

Research Article

The Concept of Sirah Education Curriculum in Junior High School according to Abu Al-Hasan Ali Al-Nadwi

Mada Wijaya Kusumah^{1*}, Tatang Hidayat², Abas Mansur Tamam³, Ferli Septi Irwansyah⁴¹Program Studi Komunikasi dan Penyiaran Islam, Sekolah Tinggi Ilmu Bahasa Arab Ar Raayah, Sukabumi, Indonesia²Program Studi Pendidikan Bahasa Arab, Sekolah Tinggi Ilmu Bahasa Arab Ar Raayah, Sukabumi, Indonesia³Sekolah Pascasarjana, Universitas Ibn Khaldun, Bogor, Indonesia⁴Program Studi Pendidikan Kimia, UIN Sunan Gunung Djati, Bandung, Indonesia

ARTICLE INFO

Keywords

Abu Al-Hasan Ali Al-Nadwi, Sirah Nabawiyah, The Educational Thought

*Correspondence

madawk@arraayah.ac.id

Article History

Received 09 August 2021

Received 25 October 2022

Published online 01 November 2022

ABSTRACT

This article analyses the educational thought of Abu Al-Hasan Ali Al-Nadwi (d. 1999 A.D.). The study aimed to determine the concept of the Sirah education curriculum at the junior high school level, according to Abu Al-Hasan Ali Al-Nadwi. This type of research is categorized as library research, with data obtained from Al-Nadwi's books relating to Sirah and education in particular such as *Al-Tarîq ilâ al-Madînah*; *Sîrah Khâtîm al-Nabiyyîn li al-Atfâl*; *Al-Sîrah Al-Nabawiyah*; *Muslims in the West*, *Message*, and *Mission*. The methods used in this study are descriptive research, qualitative research, and basic research. Based on the study results, two main thoughts about Sirah's education were found. First, the continuity of Sirah Education is essential, which means that Sirah education is taught for all generations. Furthermore, Sirah education means integrating Sirah education in subjects, especially religious aspects. The author's findings on the concept of the Sirah education curriculum at the junior high school level, according to Abu Al-Hasan Ali Al-Nadwi, are a set of objectives, programs, processes, and evaluations of Sirah education up to the junior high school level that can be given from class VII to grade IX junior high school. With the existence of Sirah Education, which aims to make the Prophet Muhammad *Sallallahu 'Alaihi Wa Sallam* an example for junior high school students, it is hoped that it can shape the Islamic personality of students at the junior high school level and give birth to Akhlaq al Karimah based on Tawhid.

1. INTRODUCTION

Researchers are starting from the researcher's observations on Sirah Education at the Junior High School (SMP) level in Indonesia today, namely the study of textbooks on the History of Islamic Culture and Islamic Religious Education and Ethics class VII (Mukarom, 2015; Ministry of Education and Culture, 2013). The content of Sirah Education at the junior high school / MTs / Equivalent level is first found in the subjects of Islam and Ethics (for junior high schools / MTs), and the second is the subjects of Islamic Cultural History (for MTs). Then in these two subjects, researchers see that the composition of the content of Sirah Education is still tiny and rudimentary.

Sirah Nabawiyah learning for junior high schools /MTs is only found in class VII MTs and semester one only, namely discussing the role of Prophet Muhammad *Sallallahu 'Alaihi Wa Sallam* in realizing peace in Mecca and a picture of the success of Prophet Muhammad *Sallallahu 'Alaihi Wa Sallam* in preaching in Medina briefly. Likewise, when the researcher examined the Teacher's Book and Student Book, namely Islamic Religious Education and Ethics of Junior High Schools / MTs Class VII, the learning of Sirah Nabawiyah was only found in 2 chapters in the book. The two chapters are Chapter 6, entitled "*Welcome my Beloved Prophet*", and Chapter 12, entitled "*Hijra To Medina A Proud Story*." (Ministry of Education and Culture, 2013).

The number of Basic Competencies (KD) material "*Welcome my Beloved Prophet*" in the book PAI & Ethics SMP/MTs Class VII is three KD. These three KDs are in one chapter, which is chapter 6. While the number of KDs in



the material "*Hijra To Medina A Proud Story*" is three KDs in one chapter, namely chapter 12. The learning load in one school year (expressed in learning hours per week) at Junior High School classes VII and VIII level is 38 hours of learning. As for Class IX, it is arranged based on the applicable curriculum. The study load in Class VII, VIII, and IX is in one semester, at least 18 weeks and at most 20 weeks (Provincial Education Office of the Special Capital Region of Jakarta Number 414 of 2015, 2015). However, effective learning generally ranges from 16 to 18 weeks a semester after adjusting to the educational calendar. From this, it can be concluded that six KDs related to the Sirah Nabawiyah material in learning PAI & Ethics of Junior High Schools / MTs Class VII allow it to be delivered in just two weeks (if each week is two hours of lessons). Then, because the total number of KD in learning PAI & Ethics for Junior High Schools / MTs Class VII is 51 KDs, if the comparison is made, it is 6: 51. The total number of discussions is that there are 13 chapters, and the material of Sirah Nabawiyah is located in 2 chapters, so the comparison is 2: 13.

That is an overview of the problem of Sirah Nabawiyah material in the PAI learning curriculum & ethics of junior high schools / MTs Class VII. The location of the discussion of Sirah Nabawiyah, which has the subject of Islamic Cultural History (SKI), especially for class VII, is spread in the first semester. While in the second semester, they studied the History of Khulafa al-Râsyidin, the Umayyads, the Abbasids, and the Ayyubids to develop Islam in Indonesia (Mukarom, 2015). Comparing the Sirah Nabawiyah material in this textbook with material other than Sirah is balanced 2: 2.

This textbook of Islamic Cultural History for MTs Class VII contains a broader discussion of the life journey of the Prophet Muhammad *Sallallahu 'Alaihi Wa Sallam* than the Sirah material contained in the PAI textbook & Ethics of Junior High Schools / MTs Class VII. However, of course, only students in MTs (students who go to school in MTs) get this subject. Meanwhile, students who are in junior high school do not learn this material.

After re-examining the Islamic Cultural History textbook for MTs Class VII, data was obtained that Sirah Education is contained in two chapters of four chapters in the SKI textbook for MTs Class VII. The topics in these two chapters are, respectively, "*Chapter 1 The Example of the Prophet Muhammad S.A.W in Realizing Peace (Mecca Period)*"; and "*Chapter 2 The Success of prophet Muhammad S.A.W in Preaching (Medina Period)*" (Mukarom, 2015). These also clearly show that Sirah Education at the junior high school level, especially at the MTs level, is delivered in passing because it only conveys 17 KD, so there are many other Sirah Education values from the Book of Sirah Nabawiyah in general that have not been delivered because they do not enter KD.

Those stir researchers' hearts because Sirah Education at the junior high school / MTs / Equivalent level has not to special attention (primary). With the limitations of KD, which shows at least face-to-face between teachers and students in Sirah Nabawiyah learning, this allows for a failure in forming Islamic personality in junior high school/ MTs/ equivalent adolescent students. These can also indirectly lead to an idol crisis during adolescence because by not forming an understanding (*mafahim*) which is true of the great person of the Prophet Muhammad *Sallallahu 'Alaihi Wa Sallam*, then the tendency to make the Prophet Muhammad *Sallallahu 'Alaihi Wa Sallam* as an example can fade and disappear, this can be understood through indications in adolescents who begin to make other than the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* as an idol (*uswah hasanah*).

