

HADITH ON AVOIDING BOREDOM IN LEARNING FROM THE PERSPECTIVE OF EDUCATIONAL PSYCHOLOGY

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ABSTRACT

Hadith is the second source of Islamic knowledge after the Quran. This means that hadith covers all aspects of activities that can be used as a reference, including education and the sciences that it encompasses. The problem in the world of education today is that teachers and students are forced to use a limited range of learning methods. This condition is caused by the lack of activities and creativity that educators and students engage in during the learning process. This situation has occurred during the time of the Prophet Muhammad, and hadiths related to avoiding boredom in learning have emerged. From this issue, research objectives were established. The purpose of this research is to determine the quality, quantity, and meaning of hadiths related to avoiding boredom in learning from the perspective of educational psychology that is adjusted to teaching strategies. The method used in this study is literature review (*pentakhrijan hadith*). The results of the study indicate that (1) the hadith "avoiding boredom in learning" is narrated by four *mukharif* (Bukhari, Muslim, Tirmidhi, and Ahmad) with thirteen *sanad* that are *siqah*, connected by the year of death, place of residence, and teacher and student. Thus, this hadith can be categorized as a *shahih li zātihi hadith*. The quantity of this hadith is included as a Hadith *Ahad* with a *garib* category, (2) the meaning of this hadith can be related to educational psychology, because the habit of the Prophet in choosing the right day to provide appropriate education based on educational psychology.

Keywords: *Hadith, Avoiding Boredom in Learning, Educational Psychology.*

ABSTRAK

Hadis merupakan sumber kedua setelah Al-Qur'an. Hal ini berarti hadis mencakup semua perihal aktivitas yang bisa jadi rujukan, termasuk pendidikan dan ilmu yang meliputinya. Permasalahan dalam dunia pendidikan yang terjadi masa kini memaksakan guru dan murid menggunakan metode pembelajaran yang tidak beragam. Kondisi ini disebabkan kurangnya aktivitas dan kreativitas yang dilakukan pendidik dan peserta didik saat proses pembelajaran berlangsung. Keadaan ini telah terjadi pada masa Rasulullah SAW, maka munculah hadis yang berkaitan dengan menghindari kebosanan belajar. Dari masalah ini kemudian ditetapkan tujuan penelitian. Tujuan penelitian ini untuk mengetahui kualitas, kuantitas dan makna dari hadis menghindari kebosanan belajar perspektif psikologi pendidikan yang disesuaikan dengan strategi mengajar. Metode yang digunakan kepustakaan (melakukan pentakhrijan hadis). Hasil penelitian menunjukkan: (1) hadis "menghindari kebosanan belajar" diriwayatkan oleh empat *mukharif* (Bukhārī, Muslim, Tirmizī dan Aḥmad) dengan tiga belas *sanad* yang *siqah*, tersambung mulai dari tahun wafat, tempat tinggal serta guru dan murid. Sehingga hadis tersebut dapat dikategorikan ke dalam hadis *shahih li zātihi*. Kuantitas hadis ini termasuk hadis *Ahad* dengan kategori *garib*, (2) makna hadis ini dapat dikaitkan dengan psikologi pendidikan, karena kebiasaan Nabi memilih hari yang tepat untuk memberikan pembelajaran yang sesuai dengan psikologi pendidikan.

Kata kunci: *Hadis, Menghindari Kebosanan Belajar, Psikologi Pendidikan*

A. Introduction

Allah SWT has created humans to be servants who experience both high and low levels of faith. This is signaled in the hadith of the Prophet SAW narrated by Ibn Majah, number 72, which was stated by the companions of Ibn Abbas and Abu Hurairah that human faith can increase and decrease.¹ This condition can also occur when seeking knowledge, which can be both a mood booster and a mood breaker. In seeking knowledge, there is also a process that will be experienced, such as the revelation of Allah that came down to the Prophet Muhammad SAW.

The revelation of Allah SWT is knowledge conveyed to His Prophet, namely the Prophet Muhammad SAW. In the delivery of the revelation, Allah SAW used several different ways.² The revelation made the Prophet SAW have the responsibility to convey it to the people. However, sometimes the contents of the Qur'an still need further explanation, so Hadith emerged as an explanation for the Qur'an.³ There are several ways of delivery carried out by Allah and the Apostle in providing teaching, so in a lesson it is important to have a method or strategy for conveying knowledge.

Education is one of the efforts to help humans make themselves into whole human beings, where efforts made with various educational processes must be carried out consistently and sincerely in order to achieve the goals of education itself.⁴ There is a case experienced by an elementary school child where the child is required to do schoolwork that makes him stressed, and the child gets pressure from his parents to be the best, so in the end the child is enrolled in a private tutoring institution. By taking private lessons, the child became more confident and enthusiastic and did not easily feel bored while learning something. This is because the private tutor pays attention to the conditions and methods that are right for handling the child. So it is important to pay attention to the psychology of a child.

Events like the above are actually already described in the Prophet's hadith, narrated by Abdullah bin Mas'ud. The hadith is as follows:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ قَالَ كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ لَوْ دِدْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ قَالَ أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمْلِكُمْ وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّامَةِ عَلَيْنَا

'Uthman ibn Abī Shibah reported: Jarīr reported from Manṣūr reported from Abī Wā'il that 'Abdur-Rahmān gave a lesson to the people every Thursday, and then

¹ Muhammad Nasir Addin Al Albani Ibnu Majah, *Sunan Ibnu Majah* (Riyadh: Maktabah Al-Ma'arif, 1997), p. 72.

² Syaiful Arief, *Ulumul Qur'an Untuk Pemula* (Jakarta: Program Studi Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin Institut PTIQ Jakarta, 2022), p. 8.

