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## Education of Children Perspective Hadith

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**Abstract:** This study aims to discuss educating children from the hadith perspective. This research is a qualitative type that applies literature study using a thematic study approach. The results and discussion of this study include methods that can be used in educating children from a hadith perspective. This study concludes that the method of educating children is very important to apply, especially with today's conditions. The application of methods in the educational process must really be considered, so that it can affect effectively every child's development. So that children can grow and develop properly. The existence of the right method applied in educating children can make it the foundation to support their success in the future.

Keywords:

Educate; Children; Hadith; Method

**Abstrak:** Penelitian ini bertujuan untuk membahas mendidik anak perspektif hadis. Penelitian ini merupakan jenis kualitatif yang menerapkan studi pustaka dengan menggunakan metode pendekatan studi tematik. Hasil dan pembahasan penelitian ini mencakup metode yang dapat digunakan dalam mendidik anak perspektif hadis. Penelitian ini menyimpulkan bahwa metode mendidik anak sangatlah penting untuk diterapkan, terlebih dengan kondisi zaman sekarang. Penerapan metode dalam proses pendidikan haruslah benar-benar di perhatikan, sehingga dapat berpengaruh secara efektif pada setiap perkembangan anak. Sehingga anak dapat tumbuh dan berkembang dengan sebagaimana mestinya. Adanya metode yang tepat yang diterapkan dalam mendidik anak dapat menjadikannya fondasi untuk menunjang keberhasilannya di masa yang akan datang.

Kata Kunci:

Anak; Hadis; Mendidik; Metode

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## **INTRODUCTION**

As we know, in the current era, technological progress is developing rapidly, which has positive and negative impacts on its users. Not a few among children to adults use or take advantage of this technological advancement, especially smartphones. Not a few of them are still unable to use it properly and correctly so what happens is the negative impact of the technology they get. Many technology users, especially smartphones, do not filter what they see, so the situation that is happening is very sad, namely crime is rampant everywhere. Fellow Muslims insult each other, hurt, slander and even kill each other.

In this digital era, many parents use or facilitate their children's smartphones so that they can be calm and not disturb them when parents are busy. Children's digital activity still really needs to be monitored. Therefore, as much as possible parents or educators can place limits on children's use of digital devices, or even when children are using them parents or educators can always accompany and supervise children in using digital devices (Atmojo et al., 2022). Generally, parents are now busier with work and tend to seem less concerned about and give full attention to the process of educating their children in the family, both from the moral, spiritual and social aspects of the child.

The impact that is quite serious for children's development is clearly felt from this digitally dependent parenting style, both positive and negative impacts. The decline in morale caused by information technology is one of the impacts that is felt and worried by various groups (Hendayani, 2019).

In fact, it is not only the decline in the morale of the nation's generation, but also currently many children are lacking enthusiasm in participating in educational or learning activities so that it is difficult for educators to motivate students to be aware of the importance of learning both in formal and informal educational environments. This is due to improper use of smartphones. Using a smartphone to access something that is actually of little use, such as social media, games and entertainment (Sobon et al., 2020). Therefore, the problems above require parents or educators to pay extra attention in educating children. So that every growth of children or students can develop properly.

Previous research concluded that there are five stages in educating children, namely, *al-Qudwah* (exemplary), *al-'Adah* (habitation), *al-Mauidzah* (giving advice), *al-Mulahadhah* (paying attention to the child's potential), *al-'Uqubah* (punishment) (Tukinem & Waharjani, 2020).

Every child's growth, parents, educators and the environment have a very big contribution. Therefore the application of educational methods that are in accordance with Islamic concepts, especially the concept of hadith, can be applied in educating children so that the educational goals of forming children into noble personalities can be achieved immediately (Fithri, 2021).

