, 1991). Allah Subhanahu wa Ta'ala says: "O Children of Israel, remember My favor which I have bestowed upon you, and fulfill My covenant with you; I will

fulfill My covenant with you. And fear Me." (Surah Al-Baqarah [2]: 40) (*Quran Kemenag*, 2002).

Allah's Protection for His Devoted Servants The protection provided by Allah to His servant those who observe His boundaries, uphold His rights, fulfill His commands, and avoid His prohibitions manifests in two primary forms: protection in worldly affairs and protection in matters of religion, including safeguarding from punishment in the Hereafter (Al-Mubarakfuri, n.d.). Protection in Worldly Affairs. Allah's protection of His servant in this world encompasses their health, strength, intellect, wealth, and lineage (Ibn Rajab Al-Hanbali, 2022; Jawas, 2010). Allah Subhanahu wa Ta'ala ensures the preservation of the wealth and descendants of the righteous, as stated in His word: "And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them, and their father had been a righteous man. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience." (Al-Kahf [18]:82)(*Quran Kemenag*, 2002).

In his commentary on this verse, Ibn Kathir notes: "This verse serves as evidence that Allah protects the descendants of a righteous person, and the blessings of his worship extend to his children in both this world and the Hereafter" (Ibn Katsir, 2002). Furthermore, Ibnul Musayyib once said: "O my son! Indeed, I increase my prayers for your sake, hoping that Allah will protect you," after which he recited Surah Al-Kahf, verse 82 (Ibn Rajab Al-Hanbali, 2022).

Protection in Faith and Religion. Among the most vital forms of Allah's protection is the safeguarding of a servant's religion and faith. Allah shields them from misconceptions (*shubhat*), religious innovations (*bid'ah*), and deviant desires (*shahwat*), ensuring they remain steadfast until they pass away in a state of belief (Ibn Rajab Al-Hanbali, 2022; Jawas, 2010). A profound example of Allah protecting the faith of one who consistently upheld His rights is Prophet Yusuf ﷺ. Allah immortalized his story in Surah Yusuf, stating in verse 24: "Thus [it was] that We might avert from him evil and immorality. Indeed, he was of Our chosen servants." (Yusuf [12]:24) (*Quran Kemenag*, 2002).

احْفَظِ اللَّهَ تَجِدَهُ تُجَاهَكَ

Keep Allah, and you will find Him before you:

Be mindful of Allah, and you will find Him before you; that is, uphold the rights of Allah so that He may protect you from the calamities of this world and the Hereafter (AlMubarakfuri, n.d.). This means that whoever guards the limits set by Allah and upholds His rights, Allah will be with them in every situation—watching over them, protecting them, granting them success (*taufiq*), and guiding their steps (Ibn Rajab Al-Hanbali, 2022; Jawas, 2010). Allah Subhanahu wa Ta'ala says: 'Indeed, Allah is with those who fear Him and those who are doers of good.' — An-Nahl [16]:128 (*Quran Kemenag*, 2002).

Allah's togetherness with His creation does not mean that He is unified with them, as this contradicts the consensus (*ijma'*) of the righteous predecessors (*salafush shalih*) and is inconsistent with Allah's loftiness and His *istiwa'* (rising/establishment) over the Throne (Jawas, 2010).

The "togetherness" of Allah ﷻ, known as *ma'iyah*, is of two types. One of them is *ma'iyah khashshah* (specific togetherness), which

refers to Allah's divine support, backing, assistance, and protection for His believing and God-fearing servants (Ibn Rajab Al-Hanbali, 2022; Jawas, 2010). This is exemplified by Allah's togetherness with Prophet Musa and Prophet Harun ؑ in Surah Taha, verse 46: He (Allah) said, "Do not be afraid! Indeed, I am with you both; I hear and I see." (*Quran Kemenag*, 2002). It is also reflected in the words of the Prophet ﷺ to Abu Bakr Ash-Shiddiq رضى الله عنه while they were in the Cave of Thawr, as Allah ﷻ says: If you do not aid him (Prophet Muhammad) Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down His tranquillity upon him and supported him with soldiers [angels] you did not see and made the word of those who disbelieved the lowest, while the word of Allah—that is the highest. And Allah is Exalted in Might and Wise. (At-Tawbah [9]:40) (*Quran Kemenag*, 2002).

Then, general *ma'iyah* (general togetherness) refers to the presence of Allah's knowledge, His oversight, and His monitoring of all human actions (Jawas, 2010).