Several surveys have been conducted relating to the question "*Who is your Idol?*" and showing the lowness of one makes the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* an example (*uswah hasanah*). The next concern is the negative impact of delinquency development in adolescents today. Muslim teenagers who were supposed to fill their adolescence by studying (*study*), gaining knowledge and cultivating themselves with aqidah (*tauhid*) and *tsaqafah* Islam now they are carried away by the current association (Hidayat & Suryana, 2018; Hidayat et al., 2019). Their life guide is not the Quran and as-Sunnah. Their example is not the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* and the shahabats *radhiallahuanhum* the noble. Few teenagers oscillate following nonmuslim's pop culture (pop culture) (Hidayat, Rizal, & Fahrudin, 2018). Among the exporters of pop culture of this origin from the West are America and Europe; for the Asian region, Korea is known as the *Korean wave* or *Hallyu*. (Poetri, 2014).

Adolescents carry out some forms of deviance based on research showing the result of adolescents following what they idolize. Starting from smoking kretek, a teenager could have become addicted and ended up smoking marijuana (Hidayat & Kosasih, 2019). Go4HealthyLife reports that professional footballers and world basketballers often come under fire when they are caught smoking; the reason is that they become idols, becoming the worship of many people. Among the famous athletes who have come under fire while smoking is Zinedine Zidane, Wayne Rooney and basketballer Michael Jordan. A tobacco control director at Cancer Research UK, Jean King, said, "*They will start smoking if they see their idol smoking*" (Editor, 2016).

Similarly, a professor of Public Health Sciences at the University of Bath, Anna Gilmore, agreed that the athlete was responsible to his fans to be role models. He said, "We know those children are affected by those around them.

Research proves those who grew up with smoker parents, 90% became smokers" (Editor, 2016). In addition to athletes, the behaviour of artists published in various media is often an idol for teenagers. Yonca Aybay, a senior lecturer at Eastern Mediterranean Turkey University, said, "*Girls' magazines, a media which is popular among young girls, are no exception to this, and teenagers are being targeted by a "consumer culture" idol with new fashion styles and look promoted by these magazines*" (Yonca Aybay, 2016; Aybay & Kara, 2018). In Indonesia, an online media site kapanlagi.com has held a poll of the most fanatical and militant fans, followed by 92,694 votes. Based on this media, ten fans are most fanatical toward their idols (Editor of KapanLagi.com, 2016). Moreover, if we add data on musician fans from the West and Asia, let us call it fans of *club* Korea (commonly referred to as *fandom*), then there will be a row of the names of fans of *the club*. Among the fandom favoured by teenagers are *Sone SNSD fans, Elf fans Suju, Cassiopeia fans DBSK, VIP fans Bigbang, Hottest fans 2 pm, Boice fans CNBlue, B2uty fans Beast, Shawol fans Shinee, Inspirit fans Infinite, Kissme fans U-Kiss, A+ fans MBLaq, Bestfriend fans Boyfriend, Angel fans FT. Island, Aff(x)tion fans f(x), Ania fans 4minutes, Exostan fans Exo* (Primastuti, 2013).

The media that also send teenagers to their idols are music and video media. According to Anne Gjelsvik, the MTV channel played a role in transferring this culture (Gjelsvik, n.d.). A survey conducted by R&D Kompas on October 01 to 4, 2012, which was conducted in five major cities, namely Jakarta, Bandung, Yogyakarta, Surabaya and Makassar, when given the question "*Who is the idol?*" shows that 9.3% of respondents chose national celebrities as idols and 5.3% of respondents chose foreign celebrities as idols (Y. Krisnawan, 2015). As Roni Hermansyah explained that among the forms of idolizing teenagers, there are idols, namely by putting up their posters, printing them on T-shirts and even not enough until then there are also those who make tattoos of writing or photos of idols on the arms, chest and even thighs (Hermansyah, 2009).

Celebrity worship (adoration of artist idols) has become rampant in teenagers. How unfortunate is the age of adolescence that has been lost because it is filled with various forms of idolization? There is not even a tiny amount of money to express this feeling. It is undeniable that they have to spend hundreds to millions of thousands to buy tickets to attend a music concert, especially for the cost of consuming products *fashion* following their idols, such as the purchase or collection of CDs/DVDs containing videos, *reality shows*, posters, clothes, pins and also tapes as a form of teenage love for idols (Poetri, 2014). When traced, the artist's life seems to be at the peak of happiness, but some of them are overwhelmed with unrest, so some artists decide to commit suicide (Mustafa, n.d.). At the same time, suicide has been categorized as a major sin (*al-kabâir*). So what if the unlawful act is imitated?

With the development of technological facilities, TV *Cable/ Channel* Television, Internet, telecommunications facilities, Parabolic TV, cinema facilities, and concert events for foreign artists, the attack on thought and culture is increasingly rapid. Muslims, especially teenagers and youth, widely import various cultural content outside Islam. Of course, they captivate and withdraw to idolize them. Suppose these various programs have made teenagers follow, tear, and idolize nonmuslim figures or Muslims but misbehave. In that case, it is feared that this can cause teenagers to imitate evil deeds prohibited by Islam. This behaviour is the mischief that has now come into our midst.

Among the data that increasingly smears the face of education in this country are the results of a survey conducted by BKKN in 2007, showing the importance for us to increase attention to education for children to adulthood. The Indonesian Adolescent Reproductive Health Survey (SKRRI) conducted on unmarried male or female adolescents aged 15 to 24 years in 2007 by making 19,311 adolescents (10,830 adolescent boys and 8,481 adolescent girls) as a sample of 33 provinces in Indonesia showed that courtship activities there was finally recognition from adolescent boys who showed that 6.4 per cent of them had committed adultery (Buseri, 2003). An old finding in 1990 from John S. Nimpono, who examined sexual behaviour among adolescent junior and senior high school students in Bandung, Cirebon, Sukabumi and Bogor, proved that 21.75% of students stated that sexual relations among students were common; while in Sukabumi there were 26.47% of students stating they had done intercourse; as students in Bogor who achieved recognition up to 30.85% and lastly in Cirebon students there stated the same thing reached 31.4 % (Buseri, 2003).

In February 2013, the government, through a collaboration between the Central Statistics Agency (BPS), the National Population and Family Planning Agency (BKKBN), the Ministry of Health, and MEASURE DHS ICF International again reported the results of 2012 Indonesian Demographic and Health Survey (SDKI). This survey revealed that adolescent girls and boys between 15-19 years of age still justify adultery activities (premarital sexual relations). Data from the survey showed that of the 6,018 adolescent girls, there was 1%, and also from 6,835 adolescent boys, 3% approved of premarital sexual relations (BPS; BKKBN; Ministry of Health; MEASURE, 2013). Another study by the National Narcotics Agency (BNN) estimated that in 2014 there were 1,099,000 drug users among students. Therefore, it is estimated that the number of drug abusers was 3.8 million to 4.1 million people from

the total population of Indonesia of various ages (National Narcotics Agency, 2015). Then in 2015 it increased to 1,123,000 users, then in 2016 to 1,148,000 users (National Narcotics Agency, 2015). Other data found by BNN stated that the comparison of drug users in Indonesia in 2014 between non-school / elementary/junior high school users compared to high school / equivalent users and compared users from PT was 28.7%: 60,7%: 10,6%. This data describes the user among the students as large (National Narcotics Agency, 2015).

Delinquency among teenagers and young people certainly presents the next problem, such as the problem of abortion. Ashafillah said abortion cases are not less than 2.5 million per year, most of which are performed by young women between the ages of 14 and 25. Moreover, many forms of juvenile delinquency are still spreading, such as brawls, motorcycle gangs, and other forms. Hari Moekti declared brawls, motorcycle alleys, drugs, and promiscuous sex against the elderly, *mature*, and hedonists, which is among the picture of the reality of the younger generation of Indonesia (Solihin, 2002). So seeing the delinquency that occurs in this country, Sudibyo Alimoeso -Deputy for Prosperous Families and Family Empowerment of BKKBN- encourages the management and self-care of students both in terms of their association and education. He said, "*The negative behaviour that harms must be reduced, there needs to be a step that makes them aware of how important it is to manage personal assets starting from taking care of themselves, association, education, and its future*" (Alimoeso, 2013). The Indonesian Child Protection Commission (KPAI) also emphasized that cases of sexual violence against children must be resolved systemically. Emphatically Asrorun Niam Sholeh says, "*It can no longer be partial*" (Sholeh, 2014). the Sirah Education curriculum is important to be delivered as a whole. So researchers are encouraged to look for a more perfect Sirah Education curriculum concept.