³ Abdul Wahab Syakhrani, 'Fungsi, Kedudukan Dan Perbandingan Hadits Dengan Al- Qur'an', *MUSHAF JOURNAL : Jurnal Ilmu Al Quran Dan Hadis*, 3.1 (2023), 51–58 (pp. 51–58).

⁴ Haerullah Haerullah and Elihami Elihami, 'Formal Dan Non Formal', *Jurnal Edukasi Nonformal*, 1.1 (2020), 190–207.

someone said, "O Abu 'Abdur-Rahmān, I would like you to teach us every day." He said: "Indeed, I am reluctant to do so, for I fear that I will bore you. I want to teach you as the Prophet (may Allah's peace and blessings be upon him) taught us, for fear that boredom will overtake us." He said.⁵

The above hadith is narrated by Imam Bukhari in the Book of "knowledge" in the Chapter of *Man Ja'ala liahli al 'Ulama Ayyāman Ma'lūmah* "the one who devotes special days to meeting with scholars." The above hadith has a word that still needs explanation or, in the term hadith, is called *mubham*, which is located on the name Abdullah (the words Abdullah and Abdurrahman are the same person) and on the word *rajulun*. The Abdullah referred to in this hadith is Abdullah ibn Mas'ud. While the phrase رَجُلٌ referred to by the above Hadith is Yazid bin Mu'awiyah An-Nakha'i as indicated by Imam Bukhari at the end of the chapter "*Da'wah*".⁶

In a lesson, it is not uncommon to find that students will easily feel bored if the educator conducts learning with activities only, such as listening, discussing, and so on. This will have an impact on the material taught because the material will not be accepted or understood by students, and if this has happened, then the learning objectives will not be achieved.⁷ From the hadith of avoiding boredom in learning, which is related to educational psychology, it can be used as a point of emergence of a renewal that a *halaqah* at the time of the Prophet became the beginning of education and learning methods can be related to educational psychology.

The research that has been done by others basically contains information about Islamic education, and based on some research on education based on psychology, no one has examined the new meaning associated with Hadith in the study of avoiding boredom when studying in the current era of education.

The theoretical study conducted is related to *Ma'anil Hadis*, education, and educational psychology. *Ma'ani*, in Arabic, means purpose, meaning, or significance. In terms of terminology, *Ma'ani* is a tool to obtain information about the Arabic language corresponding to the situation and condition currently occurring. Thus, the term *Ma'ani* science refers to knowledge of the principles and rules to study a word in Arabic that is appropriate to the situation and condition at the time of the incident. According to Abdurrahman Akhdhori, *Ma'ani* science is a science that functions to prevent errors in meaning during communication.⁸

The science of *Ma'anil Hadis* is a study on how to understand the actual hadiths that have existed since the arrival of Prophet Muhammad SAW, especially during his mission as a messenger, which were later used as a guide by his companions. During the era of Prophet

⁵ Abu Abdullah Muhammad bin Ismail Al-Bukhari, *Shahih Muslim*, 1st edn (Saudi: Maktabah Rushd, 2006), p. 18.

⁶ Ibnu Hajar Al-Asqalani, *Terjemahan Fathul Baari Jilid 1 Dan 30*, ed. by Abdullah bin Baz (Jakarta: Pustaka Azzam, 2000), p. 781.

⁷ Sukron Muhammad Toha, 'Pelaksanaan Metode Active Learning Dalam Meningkatkan Hasil Belajar Siswa Pada Pembelajaran Pendidikan Agama Islam', *Ta'dibuna: Jurnal Pendidikan Islam*, 7.1 (2018), 79 <<https://doi.org/10.32832/tadibuna.v7i1.1364>>.

⁸ Ridhoul Wahidi, *Ma'anil Qur'an Menyelami Samudera Makna-Makna Al-Qur'an* (Jawa Timur: Uwais Inspirasi Indonesia, 2019), p. 1.

Muhammad SAW, there was no misunderstanding about a Hadith because the companions who understood the rules of the Arabic language would overcome the problem. However, if the companions were confused about understanding the Hadith, they could ask directly to Prophet Muhammad SAW. As for the supporting factors of the science of *Ma'anil Hadis*, they include:⁹

- a. *Ilmu Asbabul Wurud*
- b. *Tawarikhul Mutun*
- c. *Al-Lughah*
- d. *Hermeneutik*

The next study is about education. Ki Hajar Dewantara stated that education can guide all the strengths that children have to make them into human beings and members of society with the aim of achieving safety and happiness. Thus, education is a systematic effort so that humans can achieve stages in their lives, namely the attainment of happiness within themselves and their souls.¹⁰

In 2003, Law No. 20 stated that education is a conscious and planned effort that aims to create a learning atmosphere and learning processes so that students can actively develop their potential to have spiritual and religious strength, personality, self-control, intelligence, and skills that are useful for themselves and their environment. Therefore, education aims to maximize all the potential of students to realize a complete personality.¹¹

In education, there is a need for systematically and meticulously arranged materials, meaning that they have been carefully designed. In a school environment, there is a written curriculum so that teachers can carry out their educational duties formally. In the community, there are also various forms of educational interactions that need to be arranged beforehand, such as courses or private lessons, as well as less formal events such as lectures or seminars. However, fundamentally, both school curricula and speakers must have a structured and organized delivery of materials, meaning that the curriculum should be varied.¹²

The final study is about educational psychology, which is described as the knowledge needed to study the behavior that results from interactions between various factors related to the students' potential and their environment with all its possibilities. In the learning process, students can discover their strengths and weaknesses as well as the opportunities and limitations of their environment. Educational psychology focuses on understanding the learning process in the educational environment.¹³

The concept of educational psychology is to focus on the discovery and application of the principles and techniques of psychology in relation to education.¹⁴ Educational

⁹ Abdul Mustaqim, *Ilmu Ma'anil Hadis: Paradigma Interkoneksi Berbagai Metode Dan Pendekatan Dalam Memahami Hadis Nabi* (Yogyakarta: Idea Press, 2016), p. 14.

