

Love-Based Curriculum For The Study of Arbain Nawawi Hadith Number 13, 17, 31

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ABSTRACT

The rapid development of technology and globalization has contributed to the decline of empathy, love, and compassion in social life, including attitudes toward fellow human beings, animals, and the environment. This condition indicates that contemporary educational challenges are not limited to cognitive aspects but also involve a crisis of humanistic and ecological values. This study aims to examine the values of love and compassion contained in Hadith Al-Arba'in An-Nawawiyyah numbers 13, 17, and 31, and to analyze their relevance to the substance of the Love-Based Curriculum (KBC). This research employs a qualitative descriptive approach using library research methods, with Al-Arba'in An-Nawawiyyah by Imam An-Nawawi as the primary source. The findings reveal that these hadiths emphasize love for fellow human beings, compassion toward animals, concern for the natural environment (kauniyah values), and self-restraint from excessive attachment to worldly matters. These values are closely aligned with the substance and objectives of the Love-Based Curriculum, which positions love and compassion as the foundation of the educational process. Thus, the Love-Based Curriculum can be understood as an educational approach that integrates love, empathy, and socio-ecological awareness, whereby Islamic character education emerges as an implication of the internalization of these values. Hadith Al-Arba'in An-Nawawiyyah, particularly numbers 13, 17, and 31, is therefore relevant as a normative reference for developing humanistic, ethical, and sustainable education.

1. INTRODUCTION

The rapid development of the times, especially in the current digital era, has had a major impact on the behavior and character of the younger generation. The flow of globalization and advances in information technology has blurred cultural boundaries and traditional values, including religious values, have begun to be marginalized. On the one hand, this development brings ease of access to knowledge and communication, but on the other hand, it also presents serious challenges in maintaining the morality and Islamic identity of the younger generation (Rachmawati & Erwin, 2022). Information from various sources that are not properly filtered can affect their perspective and lifestyle, thus moving away from the noble values and social norms that are the main pillars of character education.

In this context, education plays a very important role not only as a means of transferring knowledge, but also as a medium for building strong character and based on religious values. Education must be able to guide students to become human beings who are not only intellectually intelligent, but also have noble character, have social responsibility, and high spiritual awareness

(Zubaedi, 2011). Character education cannot be separated from Islamic education because Islamic teachings strongly emphasize the importance of morals in daily life. Therefore, strengthening Islamic character education is an urgent need in the midst of modernization that often erodes spiritual and moral values.

One of the important works that summarizes the teachings of the Prophet in a compact and concise form is the book *Al-Arbain An-Nawawiyyah* by Shaykh An-Nawawi. This book contains forty-two hadiths that reflect the main foundations in Islam, ranging from the aspects of faith, worship, muamalah, to morals and social ethics. The hadiths in this book are often used as the basis for learning in various Islamic educational institutions because of their easy-to-understand nature and applicability in daily life (Muntakib, 2021). Therefore, the book *Al-Arbain An-Nawawiyyah* is a very relevant source to be used as a reference in an effort to explore the values of Islamic character education. Education is essentially a process of humanizing. Therefore, education is not enough to be only oriented towards academic achievement and technical skills, but it must also be able to cultivate the values of love, empathy, and social concern. Without a foundation of love and compassion, education has the potential to produce individuals who are intellectually intelligent, but lack moral and social sensitivity in daily life (Rachmawati & Erwin, 2022). From an Islamic perspective, love and affection are fundamental values that animate all teachings. Islam views compassion as a universal principle that governs human relationships with others, with animals, and with the universe. This value is reflected in the various words of the Prophet Muhammad PBUH which emphasize the importance of loving each other, doing good to all creatures, and maintaining the balance of life.

2. METHODS

This study uses a qualitative approach with a descriptive type of research. The qualitative approach was chosen because this study aims to understand and analyze in depth the values of love and compassion contained in hadith texts, as well as their relevance to the substance of the Love-Based Curriculum (KBC). This research is not oriented to quantitative measurement, but to interpret the meaning and contextual understanding of Islamic sources.