2. RESEARCH METHOD

A researcher who uses the Islamic paradigm will have implications for his research, both related to research in the natural sciences, social sciences and humanities (Hidayat & Asyafah, 2018). So, The method used in this study is based on its purpose, descriptive research, based on the process is qualitative research, and based on the expected research results, including basic types of research. The analytical technique used in this study was the technique of *content analysis*. The point is to analyze the data according to the content's content. In comparison, the data analysis method uses the inductive method. Researchers seek to analyze the Sirah education curriculum concept according to Abu Al-Hasan Ali Al-Nadwi.

3. RESULTS AND DISCUSSION

From research on al-Nadwi's background and life journey and the socio-political environment that influenced al-Nadwi's thinking, researchers view that al-Nadwi was a cleric *Rabbani* who carried Tawhid Education, but apart from the breadth of his knowledge, al-Nadwi also carried Sirah Education. This is because the Nabawiyah Sirah has been ingrained in his heartstrings as al-Qaradhawi's confession has said that in such a way, his connection with the discipline of Sirah is understandable because he is a descendant of the family of the Prophet, who from childhood was educated to always be in contact with the life history of the Prophet Muhammad *Sallallahu 'Alaihi Wa Sallam* and always love him, guided by his instructions in all matters (Nadwi, 2001a). The Sirah education in question is in the form of an Islamic education program based on the Nabawiyah Sirah. Namely, education that aims to form students who make the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* as an example so that an Islamic personality is formed. A more detailed explanation of this concept is presented in the sub-chapter of the Sirah Al-Nadwi Education Curriculum Concept.

3.1. The Three Thoughts of Sirah Al-Nadwi Education

The researcher's findings on the thoughts of Sirah Al-Nadwi Education are collected in 3 thoughts (Figure 1), namely:

1. Integration of Sirah Education in Subjects
2. Continuity of Sirah Education
3. Sirah Education for All

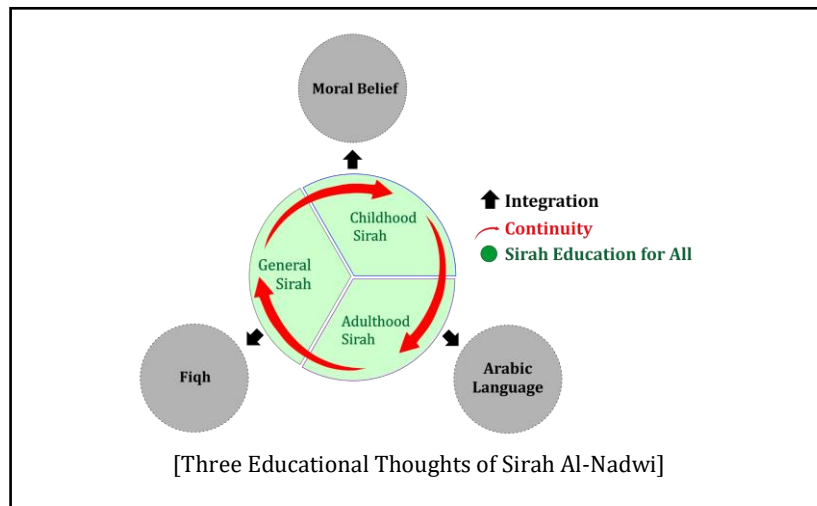


Figure 1. (a) Three Educational Thoughts of Sirah Al-Nadwi; integration, continuity, Sirah education for all

3.1.1. Integration of Sirah Education in Subjects

Al-Nadwi, who had forged himself with Sirah education, had felt the power and energy that existed in Sirah. So, the Sirah education he experienced has influenced his views, personality, and even the writing and content of Al-Nadwi's sermons and lectures. Al-Nadwi says,

Sirah Nabawi was the first material the author (Al-Nadwi) handled in writings and lectures. From Sirah gained the power to explain things, the ability to influence reason and the heart, and to be the power of argumentation; they also obtained perfect examples, which can be used to strengthen what is desired to be strengthened. That's what constantly hacked into his intelligence and ignited his potential. And no writing of value (weight) other than that writing has been ensured to get a touch of Sirah beauty, especially in the special books that study and delve into Sirah (Nadwi, 1989).

Al-Nadwi's study of Sirah has coloured his various works. Various wisdom from the life journey of the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* he always inserted in his various writings. Among the concepts raised by him are the concepts of Islam and Jahiliyyah, as well as the concepts of Islam and Materialism, and the concept of Sirah Nabawiyah. For example, his work entitled *Islam and the World (Islam and The Word)*, this book does not merely talk about the position of Islam before Western civilization. However, it begins with a discussion of the condition of human beings who are in darkness (*jahiliyyah*) before the sending of the Prophet Muhammad *Sallallahu 'Alaihi Wa Sallam*. Peeled off the circumstances of several nations that were in moral (immoral) humility, including those related to the Roman Empire, the Jews, Iran, the Central Asians, the Sudras, and the Gloom around the world. Furthermore, this book 'Islam and the World' discusses the virtues of the coming of the Prophet Muhammad *Sallallahu 'Alaihi Wa Sallam*. It is described the role of the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* in restoring the glory of man by establishing faith and noble qualities. It is also discussed concerning the heyday of Muslims and ends with a picture of the decline of Muslims. However, the nuances of Sirah in this book are so thick even though the title of this book is not Sirah Nabawiyah and does not represent the book of Sirah.

Similarly, in his work entitled '*Madza Khasira al-'Alam bi Inhithât al-Muslimin*' (The Danger of the Decline of Muslims), this book dissects the times of the former jahiliyyah of man, then the author of this book illustrates the transition of the jahiliyyah period to Islam. Then explained the embodiment of Islamic society until the decline of Muslims came, which was followed by the rise of a quasi-Europe because it was overwhelmed with materialism. And the picture of the seconds of European destruction that was approaching him. Then Al-Nadwi's message to Muslims is to regain the resurrection (Nadwi, 2015). This book has gained the highest recognition as Yusuf al-Qardhawi said, "*His most prominent and most famous work, which was his first offering to the Arab world and the International was Madza Khasira al-'Alam bi Inhithât al-Muslimin.*" (Nadwi, 2015). From the explanation above, Al-Nadwi advocated that a teacher could integrate Sirah values in various lessons to achieve the objectives of Sirah education.

3.1.2. Continuity of Sirah Education

Abu Yasin has argued that the learning of the Sirah should begin from childhood to adulthood. And the teaching system is carried out gradually in terms of the breadth of discussion (Abu Yasin, 2004). Thus, this is the case with Al-Nadwi's view. Al-Nadwi sees the need and importance of fostering Muslim children with Sirah education from a young age,

namely from the age of children to adulthood even Al-Nadwi, in addition to compiling the book of Sirah, which is intended for children, as well as adolescents and adults, he has also designed a book Sirah Nabawiyah which is intended for all the public, for all ages and can also be read and understood for non-muslims. Of course, the curriculum packaging designed at each age level or level of education is different. The Sirah material given to children is selected material and is made simply. And for the juvenile (mid) level. Then the Sirah material aimed at adults (students) is made more scientific. Similarly, there are special material charges and emphasis on the Sirah aimed at the public and even non-muslims.

