

THE URGENCY OF CHILD EDUCATION MODELS PERSPECTIVE OF TARBAWI HADITS

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ABSTRACT: Islam places great emphasis on education for every child. Children's education is very urgent, because in childhood a person experiences various kinds of intelligence development. To raise a child well requires a suitable model that has proven itself. There are many models of children's education in the Hadith of the Prophet Muhammad SAW which can be used as a reference for children's education. The purpose of this paper is to examine the models of children's education contained in the hadith and the urgency of their current application. This type of research uses literature studies, based on literature studies it is known that many modern educational models were actually used by the Prophet Muhammad to educate children, including the value explanation technique model, the direct learning model, the inner work model, the learning while playing model. This can be used as a reference in parenting.

Keywords: Educational Model, Children, Tarbawi Hadith, Urgency

ABSTRAK : Islam sangat menekankan pendidikan pada setiap anak. Pendidikan anak merupakan hal yang sangat urgen, karena pada masa kanak-kanak ini seseorang mengalami berbagai macam perkembangan kecerdasan. Untuk membesarkan anak dengan baik, membutuhkan model yang cocok yang telah terbukti sendiri. Ada banyak model pendidikan anak dalam Hadits Nabi Muhammad SAW yang bisa dijadikan referensi pendidikan anak. Tujuan makalah ini adalah untuk mengkaji model-model pendidikan anak yang terdapat dalam hadis dan urgensi penerapannya saat ini. Jenis penelitian ini menggunakan studi literatur, berdasarkan studi literatur diketahui bahwa banyak model pendidikan modern yang sebenarnya digunakan Nabi Muhammad SAW untuk mendidik anak, diantaranya adalah model teknik penjelasan nilai, model pembelajaran langsung, model kerja batin, model belajar sambil bermain. Hal ini dapat dijadikan acuan dalam mengasuh anak.

Kata Kunci : Model Pendidikan, Anak, Hadits Tarbawi, Urgensinya

INTRODUCTION

Parenting in preparing for life and adapting to the future. Especially for Islam, religious education is a child's human rights that must be fulfilled by parents. Guiding and teaching children is their responsibility as parents, reading and writing, praying, memorizing prayers, teaching sports and teaching skills. The fact that today's children's behavior, the influence of electronic media on the formation of a child's personality is very real needs to be researched, educated, and applied in Islam. From an Islamic point of view, in relation to children's education, including the principle of

prioritizing the cultivation of aqidah, guiding and demanding religious behavior. In accordance with the words of the Prophet SAW:

لا يولد الطفل في هذا العالم إلا بإرادته

“A baby is not born into this world except by will.” (HR.Bukhari).

Children's education is an important issue that must receive attention from various parties, because it is the next generation of the nation. Their role is very important in nation building, so children's education must be planned and managed in such a way that generations will be born who can contribute and benefit the nation. At an early age, the process of extraordinary growth takes place intensively in the intellectual, emotional, social, spiritual, kinesthetic and artistic aspects, which is why this period is called the golden age. Meanwhile (Susanti, 2005) in Susiba revealed that the basic abilities possessed by children from birth will disappear or will not grow if they are not nurtured by providing stimulation and encouragement. This is the importance of education for children who need attention, especially for parents at home, which is the first environment that provides education to their children.

Great attention is given to raising children in Islam, even according to Islam, parenting must be done long before the child is born. This period is called al-fetus, this is the period when the child is still in the womb and lives according to the breath of Allah's spirit (wanafakhtu fihi min ruhi) at the age of 4 (four) months, this is the beginning of prenatal training. Therefore, Islam views the importance of raising children, because not all children receive good attention and education in their development. To be able to educate them properly, of course, the right model is needed according to the level of child development.

B There are many educational models or models that can be used as an alternative in educating children, both from Western and Islamic thought. As a Muslim, you should take the verses of the Qur'an and Hadith as a guideline for the implementation of education and teaching. This can happen if the hadiths of the Prophet are well understood. There are many references in the hadith of the Prophet Muhammad about how the learning model used by the Prophet Muhammad in raising children can be used as a model in learning. It would be nice for Muslims to refer to the example of the Prophet Muhammad SAW and how to educate children, grandchildren and children of friends who always have faith and always receive guidance from Allah SWT. As Ali who was a friend of the Prophet said,

إذا أحضرت حديثاً من رسول الله صلى الله عليه وسلم ، فيمكنه التأكد من أنه يعرف المزيد ، ولديه المزيد من التوجيهات ، وهو أكثر تقوى

“If I bring a hadith from Rasulullah, then he can be sure that he knows more, is more guided and is more pious.” (Narrated by Abu Ya'La). In addition, Allah SWT confirms in His word:

وَإِنْ تُطِيعُوهُ تَهْتَدُوا^ط

... And if you obey him, surely you will be guided... (QS. An Nur: 54). It is very important to bring the model of children's education back to the Prophet's model of education, because in the implementation of his model of education he always considers aspects of *aqeedah* that lead to a safe life not only in this world, but also in the afterlife. Therefore, in this paper the author discusses the model of children's education, what are the models of children's education from the perspective of *hadith tarbawi*? and how urgent is the child's education model?

REVIEW OF LITURATURE

1. Children in Islam

Children are a trust placed on the shoulders of parents. In his *hadith*, Rasulullah SAW explained the condition and position of children and parents. The following *hadith* is narrated by Abu Hurairah RA:

يولد كل طفل بغرائز. كان والديه من جعله يهوديًا أو زرادشتيًا أو مسيحيًا

"Every child born is born on *fitrah* (sacred). It was his parents who made him a Jew, Zoroastrian or Christian." (Narrated by Bukhari and Muslim).

There are various terms to refer to children, which of course have different meanings. According to Islamic terminology, a child is the content of sexual relations of different sexes, as a result between a man and a woman in both values maintenance, leadership, education and inheritance. According to Islamic beliefs, a child must be over the age of 17. In fact, boys should be able to separate from their parents before the age of 21 without sacrificing closeness and respect for their parents, Mohammad Fauzil Adhim (2005: 7) in Winda Astari and Sariah.¹

In the *hadith* Rasulullah SAW set limits for men and women in puberty (adult). The *Hadith* explains that at the age of 14 the Prophet did not want to join his age. Whereas a child is a person aged 0 years (already having *ihtilam*/menstruation or already 15 years old) before reaching puberty according to the child's development and according to his position the child is the result. The babysitter aims to educate them pious people done and taught right, a solid foundation to raise pious people and make them responsible for all the problems and tasks of their life.²

ورأى رسول الله عن صديق جابر بن سمرة رضي: تعليم العبد لولده خير من صدقة واحدة

Meaning, "From Jabir bin Samurah ra's friend, the Messenger of Allah said, 'Teaching a person to his child is better than (worship / reward) one sha of alms,' (HR At-Tirmidzi).

¹ Winda Astari and Sariah, "Konsep Parenting Pada Anak Usia Dini Menurut Mohammad Fauzil Adhim," *Kindergarten: Journal of Islamic Early Childhood Education* 5, no. 1 (April 25, 2022): 115, accessed November 13, 2022, <https://ejournal.uin-suska.ac.id/index.php/KINDERGARTEN/article/view/16835>.