إِذَا سَأَلْت فَاسْأَلِ اللَّهَ

When you ask, ask Allah:

This emphasizes that one should request only from Allah and not from others (AlMubarakfuri, n.d.; Ibn Rajab Al-Hanbali, 2022). Allah Subhanahu wa Ta'ala says: "Ask Allah of His bounty." (Surah An-Nisa' [4]: 32) (*Quran Kemenag*, 2002). The Messenger of Allah ﷺ said: "Whoever does not ask of Allah, Allah ﷻ will be angry with him" (At-Tirmidzi, 1996). "Asking" in this context refers to supplicating (*du'a*) to Allah (Jawas, 2010). Furthermore, the Messenger of Allah ﷺ stated that supplication (*du'a*) is worship (At-Tirmidzi, 1996).

وَإِذَا اسْتَعْنَيْتْ فَاسْتَعْنِ بِاللَّهِ

And when you seek help, seek help from Allah:

After teaching Ibn Abbas رضى الله عنه to safeguard Allah's rights and limits, the Prophet ﷺ instructs him to seek help only from Allah (Ibn Rajab Al-Hanbali, 2022; Jawas, 2010). Allah Subhanahu wa Ta'ala says: It is You we worship and You we ask for help Al-Fatihah [1]:5 (*Quran Kemenag*, 2002).

وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ

Know that if the whole world were to gather together in order to benefit you, they would not be able to benefit you except with something that Allah has already prescribed for you. And if they were to gather together in order to harm you, they would not be able to harm you except with something that Allah has already prescribed against you.

The Messenger of Allah ﷺ explained that whatever befalls a servant—whether it brings harm or benefit in their worldly affairs—is the decree (Qadar) of Allah. It is impossible for anything to happen to them that was not ordained, and anything destined for them will never miss them. Allah Subhanahu wa Ta'ala says: "Say (O Muhammad), 'Never will we be struck except by what Allah has decreed for us; He is our Protector.' And upon Allah let the believers rely." — Surah At-Tawbah [9]:51(*Quran Kemenag*, 2002).

The pens have been lifted, and the pages have dried.

This signifies that everything occurring in the universe has been decreed and recorded by Allah ﷻ, and its documentation in *Al-Lauh Al-Mahfuzh* (The Preserved Tablet) is complete. This concept is a fundamental part of the pillars of faith in Allah's Divine Decree (*Qadar*). Believing in *Qadar* consists of four essential pillars, as noted by (Ar-Ruhaili, 2007; Jawas, 2024):

1. Al-Ilm (Knowledge): The firm belief that everything occurring in the heavens and on earth was known by Allah ﷻ before it happened. Allah's knowledge encompasses all things in exhaustive detail.
2. Al-Kitabah (Writing): The belief that everything occurring in the heavens, on earth, and between them has been recorded by Allah, who knew of these events before they came to pass.
3. Al-Masyi'ah (The Will): The belief that everything that happens is by the Will of Allah ﷻ. Nothing occurs outside of His Will, and whatever He wills must certainly come to pass.
4. Al-Khalq (Creation): The belief that everything is a creation of Allah ﷻ, encompassing both the doer of an action and the action itself.

B. Values of Aqidah Education in the Hadith of the Prophet ﷺ to Ibn Abbas رضي الله عنه

The Hadith of Ibn Abbas (H.R. At-Tirmidzi, No. 2516) also referred to as the Prophet's ﷺ testament to Ibn Abbas (Ibn Rajab Al-Hanbali, 2022; Jawas, 2010) is profound in its pedagogical values regarding Aqidah (creed). It focuses on strengthening Tawhid (monotheism), Tawakkal (reliance on God), and belief in Qadar (divine decree). Based on the explanation of the Hadith's meaning, the following educational values of Aqidah can be derived:

1. Education on Tawhid: This involves upholding the rights of Allah by worshipping Him alone, offering supplications (du'a), and seeking assistance only from Allah ﷻ (Imron, 2021).
2. Education on Tawakkal: This entails surrendering one's affairs entirely to Allah ﷻ and not depending on anyone other than Him (Andi Iting et al., 2025). Allah Subhanahu wa Ta'ala says: *"And whoever relies upon Allah – then He is sufficient for him."* (QS. At-Talaq [65]:3)(*Quran Kemenag*, 2002).
3. Education on Faith in Divine Decree (Taqdir): The realization that everything has been ordained by Allah; nothing escapes His decree. Ibn Umar noted in a hadith recorded by Imam Muslim in his Sahih that Allah will not accept a person's charity until they believe in His divine decree (An-Naisaburi, 2003).

C. Relevance of Aqidah Education Values in the Hadith of Ibn Abbas رضي الله عنه to Contemporary Islamic Education

The values of aqidah education contained in the hadith of the Prophet ﷺ to Ibn Abbas رضي الله عنه are highly relevant to the context of contemporary Islamic education. In the face of

globalization, digitalization, and increasing secularization, Islamic education faces serious challenges such as weakening faith, a crisis of Islamic identity, and the tendency of the younger generation to rely on solutions outside of Allah ﷻ. This hadith reiterates the urgency of instilling tauhid from an early age as the main foundation for building a resilient Muslim character spiritually.