Previous research is valuable for the preparation of this research framework. A unity between children and the future is something that can create and form the generation needed by a developing nation. Increased skills, mental and moral development as well as other aspects (Aly & S, 2003). In the family environment, parental involvement in educating children is very meaningful. By

nature, parents are the main educators for their children and at the same time serve as examples of identification and benchmarks or comparisons for children in everything they do (Adi, 2022). Facing the era of globalization marked by various changes in value systems, children must receive intensive and integrated training. For this reason, parents must pay close attention to the physical, spiritual and intellectual growth of their children (Aly & S, 2003). The principles of educating children in Islam include faith, morals, worship, independence and the principle of balancing the world and the hereafter and science and charity (Fithri, 2021). The Islamic view requires families to apply patterns in educating children. Patterns or methods carried out by parents or educators can lead children to educational material to achieve educational goals themselves. Patterns or methods are required to always be adapted to the growth of human civilization (Taubah, 2015).

According to Abdullah Nashih Ulwan, there are five patterns or methods in educating children, namely; (1) the exemplary method (*uswatun hasanah*), (2) the training and habituation method, (3) the advice method, (4) the potential method, and (5) the punishment method (Ulwan, 2013).

The difference between this study and previous research lies in the focus of the researcher, namely the methods or methods that can be applied in educating children from a hadith perspective. There are hadiths regarding methods that can be applied in educating children including; (1) the exemplary method, (2) the compassion method, (3) the method of being fair (*generalizing giving*), (4) the method of giving moral education, and (5) the method of punishment.

## **RESEARCH METHOD**

This research uses a qualitative type research method by applying literature study (Darmalaksana, 2020). Data collection techniques in this study were carried out by collecting library sources, both primary and secondary. The library sources that have been collected are then categorized according to the questions in the research. After being categorized, the researcher collects data to display as research findings. The data that has been displayed is then abstracted to produce information or knowledge. This researcher used a literature study using a thematic study approach (Darmalaksana, 2020).

## **RESEARCH RESULT AND DISCUSSION**

Children are a mandate from the creator that is entrusted to every parent, where they have the obligation to educate them to become people of faith and piety (Putri, 2018). It is undeniable, every parent certainly wants their children to grow and develop in the best possible conditions, all efforts are made to realize their wishes (Maryani, 2018).

The very first environment in the formation of a child's character is the family. So that family members, especially parents, have a major role in the child's life and also the basis of his personality (Herawati & Kamisah, 2019).

Parents have a very important role in providing personality or moral education for their children. This is not because of reasons for the idealism of

educational results, but also to achieve a better generation (Uyuni, 2019). Allah Subhanahu Wa Ta'ala says in the Al-Qur'an Surah An-Nisaa verse 9, :

وَلْيَحْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَا فُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

"And let them fear (Allah) those who, if they leave weak offspring behind them, they fear for their (welfare). Therefore, let them fear Allah, and let them speak the right words. "

In general, children's education aims to improve the abilities of children as preparation and habituation for their lives in the future (Sujiono, 2013). Specifically in Islam, Islamic Religious Education is one of the human rights (HAM) for children that must be fulfilled by parents (Nurhadi & Murti, 2018).

The golden age period in children is a very valuable opportunity for parents or educators in educating and instilling values in children. Al-Ghazali revealed in Ihya' ulumuddin, that children are a trust that God has entrusted to their parents. Her pure heart is a precious gem, innocent and free from all kinds of paintings and reflections. Therefore, carve his heart with good carvings so that he will become an individual who can achieve happiness in this world and the hereafter (Fithri, 2021). The hadith narrated by Abu Hurairah explains that:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ

"Rasulullah SAW has said that the child is not born but born with nature. Then it is his parents who make him a Jew, Christian or Zoroastrian."

The term calm soul (*an-nafsu al-muthmainnah*) was introduced in the Qur'an, while in the hadiths it is called *al-fithrah*. Both are mental states that must be owned by a Muslim. Life with a calm soul must be based on the fitrah that has been given by Allah *Subhanahu Wata'ala*, namely the belief in monotheism. This nature requires something to nurture it and make it develop for the better. Something that can protect and make nature better is none other than the religious law revealed by Allah *Ta'ala* (Fuad, 2016).