² Abdullah Nashih 'Ulwan and Arif Rahman Hakim, *Tarbiyatul 'Aulad Fil Islam = Pendidikan Anak Dalam Islam* (Sukoarjo: Al-Andalus, 2015), xxiii.

Parents usually give a lot of things to their children, food, clothing, or toys. But the best gift of parents to their children is none other than the cultivation of ethical and moral norms as the following hadith narrated by At-Tirmidhi.

عن أيوب بن موسى ، عن أبيه ، عن جده ، قال رسول الله صلى الله عليه وسلم: ما من هدية من الوالدين لأولادهم خير من حسن الخلق.

Meaning, "From Ayyub bin Musa, from his father, from his grandfather, the Messenger of Allah said, "There is no gift from parents to their children that is better than good manners.,'" (HR At-Tirmidzi).

Meaning, "From Abdullah bin Abbas ra's friend, from the Messenger of Allah said, 'Glorify your children, improve their manners.

عن صديق عبد الله بن عباس رضي ، عن رسول الله ، قال: سبحوا أولادكم ، وحسنوا أخلاقهم

Meaning, "From Abdullah bin Abbas ra's friend, from the Messenger of Allah said, 'Glorify your children, improve their manners,'" (Reported by Ibn Majah)

2. Child Potential

As parents who have the duty and responsibility to guide their children, it is very important to understand and recognize some of the opportunities that God has given children from birth to determine the pattern of raising children. develop these opportunities. "A mother is a place of formation, and if you prepare it, it means you are preparing (the birth of) a society with good character."³ Encouragement from an early age is essential for educators to maximize the full potential of children to instill future generations with dignity and values.⁴

“Abu Hurairah berkata: Nabi SAW bersabda:

لا يولد أي طفل ما لم يولد من الطبيعة ، لذلك علمه والدته وأبيه أن يصبح يهوديًا أو مسيحيًا أو زرادشتيًا ، كولادة لحيوان مولود بالكامل. هل ولدت حيوانات وأذانها مقطوعة؟ ثم أبو هريرة ر. اقرأ: فطر الله الذي خلقه الله في كل البشر لا تغيير في ما خلقه الله. هذا هو الدين المستقيم

No baby is born unless he is born out of nature, so his mother and father educate him to become a Jew, Christian or Zoroastrian, as the birth of an animal that is completely born. Are any animals born with their ears cut off? Then Abu Hurairah r.a. read: Fitratalahi allati fatharan naasaalaih,

³ Nurhadi, "Pendidikan Teologi Lintas Agama Dalam Meraih Keluarga Bahagia (Analisis Teori Islam, Kristen, Hindu, Budha Dan Konghucu)," *AL-USWAH: Jurnal Riset dan Kajian Pendidikan Agama Islam* 1, no. 2 (January 20, 2019): 67–87, accessed November 13, 2022, <https://ejournal.uin-suska.ac.id/index.php/AL-USWAH/article/view/5224>.

⁴ Fitriningsih, "Urgensi Pendidikan Anak Usia Dini Berbasis Aqidah," *Jurnal Musawa IAIN Palu* 8, no. 1 (2016): 55–68.

laa tabdila likhalqillahi (Fitrah that God created in all humans, there is no change in what was created by God. That is the straight religion". (Bukhari,Muslim)

Every child has a nature since he was born or a potential that already exists within him, it is his parents who have the responsibility to educate and make what their child looks like depending on both parents. The child's potential is as clean as a white paper that has not been scribbled with ink. As Imam Ghazali said in his book, *Ihya 'Ulumuddin*, likens children to beautiful gems (Jauhar) that have not been carved, formed into a form. The gem is God's mandate entrusted to parents. Therefore, according to Al-Ghazali, parents must pay attention to the developmental phases of their children and provide adequate education according to the existing phases so that the gems mandated to them can be shaped in a beautiful way. Especially nowadays, parents play an important role in educating their children, before their children are sent to school or when their children see the outside world which is very free. Because the basic place of primary education is the home and the educators are all the people in the child's home, especially the parents (mother and father)..

حدثنا آدم عن ابن أبي زعبين عن الزهري عن أبي سلمة بن عبد الرحمن عن أبي هريرة رضي الله عنها ، قال: النبي صلى الله عليه وسلم. قال صلى الله عليه وسلم: "كل ولد ولد في فطرة فالوالدان هو الذي يجعل الولد يهودياً أو نصرانياً أو زرادشتياً مثل الماشية التي تلد بها بقرة كاملة". هل ترى أي عيوب فيه؟

Meaning: "*Having told us Adam has told us Ibn Abu Dza'bin from Az Zuhriy from Abu Salamah bin 'Abdurrahman from Abu Hurairah radliallahu 'anhu said; The Prophet Shallallahu'alaihiwasallam said: "Every child is born in a state of fitrah. Then it is the two parents who will make the child a Jew, Christian or Zoroastrian like cattle that give birth to livestock perfectly. Do you see any defects in him?"* (Narrated by Bukhari. No. 1296)

قال: بعد أن أخبرنا وافي: حدثنا الأعمى عن أبي صالح عن أبي هريرة قال: قال النبي صلى الله عليه وسلم: لا يولد إلا على الملاح ، وكان يقول أحياناً: كل طفل يولد في فطرة ، والأب هو الذي يجعله يهودياً أو نصرانياً. أو مشرك "ثم سئل: يا رسول الله ما رأيك بمن مات قبل أن يبلغ؟ فقال: "الله أعلم بما يفعلون

Meaning : "*Have told us Waki', he said; told us Al A'masy from Abu Salih from Abu Hurairah, he said; Rasulullah shallallahu 'alaihi wasallam said: "No baby is born except on millah (Islamic religion), -and occasionally he said: "Every baby is born in a state of fitrah, then it is the father who makes him a Jew, or Christian or Muslim, "then he was asked to him; "O Messenger of Allah, what do you think of those who die before they reach puberty?" So he said: "Allah knows better what they do. "*(Narrated by Ahmad. No: 9851)

One of Allah's unique and incomparable gifts is the brain. We must know that every baby born in the brain has 100 billion nerve cells connected by about 1 (one) trillion bile cells. In the early stages of a child's brain growth, nerve cells are produced in large quantities and even unnecessary. These neurons grow and expand when touched, and those that are not stimulated

atrophy (shrinkage and loss). The number of connections contributes to a child's level of intelligence. Apart from that, it must also be supported by eating nutritious food, and research shows that a child's diet affects a child's intelligence or IQ.⁵

Therefore, a child's potential (innate potential) can grow and develop optimally when receiving encouragement from the environment, especially from parents as the first environment that interacts with children. Parents must understand and observe the events and processes of child development, which in turn can make it easier for parents to provide good guidance according to the child's developmental process. Children have five development viz: ⁶

- a. Vision development; Stimulation of children's vision must be carried out in the first four years of the child's development phase;
- b. Development of feelings or emotions; Emotional development in children occurs at the age of 2-4 months. During this time, children need parental love, so it is expected to foster a balance between cognitive and emotional development. This not only affects the development of children's intelligence, but also the development of self-confidence and social (personal) skills;
- c. Language development; The development of oral communication in children must be improved since in the womb. Because it depends on how much communicative stimulation there is when talking to children;
- d. Development of motor skills (motor skills); The child's movement (motor) development phase starts at birth until the age of 2 (two) years. Therefore, children's motor skills must always be stimulated through various activities, namely sports and so on, so that a basis is formed for the development of fine and gross motor skills that will be useful for the following season; and
- e. Development of musical talent (music); The development of a child's musical abilities can occur between the ages of 3 and 10, but musical support must occur (right) before birth.