¹⁰ Munir Yusuf, *Pengantar Ilmu Pendidikan* (Palopo: Lembaga Penerbit Kampus IAIN Palopo, 2018), p. 8.

¹¹ Yusuf.

¹² Nana Saodih Sukmadinata, *Pengembangan Kurikulum Teori Dan Praktek* (Bandung: Remaja Rosdakarya, 2019), p. 2.

¹³ Seto Mulyadi, A.M Hero Basuki, and Wahyu Rahardjo, *Psikologi Pendidikan Dengan Pendekatan Teori-Teori Baru Dalam Psikologi* (Depok: Rajawali Pers, 2017), p. 7.

¹⁴ Rasel Tas'adi, 'Hakekat Dan Konsep Dasar Psikologi Pendidikan, Pembelajaran Serta Faktor-Faktor Yang Mempengaruhinya', *Al-Taujih: Bingkai Bimbingan Dan Konseling Islami*, 7.1 (2018), 79–93.

psychology is also the study of how people act when they are being taught or learning something.¹⁵

This research uses a qualitative approach because the researcher aims to provide new hypotheses about the hadith of avoiding boredom in learning from the perspective of educational psychology. This type of research uses library research, which involves exploring various references such as hadith books, reading materials, journals, theses, and all things related to hadith that discuss education and psychology. This includes examining the *sanad*, the *matan* explanation, and various perspectives in the discipline of hadith. The method used in this study is descriptive. The primary data used in this research is the *Kutub al-Tis'ah* hadith book, while the secondary data in this study uses all literature sources that discuss the discipline of hadith and matters related to the interpretation and application of hadiths in the context that will be studied using the science of psychology.

The data collection technique in this study uses the documentation method, which involves collecting several sources related to hadiths. After the data is obtained, it will be read and categorized, both the primary and secondary data. Next, a careful and thorough study will be conducted before conducting text analysis to process the data.

B. Result and Discussion

Al-Mu`jam Al-Mufahras li Al-Fāz Al-Hadīs Al-Nabawī is the work of a Dutch orientalist named Weinsinck. The book is organized based on the alphabetical vocabulary of the Prophet Muhammad's traditions found in the *Kutub al-Tis'ah* (Bukhārī, Muslim, Abū Dawūd, Tirmizi, An-Nasā'ī, Ibn Mājah, Mālik ibn Anas, Aḥmad ibn ḥambal and Ad-Dārimī). However, the existence of *Kutub al-Tis'ah* does not mean that other narrated traditions are considered weak. The hadith about avoiding boredom in learning has been traced in the book *Al-Mu`jam Al-Mufahras li Al-Fāz Al-Hadīs Al-Nabawī* volume 2 with the word "Takhawwala" found in the books of Bukhari, Muslim, Tirmidhi, and Ahmad.¹⁶

1. Imam Bukhari

- a. The book of *'Ilmu* (3) Chapter "*man ja`ala liahli al `ulama ayyāman ma`lūmah*" (Those who allocate specific days to accompany the scholars) (12) with hadith No. 70.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ قَالَ كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ لَوْ دِدْتُ أَنْتَ ذَكَرْتَنَا كُلَّ يَوْمٍ قَالَ أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أَمْلِكُمْ وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّامَةِ عَلَيْنَا

¹⁵ Muhammad Hamdan and Dwi Runjani Juwita, 'Psikologi Pendidikan Sebagai Dasar Pembelajaran', *El-Wahdah: Jurnal Pendidikan*, 1.1 (2020), 71–88.

¹⁶ Arnold John Weinsinck, *Al-Mu`jam Al-Mufahras Li Al-Fazh Al-Hadis Al-Nabawi*, 1st edn (Madinah: Maktabah Brail, 1936), p. 90.

*'Uthman ibn Abī Shibah reported: Jarīr reported from Manşur reported from Abī Wāil that 'Abdur-Rahmān gave a lesson to the people every Thursday, and then someone said, "O Abu 'Abdur-Rahmān, I would like you to teach us every day." He said: "Indeed, I am reluctant to do so, for I fear that I will bore you. I want to teach you as the Prophet (may Allah's peace and blessings be upon him) taught us, for fear that boredom will overtake us." He said.*¹⁷

- b. The book of 'Ilmu (3) Chapter "mā kāna nabīyyu ṣallallahu alaihi wa sallama yatakhawwaluhum bilmau`izoti" (What the Prophet, peace and blessings be upon him, used to do when giving advice) (11) with hadith No. 68.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنِ ابْنِ مَسْعُودٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهِيَةَ السَّامَةِ عَلَيْنَا

*Muhammad bin Yusuf narrated to us, who narrated to us Sufyan from Al A'masy from Abu Wail from Ibn Mas'ud, who said: The Prophet, peace and blessings be upon him, always chose the appropriate days to give us advice because he feared that boredom might affect us.*¹⁸

