

The Concept of Attitude and Knowledge in the Book of *Riyadh Ash-Shalihin* by Imam Nawawi and Its Implementation in Curriculum Design

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ABSTRACT

*This study examines the book *Riyadh al-Shalihin* by Imam Nawawi, one of the classical works that has significantly influenced Islamic literature, particularly in the development of ethical teachings. The book presents a collection of hadiths that emphasize the values of adab, which serve as an essential foundation in Islamic education and character formation. In the context of globalization and rapid technological development, Islamic education plays an increasingly important role in shaping the moral character of Muslim individuals. This study aims to analyze the concepts of adab and knowledge presented in *Riyadh al-Shalihin* and their implications for the design of an Islamic education curriculum, focusing on educational objectives, learning processes, and evaluation systems that can cultivate knowledgeable and well-mannered students. Using a literature study method, the research analyzes various relevant sources, including books and historical documents. The findings indicate that an education model grounded in adab and knowledge implemented through the internalization of moral values, teacher role modeling, and a curriculum that integrates theory with daily practice can effectively enhance students' understanding and application of Islamic teachings. Furthermore, integrating religious and general knowledge into the curriculum contributes to a broader, more relevant learning experience. Further studies are recommended to deepen the development of learning processes and evaluation models in curricula inspired by *Riyadh al-Shalihin*.*



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INTRODUCTIONS

Science and manners have an important role in the development and advancement of Islamic civilization (Mughtar & Inayah, 2025). Muslims will be strong and dignified when they hold fast to both. The advancement of science and technology certainly makes people aware of the importance of manners; manners hold a prominent position in Islamic education (Lubis, 2018). In today's modern era, the challenges of morality and ethics are increasingly complex due to technological development, globalization, and rapid social change. In the context of Islamic education, understanding and implementing the values of *adab* outlined in *Riyadh Ash-Shalihin* can also be one solution to addressing these challenges (Amirudin, 2019). Especially, education on manners in the implementation of learning is very meaningful, given indications of the collapse of morals and manners in society, especially

among the Muslim community, not because they lack knowledge, but because society is far from the manners exemplified by the Prophet Muhammad SAW (Sarjuni, 2018).

Crimes, such as corruption, abuse of power, murder, and other things, are often committed by those who have undergone the education process (Sari, 2023). In today's modern era, the challenges of morality and ethics are increasingly complex due to technological development, globalization, and rapid social change. In the context of Islamic education, understanding and implementing the moral values contained in *Riyadh Ash-Shalihin* can also be a solution to addressing these challenges (Maksimović & Osmanović, 2019).

In the world of education, the old paradigm of teaching and learning relies on educators as the sole source of information (Islam & Fawaz, 2017). As Locke put it, the student's brain is like an empty bottle ready to be filled with the teacher's knowledge and wisdom (Bahri, 2023).

Like previous research, research conducted by Balqiest Belma, a student at the Indonesian Education University, in her thesis "*Review of Adab Penuntut Ilmu Perspektif Ibnu Jama'ah*" discusses the concept of *adab* in three aspects: towards oneself, teachers, and lessons. The similarity with this research is the topic of *adab* and knowledge. And also, in the journal by Saiful Anwar and his colleagues from the University of Darussalam Gontor, entitled "*Pohon Adab*", highlights the educational thoughts of Imam Al-Ghazali in the book *Bidayah Al-Hidayah*, focusing on three main aspects of *adab* (Anwar, Reza, Samsirin, & Wijayanti, 2022).

From Ibn Khaldun's perspective, education should prioritize manners and character-building as the basis for developing knowledge (Badri & Malik, 2024). Meanwhile, Al-Attas emphasized that knowledge and etiquette cannot be separated in education, and etiquette is the basis for the scientific process (Hutomo & Hamami, 2020). Meanwhile, KH Imam Zarkasyi, as the founder of Pondok Modern Darussalam Gontor, also put forward the concept of *adab* and holistic education that unites religious and general knowledge to form a generation with noble and intellectual morals. The addition of this view emphasizes the importance of integrating *adab* as the main foundation in the curriculum of modern Islamic education (Darda, Rochmat, Aydın, & Bhayangkara, 2023).

The purpose of this research is to cover three areas: the concepts of manners and knowledge according to Imam Nawawi in the book *Riyadh Ash-Shalihin*; the goals and processes of curriculum design based on *Riyadh Ash-Shalihin*; and the concept of evaluation.