Currently the era of globalization is the biggest challenge for parents and educators. Technology and access to information that is sophisticated and easier to obtain causes more or less influence on the mental development of children (Ulfiyati, 2017). The number of things that influence children's behavior causes incompatibility of children's behavior with their development. The influence of digital is very real in the formation of children's character compared to Islamic education, especially the educational values contained in the hadith which should be more dominant to be instilled in children (Fithri, 2021).

Experts have found many concepts regarding children's education, so that there are many and varied methods in children's education. One of them, according to Abdullah Nashih Ulwan, is that there are five ways to influence children's education, namely the exemplary method, the habituation method, the advice method, the attention method and the punishment method (Hidayat et al., 2018).

Methods of education in the hadith of the Prophet SAW. and also the social behavior of the Prophet SAW. to children very much. Among other things, direct discussions between him and the children or to the fathers regarding the

method of treating their children. And it is necessary to pay close attention to the large number of methods in educating children, it is a fact that we do not need new methods or opportunities to explore western or eastern methods. The many Islamic methods allow parents and educators to apply them in every aspect of a child's life, both in terms of reason and psychology. The existence of this method will illuminate their path in life (Herawati & Kamisah, 2019). Among the methods of educating children, there are several methods that can be applied in educating children based on the hadiths of the Prophet SAW. as follows:

### 1. Exemplary

Children are great imitators of everything adults do. The tendency of this child's personality can make the "good example" method from parents or educators (both teachers, family and the surrounding environment) can be the right method to apply. The exemplary method which is mainly carried out by parents can greatly influence every child's development, especially in the formation of his mental and morals. Even in education, this exemplary method is a method that is believed to be successful in forming morally, spiritually and socially prepared children (Herawati & Kamisah, 2019). This is because in the view of children, parents or educators is the best example that they want to emulate in any case. So if parents or educators are honest then the child will develop in honesty, and vice versa if the educator lies then the child will develop in lies (Zamroni, 2017). This is because in the view of children, parents or educators is the best example that they want to emulate in any case. So if parents or educators are honest then the child will develop in honesty, and vice versa if the educator lies then the child will develop in lies.

Setting a good example will have a big impact on a child's personality. The majority of what children imitate comes from their parents. In fact, it can be ascertained that the most dominant influence comes from both parents. Therefore Rasulullah SAW. instructs every parent to set a good example in behaving and behaving in dealings with children.

حَدَّثَنَا قُتَيْبَةُ ، حَدَّثَنَا اللَّيْثُ ، عَنْ ابْنِ عَجْلَانَ ، أَنَّ رَجُلًا مِنْ مَوَالِي عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ الْعَدَوِيِّ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ ، أَنَّهُ قَالَ : دَعَانِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِي بَيْتِنَا ، فَقَالَتْ : هَا تَعَالَ أُعْطِيكَ . فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " وَمَا أَرَدْتَ أَنْ تُعْطِيَهُ ؟ " . قَالَتْ : أُعْطِيهِ تَمْرًا . فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَمَا إِنَّكَ لَوْ لَمْ تُعْطِيهِ شَيْئًا كُتِبَتْ عَلَيْكَ كَذِبَةٌ "

Have told us Qutaibah, have told us Al Laits from Ibn Ajlan that a man from Abdullah bin Amir bin Rabi'ah Al Adawi's slave told him from Abdullah bin Amir he said, "one day my mother said, "Hey come here, I will give you." Rasulullah SAW. then asked my mother, "what will you give him?" my mother replied, "I will give him dates." Rasulullah SAW. said to my mother, "if you don't

give something to him, then it will be written as a lie against you." (H.R Abu Daud no. 4339)

Reinforcing Hadith; Hadith narrated by Ahmad no. 9460 and 15147.