The method used in this study is library research. The main source of data for the research is the Book of Al-Arba'in An-Nawawiyyah by Imam An-Nawawi, especially hadith numbers 13, 17, and 31 which were chosen because they contain teachings about love for fellow humans, compassion for all creatures, and self-control against excessive love for the world. Secondary data sources in the form of books, journal articles, and scientific works relevant to the themes of love and compassion, kauniyah values (nature and environment), and Love-Based Curriculum were used to strengthen the analysis.

The data collection technique is carried out through documentation studies, namely by studying hadith texts, translations, and explanations of scholars, as well as educational literature related to KBC. The data obtained were then analyzed using content analysis techniques, with the following steps: (1) identification of hadith texts and main themes related to love and compassion, (2) interpretation of the meaning of hadith and grouping of the values of love, compassion, and kauniyah, (3) contextualization of these values with social and educational realities, and (4) analysis of the relevance of hadith values to the substance and objectives of the Love-Based Curriculum. The validity of the data, using source triangulation by comparing the interpretation of hadith from various scientific references and relevant educational literature. With this method, it is hoped that the results of the research will be able to provide a comprehensive picture of the value of love and affection in the Hadith of Al-Arba'in An-Nawawiyyah and its implications for the development of the Love-Based Curriculum in education.

3. RESULTS AND DISCUSSION

3.1 Content of Hadith No. 13, 17, and 31

The book Al-Arba'in An-Nawawiyyah by Shaykh An-Nawawi is a collection of 42 selected hadiths that cover the core of Islamic teachings, including aspects of faith, worship, morals, and social interaction. These hadiths are mostly sourced from authentic hadith books such as Sahih Bukhari and Sahih Muslim, and are arranged thematically to facilitate the understanding of the ummah (Muntakib, 2020). The compilation of hadith in this book describes the spiritual and social journey of a Muslim, thus making it not only a religious guideline, but also an important reference in the development of Islamic values and character (Nawawi, n.d.; Al-Qiddis, 2023).

In the process of compiling, Shaykh An-Nawawi did not just collect authentic hadiths, but carefully chose hadiths that were concise and dense in value, so that they reflected the spectrum of Islamic teachings that included faith, worship, morals, muamalah, and social responsibility (Fauzi, 2022). The content of the hadith in this book can be understood through the grouping of divine and human values, which serve as the foundation for the formation of spirituality and social maturity of a Muslim, especially in responding to the challenges of moral and spiritual crises in the contemporary era (Al-Qiddis, 2023).

Hadith Al-Arbain An-Nawawiyah 13

عَنْ أَبِي حَمْزَةَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ . رواه البخاري ومسلم

Abu Hamzah Anas ibn Malik (may Allah be pleased with him), a servant of the Messenger of Allah (peace and blessings of Allaah be upon him) from the Prophet (peace and blessings of Allaah be upon him), said: "None of you believes until he loves for his brother what he loves for himself." (HR. Bukhari and Muslim)

The hadith narrated by Abu Hamzah, Anas bin Malik (may Allah be pleased with him) confirms that the perfection of a person's faith depends greatly on his attitude towards others. The Prophet states that a person has not attained perfect faith until he loves for his brother what he loves for himself. This hadith shows the importance of the value of empathy, care, and the desire to see others get as good as we would for ourselves (Fauzi, 2022). This attitude reflects the noble morals that are at the core of Islamic teachings, namely affection and togetherness in goodness. In the social context, this hadith teaches that a Muslim should stay away from selfishness and envy and always try to create harmony in society. By applying this principle, individuals will build better, affectionate, and mutually supportive relationships, which ultimately strengthen the Islamic ukhuwah and form a harmonious society based on true faith values.

