

Learning Motivation in the Perspective of Hadith: A Study of Several Hadiths in the Kitab Shahih Bukhari

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Article Information:

Received	June 11, 2025
Revised	June 13, 2025
Accepted	June 15, 2025

Abstract

Motivation is one of the most important variables in improving the quality of learning. This is in accordance with the hadiths conveyed by the Prophet Muhammad SAW. Therefore, the author will explore how learning motivation

is addressed in the perspective of hadith, particularly those found in the Sahih Bukhari. The research method used in this article is a qualitative approach with content analysis. From the analysis, the author identified at least four hadith related to learning motivation. The motivation for learning from the perspective of these hadiths is as follows: 1) Motivation for learning stems from the determination of the learner, 2) The Prophet Muhammad SAW as an educator often motivated others, 3) Hadiths related to motivation align with the theory of learning motivation proposed by education experts. The author hopes that the hadiths collected in this research will be utilised by Islamic Education teachers, whether in school or madrasah.

Key words: *Learning Motivation, Hadith, Shahih Bukhari, PAI Teacher*

Introduction

Humans are homo educandum creatures (Idris, 2021; Pantan, 2025). Homo educandum means that humans have a desire to continuously learn and be educated to gain knowledge (Pantan, 2025; Siswadi, 2024). This desire is complemented by the potential given by God to humans, such as reason and the five senses. This potential can be used to process and utilise the universe, resulting in the development of science, technology, and so on (Nata, 2005). This desire to continuously learn is the initial capital that humans possess alongside the potentials that have been given to them. This desire is inherent in humans, but to awaken it, there needs to be motivation. This motivation is commonly known as motivation.

Learning motivation is extremely important in the learning process (Wardani dkk., 2020). This motivation significantly influences a person's diligence or laziness in learning, the amount of material studied, the depth of understanding of the material, and ultimately determines academic achievement. Therefore, according to Ngalim Purwanto, a common issue found in schools is the presence of lazy students who dislike lessons, skip classes, and so on. This is caused by a lack of motivation among students to participate in learning (Purwanto, 2016). Based on the above description, it is understood that this motivation is very important in encouraging

students to learn. Because without such encouragement, students will become lazy, dislike their lessons, and even do negative things to show their dislike for their lessons.

According to Abuddin Nata, in the Hadith, there are various expressions that encourage every Muslim man and woman to always learn and increase their knowledge. This encouragement is aimed at enhancing the enthusiasm for learning among all individuals. These Hadiths can serve as a guide in motivating every Muslim, especially students, to continue seeking knowledge, applying it, and developing it (Nata, 2005).

However, what prompted the author to explore this topic is the frequent discovery of weak or even fabricated Hadiths being used to motivate students to always learn and seek knowledge. Indeed, weak hadiths (dhaif) may be used as evidence for motivation to act, according to some scholars. However, in the author's opinion, as long as authentic hadiths (shahih) are available, they should be prioritised. Meanwhile, fabricated hadiths clearly have no place as a foundation for action among Muslims.

Therefore, the author attempts to examine several hadiths in the book Shahih Bukhari to find hadiths that contain motivation to learn so that these hadiths can encourage students to always learn and seek knowledge. This book is considered by scholars to be the most authentic book after the Qur'an. Therefore, there is no doubt or concern among students about practising and following its guidelines.

Method

This research uses a qualitative method with a content analysis approach. Data sources were taken from kitab shahih bukhari through in-depth. Sahih Bukhari was compiled by Abu Abdillah Muhammad bin Ismail bin Ibrahim bin Mughirah bin Bardizbah al-Ja'fi al-Bukhari, or known as Imam Bukhari. He was born on the 13th of Shawwal in the year 194 AH in the city of Bukhara. The Sahih Bukhari is the popular name for the book al-Jami' as-Shahih. This book is considered the first to contain only authentic hadiths (Musyafiq, 2007). Furthermore, the authors carry out the analysis stages according to the content analysis research procedures, namely problem formulation, data source selection, operational definition, code preparation and measuring reliability, data analysis and report preparation (Asfar, 2019). After the analysis stage is complete, the author finally presents the research results descriptively related to learning motivation.

Findings and Discussion

This study focuses on the theme (book) of knowledge in Sahih Bukhari. According to scholars, the Sahih Bukhari contains 7,275 hadiths with repetitions, and without repetitions, there are 4,000 hadiths. These hadiths were selected from 600,000 hadiths obtained from 90,000 teachers. This book contains 100 themes (books) and 3,450 chapters, written over a period of 16 years. The lengthy writing process was due to Imam Bukhari's meticulous selection of the hadiths. According to accounts, he would not include a single hadith in the Sahih Bukhari unless he had first performed two rak'ahs of prayer (AM, 1996). Based on the examination of the traditions in this theme, there are several traditions that provide encouragement or arouse the spirit to learn and demand knowledge. The traditions that the author describes in this discussion are not sorted coherently based on the location of the hadith in the book of Sahih Bukhari, but the author describes them based on the urgency and relevance of the hadith to learning motivation.