'Aunul Ma'bud syarah Sunan Abu Daud

وفي الحديث أن ما ينفوه به الناس للأطفال عند البكاء مثلا بكلمات هزلا أو كذبا بإعطاء شيء أو بتخويف من شيء حرام داخل في الكذب.

This hadith explains that what someone says to children when they cry, for example joking or lying, by giving something or by intimidating something that is forbidden, is included in a lie.

The modeling method in educating children is the most effective and efficient method, because in their development children will always pay attention to and imitate what adults say and do. Therefore, both parents are required as much as possible to be a good role model for a child.

## 2. Love

Getting love from parents or other family members is also a right that children deserve. Children are part of family members who really need to get full attention and affection so that their bodies and minds continue to grow properly. If a child lacks parental love and affection, it is not impossible that the child will grow into a person who behaves badly in his environment (Zubaedah, 2016). As Rasulullah SAW. said in a hadith narrated by Abu Dawud:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ السَّرْحِ قَالََا حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ ابْنِ عَامِرٍ  
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو  
يُرْوَاهُ قَالَ ابْنُ السَّرْحِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرَنَا  
فَلَيْسَ مِنَّا

Abu Bakr ibn Abi Shaybah and Ibn al-Sarh told us, they said Sufyan told us from Ibn Abi Najih from Ibn Aamer from Abdullah bin Amr he narrated, Ibn Al-Sarh said, from the Prophet SAW. he said: "who does not show mercy (loving) to the young (small) among us, then he is not one of our (group)." (H.R. Abu Daud No. 4292)

Supporting hadith :

a. Bukhari 5538, 5554, 6828

b. Muslim 4282

c. Abu daud 4292, 4541

d. Ahmad 6643

e. Tirmidzi 1842, 1843, 1844

'Aunul ma'bud syarah sunan Abu daud

(حق كبيرنا) : With what deserves to be glorified and honored.

(من خواصنا وهو كناية عن التبرئة ) one of our characteristics, which is a metaphor for liberation.

Every child needs the love of others, especially their parents. This must be considered even though the child makes mistakes. Security and peace are basic needs that children always crave (Mursi, 2006). This attitude of affection will have a good impact and bring great benefits to those who feel it, therefore it

should be applied as much as possible under any circumstances (Haromaini, 2019). According to Umar bin Khatab, an educator must have compassion (Siregar, 2017). Educators who have the nature of compassion will create feelings of pleasure in children and they will want to communicate and accept the knowledge conveyed by educators. If educators do not have the nature of affection then the child will be afraid or try to avoid it. Therefore, the nature of affection is very important in educating children (Haromaini, 2019).

An attitude of affection should always be presented by educators in the educational process. Remember that humans have characters who like expressions based on affection. The word "*al-uns*" in the Qur'an is a word of reference for humans, where the word "*al-uns*" has a meaning for humans who like harmony and of course this attitude is what humans need (Haromaini, 2019).

The educational process which is carried out based on compassion is expected to be able to make him a whole human being and to be able to build a better human civilization. Not only increasing the maturity and development of science but also a noble civilization will be perfect if love is spread in it (Haromaini, 2019).

Educating children with absolute love is not only applied in conceptual applications, but also in applicative applications. With its development center emphasizing the world of children or students, it is in the hands of children that the future of the nation and country is determined. If the education applied by parents or educators promotes violence, it is certain that it will have an adverse impact on children or students. This certainly can greatly affect the development of children (Rahmatullah, 2014).