Mozart showed in his research that exposure to music given to children from an early age promotes development in terms of visual-spatial, mathematical and logical development. This potential grows and develops when he gets advice from his parents in the form of education, so that this potential can develop optimally.

Developmental psychologists place great emphasis on the development of three aspects that occur in children, namely: 1) knowledge, namely the development of children's thinking processes (thinking); 2) attitude, training children to manage emotions (feelings); and 3) skills, training how individuals decide what action to take. In order for these areas to develop properly, children need guidance, direction and role models from their parents and other adults throughout their lives. Then these aspects, among others, grow and develop with the visible, someone imitates what is seen, which in turn maintains it or maybe throws it away, according to what is needed at

⁵ Siswanto, "Permasalahan Pendidikan Dasar Dan Pendidikan Anak Usia Dini."

⁶ Andi Arif Rifa'i, "Pendidikan Anak Dalam Islam: Upaya Mempersiapkan Generasi Masa Depan Berakhlak Mulia," *Edugama: Jurnal Kependidikan dan Sosial Keagamaan* 4, no. 2 (December 31, 2018): 73–88, accessed November 13, 2022, <https://jurnal.lp2msasbabel.ac.id/index.php/edu/article/view/744>.

that time. UNESCO also provides an explanation of child development through the following aspects: Getting to know each other, learning to act, learning to be and learning to live together.⁷

Education for children from an early age therefore all efforts and actions of parents or all aspects related to children's education in parenting, education and guidance as well as children's education by creating an environment that allows children to learn, feel, understand and analyze everything around him with his intelligence.

Early childhood certainly has characteristics that are very different from adults. Early childhood is a child aged 0-6 years which is the beginning of childhood growth and development.⁸ The world of children is the world of play, this principle is of course very important to pay attention to when raising children. Therefore, it is necessary to describe the characteristics of early childhood education: 1) Through play, children experience learning without realizing it; 2) Children learn by forming their own understanding; 3) Children learn naturally; 4) Children learn by paying attention to their development as a whole, which is meaningful, interesting, and functional. Thus the characteristics of children's education are things that must be considered by all parties involved in educating children from an early age, because they can be used as a basis for reflection to determine an educational model that suits their characteristics.

2. Children's Education

a. Prenatal Education

Children's education must begin in the womb, several studies say that children have reacted to various environmental stimuli since they were still in the womb. Muslims can accept this observation because the concept of Islam is also mentioned in the Hadith of the Prophet SAW

أخبرنا أن صوبة أخبرنا الأعمى بأنني سمعت زيد بن أحب أنني سمعت عبد الله بن مسعود رضي الله عنه ، أخبرنا رسول الله عليه وسلم من هو رجل أمين ، وتم إيصال رسالته إلى. وهو محق في أن خلق أحدكم يجتمع في بطن أمه أربعين يومًا أو أربعين ليلة ، ثم في أربعين يومًا أخرى يتحول إلى جلطة من الدم ، ثم يتحول إلى قطعة لحم بداخلها أربعين يومًا أخرى. ثم أرسل الله إليه ملائكة وأمره أن يأمر بأربع جمل في ماله أو موته أو أعماله أو معاناته أو سعادته ، ثم نفخ الله عليه.

“Tell us that Syu'bah told us al-A'masy that I heard Zaid ibn ahb that I heard Abdullāh ibn Mas'ūd radhiyallāhu anhu, Rasūlullāh allallahu 'alaihi wasallam told us who he is an honest man, and his message was delivered to He is right that the creation of one of you is gathered in his mother's womb for forty days or forty nights, then in another forty days it becomes a clot of blood and then becomes a piece of flesh within it for another forty days. day, then Allah sent an angel to him and told him to order four sentences (four things) about his wealth, his death, his deeds, his suffering

⁷ Yulia Hairina, “Prophetic Parenting Sebagai Model Pengasuhan Dalam Pembentukan Karakter (Akhlak) Anak,” *Jurnal Studia Insania* 4, no. 1 (April 30, 2016): 79–94, accessed November 13, 2022, <http://jurnal.uin-antasari.ac.id/index.php/insania/article/view/1115>.

⁸ Kementerian Pendidikan dan Kebudayaan, *Model Pendidikan Anak Usia Dini Satu Tahun Sebelum Sekolah Dasar: Kajian Pendidikan Anak Usia Dini Nonformal Dan Informal, Dan Pendidikan Masyarakat* (Jakarta: Pusat Penelitian Kebijakan Pendidikan dan Kebudayaan , Balitbang, Kemendikbud, 2017).

or happiness, then Allah blew on him." (H.R.Muslim, in: Imam Abi Husein Muslim ibn Hajjaj al-Qusyairi al-Naisaburi, 2008: 1019)⁹.

The above hadith describes the development of the fetus in the womb which has three stages and feels a response to stimuli from the natural environment, according to the following hadith of the Prophet Muhammad: الفقراء هم الذين يعانون من جروح في المعدة " (صاحب الجلالة مسلم) و " القبح هو الذي يجعل " زوجته (عائلته) متوترة (متاعب)

"The poor fellow is the one with the stomach wound." (H.R.Muslim) and "The worst person is the one who makes the wife (family) tense (hard)" (H.R. al-Thabrani).

From the two hadiths above it is explained that as long as the baby is still in the womb, it is necessary to receive positive treatment from parents, especially from the mother's side, in the form of an Islamic amulet that is cared for in a nurturing manner. such as thinking, reading the Qur'an, listening to prayers and so on, and proper nutrition, when a baby is born in the womb it will be physically and spiritually healthy. On the other hand, if the woman is always physically abused, the food she eats is other than halal thayyiba, or the baby in the womb from an illicit relationship, then the mother is mentally depressed and makes her unhappy to overcome it. This can cause physical and psychological abnormalities in the child, because the baby reacts to the mother's movements in the womb¹⁰.

In Islamic teachings the principles of prenatal child education are as follows:

1) The Principles of Love, Compassion and Cooperation.