RESEARCH METHOD

The method used in this study is library research. This study begins by collecting library data relevant to the title and then conducting a content analysis of *Riyadh Ash-Shalihin*, the main data source in this study (Qomar, 2024b). Next, contextualize by understanding the background, then review the book's structure to see how the content is divided and arranged thematically, paying attention to the order of chapters and themes (Qomar, 2022). The next stage is to take a theoretical approach to analyzing the curriculum compiled in *Riyadh Ash-Shalihin* by comparing its concepts with educational theory. The last is to compile the analysis results into a report or academic writing that explains the curriculum design based on the book *Riyadh Ash-Shalihin* (Qomar, 2024a).

RESEARCH FINDINGS AND DISCUSSION

The Concept of *Adab* and Knowledge in *Riyadh Ash-Shalihin*

The Book of *Riyadh Ash-Shalihin* is a collection of hadith compiled by Imam Nawawi to guide Muslims in living a life based on religious teachings. This book discusses manners and morals across various aspects of life, including relationships with God, fellow humans, and oneself. Imam Nawawi taught that manners must precede knowledge. People who seek knowledge must first understand the ethics of learning, such as being humble, respecting teachers, and applying what they learn.

In *Riyadh Ash-Shalihin*, knowledge is seen as a tool to achieve piety and improve morals. Imam Nawawi emphasized that knowledge without manners and morals will not bring benefits, but can lead someone to arrogance (Darda et al., 2023). An in-depth analysis of the concepts of *adab* and science from the views of Ibnu Khaldun, Imam Ghazali, Al-Attas, and KH Imam Zarkasyi can be linked to the thoughts of Imam Nawawi in the book *Riyadh Ash-Shalihin* (Almuzani, Handoko, & Maksudin, 2021). Imam Nawawi emphasized the importance of *adab* as an integral part of mastering knowledge, reflecting good morals and a humble attitude in seeking knowledge. This aligns with Ibn Khaldun's view that knowledge without *adab* can cause harm and lead to ignorance, as it can be misused without ethical guidance (Rybalko, Topuzov, & Velychko, 2020).

Meanwhile, Imam Ghazali highlighted the relationship between knowledge and *adab* in a spiritual context, where knowledge should lead to increased worship and closeness to Allah (Mushaffa et al., 2025). In this regard, Imam Nawawi underlined the importance of sincere intentions in seeking knowledge, reflecting the concept of *adab* in directing the purpose of learning to Allah. Al-Attas also emphasized that *adab* is a discipline of the soul that guides individuals in understanding knowledge correctly so that the knowledge gained is not only intellectual but also transformative (Fuentealba, Badillo, Sánchez-Matamoros, & Cárcamo, 2019). KH Imam Zarkasyi emphasized that education must integrate manners and knowledge to shape students' character and personality. This reflects Nawawi's thinking, in which the book *Riyadh Ash-Shalihin* serves as a moral and spiritual guide for individuals seeking knowledge, inviting readers to practice Islamic teachings with good manners and respect for others (Maksimović & Osmanović, 2019).

The analysis described above is based on the theories or views of Ibn Khaldun, Imam Ghazali, Al Attas, and KH Imam Zarkasyi. According to Imam Ghazali's view in *Bidayah Al-Hidayah*, the concepts of *adab* and knowledge are emphasized as inseparable elements in achieving closeness to Allah and in the formation of a noble personality. *Adab*, according to Imam Ghazali, includes the correct attitude in carrying out religious commands, such as worshiping sincerely, guarding the tongue, and respecting teachers and others. *Adab* is not limited to external aspects; it also includes inner *adab*, namely guarding the heart against bad traits such as envy, arrogance, and showing off (Sucipto & Ramadhan, 2024).

Meanwhile, knowledge is considered a means by which humans understand the nature of life and the purpose of the afterlife (Subir, Islam, Darmawan, Azmi, & Mushaffa, 2024). Imam Ghazali emphasized that useful knowledge is knowledge that brings a person closer to Allah and improves the quality of worship and morals. Knowledge without manners is considered imperfect because the main purpose of knowledge is to direct human behavior to be by the Shari'a and to draw closer to God. Thus, knowledge and manners complement each other in forming a life full of wisdom and blessings (M. Aziz, Sormin, Siregar, Napitupulu, & Rosmaimuna, 2020).

According to Ibn Khaldun in the *Muqaddimah*, manners and knowledge are closely related, forming the main foundations of human civilization and culture (Nurdiyanto, Islam, Al Baqi, Novitasari, & Azmi, 2025). *Adab*, in the sense of Ibn Khaldun, encompasses the behavior, manners, and ethics a person must observe in social interactions. *Adab* is not only about polite actions but also about how a person treats knowledge, respects teachers, and carries out responsibilities as part of society (Nurmalasari, Abidin, & Ferianto, 2024). Meanwhile, science is defined as systematic knowledge obtained through the process of learning. For Ibn Khaldun, science is not just an accumulation of information but also includes a deep understanding that can increase a person's intellectual capacity. Science, when accompanied by manners, creates a balance in which science is practiced with full wisdom and ethics, becoming a tool that improves life and builds a civilized society. Without manners, science can be misused; without science, manners will not bring about significant change (Sya'rani, 2021).