### 3. Be Fair

Being fair and equalizing gifts to children are two things that have a big influence on children's filial behavior and obedience. Sometimes parents create situations that cause children to feel that their parents love their siblings more. The existence of this feeling could have made the child go wild. so that both parents are unable to face wildness and suppress the envy of their children. As we know the story of Joseph and his brothers. When Yusuf's brothers found out that his father loved one of his children more, they accused the father of having made an unforgivable mistake (Suwaid, 2010). Allah Subhanahu Wa Ta'ala says:

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَ أَبِينَا إِنَّ أَبَا نَافِي ضَلُّوا مُبِينٍ

"When they said, "Indeed, Yusuf and his brother (Bunyamin) are more loved by their father than us, even though we are one (strong) group. Indeed, our father is in a clear error," (QS. Yusuf 12: Verse 8)

The feelings they harbored cause them to commit heinous acts against their own brothers. Jealousy has given rise to deceit. No matter how much parents advise and give direction, they cannot produce anything if both parents do not apply or be fair and equal in giving both materially and spiritually to their children (Suwaid, 2010). This made Rasulullah saw to bequeath to both parents to always be fair and equalize gifts, as in the hadith of Rasulullah SAW. said:

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ عَنْ عَامِرٍ قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ

أَعْطَانِي أَبِي عَطِيَّةً فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أُعْطِيتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً فَأَمَرْتَنِي أَنْ أَشْهَدَكَ يَا رَسُولَ اللَّهِ قَالَ أُعْطِيتُ سَائِرَ وَلَدِكَ مِثْلَ هَذَا قَالَ لَا قَالَ فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ قَالَ فَرَجَعَ فَرَدَّ عَطِيَّتَهُ

Had told us Hamid bin 'Umar, had told us Abu 'Awanah from Hushain from 'Amir said, I heard An Nu'man bin Basyir radhiallahu'anhuma preaching on the pulpit, he said, "My father gave me a gift (gift without reward) ). So 'Amrah bint Rawahah said, "I am not willing until you witness it to Rasulullah SAW." to you, O Messenger of Allah." He asked, "Do you give gifts like this to all your children?" He replied, "No." He said, "Be fearful of Allah and be fair among your children." An-Nu' man said, "So he came back and he refused my father's gift." (HR Bukhari No. 2398)

Supporting hadith :

- Muslim 1623 (versi syarh shahih muslim)
- Abu daud 3544 (versi baitul afkar)
- Nasa'I 3687 (versi maktabatu al ma'arif riyadh)
- Ahmad 17724, 17695, 17693, 18545, 18546

Fathul bari syarah shahih Bukhari.

The hadith above is one part of the grant chapter which discusses grants (gifts) to children. This hadith discusses the matter if a father gives something to his child, but he has not been fair to his other children, then this is not permissible. From this chapter there are four laws (Baz, 2002), namely:

*First*, grants (gifts) to children. Imam Bukhari said that this problem has the goal of eliminating the absurdity of those who hold the meaning of hadith in the external sense أَنْتَ وَمَالُكَ لِأَبِيكَ (You and your property belong to your father). If the child's property belongs to the father, so if the father gives something to his child, it is the same as giving it to himself. *Second*, fair in terms of grants (gifts) among children. There is much debate about this. And the hadith above becomes the argument for people who require this matter. *Third*, take back what a father gave to his child. This is something that is disputed by the scholars. Some scholars distinguish the law of alms and grants. That is, if the father takes back what is given in charity to his child, then the law is not permissible. This is because what is expected from alms is a reward. The hadith in the above chapter clearly allows it. The scholars want to hint at the hadith لَا يَحِلُّ لِلرَّجُلِ أَنْ يُعْطِيَ عَطِيَّةً أَوْ يَهْبُ هِبَةً (It is not permissible for a person to give a gift or give a gift and then take it back, except the father in what he gives to his son). *Fourth*, the father is allowed to use his son's property according to an appropriate and proper way (ma'ruf) (Baz, 2002).

The thing that is disputed in equalizing the award is in the matter referred to in the limits of equality. Some scholars of the Shafi'i school and some scholars of



the Maliki school of thought, Muhammad bin Al Hasan Ahmad Ishaq said "that what is meant by the limit of equalizing gifts is the same as in matters of inheritance, namely giving men two parts of women" (Baz, 2002).