2. Imam Muslim

- a. The book of "ṣifatul qiyāmati wal jannati wan nāri" Attributes of the Last Day, Paradise and Advice (51) Chapter "iqtiṣādu fil mau`izati" Modesty in Giving Advice (19) with Hadith No. 2821 (82)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكَيْعٌ وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَاللَّفْظُ لَهُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ قَالَ كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُهُ فَمَرَّ بِنَا يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ فَقُلْنَا أَعْلِمَهُ بِمَكَانِنَا فَدَخَلَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ فَقَالَ إِنِّي أَخْبَرْتُ بِمَكَانِكُمْ فَمَا يَمْنَعُنِي أَنْ أَخْرَجَ إِلَيْكُمْ إِلَّا كَرَاهِيَةُ أَنْ أُمْلِكُمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ مَخَافَةَ السَّامَةِ عَلَيْنَا

Abu Bakrin bin Abi Syaibah narrated to us, who narrated to us Waki' and Abu Mu'awiyah. Ibn Numair also narrated it to us, and he had the text of the hadith. Abu Mu'awiyah narrated this to us from Al A'masy in Syaqiq, who said: We sat near Abdullah's door, waiting for him. Then Yazid bin Mu'awiyah al-Nakha'i passed by us, and we said to him: Inform Abdullah of our presence. He entered, and not long after,

¹⁷ Al-Bukhari.

¹⁸ Al-Bukhari.

*Abdullah came out and said: I was informed of your presence, and the only reason I did not come out to meet you was that I did not want to make you bored. The Prophet, peace and blessings be upon him, used to arrange the delivery of advice to us over several days because he feared that we might become bored.*¹⁹

- b. The book of "*ṣifatul qiyāmati wal jannati wan nāri*" Attributes of the Last Day, Paradise and Advice (51) Chapter "*iqtiṣādu fil mau'izati*" Modesty in Giving Advice (19) with Hadith No. 2821 (83)

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَاللَّفْظُ لَهُ حَدَّثَنَا فَضَيْلُ بْنُ عِيَّاضٍ عَنْ مَنْصُورٍ عَنْ شَقِيقِ أَبِي وَائِلٍ قَالَ كَانَ عَبْدُ اللَّهِ يُذَكِّرُنَا كُلَّ يَوْمٍ خَمِيسٍ فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّا نُحِبُّ حَدِيثَكَ وَنَشْتَهِيهِ وَلَوْ دَدْنَا أَنْتَكَ حَدَّثْتَنَا كُلَّ يَوْمٍ فَقَالَ مَا يَمْنَعُنِي أَنْ أُحَدِّثَكُمْ إِلَّا كَرَاهِيَةٌ أَنْ أَمْلِكُمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهِيَةً السَّامَةِ عَلَيْنَا

*Ishaq bin Ibrāhīm reported to us that Jarīr from Manṣūr narrated to us. Ibn Abī 'Umar narrated to us his own hadith text and Fuḍail bin Iyāḍ narrated to us from Manṣūr from Syaḡiq Abū Wāil who said, "Abdullah used to give us advice every Thursday, and one day someone said to him, 'O Abu Abdurrahman, we enjoy your advice, please narrate to us every day.' Abdullah replied, 'Nothing prevents me from narrating to you except that I don't want to make you bored. The Prophet ṣallallahu 'alaihi wa sallam used to give us advice on certain days so as not to bore us.*²⁰

3. Imam Tirmidhi, in his book of *Adab* (40), under the chapter "*Mā jāa fil faṣāhāti wal bayāni*" (On Eloquence and Beautiful Speech) (72), narrates Hadith 2855.

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ مَخَافَةَ السَّامَةِ عَلَيْنَا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ نَحْوَهُ

Mahmud bin Gailan narrated to us that Abu Ahmad narrated to us from Sufyan, from Al A'masy, from Abu Wail, from Abdullah, who said: "The Prophet ṣallallahu 'alaihi wa sallam used to give us advice on certain days because he feared that we would

¹⁹ Abu al-Hasan Muslim bin Hajjaj al-Qusyairi Al-Naisaburi, *Shahih Muslim* (Riyadh: Bait al-Afkar, 1998).

²⁰ Al-Naisaburi.

become bored." Abu Isa said: "This hadith is hasan sahih." Muhammad bin Basyar narrated to us that Yahya bin Sa'id narrated to us from Sufyan, from Al-A'masy, who narrated to me the same hadith through Syaqiq bin Salamah from Abdullah bin Mas'ud.²¹

4. Imam Ahmad's book "*Musnad*" contains many narrations of hadiths from the companions, under the chapter of Abdullah bin Mas'ud.

a. Volume 3 Hadith No. 3581

حَدَّثَنَا سُفْيَانُ قَالَ سُلَيْمَانُ سَمِعْتُ شَقِيقًا يَقُولُ كُنَّا نَنْتَظِرُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي الْمَسْجِدِ يَخْرُجُ عَلَيْنَا فَجَاءَنَا يَرِيدُ بِنِ مَعَاوِيَةَ يَعْنِي النَّخَعِيَّ قَالَ فَقَالَ أَلَا أَذْهَبُ فَأَنْظُرَ فَإِنْ كَانَ فِي الدَّارِ لَعَلِّي أَنْ أُخْرِجَهُ إِلَيْكُمْ فَجَاءَنَا فَقَامَ عَلَيْنَا فَقَالَ إِنَّهُ لَيُذْكَرُ لِي مَكَانَكُمْ فَمَا آتَيْكُمْ كَرَاهِيَةً أَنْ أَمْلِكُمْ لَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهِيَةَ السَّامَةِ عَلَيْنَا