Love and affection for the child while in the womb is the education given by the mother to her child during pregnancy, from that time the child begins to develop to perfection, the child feels comfortable with the behavior of his parents. Children who are given love and affection by their parents will behave as taught by their parents. As the Hadith of the Prophet SAW (Al-Ja'fi, 1990), which means:

قبل رسول الله صلى الله عليه وسلم حسن بن علي ، في ذلك الوقت كان عقرة بن حبيب التميمي جالسًا بجانبه ، فقال عقرة: في الحقيقة لدي عشرة أولاد ، لكنني لم أقبل أحداً منهم قط. ثم رآه رسول الله فقال: من لا يحب لا يحب لا يحب

"The Messenger of Allah kissed Hasan bin Ali, at that time Aqra' bin Habib at-Tamimi was sitting next to him, Aqra said: Actually, I have ten children, but I have never kissed any of them. Then Rasulullah saw him and said: "He who does not love will not be loved.".¹¹

2) Principle of Tawhidiah

According to At-Tamim, this monotheism purifies oneself to Allah SWT, by worshiping Him properly and consistently, following all His commands and avoiding all His prohibitions with humility, love, hope and fear of Him. Strengthening parents' monotheism is very important

⁹ Umar Sidiq, *Op.Cit.*, hal., 259

¹⁰ *Ibid.*, hal 260

¹¹ Armin Ibnu Rasyim and Halimatus Syadi'yah, "Pendidikan Anak Pranatal Menurut Ajaran Islam," *Aksioma Ad-Diniyah* 1, no. 1 (2013), accessed November 13, 2022, <https://ejurnal.latansamashiro.ac.id/index.php/JAD/article/view/151>.

because it has a big impact on the child's psychology and the innate character of the child at birth.¹²

A child's prenatal education can be both physical and psychological. It includes psychological aspects, namely as follows:

1) **Have a noble character**

Some examples of good and commendable morals are as follows:

- ✓ Do not disturb the neighbors
- ✓ Restrain speech or speech
- ✓ Don't hurt his children. Menyingkirkan gangguan di jalan.
- ✓ Good communication with the child during pregnancy is like inviting the baby to do good together. As an example; "Let's see my sick sister". The act is done by stroking the mother's belly, explaining, for example, the word and meaning of kindness; honest, kind, helps people and others and speak kind words

2) **Follow the Recitation**

The aim is to collect information and establish contacts so that the mother's emotions develop positively during pregnancy and have a very positive effect on the development of the fetus.

b. Education of children after birth

Together with educational institutions and society, the family is one of the demographic trilogy of children's education. The family environment is the home where children live everyday and instill good values. Starting with a good name, halal food, aqiqah and getting used to listening to the recitation of the holy Koran at home.¹³

After a child is born into the world, there are several things recommended and done by Rasulullah SAW:

1) Convey the good news and congratulations on the birth

As soon as a child is born, it is necessary to share the good news with loved ones and family, so that this feeling of love and happiness is shared. As for salam (congratulations), there is no specific text from the Messenger of Allah in this regard, except for what Aisyah Radhiyallahu 'Anha said: "The Prophet's wife, Aisha, saw that the Prophet was praying for blessings and comforted her when several babies were presented to the Messenger of Allah."

Furthermore Abu Bakr bin Al Mundzir also said: We were told by Hasan Basr that when there was a man who had just given birth to a son, a man came to him, people said: A rider greets you. Hasan also said: How do you know whether he is a rider or a horse? So the man asked: What else should we say? He said: Say:

نرجو أن تباركوا بالطفل الذي أعطي لكم ، وستكونون أيضاً ممتناً للمانح ، ومباركاً بلطفه وسيصل إلى مرحلة النضج

¹² Muhammad At-Tamimi, *Kitab Tauhid* (Jakarta: Darul Haq, 1999), 56.

¹³ Nurhadi, "Trilogi Demografis Pendidikan Anak Usia Madrasah Ibtidaiyah (SD)," *Islamika* 2, no. 2 (July 31, 2020): 176–191, accessed November 13, 2022, <https://ejournal.stitpn.ac.id/index.php/islamika/article/view/650>.

"May you be blessed with the child given to you, you will also be grateful to the giver, blessed with his goodness and he will attain maturity." (Ibnu Qayyim Al Jauziyah, Tuhfatul fi Ahkamil Maulud.)

2) Calling the call to prayer in the baby's ear

Radhiyallahu 'Anhu dari Abu Rafi said:

رأيت رسول الله يدعو الأذان في أذن حسن بن علي عندما ولدت فاطمة

"I saw the Messenger of Allah calling the call to prayer to Hasan bin Ali's ear when Fatimah was born." (Hadits riwayat Abu Dawud dan At Tirmidzi)

3) Give a Name

Inclusion of children's rights in parents gives a good reputation. Wahb Al Khats'am narrated that Rasulullah SAW said:

استخدم أسماء الأنبياء والأسماء التي يحبها الله تعالى كثيرًا ، وهي عبد الله وعبد الرحمن ، بينما أجمل الأسماء هي حارث وهمام والأسماء القبيحة جدًا حرب ومرة

"Use the names of the Prophets and the names that Allah Ta'ala likes very much, namely Abdullah and Abdurrahman, while the most beautiful names are Harith and Hammam and the very ugly names Harb and Murrah." (HR.Abu Daud An Nasa'i)

4) Aqiqah

Aqiqah is a mahdhoh worship whose law is sunnah mu'akkadah or sunnah recommended by religion. Therefore this worship must be based on syar' or religious principles in the form of propositions, and in the form of verses from the Qur'an and hadith. From 'Amr bin Syu'aib under the authority of his father, his grandfather. He said that Rasulullah SAW said:

ومن أراد أن يعق ولده فافعلها. ماعزان من نفس الحجم للأولاد وماعز واحد للإناث

"Whoever wants to do aqiqah for his child, then do it. Two goats of the same size for a boy and one goat for a girl" (HR. Ahmad juz 2, page. 604, no. 2725)

5) Shaving the baby's hair and giving alms silver weighing its weight

This has many advantages, for example Shaving the baby's hair can strengthen the head, open the pores and simultaneously improve the senses of sight, hearing and smell. (Abdullah Nasih Ulwan, Tarbiyatul Auladfil Islam, juz 1.)

One of the important hadiths that we can use as a reference in this regard is the hadith of Ali bin Abi Talib radhiyallahu 'anhu that the Prophet sallallahu 'alaihi wa sallam made an aqiqah for Hasan with a goat and he said to Fatimah: On the authority of Ja'far bin Muhammad, on the authority of his father who said:

يخلق رأسه ويصدق بوزن من الفضة". وزنت فاطمة الشعر فوجدت أنه يزن حوالي درهم أو أقل من درهم

"Shave his hair and give alms with a weight of silver." Fatimah weighed the hair and found that it weighed about one dirham or less than one dirham. (HR. Turmudzi 1519, Ibn Abi Syaibah in Mushanaf 24234, authenticated by al-Hakim in Mustadrak 7589 and silenced by azd-Dzahabi).