First, the concept of Tawhid-based education found in the hadith, *'If you ask, ask of Allah; and if you seek help, seek help from Allah,'* is highly relevant to modern education, which tends to emphasize rational, technological, and material aspects. This value teaches that progress in science and skills must be balanced with the heart's dependence on Allah ﷻ. In the context of contemporary education, Tawhid should not only be taught theoretically but must be internalized through the habit of prayer (dua), mindfulness of Allah's presence, and the integration of faith-based values across all subjects (Rawanita & Silahuddin, 2024).

Secondly, the educational value of *tawakkal* (trust in God) in this hadith is highly relevant for building students' spiritual resilience. Today's generation is increasingly prone to anxiety, academic pressure, and self-confidence crises (Thahir et al., 2023). The firm belief that all benefits and harms reside entirely within the decree of Allah ﷻ fosters optimism, tranquility of the soul, and the courage to face failure without losing faith. Thus, Islamic creed (*aqidah*) education serves as a vital psychological and spiritual buffer, which is urgently needed in contemporary education.

Third, the teaching of faith in Allah's destiny (*taqdir*) within this hadith carries high pedagogical relevance in shaping a balanced attitude between effort (*ikhtiar*) and submission. Contemporary education is often oriented solely toward results and achievements, which has the potential to foster excessive competitiveness and academic stress. An understanding of *taqdir* teaches students to strive to their fullest potential while simultaneously accepting the outcome with a gracious heart, realizing that all things have been ordained by Allah ﷻ. This value is crucial for building a healthy learning ethic firmly rooted in faith (Ahmad & Hanafi, 2022).

Fourth, regarding educational methodology, this hadith demonstrates Prophet Muhammad's ﷺ pedagogical model, which is dialogic, personal, and tailored to a child's developmental stage. The Prophet ﷺ conveyed profound theological teachings (*aqidah*) to Ibn Abbas while he was still a young child (Adz-Dzahabi, 2006), using language that was simple yet rich in meaning. This is also noted by Ustadz Dr. Firanda Andirja (Bekal Islam, n.d.) who served as an Indonesian speaking teacher at the Prophet's Mosque in Medina, Saudi Arabia (Andirja, 2022) stating that Prophet Muhammad ﷺ gave this testament to Abdullah bin Abbas at a very young age. Consequently, his ﷺ counsel became deeply ingrained in Ibn Abbas's mind. Furthermore, the Prophet's method involved initiating the advice with a warm greeting, such as "O young man." This approach aligns with modern educational perspectives that emphasize student-centered learning, empathetic communication, and character building from an early age. Educators and parents today can emulate this method to instill faith gradually, contextually, and practically. As Al-Ghazali observed, if a child is encouraged to accept virtuous teachings and habits, they will grow to be righteous, and vice versa (Prasetya, 2018).

Thus, the values of aqidah education in the hadith of Ibn Abbas رضي الله عنه are not only normative-theological but also applicable and contextual to contemporary Islamic education. Integrating tauhid, tawakkal, and faith in Allah's decree into modern

educational systems will produce a generation of Muslims who are not only intellectually capable but also spiritually solid, possess noble character, and are ready to face the challenges of the times with steadfast faith.

IV. Conclusion

Based on the analysis of the hadith of the Prophet ﷺ to Ibn Abbas رضي الله عنه (H.R. At-Tirmidzi No. 2516), it can be concluded that this hadith contains very fundamental and comprehensive teachings of aqidah. The main essence of the hadith emphasizes the obligation to safeguard the rights of Allah through pure tauhid, obedience to His commands and prohibitions, and strengthening faith through prayer, reliance, and firm belief in Allah's decree. This hadith not only explains the vertical relationship between the servant and Allah but also forms a solid spiritual foundation for a Muslim in facing the realities of life, both in aspects of worship, muamalah, and mental resilience.

This study contributes scientifically both theoretically and practically. Theoretically, this study enriches the treasury of hadith studies and Islamic education by affirming that the hadith of Ibn Abbas رضي الله عنه is an integral, systematic, and time-relevant model of aqidah education. Practically, the findings of this study provide a conceptual foundation for the development of aqidah education in Islamic educational institutions, especially in instilling the values of tauhid, tawakkal, and belief in Allah's decree from an early age through dialogic, personal, and applicable approaches as exemplified by the Prophet ﷺ (Lubis, 2019).

Recommendations for future research include the need for more applied studies, such as empirical research on the implementation of the values of aqidah education in the hadith of Ibn Abbas رضي الله عنه in contemporary Islamic education curricula or in practice in schools and pesantren. Additionally, comparative research with other educational hadiths is also important to strengthen a holistic, contextual, and responsive model of aqidah education to the challenges of Islamic education in the modern era.

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