Sufyan told us, and Sulaiman said: "I heard Shu'ayb saying: 'We were waiting for Abdullah bin Mas'ud to come out of the mosque, then Yazid bin Mu'awiyah, namely an-Nakha'i, came to us and said: 'May I go and see if he is still there, maybe I can bring him out to meet you.' Then he came and stood before us and said, 'Truly, I was informed of your whereabouts, but I did not come to you because I was afraid of making you bored. Indeed, the Messenger of Allah, may peace and blessings be upon him, used to diversify his advice over several days for fear that we might become bored.'" ²²

b. Volume 3 Hadith No. 3587

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ سَمِعْتُ الْأَعْمَشَ يَرْوِي عَنْ شَقِيقٍ قَالَ كَانَ عَبْدُ اللَّهِ يَخْرُجُ إِلَيْنَا فَيَقُولُ إِنِّي لَأُخْبِرُ بِمَكَانِكُمْ وَمَا يَمْنَعُنِي أَنْ أُخْرِجَ إِلَيْكُمْ إِلَّا كَرَاهِيَةٌ أَنْ أَمْلِكُمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهِيَةَ السَّامَةِ عَلَيْنَا

Abdullah bin Idris narrated to us, he said: "I heard Al A'masy narrating from Shu'ayb, he said: Abdullah once came out to us and said: 'Verily, I was informed of your whereabouts, and nothing prevented me from coming out to meet you except the fear of making you bored. Indeed, the Messenger of Allah, may peace and blessings be upon him, used to vary his advice every day, fearing that we might become bored.'" ²³

²¹ Abu Isa Muhammad At-Tirmidzi, *Sunan At-Tirmidzi*, 3rd edn (Saudi: Baitul Afkar Ad-Dauliyah, 1999), p. 456.

²² Ahmad Ibn Hanbal, *Musnad Ahmad Jilid 3 Dan 4* (Kairo: Darul Hadis, 1995), Jil III, p. 497.

²³ Ibn Hanbal, Jil III, p. 500.

c. Volume 4 Hadith No. 4041

حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ قَالَا حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُهُ
يَأْذُنَ لَنَا قَالَ فَجَاءَ يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ فَدَخَلَ عَلَيْهِ فَقُلْنَا لَهُ أَعْلَمَهُ بِمَكَانِنَا فَدَخَلَ فَأَعْلَمَهُ فَلَمْ يَلْبَثْ
أَنْ خَرَجَ إِلَيْنَا فَقَالَ إِنِّي لَأَعْلَمُ مَكَانَكُمْ فَأَدْعُكُمْ عَلَى عَمْدٍ مَخَافَةَ أَنْ أَمْلِكُمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ مَخَافَةَ السَّامَةِ عَلَيْنَا

Abu Mu'awiyah and Ibn Numair both narrated to us, they said: "Al A'masy narrated to us from Shu'ayb, he said: 'We were sitting in front of Abdullah's house, waiting for him to give us permission. He said: 'Then Yazid bin Mu'awiyah an-Nakha'i came and entered his place, and we asked him to inform Abdullah of our presence there. He went in and informed him, but he did not want to come out. After that, he said: 'Verily, I knew of your presence, but I deliberately let it be, fearing that you would always expect the Prophet, may peace and blessings be upon him, to organize his days for giving advice, for fear of boredom overtaking us.'" ²⁴

d. Volume 4 Hadith No. 4439

حَدَّثَنَا عُبَيْدَةُ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ قَالَ كَانَ عَبْدُ اللَّهِ يُذَكِّرُ كُلَّ خَمِيسٍ أَوْ اثْنَيْنِ
الْأَيَّامَ قَالَ فَقُلْنَا أَوْ فَقِيلَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّا لَنُحِبُّ حَدِيثَكَ وَنَشْتَهِيهِ وَوَدِدْنَا أَنْكَ تُذَكِّرَنَا كُلَّ يَوْمٍ فَقَالَ
عَبْدُ اللَّهِ إِنَّهُ لَا يَمْنَعُنِي مِنْ ذَلِكَ إِلَّا أَنِّي أَكْرَهُ أَنْ أَمْلِكُمْ وَإِنِّي لَأَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا

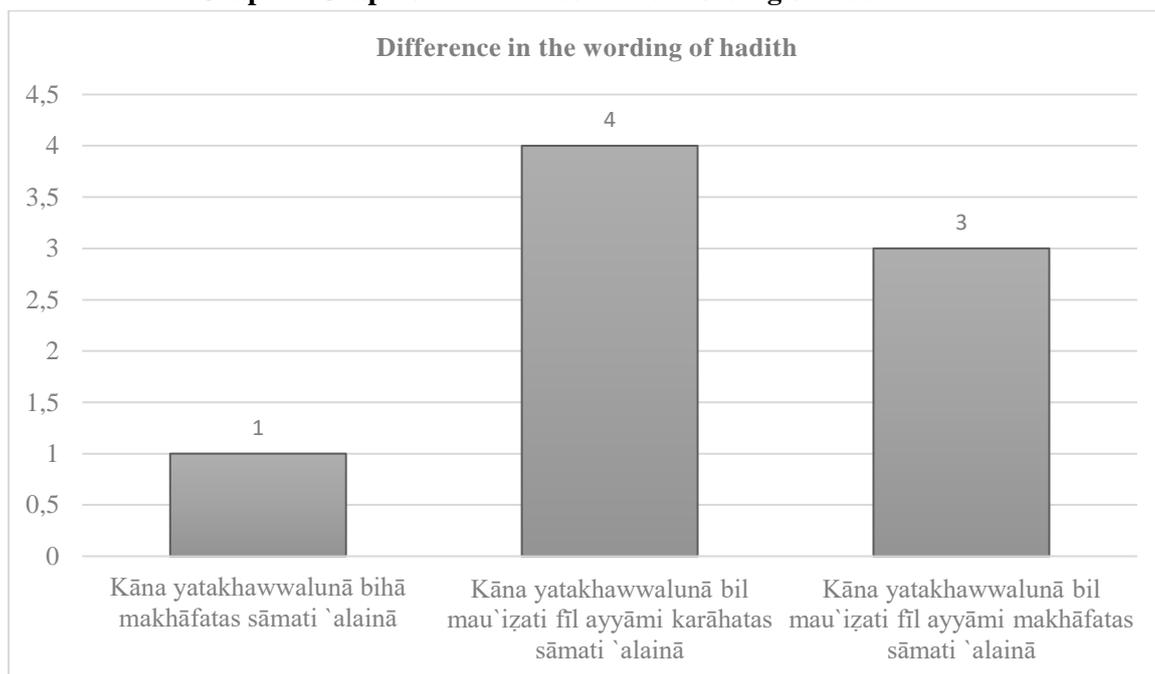
Ubaidah -that is, Ibn Humaid- narrated to us from Mansur, from Abu Wail, who said: "Abdullah used to give advice every Monday and Thursday. We then asked, or were asked, 'O Abu Abdurrahman, we really like your advice and hope that you will give us warnings every day.' Abdullah said: 'Actually, there is nothing preventing me from meeting you, but I am afraid that you will get bored, so I will vary my advice just as the Prophet, may peace and blessings be upon him, used to vary his advice to us.'" ²⁵