6) Circumcision

للفترواح خمسة: الختان ، نتف شعر العانة ، نتف شعر الإبط ، تقليم الأظافر وتقليم الشارب

"Fitroh has five: Circumcision, plucking pubic hair, plucking armpit hair, trimming nails and trimming mustache." (HR. Al-bukhari, Muslim).¹⁴

c. Child Education Stages

The next step is the need for education and training, which must be in accordance with Islamic understanding. Based on the hadith of Rasulullah SAW:

أنس ر. قال: قال النبي محمد صلى الله عليه وسلم: ولد مختوناً في اليوم السابع ، فيسمي ، ويزال الفنز من شعره. عندما كان في السادسة من عمره ، تعلم الأخلاق ، عندما كان في التاسعة من عمره ، تم فصل الأسرة (بين الأولاد والبنات) ، وعندما كان في الثالثة عشرة من عمره ، كان يجب أن يُضرب إذا فعل ذلك. لم تشأ الدعاء وهي في السادسة عشرة من عمرها أخذها والدها بيدها وقال: دربتهك وعلمتهك وتزوجتهك أعوذ بالله من محتتك في الدنيا ومنك. في الآخرة

"Annas r.a. said: The Prophet Muhammad SAW said: A child born circumcised on the seventh day, is given a name, and dirt is removed from his hair. When he was six he was taught manners, when he was nine the beds were separated (between boys and girls), when he was thirteen he had to be spanked if he did that. not wanting to pray, when she was sixteen years old, her father held her hand and said: "I trained you, I taught you and I married you, I seek refuge in Allah from your trials in this world and from your punishment in the hereafter." (H.R. Ibnu Hiban).

In another hadith Rasulullah SAW also said:

أرشد طفلك من 0-7 من خلال التعلم القائم على اللعب وشجع الأخلاق والانضباط من 7-14 ، ثم شجعهم على تغيير رأيهم من 14 إلى 21 ، ثم حررهم ليكونوا مستقلين

Guide your child from 0-7 through play-based learning and encourage manners and discipline from 7-14, then encourage them to change their minds from 14-21, and then free them to be independent.

Based on the hadith above and according to Padjirin's opinion, the stages of child rearing development consist of four stages namely:

- 1) Guiding children aged 0-7 years

¹⁴ Ibnu-Qayyim-al-Jauziyyah, *Hanya Untukmu Anaku: Panduan Lengkap Pendidikan Anak Sejak Dalam Kandungan Hingga Dewasa* (Jakarta: Pustaka Imam Asy-syafi'i, 2010), 28–30.

Leadership at this age should be full of friendly, cheerful and affectionate atmosphere. Patience, tolerance, harmony, protection and safety are the top priorities of parenting parents. In addition, care must also be taken so that children are disciplined, that they have general ethics in association and everyday life.

This forms the basis for the child's brain to receive the most effective information. This is the right time to introduce the figure or role model of the Prophet Muhammad SAW and Khulafaur Rasyidin. In addition, several things need to be considered at this stage, namely parents trying to discipline their children in general social ethics.

2) Guiding children aged 7-14 years

At the second level, the focus is on establishing discipline and morality (Addibuu)¹⁵ Children at this age need to develop various aspects such as cognitive, language, religious and moral, social, emotional, physical motor skills and creativity. Today attention to education should not be ignored, because children are ready to become human beings who are reliable and have noble character.

3) Guiding children aged 14-21 years

According to Rasulullah SAW dialogue and discussion is the right way at this stage. Parents as "trainers" always try to control the development and socialization of children.

4) Guiding children aged 21 years and over

This phase is the phase in which the child becomes a complete person to serve society with the values given by his parents.¹⁶ The most important thing that parents must understand in the process of raising children is to apply the process according to their level of development, so that the counseling process is more effective.¹⁷

Similarly, one story says: "We were commanded to speak to man according to his understanding."

Based on what is explained in the hadith of the Prophet above, it is clear that in order to properly provide educational materials and achieve educational goals, parents and educators must be able to see the object of communication in the educational process.

1) Children's educational materials

Part of educating children is teaching materials. The four main points of educational materials aimed at children are:

- a) Materials of Faith in the form of Basic Faith, Pillars of Islam and the Foundation of Shari'a.
- b) Science and technology material in the form of studies on religion, culture, language. The goal is to produce quality children who are ready to face the challenges of the times.
- c) Moral material in the form of basic moral principles and priority attitudes and character (habits).

¹⁵ Padjrin, "Pola Asuh Anak Dalam Perspektif Pendidikan Islam," *Jurnal Intelektualita: Keislaman, Sosial dan Sains* 5, no. 1 (September 6, 2016): 1–14, accessed November 13, 2022, <http://jurnal.radenfatah.ac.id/index.php/intelektualita/article/view/720>.

¹⁶ Ibid.

¹⁷ Khusni, "Fase Perkembangan Anak Dan Pola Pembinaannya Dalam Perspektif Islam."

- d) Aleh alms giving as material about children as social beings who cannot live without the help of others. Material is given proportionally at all stages of child development.¹⁸

RESULT AND DISCUSSION

1. Children's Education Model

In order to understand what this model of child education means, it is necessary to talk personally. The Big Indonesian Dictionary says that a model is an example, model, reference, variety, type, and so on of something that is made to resemble the original. In addition, the model is also interpreted as a small imitation of the original form, such as a model airplane.¹⁹ Patterns are references or steps that are arranged systematically from something that serve as guidelines for those who want to follow them.²⁰ From this it can be concluded that the model is a guide that contains steps or procedures for something, when it is related to education, namely about steps or procedures related to student education, used as a guide for teachers in education.

Islam also views the importance of education. The meaning of education in Islam can be derived from three expressions, namely: Ta'lim, Ta'dib and Tarbiyah. Muhammad Athiyah al-Abrasyi, in his book *Ruh al-Tarbiyah wa al-Ta'lim*, defines the word tarbiyah as a way for individuals and groups to guide and direct children's abilities towards a perfect, happy life, love for the motherland, to become mentally strong, physical appearance, has good character, has noble character, can think wisely, has a gentle touch, has knowledge about work, has a helping attitude, is able to speak and write, and is able to live independently.²¹ As noble as the goal of educating children, which can be used as a guide so that upbringing does not deviate from its true meaning. The education referred to in this paper is informal learning.

2. Children's Education Model from the Tarbawi Hadith Perspective

Tarbawi hadiths are the hadiths of the Prophet (SAW) from an educational point of view. To clarify, it is necessary to emphasize the meaning of the term tarbiyah or tarbawi in relation to the word hadith. The concept of education can be interpreted as follows:

- a. Tarbiyah is educational values, so all hadiths contain Tarbiyah values. In this case, all hadiths can be used and used as teaching materials (teaching) for all.
- b. Tarbiyah is understood as a perspective or point of view that represents the educational aspect of the system. Relevant educational systems include: the concept of education in

¹⁸ Tatang Hidayat, Ahmad Syamsu Rizal, and Fahrudin, "Pendidikan Dalam Perspektif Islam Dan Peranannya Dalam Membina Kepribadian Islami," *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 8, no. 2 (December 30, 2018): 218–244, accessed November 13, 2022, <https://jurnal.ar-raniry.ac.id/index.php/mudarrisuna/article/view/3397>.

¹⁹ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2007).

²⁰ Amirulloh Syarbini, *Pendidikan Karakter Berbasis Keluarga* (Yogyakarta: Ar-Ruzz Media, 2017).

²¹ Muhammad Athiyah Al-Abrasyi, *Dasar-Dasar Pokok Pendidikan Islam* (Jakarta: Bulan Bintang, 1970).

hadith the subject of education (male: Teacher and student) in hadith, the methods and objectives of teaching from the perspective of hadith and others related to the concept of educational system.

In this study, the author focuses more on the second meaning, meaning that Tarbiyah or Tarbawi Hadith is a hadith that is understood by a view or perspective that prioritizes education as a system.