Scholars who understand orders compare gifts only as recommendations. The scholars give assumptions to the hadith from An-Nu'man above as follows; *First*, the grant given by An-Nu'man constituted all of his father's property, therefore this was prohibited by Rasulullah SAW. *Second*, the gift in the hadith has not taken place because Basyir asked Rasulullah SAW opinion first. Rasulullah SAW recommended not to carry it out and Basyir did not carry it out. *Third*, at that time An-Nu'man was not old enough to take the gift, so his father was allowed to take the gift back. *Fourth*, the sentence "take it back" is an argument if the gift is declared valid, because if it is illegal then nothing must be taken to be returned. However, this argument needs to be reviewed, because what is seen from the sentence "Take it back" is that the gift should not be continued. This does not indicate that the grant in question is valid (Baz, 2002).

Asy-Syaikh Abdul Ghani an-Nabulsi Rahimahullah commented on the hadith of giving to children, that it is not lawful to give gifts to children in general. Because this can lead to enmity, hatred and hatred among them which causes the breaking of kinship ties (Suwaid, 2010).

#### 4. Morals

The current era shows a crisis of exemplary, so that moral education is very important to be applied to children as early as possible. Moreover, the child's personality has not been much affected by things that are not good, not according to their age and also religious guidance (Pratiwi & Tamami, 2021). In this case, parents have a very important position and play a big role in instilling moral values in children.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا عَامِرُ بْنُ أَبِي عَامِرٍ الْخَزَّازُ حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ  
 أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلِ أَحْسَنَ مِنْ أَدَبٍ حَسَنٍ

Has told us Nasr bin Ali Al Jahdlami, has told us Amir bin Abu Amir Al Khazzar, has told us Ayyub bin Musa from his father from his grandfather that Rasulullah SAW. said, "There is nothing a father gives to his child that is more important than good manners." (H.R. Tirmidzi No. 1875, maktabatul ma'arif No. 1952).

Supporting hadith : Ahmad 14856, 16111, 16118 Isnad

Tuhfatul ahwadzi syarah jami' At-Tirmidzi

( ما نحل ) : What a father gives to a son

( أفضل من أدب حسن ) : Whoever teaches him and disciplines him by rebuking, threatening and beating for doing good and avoiding what is bad, because of good morals elevates the slave he owns to the rank of king.

Imam Al-Ghazali argues that morality is a trait that is embedded in a person's soul where these actions are easily carried out without the need for consideration of thought (Z. Muhibbin, 2009). Morals is the science that determines the good

and bad of human personality which includes the words, thoughts and actions of humans physically and spiritually (Rahman, 2019). Meanwhile, according to Abdullah, moral education is the process of educating, nurturing, forming, providing training regarding morals and intelligence, both formal and informal, based on Islamic teachings (Abdullah, 2007). Emphasizing moral education in the Islamic education system should be owned by every Muslim so that he has a true Muslim character (Zamroni, 2017).

## 5. Punishment

Punishment can be referred to as a logical consequence that a person wants to receive due to the bad things he has done (Baroroh, 2018). If all methods of educating children have been carried out and have not been successful, it means that the child needs treatment in the form of punishment (Suwaid, 2010).

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ يَعْنِي الْيَشْكُرِيَّ حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَوَّارِ أَبِي حَمْزَةَ قَالَ أَبُو دَاوُدَ وَهُوَ

سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْزَةَ الْمُزَنِيُّ الصَّيْرَفِيُّ عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Has told us Mu`ammal bin Hisham Al-Yasykuri, has told us Isma'il from Sawwar Abu Hamzah said Abu Daud; He is Sawwar bin Daud Abu Hamzah Al-Muzani Ash-Shairafi from Amru bin Syu'aib from his father from his grandfather he said, Rasulullah SAW. said, Order your children to pray when they reach the age of seven years, and when they reach the age of ten years, then beat him if he doesn't do it, and separate them in his bed." H.R Abu Daud No. 418 Hasan, baitul afkar No. 495.