The difference in wording at the end of this text is as follows: the first wording is "*Kāna yatakhawwalunā bihā makhāfatas sāmatis alainā*", while the second is "*Kāna yatakhawwalunā bil mauizati fil ayyāmi karāhatas sāmatis alainā*", and the third is "*Kāna yatakhawwalunā bil mauizati fil ayyāmi makhāfatas sāmatis alainā*".

²⁴ Ibn Hanbal, Jil IV, p. 125.

²⁵ Ibn Hanbal, Jil IV, p. 258.

Graph 1. Graph of Differences in the Wording of Hadith



Resource: *Al-Mu`jam Al-Mufahras li Al-Fāz Al-Hadīs Al-Nabawī*

The information from the graph is as follows:

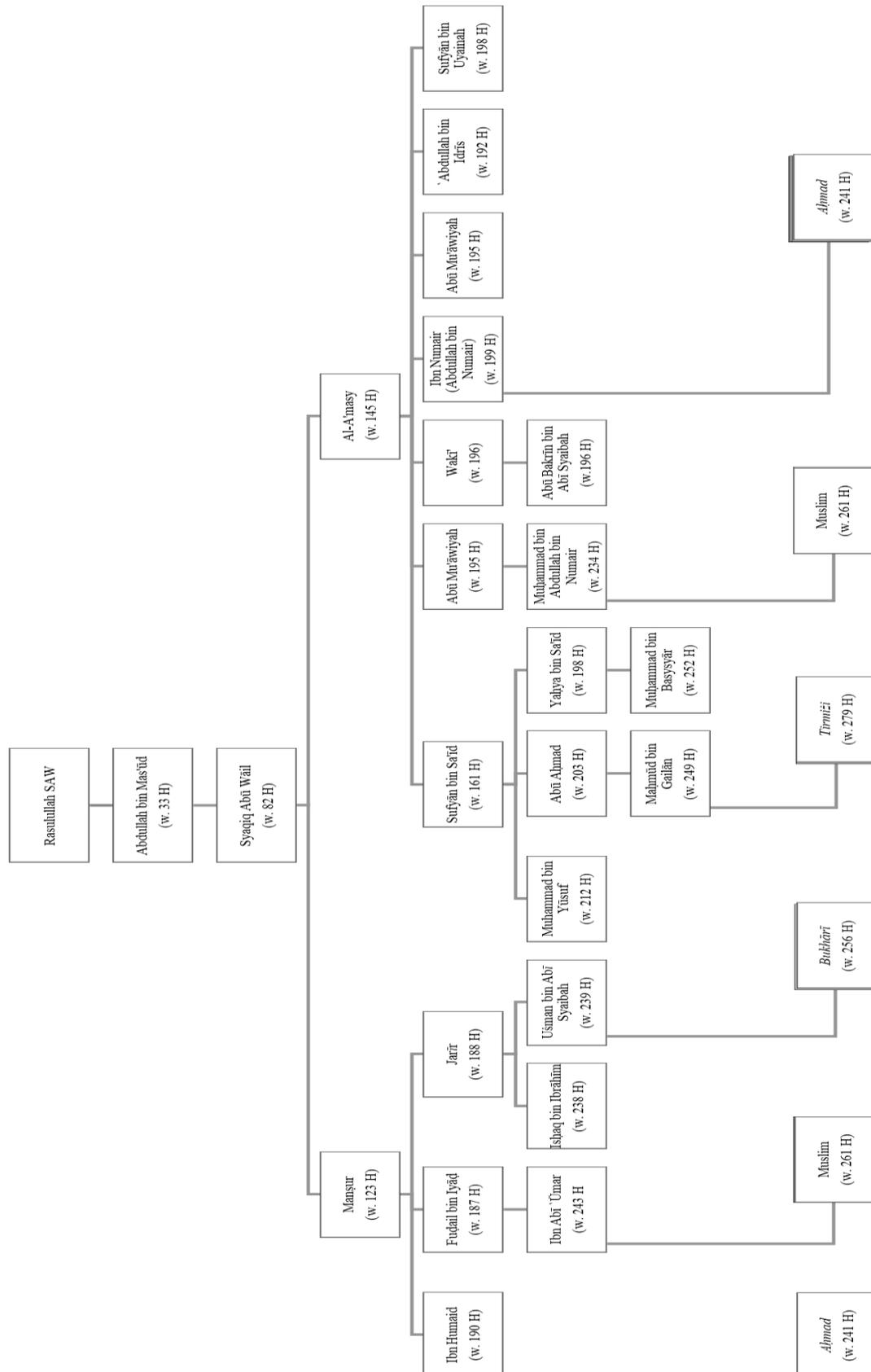
- a. The first wording is narrated by Bukhari no. 70.
- b. The second wording is narrated by:
 1. Bukhari No. 68
 2. Muslim No. 2821 (83)
 3. Ahmad No. 3581
 4. Ahmad No. 3587
- c. The third wording is narrated by:
 1. Muslim No. 2821 (82)
 2. Tirmidzi No. 2855
 3. Ahmad No. 4041.