Basically, there are many models of education that the Prophet Muhammad used to educate his children, and his own children, grandchildren and others, as explained in the hadiths. Models include:

Model Value Clarification Technique (VCT). The value clarification technique model is a way to teach and express certain values to students.²² This model explains the right attitude that children should have.²³ Students must be able to analyze, find and believe in the values that already exist within them, which can be used as guidelines for solving problems that arise in their lives.²⁴ Therefore this model can be used as a model to teach values to children. This model is described in the following hadith:

Hadits Abu Daud Number 4339

أخبرنا قتيبة أن الليس أخبرنا عن ابن عجلان أن العبد عبد الله بن أمير بن ربيعة العدوي أخبره عن عبد الله بن أمير أنه قال: "ذات يوم اتصلت بي أمي عند رسول الله صلى الله عليه وسلم". صلى الله عليه وسلم "عليه وسلم جالس في بيتنا. قالت أمي ، "تعال إلى هنا ، سأعطيك إياه." ثم سأل رسول الله صلى الله عليه وسلم والدتي: ماذا أعطيتها؟ فأجابت والدتي: سأعطيه تيل. قال رسول الله صلى الله عليه وسلم لأمي: إذا لم تعطها شيئاً كتب عليك كذب.

Meaning: Qutaibah told us that Al Laits told us from Ibn Ajlan that a slave Abdullah bin Amir bin Rabi'ah Al Adawi told him about Abdullah bin Amir that he said: "One day my mother called me when the Messenger of Allah, may God bless him and peace be upon him, " Alaihi Wasallam is sitting in our house. My mom said, "Come here, I'll give it to you." The Messenger of Allah (peace and blessings of Allaah be upon him) then asked my mother: "What did you give her?" My mother replied: "I will give him a tael." The Messenger of Allah (peace and blessings of Allaah be upon him) said to my mother: "If you don't give her something, it will be written to you as a lie.

Based on the hadith above, it can be seen that Rasulullah SAW explained the attitude of a mother who must keep her promise to her child because lying damages the child's trust in her

²² S.Ichas Hamid AL-LAMRI, *Pengembangan Pendidikan Nilai Dalam Pembelajaran Pengetahuan Sosial Di Sekolah Dasar* (Jakarta: Departemen Pendidikan Nasional RI, 2006).

²³ Asmaniar Bahar, "Penilaian Ranah Afektif Pembelajaran PKN Melalui Model Value Clarification Technique (VCT) Games" (2008), accessed November 13, 2022, <https://lib.ui.ac.id>.

²⁴ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Prenadamedia, 2016).

parents. Explanation according to the expected attitude is called the Value Clarification Technique model. At the same time, it is also mentioned in another hadith:

Nasai Hadith Number 797:

حدثنا يعقوب بن إبراهيم قال: عن ابن عليا أيوب عن عبد الله بن سعيد بن جبير عن أبيه عن ابن عباس قال: كنت مع خالتي (ميمونة). فلما قام رسول الله صلى الله عليه وسلم لصلاة الليل وقفت عن يساره. فقال لي صلى الله عليه وسلم: "فحينئذٍ ، صلى الله عليه وسلم ، أخذ رأسي وأمرني بالوقوف على

Meaning: Ya'qub bin Ibrahim told us that he said; It was narrated to us from Ibn 'Ulayyah Ayyub from Abdullah bin Sa'id bin Jubair from his father from Ibn 'Abbas he said; "I was with my aunt (Maimunah). When the Messenger of Allah, may Allah bless him and grant him peace, got up for the night prayer, I stood to his left. He, may God bless him and give him peace, said to me : "So. Then, God bless him and give him peace, he took my head and ordered me to stand on my right hand."

The above hadith also shows that Rasulullah (saw) explained that the correct position when praying in congregation of men is not to the left of the imam but to the right of the imam. This shows that Rasulullah SAW learned to use value clarification techniques.

- b. Direct Learning Model. To understand the direct learning model, it is necessary to study the meaning of direct learning conveyed by experts. The direct learning model is a learning design whose goal is to produce procedural information and declarative information that is organized systematically and step by step. In addition, direct learning is also interpreted as a learning model that is organized systematically by transferring knowledge or skills directly to students to achieve learning objectives. Direct learning is thus a learning model that provides direct information about procedures and factual information. This learning model is also illustrated in the following hadith:

روى لنا علي بن عبد الله روى لنا سفيان فقال؛ حدثني الوليد بن كتصير أنه سمع وهب بن قيصه أنه سمع عمر بن أبي سلمة يقول ، عندما كنت طفلاً وتحت رعاية الرسول ، تجولت يدي على الصينية عندما أكلت. ثم قال رسول الله وعليه وسلم: "يا غلام اقرأ بسم الله كل بيمينك وكل ما أمامك". لذلك أكل مثل هذا لاحقاً

Meaning: (BUKHARI - 4957) : Narrated to us Ali bin Abdullah Narrated to us Sufyan he said; Al Walid bin Katsir told me that he heard Wahb bin Kaisa that he heard Umar bin Abu Salamah say; When I was a child and under the care of the Prophet, my hands wandered over the tray when I ate. Then Rasulullah shallallahu 'alaihi wa sallam said: "O Ghulam, recite Bismillah, eat with your right hand and eat the food that is in front of you." So I eat like this later.

From the above hadith it can be concluded that the Prophet sallallahu 'alaihi wa sallam directly rebuked Ghulam's bad attitude when eating with the Prophet sallallahu 'alaihi wa sallam and explained good manners. eat according to the sunnah In this way Rasulullah SAW taught Ghulam according to the direct learning model because it taught procedural knowledge, namely good eating habits.

- c. Internal working model. To understand how the mind works, it is necessary to understand the meaning word for word. The word "internal" means storing something in memory, the word "work" means directing perceptions and attitudes, and the word "model" describes a

representation of knowledge that comes from what exists in life in interaction with what has been experienced by others. Knowledge about how children maintain models of family relationships, especially knowledge about the sense of security and danger that children feel when dealing with other people in later life.²⁵ In addition, the child's relationship with other people is influenced by the image that the child has.²⁶ So this model emphasizes the need to build positive relationships by showing children love and affection from an early age, and children emulating and practicing this when they socialize with others. This is also reflected in the following hadith of the Prophet Muhammad:

ورواه لي عمرو النقيد وابن أبي عمر عن سفيان بالتمام. - قال عمرو. عن سفيان بن عيينة الظهر ، عن أبي سلمة ، عن أبي هريرة أن عقرة بن حابس رأى رسول الله صلى الله عليه وسلم يقبل حفيده حسن. قال عقرة: لي عشرة أولاد. قال رسول الله صلى الله عليه وسلم: "من لا يحب لا يحب". رواه عبد بن حميد. يخبرنا عن عبد الرزاق ؛ حدثنا معمر الظهر: وحكى لي أبو سلمة حديثاً مشابهاً عن النبي صلى الله عليه وسلم عن أبي هريرة

Meaning: And 'Amr An Naqid and Ibn Abu 'Umar narrated it to me completely on the authority of Sufyan. - said Amru; It was narrated from Sufyan bin 'Uyainah Az Zuhr, from Abu Salamah, from Abu Hurairah that "Aqra" bin Habis once saw Rasulullah SAW kissing his grandson Hasan. Aqra" said: "I have ten children. The Messenger of Allah (peace and blessings of Allaah be upon him) said: "He who does not love will not be loved." Narrated by 'Abad bin Humaid; Telling us about 'Abdur Razzaq; Ma'mar Az Zuhr told us; Abu Salamah narrated to me a similar hadith from the Prophet (peace and blessings of Allaah be upon him) on behalf of Abu Huraira.