Al-Nadwi argued that Sirah Education could be aimed at anyone; he said:

The life of the Prophet Muhammad Sallallahu 'Alaihi Wa Sallam and the wisdom of his teachings can be applied to everyone; that is, it covers a variety of situations and conditions. The rich are also poor, for the young and the old, for the husbands as well as the wives or daughters. For the ruler as well as the people, and also for the covenant-makers or even the warlords – i.e. the Quran and the life of the Prophet Muhammad Sallallahu 'Alaihi Wa Sallam, which gives a myriad of principles and norms. And with these principles and norms, even very changed conditions of modern life can be guided towards the correct social order, which allows everyone to obtain the opportunity of truth (Nadwi, 1993).

From this description, Al-Nadwi advised that a teacher can learn Sirah from the lowest level to the highest level.

3.1.3. Sirah Education for All

In general, Islamic teaching in the form of *Tsaqafah Islamiyyah* is taught to Muslim students (Hidayat & Syafe'i, 2018). However, Al-Nadwi believes that Sirah Education can be aimed at anyone, even non-Muslims. This can be understood because the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* was the main teacher who taught goodness in the world to man as a whole, namely as Abdul Fattah Abu Ghuddah said (Abu Ghuddah, 2015). Therefore, he composed a special Sirah book that could be read and understood by the public. Al-Nadwi has said:

The life of the Prophet Muhammad Sallallahu 'Alaihi Wa Sallam and the wisdom of his teachings can be applied to everyone. That is, it covers a variety of situations and conditions. And with these principles and norms, even very changed conditions of modern life can be guided towards the correct social order, which allows everyone to obtain the opportunity of truth (Nadwi, 1993).

3.2. Sirah al-Nadwi Mindset

A book of Sirah Nabawiyah that each figure or scholar has compiled has the unique pattern and colour of each figure. Al-Nadwi has expressed his feelings which are the background in the writing of Sirah; he said;

I seek to have this book bring together the scientific and perfect aspects of tarbawi and strive so that the two do not go beyond each other's limits. I seek to have the content of this book dominated by the fast-flowing and passionate nash-nash and leave an impression, captivating hearts and souls, which is unmatched by the human Sirah, individual or generational history, the history of proselytizing or the history of religion (Nadwi, 1989).

As Al-Nadwi said, al-Nadwi's preparation of the Book of Sirah was written by distancing political elements (interests and feuds of power). Politics here, as the general public understands, is a certain interest and not the political meaning in Islam, i.e. *siyasah* (management of Muslims) with Islamic laws. So that Al-Nadwi's work is so pure and clean. If we trace, Al-Nadwi has written the Nabawiyah Sirah with great sincerity. Armed with a straight Islamic Aqidah, he composed the best of the expression and nobility of the language. The Sirah is not influenced by interests. The pattern of the Nabawiyah Sirah that Al-Nadwi built was *Ahlu al-Sunnah wa al-Jama'ah*.

This view was built on the observations on the Nabawiyah Sirah that he wrote. Al-Nadwi placed Ali *radhiallahuanhu* as understanding *Ahlu al-Sunnah wa al-Jama'ah*. Likewise, the Nabawiyah Sirah and other papers compiled by Al-Nadwi still glorify the Shahabats *radhiallahuanhum*. This is in contrast to the general Shia view, which has denigrated the Shahabats *Sallallahu 'Alaihi Wa Sallam* and then denigrated (did not use) the various hadith histories obtained through the Shahabat route. And this gives the direction of the Sirah, which is constructed Shia view in contrast to the view of *Ahlu al-Sunnah wa al-Jama'ah*.

Sheikh Salihu Musa Jibo argued;

The Book of Sirah Nabawiyah was written by the 'Shia scholars; in the book of Sirah, there is an element of lies and lies against the Prophet Muhammad Sallallahu 'Alaihi Wa Sallam as well as against his friends

radhiallahuanhu and Muslims as a whole. Indeed they (the Shia writers of Sirah) were building their religion on the basis of lust. Therefore they have written their version of the Nabawiyah Sirah in the form of a Sirah, which cannot be justified by our reason, for they always conflate their Sirah to their Imams so that it becomes a Sirah containing lies. Therefore it is not permissible to read their books either regarding the Nabawiyah Sirah or other works (Jibo, 2016).

3.3. Sirah Education Curriculum According to Al-Nadwi

3.3.1. Purpose

Based on the principle of Tawhid, Al-Nadwi has built his various educational concepts (Ghazali, 2016). From the principle of *Tawhid* was built the concept of the purpose of education. And as previously stated, a curriculum cannot be separated from the purpose of education. So the purpose of the Sirah Education curriculum is designed to achieve the goals of Sirah Education. The purpose of Sirah Education is to form students who make the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* as an example, namely by imitating the Messenger of Allah saw. The personality of Islam in a Muslim is present when he makes Islamic thinking rules as a guide in thinking and has a soul (*nafsiyah*) Islam in the form of feelings that are subject to Islam.

Al-Nadwi says,

From Sirah gained the power to explain things, the ability to influence reason and the heart, and to be the power of argumentation; they also obtained perfect examples, which can be used to strengthen what is desired to be strengthened. That's what constantly hacked into his intelligence and ignited his potential.

These perfect examples are certainly the person of the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* and his Shahabats who loved and had lived also fought with the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam*. This is the main purpose of the Sirah Education curriculum system, according to Al-Nadwi.

3.3.2. Contents/Programs

Al-Nadwi was a Muslim cleric and scholar who initiated Sirah Education. The concept of Sirah education is in the form of exemplary education in the Messenger of Allah saw (*Qudwatu al-Rasul*). That is the encouragement of Muslims to make the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* an example, idol, and role model. From this, it can be understood that the essence of the Sirah education curriculum, according to al-Nadwi, is exemplary. This exemplary is known as *uswah*. And the best example is to emulate the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* besides his Shahabats whom Heaven has promised.

Al-Nadwi, as stated by Kusumah, views that syar'iyah science education is mandatory to be taught, but still, Al-Nadwi encourages that Science and Technology be mastered by Muslims, namely by studying it (Kusumah, 2016). Among the materials that must be mastered in Sirah Education are; *first*, Akidah Islamiyah; *second*, Tsaqafah Islamiyah (the integrity of Sirah Education): Qur'an & Hadith, Aqidah Akhlak, Fiqih, Arabic, Nabawiyah Sirah; *third*, Science & Technology, Skills, History, Da'wah and Jihad, Leadership (integrated with Sirah Education on things that can be integrated). So this exemplary education is delivered in an integrated manner in various subjects that can be integrated with Sirah Education. The form of Sirah integration in several fields of study, namely:

- a. The subjects of the Hadith are based on the book of *Nadzarâtun Fi al-Hadîts* (Nadwi, 1999).
- b. For the subject of Aqidah Akhlak (Nadwi, 1983a).
- c. To the subject of Fiqih (Nadwi, 1983a).
- d. For the subject of History (Nadwi, 2008).
- e. To the subject of Arabic (Nadwi, 2002).

Then regarding Sirah Nabawiyah learning, there is a principle of continuity in Sirah Education. Sirah Nabawiyah learning is delivered from the age of children to adults (from the level of basic education to higher education, including the Junior High School level). The Sirah learning textbooks include various Sirah books by Al-Nadwi and can also be supported by the book of Sirah by the scholar *mu'tabar*.

The following is the title of al-Nadwi's Book of Sirah Nabawiyah:

- a. *Qishash al-Nabiyyîn li al-Atfâl* (Beirut: Muassasah al-Risâlah, 2001/1422H), which can be delivered to elementary level students (Nadwi, 1985) (Nadwi, 2001b). (Nadwi, 2001b)
- b. *Qishash min al-Târîkh al-Islâmiy li al-Atfâl* (Lucknow: Nadwat Al-'Ulâma. 1991/ 1411H) which can be delivered to elementary level students (Nadwi, n.d.).
- c. *Qishash al-Shâlihîn li al-Atfâl* (Lucknow: Idrat Ta'lîm al-Islâm Rahîm Âbâd. T.t) that can be delivered to elementary level students (Nadwi, n.d.).