In terms of language or *matan*, there are differences in the wording that use "*makhafatas*" derived from the word "*khafa*" which means fear,²⁶ and "*karahatas*" which means dislike, from the root word "*karihahu*".²⁷ In Arabic, both phrases have different meanings, but in this hadith, they have the same understanding that the Prophet SAW felt afraid and disliked if learning was done every day.

²⁶ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia*, ed. by Mashum (Surabaya: Pustaka Progressif, 1997), p. 1539.

²⁷ Munawwir.

The overall chain of narration (*sanad*) for this hadith is as follows:



The scheme shows that the hadith's *sanad* does not contain any *illat* (hidden defect) or *syaz* (fabrication). Looking at the year of death, the scheme indicates that the *sanad* is continuous from the Prophet to the *mukharrij* (collector of hadith). The *sanad* in this hadith belongs to the category of *gharib mutlak* (very rare narration) because there is a unique narrator at the beginning of the *sanad*, namely in the generation of the *Sahabah* (Abdullah bin Mas'ud) and the generation of the *Tabi'in* (Shaqiq Abu Wail). The hadith "avoiding boredom in learning" is found in 13 different *sanad* chains, including 2 chains from Bukhari, 4 chains from Muslim, 2 chains from Tirmidhi, and 5 chains from Ahmad.

This hadith is also classified as *marfu fi'li* because it is attributed to Prophet Muhammad (SAW) in the form of an action, namely a companion named Abdullah bin Mas'ud who observed how the Prophet determined the right day to give advice or teaching. This hadith is also classified as *ma'na* because the position of the Prophet (SAW) at that time was the object being narrated. The position of the Prophet is said to be the object in this hadith because the narrators used the word "*Kāna*" which means that at that time, the action of the Prophet (SAW) was being imitated by Abdullah bin Mas'ud.

In terms of *sanad* quantity, this hadith is classified as a hadith *ahad* with the category of *gharib*, which is a hadith that is only narrated by one narrator.²⁸ This hadith is considered *gharib* because it is narrated by only one companion, namely Abdullah bin Mas'ud. It is also categorized as *gharib mutlak*, which means the isolation of a narrator at the beginning of the *sanad*.

The hadith avoiding boredom in learning can be classified as a *sahih* hadith as it fulfills the criteria of a *sahih* hadith mentioned above. This hadith is classified as *sahih li zatihi* because all narrators in its chain of transmission are considered trustworthy (*siqah*) and they all lived in the same place, namely Kufah. Therefore, there is continuity in the chain of transmission from the *mukharrij* to the Prophet Muhammad that can be traced through the places where this hadith was transmitted. In terms of the content, this hadith does not contradict the Quran or other *sahih* hadiths, but there may be differences in wording that do not affect the understanding of the meaning.

The validity of this hadith is *maqbul ma'mūlun bih*, meaning it is acceptable and applicable. This hadith can be used as evidence and also be applied as a method and strategy in the field of education because it can serve as a foundation for education that is not in conflict with the Qur'an and other hadiths.

The *asbabul wurud* (occasion of revelation) of the hadith avoiding boredom in learning is that it was revealed when people were waiting for Abdullah to come out of the mosque and they liked Abdullah's way of teaching. The Abdullah referred to here is Abdullah bin Mas'ud. Then, someone came to Abdullah to ask him to come out and meet the people who had been waiting for him, and the person asked for lessons every day, not just on Thursdays. That person was Yazid bin Mua'wiyah An-Nakha'i. Abdullah's response was that he would not teach every day because he wanted to be like the Prophet Muhammad (SAW), who varied his teaching times to avoid his students getting bored.

²⁸ Syekh Muhammad bin Shalih Al-Utsaimin, *Musththalah Al Hadits*, ed. by Marzuqi (Yogyakarta: Media Hidayah, 2008), p. 22.

The event in the hadith can be estimated to have occurred when Abdullah bin Mas'ud was ordered by his companion Umar bin Khattab, who was then leading the Islamic caliphate, to become a minister or government official and also provide education to the people of Kufah in Iraq as part of the expansion of Islam, which included knowledge, which happened in the second year of the first century of *Hijri*.²⁹

In the book *Usdul Ghabah fi Ma'rifati Shahabi*, it is explained that Abdullah bin Mas'ud was the first teacher in the Kufah *madrasah* or the person responsible for spreading the teachings of Islam in Kufah. The Kufah *madrasah* was established after the Madinah *madrasah*. The Kufah *madrasah* began to excel in the 2nd century of the *Hijri* calendar due to the efforts of Abu Hanifah and his friends.³⁰

After learning about the *asbabul wurud* regarding boredom in learning, the next ma'anil study is about tawarikhul mutun, the science of language, and hermeneutics, which will be combined into one study theme.

