

THE URGENCY OF ISLAMIC MORAL EDUCATION DURING EARLY CHILDHOOD IN THE PERSPECTIVE OF HADITH

Alfiah Nursangadah Kritia Saputri

UIN Sunan Kalijaga Yogyakarta, email: 21204081038@student.uin-suka.ac.id

Zulkipli Lessy

UIN Sunan Kalijaga Yogyakarta, email: zulkipli.lessy@uin-suka.ac.id

Eni Siskowati

UIN Sunan Kalijaga Yogyakarta, email: 21204081039@student.uin-suka.ac.id

Rahmat Illahi

UIN Sunan Kalijaga Yogyakarta, email: 21204081037@student.uin-suka.ac.id

Abstract:

Education plays an important role in determining the goodness and badness of humans, and Islamic ethics (*akhlaq*) is the main standard of human quality. In this view, those are an indicator of the success or failure in education. Islamic ethics and moral are essentially a basic value in assessing the nature of a person. The level of education is sometimes not an absolute measure of the tranquility of one's life, but shows how Islamic ethics or moral plays out. For this reason, at an early age children should learn about religion and be provided with a guide for their moral development. The purpose of this study is to find out how the urgency of Islamic ethics education on early childhood and how the *hadith* illustrates this in children. The research employs the research library method as it depends on investigating written resources such as journals and books. The results of this study showed that Islamic ethics education must be required to begin at an early age because childhood is the most appropriate period to instill good habits. The *hadith* narrated by Bukhari Muslim on Islamic ethics education in children demonstrates that parents have an important role and contribute significantly in implanting moral values in their children. There are two factors that influence Islamic ethics development in children. First, internal factor includes the innate such as physical, intellectual, and the potential of spirituality. Second, external factors encompass roles of the parents at home, teachers at school, and community leaders in society.

Keywords: *Islamic moral education; early age; early childhood education; hadith perspective*

Abstrak:

Pendidikan memegang peran penting dalam menentukan baik buruknya manusia, dan akhlak menjadi standar utama kualitas manusia. Artinya, baik buruknya akhlak merupakan salah satu indikator berhasil atau tidaknya pendidikan. Akhlak dan moral adalah tolak ukur dalam menilai sifat dari seseorang. Karenanya, jenjang pendidikan terkadang tidak menjadi ukuran mutlak akan ketentraman hidup seseorang, melainkan penampilan akhlaknya. Untuk itu, sejak dini agama diajarkan kepada anak dan dituntun dalam perkembangan moralnya. Tujuan penelitian ini adalah untuk mengetahui bagaimana urgensi pendidikan akhlak pada anak usia dini dan bagaimana *hadith* mengenai pendidikan akhlak pada anak. Metode yang digunakan dalam penelitian ini adalah metode *library research*, dimana tumpuan utama adalah investigasi dan

penggalan sumber jurnal dan buku. Hasil dari penelitian ini menjelaskan bahwa pendidikan akhlak wajib dimulai sejak usia dini karena masa kanak-kanak adalah masa yang paling kondusif untuk menanamkan kebiasaan yang baik. Hadith yang diriwayatkan oleh Bukhari Muslim mengenai pendidikan akhlak pada anak bahwa orang tua mempunyai peran penting dan andil besar dalam menanamkan nilai akhlak pada anak. Faktor yang mempengaruhi pembinaan akhlak pada anak ada dua, yaitu dari dalam merupakan potensi fisik, intelektual, dan hati (rohaniah) yang dibawa oleh anak sejak lahir, dan faktor luar adalah kedua orang tua di rumah, guru di sekolah, dan pemimpin di masyarakat.

Kata kunci: *Pendidikan akhlak; usia dini; pendidikan anak usia dini; perspektif hadits*

Introduction

These days moral decline of youth generation including children has been very worrying and extremely concerned. At the initial period of the Covid-19 pandemic, all activities were limited to prevent the spread of the virus. The negative trends this generation was facing were the terrific news related to the Covid-19 information spreading on television screens and in several other electronic media. Surprisingly, much attention focuses on parents at home and teachers at school. In this case, it is actually a shared responsibility between government, teachers, and parents in tackling this problem. In addition, as the advance of science and technology is growing fast, social media indeed can greatly affect a person's attitude, morals, and character in his or her daily life. Therefore, the 'z' generation is currently also faced with a very severe moral degradation, especially for the elementary school age group. It can be said therefore that all parties involved, including families, should be obliged to urge and promote moral education to children as the most important priority.