Al-Attas argues that in his book 'Treatise', the concepts of *adab* and knowledge are emphasized as the core of Islamic education and the key to building a civilization rooted in religious values (Trisnani, Islam, & Hidayatullah, 2025). Al-Attas defines *adab* as a mental discipline that aligns a person with truth and reality, both about God, humans, and nature. *Adab* includes correct knowledge, attitudes, and behavior based on a person's position and function in life. *Adab* is an important basis for studying, because knowledge learned without manners can lead to deviation and misuse. Knowledge, according to al-Attas, is light that illuminates the mind and heart, which brings a person to a true understanding of self, creation, and the Creator (Islam & Nasution, 2024).

However, knowledge must be grounded in manners so that it can serve as a means to achieve true wisdom and happiness. Therefore, education, according to al-Attas, is a process of instilling manners, in which knowledge and ethics are taught side by side to form individuals with character, knowledge, and responsibility, in accordance with Islamic teachings (Al-Attas, 1999). Apart from the three views of the scholars above, KH Imam Zarkasyi also holds, in his book 'Knowledge and *Adab*', that the concepts of *adab* and knowledge are complementary and cannot be separated in the education and development of a person's character. KH Imam Zarkasyi emphasized that knowledge is acquired through a learning process and experience, encompassing various scientific disciplines, both worldly and spiritual. He believes that knowledge is not only important for mastering information but also a tool for understanding and correctly implementing religious teachings (Anwar et al., 2022).

Meanwhile, *adab* is defined as an attitude and behavior that reflects good morals, especially in relations with Allah, oneself, and others. KH Imam Zarkasyi emphasized that *adab* is an absolute requirement in seeking knowledge; without *adab*, knowledge can be misused and will not provide benefits. *Adab* includes respecting teachers, appreciating knowledge, and applying knowledge wisely in everyday life. Thus, the ideal education, according to KH Imam Zarkasyi, integrates knowledge and *adab*, producing individuals who are not only intellectually intelligent but also possess noble morals and are responsible (Almuzani et al., 2021).

Overall, all these figures agree that manners and knowledge must go hand in hand, creating individuals who are not only knowledgeable but also have noble morals, so that they can make a positive contribution to society and establish harmonious relationships with God and others.

Educational Objectives in *Riyadh Ash-Shalihin* and *Bidayah Al-Hidayah*

The *Riyadh Ash-Shalihin* Book aims to provide practical guidance regarding morals and manners in everyday life through a collection of hadiths of the Prophet Muhammad SAW. Imam Nawawi compiled these hadiths to guide Muslims in correctly carrying out religious teachings, including worship, social interaction, and manners towards oneself (H. A. Aziz, Shajaratuddar, & Handrianto, 2023).

The main goal is to cultivate a perfect Muslim personality with noble morals and a strong closeness to Allah SWT, as well as to provide guidelines for improving relationships among fellow human beings. The book *Riyadh Ash-Shalihin* is more general and practical, focusing on the formation of morals and behavior through authentic hadiths. And the book *Bidayah Al-Hidayah* focuses more on the spiritual journey and in-depth self-cultivation to achieve true guidance.

In the discussion, the book *Riyadh Ash-Shalihin* focuses more on external behavior and visible manners. At the same time, *Bidayah Al-Hidayah* emphasizes internal aspects, such as intention, heart, and controlling one's desires. Imam Nawawi emphasized that the goal of education is to form individuals who are not only knowledgeable but also have good morals and can carry out religious commands with full awareness (Ifendi, 2024).

In this regard, Ibn Khaldun's view aligns with Nawawi's, which prioritizes knowledge relevant to the social and cultural context to enable students to function effectively in society. Both emphasize the importance of integration between knowledge and morality as the basis for ideal education. Imam Ghazali, with his emphasis on the relationship between knowledge and worship, also supported the goal of a curriculum oriented toward the formation of students' spiritual character, which is the core of Nawawi's teachings. Imam Ghazali believed that knowledge should lead to an improvement in the individual's relationship with God, so that the goals of education are not only worldly but also in the hereafter (Saputra, Kurniawan, & Fentari, 2022).