This hadith has been traced back to the book *Fathul Bari* by Imam Hajar Al-Asqalani, where he explains that the word *يَتَحَوَّلُ* means *يَتَعَهَّدُ* which means to pay attention, while *مَوْعِظَةٌ* means a warning or advice. Then there is the word *السَّامَةَ* which means boredom. This hadith emphasizes the importance of conveying knowledge.³¹

The phrase "*كَانَ يَتَحَوَّلُنَا*" means "he always chose the right time for us." According to Al-Khaththabi, the word "*Al-Khaa'il*" is the active participle of the verb "*khaala*," which means to pay attention. Therefore, the meaning of this hadith is that the Prophet always paid attention to the timing of giving advice to us. The Prophet did not give advice all the time so that we would not feel bored.³²

The phrase "*في الأيام*" means "on certain days." This phrase is derived from the word "*yaumun-yaumāni-ayyāmu*" and the word "*al-ayyāmi*" is a definite noun due to the use of "*alif lam*." Therefore, the days referred to are specific, indicating their special nature. The meaning of this phrase is to teach them on certain days and leave them on other days.

In Imam Muslim's commentary, the word "*أُمَلِّكُمْ*" is explained to mean "boring you," which means to make you feel bored. Meanwhile, the word "*كَرَاهَةً*" means "dislike," which means fear. The meaning of the phrase "*يَتَحَوَّلُنَا*" which means "choosing the right time," is to make a schedule. Basically, this hadith shows that giving advice or teaching should be done in moderation so that the heart does not become bored or tired, thus ensuring that the intended lesson is conveyed effectively and not easily forgotten.³³

In the field of educational psychology, there are a number of ways to keep students from getting bored or things that can keep their attention while they are learning, such as:³⁴

²⁹ Izzuddin bin Al-Atsir Al-Jazari, *Usdul Ghabah Fi Ma'rifati Shahabi Jilid 1* (Beirut, Libanon: Darul Kitab Ilmiyah, 1994).

³⁰ Al-Jazari, Jil I, p. 58.

³¹ Al-Asqalani, Jil I, p. 307.

³² Al-Asqalani, Jil I, p. 200.

³³ Imam An-Nawawi, *Al-Minhaj Syarh Shahih Muslim Bin Al-Hajjaj Jilid 12*, ed. by Ma'mun, Suharian, and Suratman (Jakarta: Darus Sunnah, 2013), Jil XII, p. 317.

³⁴ Made Wena, *Strategi Pembelajaran Inovatif Kontemporer* (Jakarta: Bumi Aksara, 2016), p. 36.

- a. Stimulating Students' Perception. Operationally, to capture students' attention we can use surprising or new things or uncertain events.
- b. Encouraging Students to Explore. Operationally to stimulate students' behavior and make them always want to know, we can present problems or questions that require solutions.
- c. Using Varied Learning Elements. Operationally, to maintain students' attention, we can vary the approach by creating responses that are able to influence each other by presenting diverse information.

After knowing the methods or strategies that need to be considered in learning will result in a good educational system or curriculum. According to PISA, there are countries that have the best education systems in the world, namely Finland.³⁵ The most important goal in Finnish education is to ensure that all Finnish citizens have equal access to education up to the highest level with good skills and competencies. All Finnish citizens have the right to receive education for free, as the government has provided free education services up to the university level.³⁶

The strategy implemented by the education system is to have three teachers in one class: two teachers for delivering materials and one teacher to accompany students who fall behind. The teaching process of a teacher is only 4 hours of teaching per day and 2 hours of self-development per week. The learning process should be done in a relaxed and informal atmosphere. Finland's education system places greater emphasis on the learning process, where students can absorb what they have learned in class and what they have learned outside of class.³⁷

The education system in Finland reminds us of the importance of not overwhelming students with too much information at once. Students are able to understand lessons gradually, not all at once. This is in line with the actions of Prophet Muhammad SAW in conveying knowledge to his companions. He did not want to give advice every day, but he would choose specific days to provide lessons to his companions.

C. Conclusion

Based on the results of the research in the previous chapters, it can be concluded that the hadith "avoiding boredom in learning," narrated by Imam Bukhari and transmitted by Usman bin Abi Syaibah, is a *sahih hadith li dhatihi* (authentic in itself), because in the chain of narrators, all narrators are trustworthy, and there is similarity in their residence, which is Kufah. This hadith is also narrated by other imams, such as Imam Muslim, Tirmidhi, and Ahmad, and there are no irregularities in the transmission of the hadith. The validity of this hadith is *maqbul ma'mulun bih* (acceptable and applicable) as an implementation in the world of education.

³⁵ Himami Absawati, 'Telaah Sistem Pendidikan Finlandia : Penerapan Sistem Pendidikan Terbaik Dunia Jenjang Sekolah Dasar', *Jurnal Elementary : Kajian Teori Dan Hasil Penelitian Pendidikan Sekolah Dasar*, 3.2 (2020), 64–70.

³⁶ Ahmad Royani and Lu'lul Maknun, 'Telaah Kurikulum Dan Sistem Pembelajaran Sekolah Dasar Di Finlandia Serta Persamaan Dan Perbedaan Dengan Kurikulum 2013 Di Indonesia', *Seminar Dan Diskusi Nasional Pendidikan Dasar*, 2018, p. 67.

³⁷ Absawati, p. 67.

This hadith is related to educational psychology because of the word **يَتَخَوَّلُنَا** which means "paying attention", which implies that the Prophet Muhammad paid attention to the conditions and situations experienced by educators and learners so that they would have a mentality that was not easily bored by using one of the strategies, which was the Prophet's habit of choosing the right day to give lessons. This is in line with the study of educational psychology.

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