This 13th hadith emphasizes that the perfection of a person's faith is measured by his ability to love his fellow human beings as he loves himself. The value of love in this hadith gives birth to social empathy, justice, and mutual respect in social life. Love is the main foundation for creating harmonious social relationships and preventing the emergence of selfish, discriminatory, and violent attitudes. For example, in social and educational life, this hadith is relevant to various cases of social indifference, bullying, and discrimination. When a person does not want to treat others as he wants to be treated, then the value of love and empathy as taught in this hadith is not realized. Therefore, this hadith is a moral foundation in building a mutually respectful social and educational environment. The 17th hadith expands the meaning of love and affection through the concept of ihsan, which is the obligation to do good to everything. The affection in this hadith is not limited to human relationships, but also includes the good treatment of animals and the responsibility of preserving the universe. The value of ihsan shows that love in Islam is universal and requires ethical awareness in every human action towards living beings and the environment.

إِنَّ اللَّهَ كَتَبَ لِلْإِحْسَانِ عَلَىٰ كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَخْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَّحْتُمْ فَأَخْسِنُوا الذَّبْحَةَ وَلْيَحِدَّ أَحَدُكُمْ شَفَرَتَهُ
وَلْيُنْعِنْ ذَبِيْحَتَهُ

"Indeed, Allah commands to do good to all things. If you want to kill, then kill in a good way. If you want to slaughter, then slaughter it in a good way. Sharpen the knife and delight the animal that is to be slaughtered." (HR. Muslim)

Ibn al-Atthar Ash-Shafi'i (may Allah have mercy on him) who is makruf with the title Mukhtashar An-Nawawi as this nickname is called by Ibn Kathir stated about the hadith of Arba'in number 17, that the hadith is a short but full of meaning, and also contains the main methods in this religion. The hadith contains the command to do good to oneself, as well as to every creature, until the time of slaughter by doing good to the animal to be slaughtered, and the command to please him. The meaning of killing and slaughtering in a good way is seen in terms of means and circumstances. The form of doing good when killing, for example, when carrying out the execution of the law of qishash (death penalty for murderers, pen.). There are several forms of pleasing meaning of animals

to be slaughtered as exemplified by Imam Nawawi (may Allah have mercy on him): (a) Sharpen the knife so that the animal is quick to slaughter. (b) It is recommended not to sharpen the knife in the presence of the animal to be slaughtered. (c) It is not allowed to slaughter animals and be watched by other animals. (d) It is not permissible to miss the animals that will be slaughtered at the place of slaughter. One of the things referred to by Imam Nawawi (may Allah have mercy on him) is mentioned in the following hadith. From Ibn 'Abbas (may Allah be pleased with him), he said: "The Messenger of Allah (peace and blessings of Allaah be upon him) observed a man who put his foot on the cheek (side) of a goat while he was sharpening his knife, while the goat was looking at him. Then the Prophet PBUH said,

أَتَرِيدُ أَنْ تَمْيِتَهَا مَوْتَاتٍ هَلَا حَدَّدْتَ شَفَرَتَكَ قَبْلَ أَنْ تَضْجَعَهَا

"Did you before you kill him with multiple deaths?!"

From the above hadith fragment, we can conclude that Islam teaches to love the stars with affection not only to fellow humans but to all creatures created by Allah SWT. In the environmental context, natural damage due to illegal logging, river pollution, and irresponsible waste management can be seen as a form of neglect of kauniyah values. This hadith teaches that love and affection must be manifested in the attitude of preserving nature as part of man's mandate as a caliph on earth.

Hadith Number 31

In the 31st hadith, it emphasizes the importance of zuhud as a form of love that is not oriented to worldly interests alone. By limiting excessive love of the world and the possession of others, one is able to build genuine social relationships, free from envy, greed, and selfishness. This value shows that true love gives birth to inner peace and harmony in social relationships.