First Hadith

... عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ قَالَ فَوَقَّعَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْخَلْقَةِ فَجَلَسَ فِيهَا وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ وَأَمَّا الثَّالِثُ فَأَذْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهُ اللَّهُ وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ وَأَمَّا الْآخَرُ فَأَعْرَضَ اللَّهُ عَنْهُ

Meaning: "... from Abu Waqid al-Laitsi that when the Messenger of Allah (SAW) was sitting in a gathering in the mosque surrounded by the Companions, suddenly three people came. Two people came to the Messenger of Allah and one person left. The two men stood in front of the Messenger of Allah, one of them saw a gap in the assembly and sat there. And the other one sat at the back of the assembly. While the third left the assembly. After delivering his speech he said, "Would you like me to tell you about these three people? As for the first, he approached Allah so Allah approached him. The second, he is shy so Allah is shy of him. As for the third, he turns away, so Allah turns away from him.

Shaykh Muhammad Uthaymeen understood this Hadith to mean that one should sit at the end of the assembly as long as there is no seat prepared for him (Ihsan, 2016). Ibn Hajar al-Asqalani, on the other hand, understands that this Hadith encourages one to fill the empty places in a knowledge gathering just as it encourages one to fill the empty rows in prayer. In this case, it is permissible for a person to pass in front of others as long as he does not disturb them. However, if he fears that he will be disturbed, it is recommended that he sits at the back of the row (Al-Asqalani, 2004). This Hadith explains the virtues of those who attend knowledge gatherings and praises those who are enthusiastic in pursuing knowledge so that they are willing to jostle in order to seek goodness. This Hadith has a correlation with the following verse of the Qur'an.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: O you who believe, when it is said to you, "Make room in your assemblies," then make room, and Allah will make room for you; and when it is said, "Stand up," then Allah will make room for you: "Stand up," then stand up, and Allah will elevate those who believe among you and those who are given knowledge by several degrees, and Allah is aware of what you do. (QS. al-Mujadalah: 11)

Based on the hadith and this verse, the knowledge seekers should also encourage each other, help each other and be spacious in the assembly, so that no one is half-hearted in studying knowledge, let alone leaving the knowledge assembly on the grounds that the assembly is full and so on. The verse and hadith also explain the virtues of people who study so that their degrees will be raised by Allah SWT. Regarding the elevation of the degree of people with knowledge, we have seen that their position in society is usually respected, economically more established than people who do not have knowledge. Therefore, this Hadith is a motivation for students to continue to study and learn.

Second Hadith

...عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنْ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْعَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا فَكَانَ مِنْهَا نَقِيَّةٌ قِيلَتْ الْمَاءُ فَأَنْبَتَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ وَكَانَتْ مِنْهَا أَجَادِبُ أُمْسَكَتِ الْمَاءَ فَنَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا فَذَلِكَ مَثَلُ

مَنْ فَهَّمَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ...

Meaning: "... The Prophet (SAW) said "The parable of the guidance and knowledge that Allah sent me with is like the parable of the rain that falls on the earth. There is fertile soil that absorbs water and grows many plants and crops. There is dry land that can hold water, so Allah benefits people with it. They can drink, draw water and grow crops with it. Some of it moistens the barren and arid land, which cannot hold water and cannot grow crops. This is the example of the one who learns the religion of Allah, he can benefit from the guidance that Allah sent me with. He learns it and then teaches it. The parable of the one who does not care about it, he does not accept the guidance of Allah that I was sent with.

In this Hadith the Prophet Muhammad SAW describes several conditions of knowledge seekers. Ibn Hajar al-Asqalani explains that first, knowledge claimants (students) who are pious and practice their knowledge and teach it to others. They are compared by the Prophet to fertile soil that absorbs water so that it grows many plants. Second, knowledge claimants (students) who are pious who teach their knowledge to others but do not practice their knowledge. This group is likened to dry soil that is able to hold water and then provide benefits to other creatures for drinking and all kinds. Third, the seeker of knowledge (learner) who hears knowledge but does not memorize or preserve it, does not practice it and does not teach it to others. This group is described as a barren and arid land that does not benefit anything for creatures even itself (Al-Asqalani, 2004).

The Prophet Muhammad SAW in the above hadith gave the analogy of hearing rainwater. While the land as the knowledge seekers. Rasulullah seemed to want to tell that knowledge is very useful for human life. Therefore, the Hadith gives the analogy of knowledge with objects that are very useful for humans and even all living things. All living things need it, there is no living thing that does not need it. This Hadith will be a motivation for students to be enthusiastic in learning and studying. Because knowing the benefits of an object will further arouse enthusiasm and motivation to get it.