Basically, education is to develop the potential of people as human beings so that they can definitely establish themselves both as individuals and as part of society as well as have moral and social values as a way of life.¹ Hence, education plays an important role in determining the goodness of humans, and morality is the main standard of human quality. That is, good or bad morals is one of the indicators for the success or failure of education.

Islamic ethics or morals (*akhlaq*) are the will of "Creator" (*Khaliq*) to the "creatures" (*makhluk*) in living life. Allah's will for His servants does not come

¹Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah* (Bandung: Sinar Baru, 1991).

immediately without the instruments given for human activities. After birth, humans are given hearing, sight, and heart as instruments to give thanks to God.² Islamic ethics and morals are parameters of assessment for the quality of a person and the level of education is certainly not an absolute measure of the tranquility of one's life. For this reason, from an early age children should be taught religion and guided for their moral development.

As education needs variety of milieus and actors, people around the children will affect the development of religion and moral values, especially the idea of knowing God and religious sense. This shows the importance of teaching children about Islam and even Allah SWT as early as possible so that children deeply know more Islam and Allah SWT (*tawhid*).³

Early children need detailed guidance from adults, one of which is guidance for the development of children's religious morals.⁴ From the initial problem where the development of science and technology rapidly increase, it is advised that there will be messages and information filtering to children, namely between guidance and show. Guidance is simply interpreted as conveying a good and positive message according to the child's development, while the show is defined as entertainment to watch. In this sense, moral education is increasingly seen as a transfer of values that do not have time to pause or stop. An era requires generations with values and nobility to guide the children's self-development.⁵ The education is not only found in classrooms or schools, but also lies in the internalization of values for early childhood.

With the implementation of moral education to children from an early age, it is therefore hoped that it can change children's behavior in such a way that students are more responsible and respectful towards others at adult and able to relish the challenges they face in rapidly evolving world. Therefore, parents, teachers, and anyone responsible for education, must accustom to and train children with good character, in accordance with the spirit of today's era, especially children period. Studies on the urgency of moral education for children have been widely studied by researchers with

²Al-Qur'an al-Karim, *Al-Qur'an Terjemah dan Asbabun Nuzul*: Al-Malik (The Brave) (Surakarta: Al-Hanan, 2009), QS. An-Nahl: 78.

³Muhammad Shaleh Assingkily dan Miswar, "Urgensitas Pendidikan Akhlak Bagi Anak Usia Dasar: Studi Era Darurat Covid 19." *Tazkiya* 9, no. 2 (Desember 2020): 92-107.

⁴Didik Supriyanto, "Perkembangan Nilai Agama dan Moral Anak dan Pendidikan Keagamaan Orang Tua," *Modeling: Jurnal Program Studi PGMI* 2, no. 2 (2015): 66-75.

⁵Mohammad Kosim, "Urgensi Pendidikan Karakter," *Karsa* 19, no. 1 (2012): 84-92.

differing perspectives. However, very few researches to date has focused solely on the importance of moral education in early childhood in the perspective of hadith. Therefore, we sought to further explore the issue revolves around the urgency of moral education in early childhood in the hadith perspective.

Understanding Education and Islamic Ethics

The etymology of the word education originated from the Greek "Paedagogie", consisting of the word "PAIS", meaning child and "AGAIN", translated as guiding. So, Paedagogie is the guidance offered to children.⁶ According to *Kamus Besar Bahasa Indonesia* (Departemen Pendidikan dan Kebudayaan, 1989), the term education comes from the word educate or educate, which is to maintain and provide training (teachings, leadership) regarding morals and mind.⁷ Meanwhile, in terms of terminology, education means conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their full potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals and noble character and skills that one needs for him/herself, for the community, for the nation, and for the state.⁸

Based on the definition of education, education has at least two functions: (1) a progressive function, and (2) a conservative function. In the progressive function, educational activities can support provision and development of knowledge, inculcate values, and master skills to anticipate the future so that the next generation nation will have the ability and readiness to encounter challenges of the present and the future. In the conservative function, educational activities attempt to pass down and maintain the ideals and culture of society to the next generation.