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ : جَاءَ رَجُلٌ إِلَيَّ النَّبِيِّ ﷺ فَقَالَ : يَا رَسُولَ اللَّهِ : ذُلِّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ؟ فَقَالَ : إِذْهُدْ فِي الدُّنْيَا يُحِبِّكَ اللَّهُ، وَإِذْهُدْ فِيمَا عِنْدَ النَّاسِ يُحِبِّكَ النَّاسُ « حَدِيثُ حَسَنٍ رَوَاهُ ابْنُ مَاجْهٍ وَعَيْرٌ بِأَسَانِيدٍ حَسَنَةٍ . »

From Sahl ibn Sa'ad as-Sa'idi (may Allah be pleased with him) said: "A man came to the Prophet (peace and blessings of Allaah be upon him) and said, "O Messenger of Allah, show me a deed that if I do, Allah loves me and people love me too." He replied, "Zuhudlah in the world, then Allah will love you. Likewise, zuhud from what is in the hands of man, then people will love you." (Hadith hasan, narrated by Ibn Majah and others with sanad hasan)

This hadith explains the importance of being zuhud. Zuhud in language means to leave. Izhad means zuhudlah which means taking the level of emergency or wish from the world that Allah has lawful. Ibn al-Qayyim heard his teacher, Shaykh al-Islam Ibn Taymiyah, say,

الرُّهْدُ تَرُكُ مَا لَا يَنْفَعُ فِي الْآخِرَةِ وَالْوَرَعُ : تَرُكُ مَا تَحَافُضُ ضَرَرُهُ فِي الْآخِرَةِ

"Zuhud is to leave something that is not useful for the hereafter. While wara' is to leave something that brings harm in the hereafter."

Ibn al-Qayyim then said, "That is the best and least encompassing definition of zuhud and wara'. Two main pieces of advice 1). Zuhud in the world, will bring the love of Allah. 2), Zuhud on what is on the side of humans, will bring love to humans. In the language of the world it means something low or close. The world is so called because of two reasons, namely: 1). Seen from the time side, because the world is before the hereafter. 2) Seen in terms of its position, it is lower than the hereafter ([HR. Ibn Majah, no. 4102. Shaykh al-Albani in the Genealogy of Al-Ahadith Ash-Shahihah, no. 944 says that this hadith is hasan]). The attitude of zuhud towards the world is also relevant to environmental issues. A consumptive lifestyle and excessive exploitation of natural resources show an unbridled love for the world. This hadith teaches self-control that encourages humans to live simply and responsibly, so as to reduce environmental damage and social conflicts due to resource struggles.

3.2. The Values of Love and Compassion in the Hadith of Al-Arba'in An-Nawawiyyah Relevance to the Love-Based Curriculum (KBC)

The Love-Based Curriculum (KBC) is an educational approach that places the values of love and compassion as the main foundation in the entire learning process. The substance of KBC does not lie in the addition of teaching materials alone, but in the perspective of students as human beings who have intellectual, emotional, social, and moral potential. Education is understood as the process of humanizing humans through educational relationships that are empathetic, respectful of dignity, and caring-oriented.

The main goal of the Love-Based Curriculum is to form individuals who have social sensitivity, empathy, and responsibility towards others and the environment. KBC is geared towards creating a safe, inclusive, and humanist learning environment, so that character values are not taught normatively, but grow naturally through learning experiences that are loaded with the practice of love and compassion. Within this framework, Islamic character education is positioned as an implication of the internalization of love values, not as a stand-alone goal.

Analysis of the Values of Love and Affection in Hadith and Their Relevance to the Substance of KBC

The values of love and affection contained in Hadith Al-Arba'in An-Nawawiyyah numbers 13, 17, and 31 show a strong conformity with the substance and purpose of the Love-Based Curriculum. The 13th hadith emphasizes the importance of love for fellow human beings as the basis of fair and empathetic social relations. This value is in line with KBC's goal in building an educational environment that upholds respect for the dignity of every individual and rejects all forms of violence and discrimination. Ibn Rajab al-Hanbali explained that this hadith is the foundation of social ethics in Islam because it requires a person's willingness to put the interests of others as well as his own.