Supporting hadith :

a. Abu daud 417 Hasan

b. Ahmad 14798 isnad

'Aunul ma'bud syarah sunan Abu daud

(أولادكم) : Including men and women

(بالصلاة) : and related conditions

( وهم أبناء سبع سنين ) : In order to get used to and comfortable with it, and present sentences

(واضربوهم) : hitting children

(عليها) : therefore, that is because of leaving the prayer

( وهم أبناء عشر سنين ) : Because they have reached or are approaching puberty

(وفرقتوا) : order to separate

(بينهم في المضاجع) : Separate your children in the bed where they sleep when they reach the age of ten, beware of the temptations of lust, even though they are brothers.

Athibi said about combining prayer orders with separating beds or beds during childhood (childhood). This aims to discipline them, maintain all of Allah's commandments, teach them, and get along with humans, and not stop accusing and avoiding forbidden things (Suwaid, 2010).

Al-Khattabi said: His words, Rasulullah SAW : "If he reaches the age of ten, beat him" because it shows the severity of the punishment for him if he let him know it. He reasoned that after puberty he deserved a heavier punishment than beatings, and after the beatings, nothing the ulema said was more severe than murder (Suwaid, 2010).

Punishments given by parents or educators to children must have educational goals (Yuliarti, 2021). This aims to make the child realize that the problem is a serious problem. Feeling the pain of a punishment will make the child aware that the value of love given by parents before he is punished. He can also feel the importance of obedience, good attitude and behavior (Suwaid, 2010).

Psychologically, a punishment can have a positive impact on a person. As a parent or educator, even if you introduce your child that every mistake you make will be punished. Punishment in education aims to improve children's morals and behavior from negative to positive. Contextually, punishment can also have a positive impact on parents or educators so that they think and behave more maturely by increasing their sense of affection for children (Yuliarti, 2021).

Punishment in this education is the last resort taken by parents or educators when they commit a negligence or mistake. Even before punishing children, parents or educators should invite dialogue first with children. The existence of this dialogue aims to prevent children from feeling judged for their actions. Apart from that, with this dialogue, parents or educators can find out why a child committed the violation. If this approach does not have a positive impact, then parents or educators can give punishments that educate and make children aware of the mistakes they have made and hope not to do them again (Firdaus, 2020).

There are at least several stages that can be applied in punishing children, namely: *First*, showing the child a whip. Most children would be terrified at the sight of a whip or other punishment device. So that by just showing it, it is felt that they can straighten and correct the mistakes they made. Narrated by 'Abdurrazaq and ath-Thabrani from Ibn Abbas *radhiyallahu 'anhuma* which is narrated *marfu*:

عَلِّقُوا السَّوْطَ حَيْثُ يَرَاهُ أَهْلُ الْبُيُوتِ، فَإِنَّهُ آدَبٌ لَهُمْ

"Hang the hook in a place that can be seen by all family members, because it is more likely to make them obey." *Second*, tweak the earlobe. The first corporal punishment for children aims to make children begin to recognize the pain of making a mistake. *Third*, hitting the child. This stage is carried out if the previous two stages do not have a positive impact on the child, then it is hoped that this stage can reduce mischief or mistakes that are continuously being made. However, in hitting children, there are several rules that must be considered in order to provide maximum results (Suwaid, 2010).

These rules must be followed by parents or educators in punishing children, namely;

a) Spanking at the age of ten

As in the hadith narrated by Abu Daud, Rasulullah SAW. said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرَبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ

"Order your children to pray at the age of seven, and beat them to pray at the age of ten."

The meaning of the hadith above is that a child is beaten when he is ten years old if the child leaves the pillars of religion and the basic pillars of religion which will be held accountable for the first time after the faith on the Day of Resurrection. The Prophet SAW did not recommend hitting a child before he was ten years old. As for those under ten years old, parents or educators must be thorough and patient in educating children (Suwaid, 2010).