Ki Hajar Dewantara defines education as a guide to life of children's growth. On this point, education is to guide all the forces on children's nature so that they both as humans and members of society can achieve the highest level of safety and happiness.⁹ While education according to Law No 2 of 1989 is a conscious and well-planned effort

⁶Abu Ahmad dan Nur Uhbiyati, *Ilmu Pendidikan* (Jakarta: Rineka Cipta, 1991).

⁷Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1989).

⁸Arifin, Anwar, *Memahami Paradigma Baru Pendidikan Nasional Dalam Undang-Undang Sisdiknas* (Jakarta: Departemen Agama Direktorat Jenderal Kelembagaan Agama Islam, 2003).

⁹ Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam* (Bandung: Al-Ma'arif, 1987), 19.

to prepare students through guidance, teaching or training activities for their future success.¹⁰ Accordingly, education is a must for every human being, because through the educational process, humans can become real humans who have the quality and integrity of personality. Education is not intended to kill the humans potentials but as an effort to maintain and develop according to their respective characteristics, potential and talents development in order to achieve goodness and perfection.¹¹

Meanwhile, Ibn Qayyim (n.d.) in *Miftah Daaru as-Sa'adah* noted that the word *rabbani* was interpreted with the meaning of *tarbiyah* because the word originated from the verb (*fi'il*) *rabba-yurabbi-rabban* which means caregiver or educator who takes self-care with comprehensive knowledge for becoming perfect, like people take care of his wealth and property so that it grows and develops. Likewise, education can treat humans with this knowledge like a father takes care of his children. Furthermore, Ibn Qayyim asserted that education as an effort to educate humans with the knowledge in which an educator teaches students on their physical and spiritual development to produce an obedient servant to Allah, have noble character, have wide knowledge, and are healthy physically and spiritually.

In regard to the meaning of Islamic ethics, Ibn Qayyim defines it as behavior as results of the right source of knowledge, good/holy will, and both the *zahir* (exoteric) and the *bathin* (esoteric) practice and right words in accordance with the principles of justice, wisdom, and benefit, which lead to actions from the soul.¹² In *Madariju as-Salikiin*, Ibn Qayyim (1988) states that all religious teaching is Islamic ethics (*akhlaq*) or morals, as long as it makes you more *akhlaq*, it means you will have more values for religion.¹³

Partially Ibn Qayyim explains that Islamic ethics is mainly established on four pillars, namely patience, *'iffah*, *syaja'ah*, and justice. As explained in the *Madariju as-Salikiin*, Ibn Qayyim (1988) states that good Islamic ethics or morals (*akhlaq*) are based on four foundations, namely (1) *al-shabr* (patience) refers to self-control, refraining

¹⁰ Departemen Agama RI, *Himpunan Peraturan Perundang-undangan Sistem Pendidikan Nasional* (Jakarta: Dirjen Bimbaga Islam, 1991/1992), 3.

¹¹ Hasbi Siddik, Sudirman, Muhammad Rusdi Rasyid, "Pendidikan Anak Dalam Perspektif Hadis," *Al-Riwayah: Jurnal Kependidikan* 12, no. 2 (September 2020): 221-242.

¹² Al-Jauziyyah, Ibn Qayyim, *'Uddatu as-Shabirin wa ad-Dzakhiratu as-Syakirin* (Beirut: Dar Al-Kutub al-'Ilmiyyah, n.d.).