Al-Attas, on the other hand, emphasized the importance of *adab* in education, which serves to maintain a balance between knowledge and morality. In this context, the objectives of the curriculum according to Al-Attas are similar to Nawawi's thinking, which focuses on the search for truth and the instilling of noble values in students. Imam Ghazali explains in the book *Bidayah Al-Hidayah* that the curriculum is a structured journey oriented towards character formation and spiritual understanding. This process begins with students' sincere and honest intention to seek knowledge, where good intentions are the main foundation for obtaining useful knowledge (Fajari, 2016). The process of curriculum design based on *Riyadh Ash-Shalihin* systematically organizes the hadiths into themes, such as intention, patience, sincerity, and dhikr. This makes it easier for readers to understand various aspects of morality that need to be considered in everyday life (Sudarsono, 2018).

In addition, Imam Nawawi's main process is to present authentic hadiths as a guide in improving manners and morals. These hadiths are chosen to provide a strong religious foundation for the practice of moral values. The book *Riyadh Ash-Shalihin* also provides direct guidance on how a Muslim should act and behave in various situations, making it a practical guide applicable in everyday life (Indana & Mustofa, 2024). The spiritual approach and heart formation differ from the *Riyadh Ash-Shalihin* book, which focuses more on practical aspects. In contrast, the *Bidayah Al-Hidayah* emphasizes the cultivation of the heart, such as cleansing oneself of bad qualities, guarding one's views, and controlling one's desires.

The method of presenting *Riyadh Ash-Shalihin* uses hadith as its main guide and organizes the book by moral topics. Meanwhile, the book *Bidayah Al-Hidayah* uses a gradual and systematic approach to guide a person from basic etiquette to cleansing the heart. Imam Nawawi emphasized that the educational process is not only about teaching knowledge but also about forming students' character and morals, which are the core of an effective curriculum. The objectives of curriculum design, according to Imam Nawawi, are also based on the views or theories of figures who have their own curriculum designs, such as Ibn Khaldun, Imam Ghazali, Al-Attas, and KH Imam Zarkasyi.

Curriculum Process in Islamic Educational Thought

In this case, Ibn Khaldun's view aligns with Nawawi's, which holds that education must be guided by social and cultural context so that the curriculum can be designed to create individuals who understand social responsibility and the values that apply in society. Imam Ghazali added a spiritual dimension to the curriculum process, emphasizing that education should lead to an improvement in the individual's relationship with God. This aligns with Nawawi's teachings, which hold that knowledge should foster awareness and closeness to God, making the educational process a means to achieving higher life goals (Azmi, Mushaffa, Islam, Fasya, & Hidayati, 2024). Al-Attas, with his emphasis on *adab*, argued that the curriculum process should foster an environment that supports the search for truth and character development, a major concern in *Riyadh Ash-Shalihin*. In this case, education is not only academic but also character formation based on ethics (Dirsa & Kusumawati, 2019).

In the book *Bidayah Al-Hidayah*, Imam Ghazali outlines the aims of designing a basic, holistic Islamic education curriculum. The main aim of the curriculum, according to Imam Ghazali, is to form noble character and morals in students, as well as to equip them with knowledge useful in this world and the afterlife (Sudarsono, 2018). The curriculum should not only focus on cognitive aspects, but should also include moral and spiritual development, so that students can understand religious values and apply them in everyday life. In addition, Imam Ghazali emphasized the importance of education that is oriented towards self-formation, where students are taught to know themselves, their life goals, and their responsibilities as servants of Allah (Mubarok, 2020).

Thus, curriculum design must include materials that educate the mind, heart, and behavior, as well as provide teaching methods that can inspire and encourage students to continue learning and develop holistically. The ideal curriculum, according to Imam Ghazali, integrates knowledge and manners, creating individuals who are not only intelligent but also have high morals and are ready to make a positive contribution to society. Ibn Khaldun explains in the *Muqaddimah* that the aim of designing an educational curriculum is to develop relevant knowledge and skills that equip individuals to be productive and contribute to society. One of the main objectives of the curriculum, according to Ibn Khaldun, is to prepare the younger generation to understand and master various disciplines, both theoretical and practical. He emphasized the importance of a balanced education, where religious and worldly knowledge are taught side by side to shape students' character and morality (Fadli & Panggabean, 2025). Ibn Khaldun also highlighted the need for a curriculum appropriate to the social and cultural context, so that education is not only a process of transferring knowledge but also fosters social awareness and individual responsibility.

In addition, the curriculum must be designed to develop students' creative and critical potential, so that they do not become mere recipients of information, but also active thinkers able to adapt to changing times. Thus, in Ibn Khaldun's view, the goal of curriculum design is

to create individuals who are knowledgeable, civilized, and able to contribute positively to the building of a better civilization. In the book 'Treatise for Muslims', Syed Muhammad Naquib al-Attas explains the purpose of educational curriculum design: to form knowledgeable, moral, and responsible individuals. Al-Attas emphasized that education must emphasize the development of strong character and morals, where the curriculum does not only focus on academic aspects, but also on the ethical and spiritual values that underlie the life of a Muslim (Nuryanti & Hakim, 2020).