- d. *Sîrah Khâtîm al-Nabiyîn li al-Atfâl* (Beirut: Muassasah al-Risâlah, 1985/1405H) which can be delivered to junior high school level students (Nadwi, 1985).
- e. *Sîrah Khâtîm al-Nabiyîn li al-Atfâl* (Cairo: Dar Alkalema, 2013) which can be delivered to junior high school level students (Nadwi, 2013).
- f. *Al-Sîrah Al-Nabawiyyah*. (Jeddah: Dar al-Syurûq. 1989) which can be delivered to high school students (Nadwi, 1989).
- g. *Al-Sîrah Al-Nabawiyyah*. (Jeddah: Dar al-Syurûq. 1989) which can be delivered to high school-level students (Nadwi, 1989).
- h. *Muhammad the Last Prophet is A model for all time*. (Leicester: UK Islamic Academy, 2009.) which can also be delivered to non-Muslims (Nadwi, 2009).

The teaching materials for Al-Nadwi's Sirah learning for the junior high school level have been compiled, namely:

- a. *Sîrah Khâtîm al-Nabiyîn li al-Atfâl* (Beirut: Muassasah al-Risâlah, 1985/1405H) which can be delivered to junior high school level students (Nadwi, 1985).
- b. *Sîrah Khâtîm al-Nabiyîn li al-Atfâl* (Cairo: Dar Alkalema, 2013) which can be delivered to junior high school level students (Nadwi, 2013).

There is also an overview of the systematics of the contents of the Sirah learning book for junior high schools, which the researcher included in the appendix. It is Al-Nadwi, a scholar who views that the teaching of this Sirah should not be taught too late, so this lesson should be learned from the age of children to adulthood, and not as an adult at the college level. Al-Nadwi had experienced for himself how much influence the Nabawiyah Sirah had on the growth of his personality, namely, when he was a child, he found the book of the Nabawiyah Sirah that he found from his mother. This story Al-Nadwi told in his work, namely *Thariq ila al-Madinah*. Sura has told the story that Maulana Abu al-Hasan Ali Al-Nadwi had told his story as a child. At that time, he really hoped to have a book of the Prophet's Sirah entitled *Rahmat Li al-'Alamin* by Qadi Sulaiman Salman Mansurpuri printed in Urdu. Later, Al-Nadwi ordered the book from a bookstore through a postal/package intermediary.

The book eventually reached Al-Nadwi's mother. But it was unfortunate that his mother was forced to refuse the purchase, the reason being that there was not enough money to pay. So Al-Nadwi almost cried because he felt sad that he could not have the book. Seeing the tears of Al-Nadwi's earnestness, who was eager to own the book, finally, one of his family had paid the postal officer the price of the book. So Al-Nadwi continued to read the book. So the book gave him an impression and influence. The influence of reading this Sirah flows into his soul and body like electricity. Perhaps it was because he was born out of the sincerity and faith of his author, in addition to his understated and unique style of delivery language. Then the existence of the nature of loving books is certain! Which was sown from childhood and became a tradition in the house as the cradle of science (Suradi, 2011).

So, in conclusion, the content of the Sirah Education curriculum is: *first*, Akidah Islamiyah; *second*, Tsaqafah Islamiyah (the integrity of Sirah Education): Qur'an & Hadith, Akidah Akhlak, Fiqih, Arabic, Nabawiyah Sirah; *third*, Science & Technology, Skills, History, Da'wah and Jihad, Leadership (integrated with Sirah Education on things that can be integrated).

3.3.3. Process/Method

Learning is the interaction of students with educators and learning resources in a learning environment (Syaripudin, 2012; Hidayat et al., 2021). In the implementation of Sirah education, a teacher must be able to instil optimism and self-confidence (Nadwi, 1993) and then encourage students to increase their intelligence and awaken their potential (Nadwi, 1993). In the teaching and learning process, Al-Nadwi believes that Sirah education is carried out by avoiding mixing between men and women, both among students and among teachers. This is because the Prophet Muhammad's saw has been narrated (*marwiy*) in the form of practice and was carried out in community life by the Islamic community during the time of the Prophet Muhammad's saw and throughout the entire period of Islamic history.

Allah *Subhanahu Wa Ta'ala* has spoken in the Qur'an Surah *al-Ahzab* verse 35;

Truly, Muslim men and women, believer men and women, men and women who remain in their obedience, righteous men and women, patient men and women, solemn men and women', men and women who give alms, men and women who fast, men and women who keep their honour, men and women who call (names) Allah, God have provided for the great forgiveness and reward QS. Al-Ahzab: 35. (Masykur, Imam Ghazali ; et al., 2009)

There is a history of the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* concerning the separation of men and women. When he came out of the mosque, the Prophet saw he ordered the women to come out first and followed by the men so that the women were separated from the men.

Hindu Binti Al-Habits of Ummu Salamah, the wife of the Prophet Sallallahu 'Alaihi Wa Sallam, has said that women at the time of the Messenger of Allah saw if they had uttered the greetings of the obligatory prayers, they stood up. The Messenger of Allah saw, and the men dwelt in place during the time that Allah desired. So if the Messenger of Allah saw stand, the men stood up. (Shahih ibn Hibban. Juz V., 1988)

In the middle and higher level of Sirah education (i.e. junior high school to PT level), where they began to reach the age of baligh and even had *aqil baligh*, the school or college made arrangements by separating classes for students and special classes for female students / female students. Furthermore, Al-Nadwi's view is implied by his expression:

Frankly, ikhtilat (mixing of the sexes) has reached harmful proportions. Free relations between men and women are prohibited in Islam, therefore, do not accept such influences of American civilization. As far as possible, protect Islamic culture and civilization. Reflect deeply on its prominent nature and standards and seek to preserve it (Nadwi, 1983).

So it can be concluded that the Sirah education method, according to Al-Nadwi, was carried out following the concept of *infishal* (separation of students from students). Then in the learning process, of course, teachers and students in having their respective roles. Al-Nadwi considered that a teacher should have the following qualities:

- a. A teacher should be affectionate.
- b. Assertive Al-Nadwi said, *"Boldly affirm the teachings of your religion, present the true love of Islam, and protect its teachings, commandments and practices"*.
- c. Exemplary. Al-Nadwi said, *"Show a good example to the youth."* (Nadwi, 1993).
- d. Invite to kindness. Al-Nadwi said, *"Invite your friends, teachers and your neighbours to live a pious and honest life that is truly Islamic, by praying and remembering Allah"* (Nadwi, 1993).
- e. Honest Al-Nadwi said, *"History states that Islam has attracted the hearts of innumerable scholars in this way (honesty) and conquered the whole nation and society without shedding a single drop of blood"* (Nadwi, 1993).
- f. And the teacher is expected to instil the nature of optimism and self-confidence, encouraging the student to increase his intelligence and awaken his potential.

It can be concluded that the nature of the teacher, according to Al-Nadwi, is to be affectionate, decisive, give an example, invite kindness, to be honest, and to be able to instil the nature of optimism, and self-confidence, encourage students to increase their intelligence, and awaken their potential. Then Al-Nadwi viewed a claimant of knowledge as having the nature of carrying out duties and obligations. Al-Nadwi said,

"You have certain obligations towards your teachers from which you may have learned something; fulfil your responsibilities about them" (Nadwi, 1993).