From the hadith above, it can be seen that Rasulullah SAW always showed his affection for his grandson. Love is so important, that the Prophet emphasized, "Whoever is not compassionate is not loved. If parents never show affection to their children, don't expect love from their children. In addition, other hadiths also explain about the love of the Prophet:

عن عبد الله بن محمد حدثنا: حدثنا أريم المعتمد بن سليمان ، حدثنا عن أبيه ، قال ؛ سمعت أبو تميمة يروي عن أبي عثمان النهدي ، وروى أبو عثمان عن أسامة بن زيد رضي الله عنه أن النبي صلى الله عليه وسلم حملني مرة ووضعني على ركبته ووضع حسن على ركبته الأخرى ثم عانقني. وصلى كلاهما: "اللهم ارحمهما لأنني أحبهما كليهما". وعن علي قال: حدثنا ان يحيى حدثنا عن سليمان قال ابو عثمان عن التيمي. فقلت ثم شعرت بالغرابة ؛ حكيت هذا وذاك ، لكنني لم أسمع شيئاً عن أبي عثمان ، ثم دقت ، ويبدو أنني وجدته مكتوباً في كتابي ، كما سمعت

Meaning: (BUKHARI-5544): *It was narrated to us that Abdullah bin Muhammad told us: "Arim told us Al Mu'tamir bin Sulaiman that he told us about his father, he said; I heard Abu Tamimah narrate from Abu 'Uthman An Nahdi, Abu 'Uthman narrated from Usamah bin Zaid radliallahu 'anhuma that the Prophet sallallahu 'alaihi wasallam once carried me and put me on his knee and put Hasan on his other knee then he hugged me, both of them and prayed : "O Allah, have mercy on them, because I love them both." And about Ali he said; told us that Yahya told us about*

²⁵ Eva Imania Eliasa, "Pentingnya Kelekatan Orangtua Dalam Internal Working Model Untuk Pembentukan Karakter Anak (Kajian Berdasarkan Teori Kelekatan Dari John Bowlby)," *dalam Karakter sebagai Saripati Tumbuh Kembang Anak Usia Dini*. Yogyakarta: Inti Media Yogyakarta Bekerjasama dengan Pusat Studi Pendidikan Anak Usia Dini Lembaga Penelitian Universitas Negeri Yogyakarta (2011).

²⁶ Ibid.

Sulaiman Abu Uthman said At Taimi; "Then I felt strange, I said; I narrated this and that, but I myself did not hear anything from Abu Uthman, then I checked it, apparently I found it written in my book, just like I heard."

The hadith also describes the Prophet Muhammad's love for children, both his grandchildren and other people's children. Rasulallah (saw) did not differentiate between the affection he showed for his grandson and for other children who were not his grandchildren, put his two children to sleep, hugged them both, and prayed for them both.

أخبرنا يعقوب بن حميد بن كاسب أن يحيى بن سليم أخبرنا عن عبد الله بن عثمان بن خوتسيم عن سعيد بن أبي راشد أن يعلا بن مرة أخبرهم أنهم كانوا مع المبعوثين المغادرين. من الله صلى الله عليه وسلم ملاً عليه السلام الأكل. وفجأة كان حسين يلعب في الشارع. قال يعلا. "النبي صلى الله عليه وسلم ثم تقدم على الصحابة ومد يده. ثم راح الحسين يركض ذهاباً وإياباً ، فضحك عليه النبي صلى الله عليه وسلم حتى أخذ أخيراً ووضع إحدى يديه تحت لحيته والأخرى على رأسه. ثم قبلته وقالت: الحسين مني وأنا جزء منه. يحب الله محبي الحسين. أمه حسين من عدة أشخاص ". قال علي بن محمد: أخبرنا عن قصة وقي سفيان كما في الحديث أعلاه.

Meaning: *Ya'qub bin Humaid bin Kasib told us Yahya bin Sulaim told us on the authority of Abdullah bin Uthman bin Khutsaim on the authority of Sa'id bin Abu Rasyid that Ya'la bin Murrah told them that they were with the envoys leaving. from Allah, may Allah bless him and give him peace, Alaihi Wasalam filled the meal. Suddenly Husain was playing in the street. Ya'la said; "The Prophet, Allah blessed him and gave him peace, then went before the Companions and stretched out his hand. Then Husayn was running back and forth and the Prophet, Allah bless him and grant him peace, laughed at him until finally he brought and put one hand under his beard and the other on his head. Then she kissed him and said: "Husayn is part of me and I am part of him. Allah loves those who love Husayn. Ummah Husayn from several people." "Tell us," said Ali bin Muhammad, telling the story from Waki' Sufyan as in the hadith above.*

You can also see from the hadith how much the Prophet Muhammad loved his grandson Husein. That is why it is important to raise children with love and affection. The following hadith also shows that Prophet Anas taught with compassion:

رواه أبو معن الرقاسي زيد بن يزيد. يخبرنا أن عمر بن يونس حدثنا عكرمة قال ابن عمار: قال اسحق. قال أنس. كان رسول الله صلى الله عليه وسلم أجمل شخص في الشخصية. ذات يوم أرسلني في محنة. والله أنا لا أسافر أبداً لاحتياجاتي الخاصة ولكني أذهب دائماً لتنفيذ أوامر النبي صلى الله عليه وسلم. ذات يوم عندما كنت بعيداً ، التقيت بأطفال يلعبون في السوق ، وفجأة ضربني رسول الله بحمد الله ، من خلف كتفي. نظرت إليه وابتسم. ثم قال؛ "مرحبا ، أنس الصغير! هل فعلت ما طلبت؟" إجابتي؛ "نعم أذهب وأوفيه يا رسول الله". قال أنس. والله منذ تسع سنين أعملت رسول الله صلى الله عليه وسلم ولم يوبخني بكلامي على ما فعلته. "لماذا لا تفعل هذا وذلك؟" أو ضد ما لا أفعله أقول. يجب أن يكون كذا وكذا

Meaning: *Narrated to me by Abu Ma'an Ar Raqasy Zaid bin Yazid. Telling us that Umar bin Yunus told us Ikrimah who Ibn 'Ammar said; said Isaac; Anas said; "Rasulallah sallallahu 'alaihi wasallam was the most beautiful person in character. One day he sent me in distress. By Allah I never travel for my own needs but I always go to fulfill the orders of the Prophet sallallahu 'alaihi wasallam. One day when I was away I met children playing in the market. Suddenly Rasulallah hit me, thanks to Allah, and peace be upon him, from behind on the shoulder. I looked at him and he smiled. Then he said; "Hello, little Anas! Did you do what I ordered?" My answer; "Yes, I will go and fulfill it, O Messenger of Allah." Anas said; By Allah, for nine years I have helped the*

Messenger of Allah, may Allah bless him and grant him peace, and he never rebuked me with my words for what I did; "Why don't you do this and that?" or against what I do not do, I say; should be so and so.