Parents or educators are demanded not to be in a hurry to straighten out children's behavior. Because if the child is in a period of growth both physically and mentally, then parents or educators beat him, it can have a bad impact on his limbs and can even have a damaging impact on his soul and mindset (Suwaid, 2010).

Therefore, parents or educators must always remember that this punishment is not revengeful or to satisfy anger at children, but rather that this punishment aims to educate children. And keep in mind that hitting a child a lot can have a negative impact on the growth of the child's soul and mindset.

b) Limit on the number of strokes

Based on the hadith narrated by Bukhari, the recommended strokes in educating children should not be more than ten strokes. Rasulullah SAW said:   
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ لَا يُجَادُّ فَوْقَ عَشْرِ جَلْدَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ عَزَّ وَجَلَّ

"Rasulullah SAW. said, "A person may not be flogged more than ten times, except during the implementation of hudūd Allah 'Azza wa Jalla."

By Bukhari, this hadith is titled ( *التَّعْزِيرُ وَالْأَدَبُ* ) "Ta'zir and Adab." Al-Hafizh Ibn Hajar commented by saying that what is meant by 'adab' here is teaching. Accompanied by the word 'ta'zir' because ta'zir is caused by disobedience, while teaching is general (Suwaid, 2010). The hadith above limits that it is not permissible to hit more than ten times except for *hadd* matters. Because this age has not yet reached the age of maturity, if a child commits an immorality he will only get ta'zir.

Al-Qadhi Syuraih is of the opinion that hitting a child can only be hit three times, just as the angel Gabriel hugged the Prophet Muhammad SAW three times. In addition, Adh-Dhahhak also said "if the teacher hits a child more than three times, then the child has the right to retaliate (Suwaid, 2010)."

Therefore, in terms of the limit on the number of punishments on children, parents or educators can spank a child a maximum of three times, while retribution (*qishash*) is between three and ten times, and spanking above ten times is for *hadd*.

c) Tools and how to hit, as well as the place where it was hit

It is recommended that the whip or tool used in beating have the characteristics or characteristics of not being too hard or too soft and also not recommended being too smooth or too rough (Suwaid, 2010).

How to hit it should be with moderate strength. As Umar *radhiyallahu' anhu* said to the executioner that in hitting it was forbidden to lift his armpits, in the sense that he was not allowed to hit with all his strength. In addition, fiqh experts agree that this punch must be done without leaving a scar (Suwaid, 2010).

The place to hit is not recommended to be only in one place. That means it has to be on other parts of the body as well so that the other members of the body receive their rights. However, it is not permissible to do it on the face, genitals and head. So it can be concluded that the only place to be hit is the hands and feet (Suwaid, 2010).

As explained regarding the rules and provisions for spanking, parents or educators must always remember that this punishment is not one that completes the education and learning process. However, in the learning process this punishment is never separated and stands alone from other subsystems. Even psychologically, punishment is a part of education that cannot be separated from moral guidance, even though its existence may not be desired by children or students (Muzakki, 2016).

A punishment is given considerable attention in Islamic education, both spiritual and material punishment. This punishment has also been given certain limitations and requirements in carrying out or applying it. Therefore, parents or educators may not violate what has been determined if they want children or students to have noble virtues and morals.

## CONCLUSION

The future of children is influenced by good education which can also form a good foundation in children. Implementing education in accordance with the demands of Islamic teachings will train children to have good personalities and can also learn to cultivate the potential that exists in them so that they can meet the expectations of their parents, religion or even the homeland, nation and state.

In today's rapid development, parents or educators are required to have more attention in educating children. So that in every growth and development according to the way it should be. This education can be packaged with several appropriate methods that can be applied in educating children. It is felt that the right method applied in educating children will make them good human beings from various aspects to support their success in the future.

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