One of the main goals of an ideal curriculum, according to Al-Attas, is to produce individuals who understand the nature of science and manners, and who can apply knowledge wisely and responsibly in everyday life. The curriculum designed by Al-Attas must integrate science, culture, and religion, so that students are not only skilled in specific fields but also have broad insights and can contribute positively to society. In addition, Al-Attas underlined the importance of creating an educational environment that supports the search for truth, encourages curiosity, and instills a love of knowledge (Putra & Desiana, 2021). Thus, the goal of curriculum design, in Al-Attas's view, is to produce a generation that is not only intellectually intelligent but also strongly committed to moral values, ready to face the challenges of the times and to contribute to building a just and civilized society.

According to Imam Zarkasyi, the purpose of designing an educational curriculum is to focus on the holistic development of individuals through integration between science and manners (Ulufah, Safi'i, Sodik, & Islam, 2024). The main purpose of the curriculum, according to Imam Zarkasyi, is to shape the character of students who are not only academically intelligent but also have noble morals. He emphasized that education must equip students with useful knowledge and teach them moral and ethical values in accordance with Islamic teachings (Nurhakim, 2011). KH Imam Zarkasyi believed that the curriculum should be designed to develop students' intellectual and spiritual potential by giving equal attention to knowledge and manners. Thus, the goal of curriculum design is to create individuals who are not only skilled across various disciplines but also highly morally aware and able to contribute positively to society. He also emphasized the importance of creating a learning environment that supports and motivates students to develop positive attitudes, curiosity, and love for knowledge. With this approach, KH Imam Zarkasyi emphasized that the ideal education curriculum must produce a quality generation, ready to face the challenges of the times with noble morals and useful knowledge (Islam, Qodari, & Marjany, 2024).

Imam Ghazali, Ibn Khaldun, Al-Attas, and KH Imam Zarkasyi have described the processes that must be present in curriculum design. Imam Ghazali emphasized that education should include two important aspects: knowledge and manners. Students are taught to understand religious teachings and internalize ethical and moral values that must be upheld in everyday life.

Furthermore, the curriculum process involves interactive learning, where students are not only recipients of information but also expected to actively participate in discussions and reflections on what they learn (Gunawan, Nana Jumhana, Hidayatullah, & Hasbullah, 2020). Imam Ghazali also highlighted the importance of teachers as mentors and role models who can motivate students to continue learning with enthusiasm. In addition, this process must take into account each student's context and conditions, so that education can be tailored to each student's needs and potential (Islam et al., 2025).

Thus, in Imam Ghazali's view, the curriculum is a holistic process that aims to form individuals who are not only knowledgeable but also have good morals and can contribute positively to society. Imam Zarkasyi added that the curriculum must create an environment that supports the development of students' full potential, both intellectually and morally. This aligns with the principles put forward by Imam Nawawi, who stated that education must equip students with useful knowledge and good manners (Islam et al., 2024). Thus, overall, these thinkers agree that the goal of ideal curriculum design is to produce intelligent individuals with noble character who are ready to contribute positively to society, in line with the religious values expressed in *Riyadh Ash-Shalihin*.

In the book *Muqaddimah*, Ibn Khaldun describes the curriculum process as a planned education system oriented towards the development of knowledge and skills relevant to society's needs. He emphasized the importance of the relationship between education and the social and cultural context, noting that the curriculum must be designed to reflect the values and living conditions of the society concerned. This process begins with selecting appropriate and useful subject matter, covering both religious and worldly knowledge, so that students gain a comprehensive understanding of various aspects of life (Sya'rani, 2021).

Ibn Khaldun also highlighted the role of teachers in the curriculum process, which serves as a guide and director for students in understanding the teaching material. Teachers are expected to have in-depth knowledge and the ability to convey it in an engaging, easy-to-understand way. In addition, a good curriculum must create a conducive learning environment, encourage students to think critically and creatively, and foster their curiosity. The educational process, according to Ibn Khaldun, does not focus solely on the transfer of knowledge but also on the formation of students' character and personality. Thus, the curriculum must be designed to prepare individuals who are not only academically intelligent but also able to contribute positively to society and understand their social responsibilities. Through this approach, Ibn Khaldun shows that education is an important tool in building a civilized and prosperous civilization (Almanaf, 2020).

In the book '*Risalah untuk Kaum Muslimin*', Syed Muhammad Naquib al-Attas explains the curriculum process as an educational system that aims to form individuals who are knowledgeable, civilized, and spiritually aware. This process begins with the understanding that education is not just the transfer of knowledge but also the formation of character, including moral and ethical aspects. Al-Attas emphasizes that the curriculum must be designed to integrate science with religious values, enabling students to understand and apply Islamic teachings in everyday life (Al-Attas, 1999).