Love in this perspective is not individualistic, but serves to build a just and empathetic social order. In the context of the Love-Based Curriculum, this value reinforces the educational goal of creating inclusive and violence-free educational relationships.

The 17th hadith expands the scope of love and compassion through the concept of *ihsan* which demands good treatment of all beings. This value has direct relevance to the substance of KBC which emphasizes social concern and *kauniyah* awareness, namely awareness of nature and the environment as part of human responsibility. KBC not only forms human relationships between students, but also encourages an attitude of caring for animals and environmental sustainability. Al-Ghazali emphasized that a person's spiritual qualities are reflected in the way he treats living beings and the environment. The concept of *ihsan* in this hadith shows that compassion in Islam is universal and gives birth to *kauniyah* awareness (Rusmin, & Al Qifari, 2023). This value is in line with the substance of the Love-Based Curriculum which places ecological concern as part of character formation, so that education is not only oriented towards social relations, but also responsibility towards nature. Meanwhile, the 31st hadith emphasizes the attitude of *zuhud* as self-control over excessive love for the world and the possession of others. This value is relevant to KBC in preventing an educational orientation that is too materialistic and competitive. By instilling a simple and proportionate attitude, KBC seeks to form the character of students who are sincere, unselfish, and able to build harmonious social relationships.

Based on this analysis, it can be concluded that the values of love and compassion in the Hadith of Al-Arba'in An-Nawawiyyah have a strong relevance to the substance of the Love-Based Curriculum. These hadiths provide a normative foundation for KBC in building education that is oriented towards humanity, social concern, and ecological awareness. Thus, the integration of hadith values into KBC is a strategic effort in forming a humanist and civilized education. Arba'in al-Nawawiyyah by discarding the sanads so that they are easier to memorize and the benefits are more comprehensive, and for us as the ummah it is advisable to take, study and memorize the hadith. Because it has a confluence in religious life and the hereafter, faith and worldly affairs and others. Ibn Qayyim al-Jauziyyah interprets *zuhud* as an attitude of abandoning something that does not provide benefits for the hereafter, not as a rejection of the world absolutely. This understanding places *zuhud* as a means of controlling love so as not to be trapped in materialism. In the framework of the Love-Based Curriculum, the value of *zuhud* functions to keep education oriented to human values and simplicity, not to competition and material achievements alone.

4. CONCLUSION

Based on the results of the study of Hadith Al-Arba'in An-Nawawiyyah numbers 13, 17, and 31, it can be concluded that the value of love and affection is a fundamental principle in Islamic teachings which includes the dimensions of humanity (*insaniyah*) and nature (*kauniyah*). The three hadiths show that love in Islam is not only interpreted as an emotional attitude, but is manifested

through social empathy, good treatment of all beings, and self-control over excessive love for the world. Hadith number 13 emphasizes that love for fellow human beings is the basis for the formation of just and harmonious social relations. Hadith number 17 expands the scope of love and affection through the concept of ihsan which demands good treatment of humans, animals, and the environment. Meanwhile, hadith number 31 emphasizes the attitude of zuhud as a form of sincere and unselfish love, which has an impact on the simplicity of life and a non-exploitative attitude towards nature.

The values of love and affection contained in these hadiths have strong relevance to the substance of the Love-Based Curriculum (KBC). KBC places love, empathy, and care as the foundation of the educational process, so that character formation is not done normatively alone, but grows through the internalization of values in humanistic educational relationships. Islamic character education in this context is understood as an implication of the application of the values of love and compassion in the entire learning process. Thus, the Hadith of Al-Arba'in An-Nawawiyyah, especially numbers 13, 17, and 31, can be used as a normative and conceptual reference in the development of education oriented towards love, humanity, and ecological awareness. This approach is expected to be able to form empathetic, civilized, and socially and environmentally responsible individuals in facing the challenges of modern life

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