The types of methods in Sirah Education are various methods that can deliver the purpose of Sirah Education. Then the method used must be appropriate. Among the methods can be:

- Learn To Apply Methods
- Method *Khitab wa Talaqqi*;
- Discussion Method (*Hiwar*) Nabawi;
- Nabawi's Method of The Story;
- Methods *'Ibrah* and *Mau'izah*;
- Methods *Tarhib* and *Tarhib*.
- Wisdom Method,
- Exemplary Method (*Uswatun Hashanah*)
- Exemplification Method (*Qudwah*);
- Practice Methods
- Parable Method (*Amtsâl*)

In shaping the Islamic personality through Sirah Education, Mohd Rumaizuddin Ghazali understood that Al-Nadwi had outlined several steps:

- To form a true faith according to the Quran and al-Sunnah.
- Carrying out worship following in the footsteps of the Prophet *Sallallahu 'Alaihi Wa Sallam*.
- Make the Messenger of Allah PBUH an example in life.
- Familiarize yourself with the prayers exemplified by the Messenger of Allah PBUH.

- Always read the Quran.
- Forming a soul relationship with the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* i.e. by reading the Hadith of Sharif and The Nabawiyah Sirah and shalawat. A. Syalabi acknowledged that there was a spiritual relationship with the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* through the study of the Nabawiyah Sirah. He said:

"It was at my time that it was the friendship of the Messenger of Allah that had caused that pleasure and joy, and it was worthy that the friendship of the Messenger of Allah caused incomparable pleasure." (Shalabi, 2000)

- Always read and research the Sirah of the *shalihîn* and '*scholars* (of course, the Sirah Shahabat r.a. is more primary).
- Proselytizing in the way of Allah (of course, by following the proselytizing struggle of the Prophet SAW.)
- Remembering death and begging to die in faith (Ghazali, 2016).

Al-Nadwi has also formulated two principles of Sirah Education: first, the integration of Sirah Education; second, the continuity of learning Sirah Nabawiyah. Then an overview of the methodology of Sirah Education can be summarized in the following table;

3.3.4. Evaluation

After conducting research, although An-Nadwi did not directly convey the concept of evaluating Sirah Education based on the purpose of Sirah Education, namely the formation of an example in the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* so that an Islamic personality is formed, the form of success of this Sirah Education is an exemplary attitude in the student, as well as fostering a complete Islamic personality in the student.

The realization of this exemplary form includes when the learner has:

- To form a true faith according to the Quran and al-Sunnah.
- Perform worship following the example of the Prophet *Sallallahu 'Alaihi Wa Sallam*.
- Accustomed to praying according to the example of the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* and delivering shalawat.
- Accustomed to reading the Qur'an according to the example of the Prophet *Sallallahu 'Alaihi Wa Sallam*.
- Accustomed to reading the Hadith of Sharif.
- Longing and high love for the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* so as to be accustomed to reading the Nabawiyah Sirah as well as the Sirah of the Shahabats *radhiallahuanhu*.
- Accustomed to reading the Qur'an according to the example of the Prophet *Sallallahu 'Alaihi Wa Sallam*.

Through habituation in exemplifying the life of the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam*, an Islamic personality can be formed in the student, which is reflected in:

- *Tawhidullah*
- Awakening the Islamic mindset
- Awakening the Islamic mindset

From the various previous explanations related to the components of Sirah Education according to Abu Al-Hasan Ali Al-Nadwi, it can be concluded that the form of the Sirah Education Curriculum is contained in the Sirah Education program according to Al-Nadwi in Table 1.

Table 1. Sirah education, according to Abu Al-Hasan Ali Al-Nadwi

Sirah Education	Implementation
Theological foundations	Tawhid, not secularism or materialism
Purpose	Exemplary in the Messenger of Allah saw., Namely, education aims to form students who make the Messenger of Allah <i>Sallallahu 'Alaihi Wa Sallam</i> as an example so that an Islamic personality is formed.
Curriculum	<ul style="list-style-type: none"> • Islamic Faith, • Tsaqafah Islamiyah (integrity of Sirah Education): Qur'an & Hadith, Aqidah Akhlak, Fiqih, Arabic, Sirah Nabawiyah, • Science & Technology, Skills, History, Da'wah and Jihad, Leadership (integrity with Sirah Education on things that can be integrated)
Methodology	<ul style="list-style-type: none"> • Learn To Apply Methods • Method Khitab wa Talaqqi; • Discussion Method (Hiwar) Nabawi; • Nabawi's Method of The Story; • Methods 'Ibrah and Mau'izah;

Sirah Education	Implementation
	<ul style="list-style-type: none"> • Methods Targhib and Tarhib. • Wisdom Method, • Exemplary Method (Uswatun Hashanah) • Exemplification Method (Qudwah); • Practice Methods • Parable Method (Amsâl) • Forming a true creed. • Perform worship following the example of the Prophet <i>Sallallahu 'Alaihi Wa Sallam</i>. • Make the Messenger of Allah an example of life. • Familiarizing the prayers of sahih al ma'tsurat • Reading the Qur'an. • Read the Hadith and The Nabawiyah Sirah and shalawat. • Examining Sirah Sirah Shahabat <i>radhiallahuanhu</i>. • Proselytizing exemplifies the proselytizing of the Messenger of Allah <i>Sallallahu 'Alaihi Wa Sallam</i>. • Remembering death and begging to die in the faith. • Sirah Education Integration • Continuity of learning Sirah Nabawiyah
Evaluation	<p>The formation of the Islamic personality is reflected in:</p> <ul style="list-style-type: none"> • Tawhidullah Akidah Salimah • Awakening the Islamic mindset Always reflect on the example of the Messenger of Allah <i>Sallallahu 'Alaihi Wa Sallam</i> when thinking and will do something, including when studying present, future and past events. • Awakening the Islamic mindset Performing worship, prayer, shalawat; Reciting the Quran, Hadith Sharif, Sirah; Preaching according to the example of the Messenger of Allah <i>Sallallahu 'Alaihi Wa Sallam</i>.

3.4. Sirah Education Curriculum According to Al-Nadwi

From the research on the Sirah education curriculum proposed by Al-Nadwi, the researcher found the concept of the Sirah Nabawiyah education curriculum for the junior high school level, namely the Sirah Education curriculum given from class VII to IX junior high school. The following is the concept of the Sirah Education curriculum for junior high schools, which is delivered in Table 2.

Table 2. Sirah Education Curriculum Concept for Junior High Schools

Sirah Education	Implementation
Theological foundations	Tawhid, not secularism or materialism
Purpose	Exemplary in the Messenger of Allah <i>Sallallahu 'Alaihi Wa Sallam</i> . Namely, education that aims to form students who make the Messenger of Allah <i>Sallallahu 'Alaihi Wa Sallam</i> as an example so that an Islamic personality is formed.
Curriculum	Namely the subjects that are integrated with the integrity of Sirah Education in the form of: <ul style="list-style-type: none"> • The subject of the Islamic creed, • The subjects of the Tsaqafah Islamiyah group, namely: <ol style="list-style-type: none"> 1) Points of the Qur'an & Hadith, 2) The subject of Aqidah Akhlak, 3) Fiqh subjects, 4) Arabic subjects, 5) Subjects of Sirah Nabawiyah, • Science & Technology group subjects, <ol style="list-style-type: none"> 1) Natural Science subjects 2) Science Mathematics subjects (Basic) • Social Knowledge group subjects, <ol style="list-style-type: none"> 1) Natural Science subjects 2) Science Mathematics subjects (Basic) 3) Citizenship Education (Islam) • Skill group subjects <ol style="list-style-type: none"> 1) Subjects of Physical Education, Sports and Health, 2) Subjects Indonesian 3) Subjects Indonesian 4) Prakarya subjects, Islamic Art.
Methodology	Namely through formal learning in the classroom, accompanied by an exemplary environment from teachers and the interaction of the Islamic school community using various appropriate methods such as: <ul style="list-style-type: none"> • Learn Method to Apply, Khitab was Talaqqi Method; Discussion Method (Hiwar) Nabawi; Nabawi's Method of The Story; The method of 'Ibrah and Mau'izah; Targhib and Tarhib methods; Wisdom Method; Exemplary Method (Uswatun Hasanah); Exemplification Method (Qudwah); Practice Methods; Parable Method (Amsâl)