In this context, al-Attas underlines the importance of *adab* as a foundation in the learning process. *Adab* includes respecting teachers, upholding good values, and maintaining good relationships with others. The curriculum process also involves interactive teaching methods, in which students are actively invited to participate in discussions, reflections, and research. This not only enhances their understanding of the learning material but also encourages curiosity and creativity. Al-Attas also emphasized that the learning environment should support the search for truth and encourage students to develop their potential. Thus, the curriculum process, according to al-Attas, is a holistic journey that focuses not only on intellectual knowledge but also on the development of manners and morals, producing individuals ready to contribute positively to society and committed to Islamic values (Ardiansyah, 2020).

In the book '*Ilmu dan Adab*', KH Imam Zarkasyi explains the curriculum process as a series of systematic, integrated education aimed at forming intelligent, moral, and responsible individuals. This process begins with careful planning, in which the curriculum must include useful knowledge and moral values that guide students in living their daily lives. KH Imam Zarkasyi emphasized the importance of teaching that is not only focused on mastering material but also on developing character and manners, so that students not only become smart students but also individuals with noble morals (Zarkasyi, 2020).

In this curriculum process, KH Imam Zarkasyi also emphasized the role of teachers as educators who not only convey knowledge but also become role models in behavior and attitude. Teachers must be able to create a conducive learning atmosphere where students feel comfortable asking questions, discussing, and exploring knowledge. In addition, a good curriculum must be flexible and adaptable to the needs and potential of each student, so that each individual can develop optimally. KH Imam Zarkasyi also believes that instilling moral values in the education process must be carried out consistently, so that students can internalize and apply them in their daily lives. Thus, the curriculum process, in the view of KH Imam Zarkasyi, is a holistic and comprehensive effort that integrates knowledge and morals, thereby creating individuals ready to contribute positively to society and uphold Islamic values (Zarkasyi, Mas'ud, Hidayatullah, & Khakim, 2023).

Educational Evaluation in Islamic Ethical Curriculum

The concept of evaluation in education encompasses various approaches that assess the effectiveness of the learning process and the achievement of educational goals (Dlouha & Burandt, 2015). Formative evaluation is conducted during the learning process to provide feedback that helps students and instructors understand their strengths and weaknesses. In contrast, summative evaluation is conducted after the learning process to measure students' final achievement. On the other hand, diagnostic evaluations are conducted before learning to identify students' initial abilities and design appropriate learning. Accountability evaluation assesses the effectiveness of educational programs for stakeholders, while qualitative evaluation focuses on collecting non-numerical data to gain a deeper understanding of student experiences. In contrast, quantitative evaluation uses numerical data to provide statistical information about learning outcomes. Process evaluation assesses the dynamics and interactions in the classroom, while outcome evaluation focuses on students' achievement of final competencies. In addition, peer evaluation is conducted by fellow students to provide feedback, and an authentic evaluation assesses students' abilities in contexts relevant to real life. The combination of these evaluation types provides a more comprehensive picture of student achievement and development in the educational context (Al Banna, 2022).

The Book of *Riyadh Ash-Shalihin* is a collection of hadiths compiled to guide Muslims in the practice of morals and etiquette. This book can be seen as a "curriculum" of ethics and morals, arranged in a logical, systematic order. This book organizes topics around themes such as intention, patience, sincerity, and dhikr. This arrangement resembles a curriculum that starts with the fundamentals of religion and then develops into more specific and detailed topics. The design aims to provide practical guidance for everyday life, so the curriculum in this book is competency-based: each chapter emphasizes certain morals that learners must achieve. The concept of evaluation in *Riyadh Ash-Shalihin* is more practical, as it involves assessing how well someone can apply the values taught in everyday life. This

means that this learning measures the success of the curriculum based on changes in behavior and manners (Adisti & Rukiyati, 2021).

This book uses the hadith as a reference to evaluate whether a person's actions are in accordance with the guidance of the Prophet Muhammad SAW. This shows that the evaluation is based on authoritative religious sources. Meanwhile, the book *Bidayah Al-Hidayah* can be considered as a structured spiritual curriculum to prepare someone to begin the journey towards perfection of worship and closeness to Allah SWT. Imam Ghazali compiled this book with a more systematic and in-depth approach (Taja, Nurdin, Kosasih, & Suresman, 2021).