Third Hadith

... أَنَّ ابْنَ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ حَتَّى إِنِّي لَأَرَى الرِّيَّ يَخْرُجُ فِي أَظْفَارِي ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ قَالُوا فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ الْعِلْمُ

Meaning: "... that Ibn Umar said, "I heard the Messenger of Allah (SAW) say, "while I was sleeping, I dreamed that I was given a glass of milk then I drank it. Until I felt satisfaction as if it was flowing out of my fingers. Then I gave the side to Umar bin Khaththab". The Companions asked, "What is the interpretation of this dream, O Messenger of Allah?" He replied, "Knowledge".

According to Ibn Hajar al-Asqalani, the Prophet SAW compared knowledge to milk, because both provide many benefits (Al-Asqalani, 2004). Shaykh Muhammad Uthaymeen also explained the same thing, arguing that the similarity between knowledge and milk is the nutritional content that exists in both in addition to its sweet taste, easy to digest and strengthen the body (Ihsan, 2016).

This Hadith also indicates that knowledge is something that is very beneficial for those who possess it. Therefore, this Hadith indirectly provides encouragement or motivation to

knowledge claimants to always learn and demand knowledge in order to gain goodness and a better life.

Fourth Hadith

...رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعُلَمَاءَ حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا...

Meaning: "... The Messenger of Allah (SAW) said "Allah does not abolish knowledge directly from his servants, but Allah abolishes it by passing away the scholars. When there are no more scholars, people will appoint ignorant people as their leaders. then they are asked and give opinions without the basis of knowledge. So they go astray and mislead..."

In another hadith it is also stated that one of the signs of the Hour is the loss of knowledge and the increase of ignorance. Ibn Hajar al-Asqalani states that knowledge will indeed disappear with the death of scholars, but as long as there are people who study knowledge, it will not disappear. This Hadith is an encouragement to preserve knowledge. It is also a warning against ignorant leaders and a reminder that those who are entitled to issue fatwas are those who are truly knowledgeable (Al-Asqalani, 2004).

This Hadith encourages students to be enthusiastic in learning, especially religious knowledge. Because there will come a time when the scholars who are the heirs of the prophets will die one by one. So if the relay of knowledge is not continued, there will be no replacement for these scholars, which will ultimately lead to ignorance and misguidance.

Based on the above findings, it is understood that the Prophet's traditions contain a lot of learning motivations. These motivations were directly conveyed by the Prophet to the Companions. Because the Prophet SAW was a teacher for his companions. This is expressed in a hadith as follows.

عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أَعَلِّمُكُمْ

Meaning: "Abu Hurairah narrated that the Messenger of Allah (SAW) said, "Indeed I am to you like a parent. I will teach you..." (HR. Abu Dawud)

When connected to the previous description with this hadith, it can be understood that the Prophet Muhammad SAW as a teacher, educator, teacher, as well as a motivator for his students, namely the companions. What was done by the Prophet Muhammad SAW is in line with educational theory which states that the teacher also not only acts as a teacher and educator but also acts as a motivator for his students.

The role of the teacher as a motivator is very important in order to increase students' passion for learning. Therefore, in this case the teacher must be able to stimulate and provide encouragement so that students' willingness to learn arises. So that students who have a high passion and willingness to learn will allow them to achieve achievement.

According to education experts, in order to be successful in motivating students, it must be in accordance with the needs of students, including. First, giving praise. The effect of this praise depends on who gives the praise. Praise given by the teacher is very influential on students, so that it will increase interest and provide encouragement to learn. In one of the hadiths above, it is known that the Prophet Muhammad SAW gave praise to people who attended his knowledge assembly. Second, giving hope. This hope always refers to the future. One of the right ways to motivate students is to give hope to students. That is if he succeeds in doing a task, for example succeeding in learning activities then he will get a high position, a

good name and so on. In the above hadith also mentioned by the Prophet regarding giving hope to people who study.

The motivations conveyed by the Prophet SAW in general contain encouragement to continue to study and explore religion. Therefore, the traditions about motivation can be applied in learning Islamic Religious Education (PAI).

Conclusion

Based on the explanation above, several key conclusions can be drawn. First, the hadiths of the Prophet Muhammad SAW clearly indicate the presence of strong encouragement and motivation for seeking knowledge. These prophetic traditions emphasize the value of learning and present it as a noble pursuit, highlighting its spiritual, moral, and social significance.

Second, the Prophet Muhammad SAW himself functioned not only as a teacher but also as a highly effective motivator. He inspired his companions and followers to pursue knowledge with sincerity and perseverance. His approach to teaching was deeply rooted in compassion, wisdom, and an understanding of human psychology, making his methods both impactful and enduring.

Third, the motivational strategies conveyed by the Prophet are remarkably consistent with contemporary theories of educational motivation proposed by modern scholars. These include intrinsic motivation, goal orientation, and the role of positive reinforcement all of which can be found in the way the Prophet encouraged his community to learn and grow. Thus, it can be concluded that the Prophet's educational practices remain relevant and insightful for modern pedagogical frameworks.

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First publication right:

Al Bahri: Journal of Islamic Education

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