Sirah Education	Implementation
	<ul style="list-style-type: none"> Forming a true creed. Perform worship in accordance with the example of the Prophet <i>Sallallahu 'Alaihi Wa Sallam</i>. Make the Messenger of Allah <i>Sallallahu 'Alaihi Wa Sallam</i> an example of life. Familiarizing the prayers of sahih al ma'tsurat Read the Quran, Hadith and Sirah and shalawat. Examining Sirah Sirah Shahabat <i>radhiallahuanhu</i>. Proselytizing exemplifies the proselytizing of the Messenger of Allah <i>Sallallahu 'Alaihi Wa Sallam</i>. Remembering death and begging to die in the faith.
Evaluation	<p>With the principle of:</p> <ul style="list-style-type: none"> Sirah Education Integration Continuity of learning Sirah Nabawiyah <p>The formation of the Islamic personality is reflected in:</p> <ul style="list-style-type: none"> Tawhidullah Akidah Salimah Awakening the Islamic mindset Always reflect on the example of the Messenger of Allah <i>Sallallahu 'Alaihi Wa Sallam</i> when thinking and will do something, including when studying present, future and past events. Awakening the Islamic mindset Performing worship, prayer, shalawat; Reciting the Quran, Hadith Sharif, Sirah; Preaching according to the example of the Messenger of Allah <i>Sallallahu 'Alaihi Wa Sallam</i>.

In addition to the application of Sirah Education at the Junior High School Level as described in the table, Sirah Education is certainly deeper given to the learning of Sirah Nabawiyah. This Sirah learning was delivered from grade VII to IX junior high school. The general concept of the Sirah material for junior high schools is presented in Table 3-5.

Table 3. Systematics of Sirah Material (For Junior High Schools) Class VII

No	Discussion Topics	The Exemplary Value Contained
1	Jahiliyah age	Spiritual Education
2	Before prophetic time	Faith in Abraham and Ismail as
3	After the prophethood	Faith in the Prophet Muhammad saw proselytizing ila al-Islam
4	Hijra to the land of Habasyah	Patience of proselytizing
5	Enter Islam Umar bin Khattab	Umar's example of accepting goodness (Islam)
6	Boycott of Bani Hashim	Patience of proselytizing
7	Hijra rasulullah saw to Tha'if	Patience of proselytizing
8	The Events of Isra' Mi'raj	Faith in the miracles of Prophet Muhammad saw
9	The Messenger of Allah (PBUH) prayed to the tribes that came to Makkah	Exemplary proselytizing
10	Hijra to Medina	Patience of proselytizing

Table 4. Systematics of Sirah Material (For Junior High Schools) Class VII

No	Discussion Topics	The Exemplary Value Contained
11	In Medina	Unity and fraternity
12	Badr War	Obedience and sacrifice
13	Uhud War	Obedience, disobedience and sacrifice
14	Bi'ru Ma'unah incident	Martyrdom is the pinnacle of fortune
15	Expulsion of Bani Nadhir	Firmness
16	Decatur Riqa events	Patience of proselytizing
17	Khandaq War	Jihad strategy, help-help, faith in the miracles of Prophet Muhammad saw
18	The Battle of the Banu Quraidhah	Honesty, assertiveness
19	Treaty of Hudhaibiyah	Proselytizing strategy, obedience

Table 5. Systematics of Sirah Material (For Junior High Schools) Class VII

No	Discussion Topics	The Exemplary Value Contained
20	Calling on kings and leaders to convert to Islam	Wise attitude and arrogance
21	Khaibar War	Commander-in-Chief's Example, The Cunning Nature of Jews
22	Umratul Qadha	Doting on Girls
23	Mu'tah War	The Glory of Islam, the Example of the Commander-in-Chief, the Intelligence of War
24	Liberation of Makkah	Love Islam
25	Hunain War	Arrogant defeat base, Sacrifice

No	Discussion Topics	The Exemplary Value Contained
26	Tha'if War	Love in war
27	Tabuk War	Sacrifice, Patience, Vying in jihad
28	Messenger Delivery	Dai's traits
29	Hajj Wada	Wada Hajj Procedure
30	Prophet Dies	Faith and Exemplary In Prophet Muhammad saw,
31	How the Messenger of Allah saw passed away	Exemplary Of The Prophet Muhammad PBUH,
32	The wives of the Prophet were the Ummul Mu'minin	Exemplary In Prophet Muhammad PBUH, And Ummul Mukminin
33	Children of the Prophet SAW	Exemplary Of The Prophet Muhammad PBUH,
34	Akhlaq and the nature of the Messenger of Allah saw	Exemplary Of The Prophet Muhammad PBUH,

4. CONCLUSION

The concept of the Sirah Education curriculum for junior high school students, according to Al-Nadwi, is in the form of a set of educational goals, programs, methods and evaluations aimed at junior high school students, namely from class VII to class IX. This Sirah education aims to instil an example of the Messenger of Allah *Sallallahu 'Alaihi Wa Sallam* in junior high school students so that the formation of an Islamic personality; The content of the Sirah education curriculum is Islamic Tsaqafah subjects as well as Science Technology and *Skills* which have been integrated with Sirah Education. In Sirah learning, it is specifically carried out in continuity from class VII to grade IX junior high school. The learning process is carried out in *infishal*; through various methods and well evaluated.

ACKNOWLEDGMENT

Researchers express their gratitude to BAZNAS RI for providing funding support and PPMS Ulil Albab UIKA Bogor and the Indonesian Islamic Da'wah Council, who guided this research.