The Book of *Bidayah Al-Hidayah* is arranged in a structured order, starting with *adab* and intentions in seeking knowledge, then obligatory practices, sunnah practices, and ending with prohibitions to avoid sin. This gradual approach provides a "curriculum" that involves various stages of self-development (P., C., & Kamal, 2023). Imam Ghazali taught the importance of establishing a strong foundation in manners before moving on to higher practices. This shows that the curriculum design in the *Bidayah Al-Hidayah* book has a hierarchical principle that emphasizes the fulfillment of fundamental basics first (Rosyadi & Usman, 2021).

The concept of evaluation in *Bidayah Al-Hidayah* primarily aims to assess changes in the heart and to increase spiritual quality. Imam Ghazali emphasized that success in learning and worship is assessed by how far a person's heart becomes cleaner and his deeds more consistent. Assessment is also done by seeing whether someone can carry out worship devoutly and avoid sin. Thus, evaluation is not only cognitive (knowledge) but also affective (feelings and attitudes) (D., 2010).

The comparison between the two can be seen in the curriculum design: the *Riyadh Ash-Shalihin* book uses a topic-based approach and provides practical guidance for everyday life. The main focus is the practice of moral values taught through hadith. Meanwhile, the book *Bidayah Al-Hidayah* takes a more gradual approach, emphasizing etiquette and in-depth spiritual formation to improve the quality of worship and cleanse the heart. Apart from the curriculum design itself, the evaluation concept of both is also found to be slightly different. In the book *Riyadh Ash-Shalihin*, evaluation focuses on real practice in daily life by measuring manners and behavior. The assessment is based on conformity with the teachings of the hadith (Hamat & Shuhari, 2017).

Meanwhile, the book *Bidayah Al-Hidayah* assesses spiritual changes and the quality of deeds. Evaluation is done through introspection and self-control, as well as how well a person can achieve guidance and improve the condition of their heart. The approach to learning is also different; the *Riyadh Ash-Shalihin* book is more practical and can be considered a competency-based moral curriculum that targets specific desired behaviors (Hamat & Shuhari, 2017).

Imam Ghazali added a spiritual dimension to the curriculum process, emphasizing that education should lead to an improvement in the individual's relationship with God. This aligns with Nawawi's teachings, who stated that knowledge should foster awareness and closeness to God, making the educational process a means to achieving higher goals in life. Al-Attas, with his emphasis on *adab*, argued that the curriculum process should foster an environment that supports the search for truth and character development, a major concern in *Riyadh Ash-Shalihin*. In this case, education is not only academic but also character formation based on ethics.

KH Imam Zarkasyi emphasized the need for a systematic, integrated approach to the curriculum process, in which the teaching of science and moral values is carried out simultaneously. This reflects Nawawi's view that effective education must equip students with useful knowledge and strong moral values. Overall, these thinkers agree that the ideal curriculum integrates science, morality, and ethics, creating individuals who are not only knowledgeable but also have strong character and are ready to make positive contributions to society, in line with the values taught in the book *Riyadh Ash-Shalihin*.

In the book *Bidayah Al-Hidayah*, Imam Ghazali explains the concept of evaluation in curriculum design as an essential process for measuring students' understanding and mastery of the knowledge taught. Evaluation is not just a final assessment aimed at determining academic grades, but also a tool for assessing students' spiritual and moral development. Imam Ghazali emphasized that evaluation must include cognitive, affective, and psychomotor domains to provide a comprehensive picture of students' learning progress (Indana & Mustofa, 2024).

This evaluation process also provides feedback to teachers and students on the effectiveness of the teaching methods used and assists in formulating necessary improvement steps. In this context, evaluation should be continuous, not only at the end of a learning period, to ensure that students truly understand the material and can apply it in everyday life (Gunawan et al., 2020).

In addition, Imam Ghazali emphasized that evaluation must be carried out fairly and objectively, in accordance with the principles of justice in education. Thus, according to Imam Ghazali, the concept of evaluation is an integral part of education, not only focused on academic aspects but also on the formation of students' character and morals.

In the *Muqaddimah*, Ibn Khaldun explains the concept of evaluation in curriculum design as an important process for assessing students' progress and mastery of knowledge. He argues that evaluation must be carried out systematically and continuously, covering various aspects of knowledge taught, both theoretical and practical. According to Ibn Khaldun, evaluation not only serves to determine the level of student success in understanding the material but also to identify their learning needs and adjust the teaching methods used (Saputra et al., 2022).

In his view, evaluation must consider the social and cultural context in which education occurs, so that assessment results can provide deeper insights into how knowledge is received and applied in everyday life. Ibn Khaldun also emphasized the importance of teacher involvement in the evaluation process, where teachers act not only as assessors but also as facilitators, helping students better understand the material. Thus, according to Ibn Khaldun, the concept of evaluation is a comprehensive effort to improve the quality of education, ensuring that students not only gain knowledge but also apply it in broader social contexts, thereby creating individuals who contribute positively to society (Sakova, Fikra, Mulyana, & Jati, 2022).