From the hadith, how to train Anas lovingly admonished him with heartwarming cries and a smile full of love, so that Anas left the game with sincerity and fulfilled the order of the Messenger of Allah.

- d. Learn while playing. Playing is one of the most appropriate ways to develop children's skills according to their abilities. By playing, children indirectly learn about new things and can learn skills..²⁷ Play is the world of children, so children love to learn when it is done through play. Therefore, during the game it is very important to teach learning models to children, because they are in accordance with the child's developmental level. Therefore, the learning-by-learning model refers to a learning model specifically designed to enable children to learn through play, making children feel happy and excited but have learned without realizing it. The following hadith of the Prophet Muhammad describes the learning model through play:

وروي لنا مسدد حدثنا عن بسير بن المفضل قال لنا خالد بن ذكوان عن الربيع بنت معوض. أرسل الرسول صلى الله عليه وسلم رسولا إلى قرية الأنصار يوم عاشوراء (ليبلغه ما يلي): (من لم يصوم من الصبح يصومه يوما ومن صام منه). يمكن للصباح أن يكمل صيامه ". قال (الربيع بنت معوض): بعد ذلك نصوم دائما ونعلم أولادنا الصيام ونجعلهم لعبة من الصوف ، فإذا بكى من يطلب طعاما نعطيهم اللعب . . وما إلى ذلك حتى يحين وقت الاستراحة

Meaning: *Narrated to us Musaddad told us Bisyr bin Al Mufadhhal told us Khalid bin Dzakwan from Ar-Rubai' bint Mu'awwidz said; The Prophet, may God bless him and grant him peace, sent a messenger to the Ansar village on the day of Ashura (to convey the following):*

"Whoever does not fast from the morning can make it one day, and whoever fasts from the morning can continue his fast." He (ar-Rubai' bint Mu'awwidz) said: After that we always fasted and we also taught our small children to fast and we made them a kind of toy made of wool, if someone cries asking for food, we give them toys . And so on until it's time to break the fast."

From the explanation of the hadith above, it can be seen that Rasulullah SAW ordered his friends to fast on the day of Ashura, then the friends also trained their children in fasting by making toys from wool. sheep, keep them happy and have fun playing so they don't rest. The learning model described in the hadith is a learning model while playing. Another hadith also states that Rasulullah SAW never forbade children to play:

حدثنا مسدد عن عبد الوريثس أبو الطايح أنس ، قال: النبي صلى الله عليه وسلم أحسن الخلق ، لي أخ اسمه أبو عمير - قال راوي. ؛ وأعتقد أن أنس قال أيضا: ففطم. ولما جاء سأل: مرحباً أبا عمر ، كيف هي النغير؟ أحب أبو عمير اللعب معه ، وعندما حان وقت الصلاة وهو لا يزال في بيتنا طلب أن يفرش السجاد بالكنس تحتها والري ، ثم وقفنا خلفه وقادنا. في الصلاة

Meaning: "Tell us Musaddad told us about Abdul Warits Abu At Tayyah Anas," he said: "The Prophet, may Allah's prayers and peace be upon him, is the most virtuous character, I have a brother named Abu 'Umair - he said a narrator. ;I believe that Anas also said: "Then he was weaned.' And when he came, he asked: "Hi Abu Umar, how are the nughair (sparrows) doing? Abu Umair

²⁷ Darmadi, *Asyiknya Belajar Sambil Bermain* (Bogor: Guepedia Publisher, 2018).

loved to play with him and when it was prayer time when he was still in our house, he asked that the carpet be spread out by sweeping under it and watering it." , then we stood behind him and he led us in prayer”

From this Hadith it can be seen that the Prophet did not forbid Abu Umar from playing with his nughair (sparrow), but when it was time for prayer, the Prophet called him to pray with him. This shows that Rasulullah Abu Umar taught that prayer is important and included in the game. In another hadith, the Prophet Aisha also did not forbid playing with her friends:

قال لنا محمد أخبرنا أن أبو معاوية حدثنا هشام والده عائشة رضي الله عنها فقال ؛ "كنت ألعب مع الفتيات بالقرب من النبي صلى الله عليه وسلم ، وكان لدي أيضاً أصدقاء يلعبون معي ، عندما دخل رسول الله ، اختبأوا عنه. حتى دعاها لتلعب معي

Meaning: *Told us Muhammad told us Abu Mu'awiyah told us Hisham his father Aisha radillallahu 'anha he said; "I was playing with girls near the Prophet sallallaahu 'alaihi wasallam and I also had friends who were playing with me, when Rasulullah SAW entered, they hid from him. Until he called her to play with me."*

From the hadiths described above, it can be concluded that Rasulullah SAW never forbade children to play because the Prophet understood that playing is the world of children. And play makes kids happy, which makes raising and teaching kids easier. Through play, children acquire many new and new skills.

3. The Urgency of a Child Education Model from the Tarbawi Hadith Perspective

The model of education and teaching practiced by the Prophet Muhammad and explained in the hadiths that have been described previously is very important for us to know and use as a reference in children's education. The value explanation technique model, where the purpose of learning is to explain attitudes that satisfy expectations, is currently very important for children's educational practices, and besides that, technological developments unconsciously have a very negative influence on children's development beyond what parents should pay attention to. . Therefore, parents and those involved in raising children must try to explain what values are expected of the child and return the child's behavior to what it really is, so that the child can determine his attitude regarding problems in his life in the future. In terms of child development, this model is very effective when applied to children. Because children need guidance, direction and example from parents and adults around them to decide what values are good and bad, what to do and what to avoid. In addition, one of the concerns of developmental psychology is how individuals act (do) when facing problems in their lives, which require guidance and direction from parents. One way to provide direction and guidance so that children can act exactly as expected is to apply a value clarification technique model. Also Rasulullah SAW practiced this model in educating children in his time and it proves that Rasulullah SAW was a person who was successful in education, that we must be role models in education..

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CONCLUSION

Children's education can effectively achieve its goals if it is taught in the right way and in accordance with the child's development. This must be considered by parents so that parents and organizations involved in children's education can provide proper education to their children. One of the references that can be used as a guide in educating children is the Hadith of the Prophet Muhammad SAW, because the Hadith of the Prophet Muhammad SAW describes a model of children's education that is very suitable for modern times.

A good education lays a foundation for children that influences the child's bright future. Through education, children learn to manage their latent potential in preparation for entering higher education. With proper education, children are trained to become good individuals, as expected by their parents or even the state.

Every child has their own potential or character which can be maximized through education. Training can be packaged in appropriate materials and different learning methods adapted to the child's developmental level. Children who are educated from the womb have the opportunity to live more independently while maximizing their potential. Therefore, parents and teachers as educators in this case must continue to strive to provide appropriate guidance and guidance according to the correct concept of material and methods, so that children are perceived as good and noble people.

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