REFERENCES

- Abu Ghuddah, A. F. (2015). *Muhammad Sang Guru*. Temanggung: Armasta.
- Abu Yasin, A. A. R. (2004). *Strategi Pendidikan Negara Khilafah*. Bogor: Pustaka Thariqul Izzah.
- Alimoeso, S. (2013). *Wawancara Liputan6 pada tanggal 21/11/2013 pada Sudibyo*. Liputan6.
- Asharfillah, Z. (2010). *Metroseksual Korban Kapitalisme Global*. Jakarta: Zikrul Hakim.
- Aybay, Y. (2016). *Effects of Girls' Magazines on the Identity Formation and Consumption Habits of Teenagers*.
- Aybay, Y., & Kara, N. (2018). The impact of teen magazines on adolescent girls in North Cyprus. *Social Behavior and Personality, 46*(1). <https://doi.org/10.2224/sbp.6406>
- Badan Narkotika Nasional. (2015). *Laporan Survei Perkembangan Penyalahgunaan Narkoba di Indonesia Th. Anggaran 2014*. Jakarta.
- BPS; BKKBN; Kementerian Kesehatan; MEASURE. (2013). *Survei Demografi dan Kesehatan Indonesia (SDKI) 2012 dan Kesehatan Reproduksi Remaja*. Jakarta.
- Buseri, K. (2003). *Antologi Pendidikan dan Dakwah, Pemikiran Teoritis Praktis Kontemporer*. Yogyakarta: UII Press.
- Dinas Pendidikan Provinsi Daerah Khusus Ibukota Jakarta Nomor 414 Tahun 2015. (2015). *Keputusan Kepala Dinas Pendidikan Provinsi Daerah Khusus Ibukota Jakarta*. Jakarta.
- Ghazali, M. R. (2016). *Biografi Agung Abu al-Hasan Ali al-Husni Al-Nadwi*. Selangor: Darul Ehsan: Grup Buku Karangkrak Sdn. Bhd.
- Gjelsvik, A. (n.d.). *Shake your booty til solen står op" – youth, gender and music video*. Norwegia.
- Hermansyah, A. R. (2009). *Antara Kita dan Tokoh Idola*.
- Hidayat, T., & Asyafah, A. (2018). Paradigma Islam Dalam Metodologi Penelitian dan Implikasinya Terhadap Penelitian Pendidikan Agama Islam. *Tadrib, IV*(2), 225–245. <https://doi.org/https://doi.org/10.19109/tadrib.v4i2.2507>
- Hidayat, T., & Kosasih, A. (2019). Analisis Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 22 tahun 2016 Tentang Standar Proses Pendidikan Dasar dan Menengah Serta Implikasinya Dalam Pembelajaran PAI di Sekolah. *Murobbi : Jurnal Ilmu Pendidikan, 3*(1), 45–69.
- Hidayat, T., Rizal, A. S., & Fahrudin. (2018). Pendidikan Dalam Perspektif Islam dan Peranannya Dalam Membina Kepribadian Islami. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam, 8*(22), 218–244. <https://doi.org/http://dx.doi.org/10.22373/jm.v8i2.3397>
- Hidayat, T., & Suryana, T. (2018). Menggagas Pendidikan Islam : Meluruskan Paradigma Pendidikan di Indonesia. *Jurnal Pendidikan Islam Indonesia, 3*(1), 75–91.
- Hidayat, T., & Syafe'i, M. (2018). Filsafat Perencanaan dan Implikasinya dalam Perencanaan Pembelajaran Pendidikan Agama Islam di Sekolah. *Lentera Pendidikan, 21*(2), 188–205. <https://doi.org/https://doi.org/10.24252/lp.2018v21n2i5>
- Hidayat, T., Syahidin, & Rizal, A. S. (2019). Prinsip Dasar Falsafah Akhlak Omar Mohammad Al - Toumy Al - Syaibany dan Implikasinya dalam Pendidikan di Indonesia. *Jurnal Kajian Peradaban Islam, 2*(1), 10–17.

- Hidayat, T., Syahidin, & Rizal, A. S. (2021). Filsafat Metode Mengajar Omar Mohammad Al-Toumy Al-Syaibany dan Implikasinya Dalam Pembelajaran Pendidikan Agama Islam di Sekolah Dasar. *Jurnal Pendidikan Dasar Nusantara*, 6(2), 94–115.
- Jibo, S. M. (2016). *Wawancara dengan Syekh Dr. Salihu Musa Jibo*. Sukabumi. Kementerian Pendidikan dan Kebudayaan. (2013a). *Buku Guru Pendidikan Agama Islam dan Budi Pekerti SMP/MTs Kelas VII*. Jakarta: Kementerian Pendidikan dan Kebudayaan.
- Kementerian Pendidikan dan Kebudayaan. (2013b). *Pendidikan Agama Islam dan Budi Pekerti SMP/MTs Kelas VII*. Jakarta: Kementerian Pendidikan dan Kebudayaan.
- Kusumah, M. W. (2016). Pemikiran Pendidikan An-Nadwi dalam Kitab Ash-Shira' Baina Al-Fikrah Al-Islamiyyah Wa Al-Fikrah Al-Gharbiyyah. *Jurnal Ilmu Islam*, 1(1).
- Masykur, Imam Ghazali ; et al. (2009). *Buku Pintar Al-Qur'an Seven in One*. Jakarta: Penerbit Almahira.
- Mukarom. (2015). *Sejarah Kebudayaan Islam 1 untuk MTs Kelas VII*. Bandung: CV Arfino Raya.
- Mustafa, A. (n.d.). Lingkaran Setan Pemicu Aksi Bunuh Diri Artis Korea. *Cnn Indonesia*.
- Nadwi, A. al-H. A. (n.d.). *Qishash al-Shâlihîn li al-Atfâl*. Lucknow: Idrat Ta'lim al-Islâm Rahîm Âbâd.
- Nadwi, A. al-H. A. (1983a). *Al-Aqîdah wa al-Ibâdah wa Sulûk wa Dhaua al-Kitâb wa al-Sunnah wa al-Sirâh al-Nabawiyah*. Kuwait: Dar Al-Qalam.
- Nadwi, A. al-H. A. (1983b). *Muslims In The West, The Message and Mission*. Leicester UK: The Islamic Foundation.
- Nadwi, A. al-H. A. (1985). *Sîrah Khâtim al-Nabiyîn li al-Atfâl*. Beirut: Muassasah al-Risâlah.
- Nadwi, A. al-H. A. (1989). *Al-Sîrat Al-Nabawiyah*. Jeddah: Dar al-Syurûq.
- Nadwi, A. al-H. A. (1993). *Pesan Islam*. Bandung: Penerbit Angkasa.
- Nadwi, A. al-H. A. (1999). *Nadzarâtun Fi al-Hadîts*. Damaskus-Beirut: Dar Ibn Katsir.
- Nadwi, A. al-H. A. (2001a). *Al-Sîrat Al-Nabawiyah*. Damaskus: Dar al-Qalam.
- Nadwi, A. al-H. A. (2001b). *Qishash al-Nabiyîn li al-Atfâl*. Beirut: Muassasah al-Risâlah.
- Nadwi, A. al-H. A. (2002). *Al-Qir'atu al-Rasyidah al-Juz'u al-Tsâlits, Li Ta'limi al-Lughah al-'Arabiyyah fi al-Madâris al-Islâmiyyah*. Lucknow: Muassasah al-Shâhifah wa al-Nasyr.
- Nadwi, A. al-H. A. (2008). *Islam dan Dunia*. Bandung: Penerbit Angkasa.
- Nadwi, A. al-H. A. (2009). *Muhammad the Last Prophet A model for all time*. Leicester: UK: Islamic Academy.
- Nadwi, A. al-H. A. (2013). *Sîrah Khâtim al-Nabiyîn li al-Atfâl*. Kairo: Dar Alkalama.
- Nadwi, A. al-H. A. (2015). *Sirah Nabawiyah, Sejarah Lengkap Nabi Muhammad S.A.W*. Yogyakarta: Dar Al-Manar.
- Poetri, M. (2014). Perilaku konsumtif remaja perempuan terhadap trend fashion Korea fi Jakarta Selatan. *Jurnal Ilmiah Sosiologi*, 1(3), 1–12.
- Primastuti, D. A. (2013). *Hubungan Antara Sikap Korean Pop Life Style dan Penghargaan Budaya Lokal pada Pelajar di Kota Semarang*. UNNES, Semarang.
- Redaksi. (2016). Sosok Idola Pengaruhi Perokok Remaja.
- Redaksi KapanLagi.com. (2016, April). 10 Fanbase Paling Fanatik di Indonesia Versi KapanLagi.com.
- Shahih ibn Hibban. Juz V*. (1988). Beirut: Muassasah Risalah.
- Sholeh, A. N. (2014). *Wawancara Jawa Pos (News Portal Jawa Pos National Network) pada 14 Mei 2014 kepada Ketua KPAI*. Komisi Perlindungan Anak Indonesia (KPAI).
- Solihin, O. (2002). *Jangan Jadi Bebek*. Jakarta: Gema Insani Press.
- Suradi, M. A. (2011). *Biografi Ulama Sunnah India*. Johor Bahru: Perniagaan Jahabersa.
- Syalabi, A. (2000). *Sejarah dan Kebudayaan Islam I*. Jakarta: Al-Husna Zikra.
- Syaripudin, T. (2012). *Landasan Pendidikan*. Jakarta: Direktorat Jenderal Pendidikan Islam, Kementerian Agama RI.
- Y. Krisnawan. (2015). Dicari: Tokoh Berkarakter Idola Kaum Muda. *Kompas.Com/*.