In the book '*Risalah untuk Kaum Muslimin*', Syed Muhammad Naquib al-Attas explains the concept of evaluation in curriculum design as a crucial process for measuring the effectiveness of education in shaping students' character and knowledge. Al-Attas emphasizes that evaluation must be carried out holistically, not only focusing on academic mastery but also covering the moral and spiritual aspects that are the core of Islamic education. Evaluation should reflect students' understanding of the values of manners and

morals, as well as their ability to apply the knowledge gained in everyday life (Al-Attas, 2001).

According to al-Attas, evaluation should be continuous and integrated into the entire educational process, providing constructive feedback to students and teachers. He also stressed the importance of using a range of evaluation methods, including formative and summative assessments, to obtain a comprehensive picture of student development. In addition, evaluation must be conducted fairly and objectively to avoid bias and to provide an accurate assessment of students' abilities. Thus, the concept of evaluation, as outlined by al-Attas, is an essential tool in the educational curriculum that aims to create individuals who are not only intellectually intelligent but also possess good morals and can contribute positively to society (Al-Attas, 2023).

In the book '*Ilmu dan Adab*', KH Imam Zarkasyi explains the concept of evaluation in curriculum design as an integral, continuous process aimed at assessing not only students' academic knowledge but also the development of their manners and character. According to KH Imam Zarkasyi, evaluation must cover various aspects, including understanding the material, applying knowledge in everyday life, and applying the moral values taught. He argues that evaluation should not be seen merely as a final assessment, but as a tool to provide constructive feedback to students and teachers to improve the learning process (Arroisi, Mustopa, & Djayusman, 2024).

KH Imam Zarkasyi also emphasized the importance of fairness and objectivity in evaluation, so that each student receives a fair assessment based on their abilities and potential. The evaluation process should use a range of methods, from written tests to practical assessments, to assess students' overall development. In addition, the evaluation must consider the social and cultural context students face, so that the results can help adjust the curriculum to be more relevant and useful. Thus, the concept of evaluation according to KH Imam Zarkasyi is a comprehensive process oriented towards character development and knowledge, aiming to produce individuals who are not only academically skilled but also have good manners and can contribute positively to society (Almuzani et al., 2021).

Imam Nawawi emphasized that educational evaluation should not only measure cognitive aspects but also the moral and spiritual dimensions of students, reflecting the importance of integrating knowledge and manners in education. In this regard, Ibn Khaldun's thinking aligns with Nawawi, in which evaluation is seen as a tool to assess the relevance of education to society's needs and students' ability to apply knowledge in their social and cultural contexts. Imam Ghazali also made an important contribution to the understanding of evaluation by emphasizing its spiritual aspect. He argued that education should produce individuals who are not only knowledgeable but also have a strong relationship with God. In this context, evaluation should reflect students' spiritual development, as Nawawi argues, including an understanding of religious teachings and worship practices (Adisti & Rukiyati, 2021).

Al-Attas added the dimension of manners to the evaluation, emphasizing that this process must assess the application of ethical and moral values in students' daily behavior. This aligns with Nawawi's thinking, who wanted the evaluation results to reflect not only academic achievement but also students' character and morals. KH Imam Zarkasyi emphasized the importance of justice and objectivity in evaluation, so that each student is assessed fairly based on their abilities and potential. In this case, the concept of evaluation

put forward by Nawawi and other thinkers shares the goal of creating individuals who are knowledgeable, civilized, and able to make positive contributions to society (Saputra et al., 2022).

Overall, the agreement among these thinkers shows that evaluation in education must be comprehensive, encompassing knowledge, morality, and character, to form individuals who are not only academically intelligent but also have integrity and good morals, in line with the values of *Riyadh Ash-Shalihin*.

CONCLUSION

The conclusion of the discussion above is that the book *Riyadh Ash-Shalihin* by Imam Nawawi emphasizes the importance of manners and knowledge for a Muslim. In this book-based curriculum, manners encompass good behavior and ethics in social interactions and in relationships with Allah. In contrast, knowledge encompasses a deep understanding of religion and its practical application to improve self-awareness. The purpose of this curriculum is to form a balanced character and knowledge, covering spiritual, social, and intellectual aspects. Evaluation in the curriculum aims to assess the extent to which knowledge and manners are applied in daily life, and serves to improve education to produce intelligent and noble individuals. Suggestions for further research include developing a more comprehensive curriculum with in-depth explanations of the learning process and the strategies used, and strengthening the evaluation framework to assess and improve students' manners and knowledge more effectively.

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