¹³ Ibid.

from anger, not disturbing others, graceful and careful, and not in a hurry; (2) *al-iffah* (self-respect) refers to attitudes of keeping away from humiliation and bad things, either words or deeds, having a sense of shame, preventing abominations, miserliness, lying, backbiting, and pitting; (3) *al-syaja'ah* (courage) refers to encouraging to create the space of the soul, noble qualities, willing to sacrifice and giving something you love, and (4) *al-'adl* (fair, justice) refers to encouraging people to follow the middle way, neither underestimating nor exaggerating. These four points are the primary source of good Islamic ethics.¹⁴

Islamic ethics or morals can also be viewed from two aspects, namely language and term. According to the language, Islamic ethics or *akhlaq* originated from the Arabic word *khilqun* or *khuluqun* which means character, customs, attitudes, *murū'ah* or intrinsic characters or *tabi'ah*.¹⁵ In regard to the term, Ibn Miskawaih (1329 H)¹⁶ briefly said that Islamic ethics (*akhlaq*) is a trait that is embedded in the soul that encourages doing actions without the thought and consideration. In wide sense, Imam al-Ghazali (1964) stated that Islamic ethics is a trait that is embedded in the soul that causes various kinds of actions easily and simply, without the thought and consideration.¹⁷

From the various explanations above, it can be concluded that Islamic ethics is character, attitude, behavior or Islamic manner (*adab*) performed by someone that is constant, spontaneous, not temporary and does no thought and consideration and external encouragement. In other words, *akhlaq* is a study of noble actions, showing terrible action and how to avoid it. Islamic moral education therefore elucidates the issue of kindness and courtesy, commendable behavior and various problems that arise in everyday life and how students should behave.¹⁸

Understanding of Early Childhood Education

In the *Kamus Besar Bahasa Indonesia*, the word education is defined as a process of changing attitudes and behavior of a person or group of people in an effort to

¹⁴ Ibid.

¹⁵ Abuddin Nata, *Akhlaq Tasawuf* (Jakarta: Raja Grafindo Persada, 2008), 2.

¹⁶ Ibn Miskawaih, *Tahdzib al-Akhlaq* (Beirut: Dar al-Kutub al-Ilmiyyah, 1329 H).

¹⁷ Iman Al-Ghazali, *Mi'raj al-Salikiin* (Kairo: Silsilah al-Tsaqafah al-Islamiyyah, 1964).

¹⁸ Hamzah, "Pendidikan Akhlak Pada Anak Usia Dini Perspektif Islam," *Al-Wardah: Jurnal Kajian Perempuan, Gender dan Agama* 12, no. 1 (2019).

mature humans through teaching and training efforts.¹⁹ There are also some basic meanings of education that need to be understood, namely (1) education is a learning process that enables students to reach adulthood, (2) education is human education, (3) education is a relationship between the individual and students, and (4) the treatments of educators require students to achieve a goal, and this can be seen in the changes in students' lives.²⁰

Early age is essentially the age when a child is at pre-primary education level. During early childhood, the educational activities are developed as a coaching effort towards children from birth to the age of six through providing stimulus to help physical and spiritual growth and development so that children are well-prepared to enter further formal and non-formal education and informal channels.²¹ Early childhood education aims to strengthen the foundation for physical growth and development, intelligence, socio-emotional, language, and communication in accordance with the uniqueness and stages of early childhood development.²² Accordingly, there are four main considerations of the importance of early childhood education: (1) preparing quality human resources, (2) encouraging the acceleration of economic growth and reducing social costs due to high productivity and endurance work, (3) promoting equity in people's lives, and (4) helping parents and children.

The Importance of Islamic Ethics Education in Early Childhood

It is worth noting that Islamic moral education must begin at an early age as childhood is a great period to instill healthy habits. Islamic moral education teaches the habits of thought and deed that are of important for students to have noble character in such way that they behave which reflect ethical values to become a part of their beliefs and actions. Such education can help students keep away from the bad things. Children will grow significantly with help from the teacher who instills moral values to them.

In regard with this, Ibn al-Qayyim asserts that children show a serious concern on Islamic ethics since they clearly need to do habituate good character with a precise

¹⁹ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1989), 204.

²⁰ Suwarno, *Pengantar Umum Pendidikan* (Jakarta: Aksara Baru, 1985), 2.

²¹ Septi Lastri Siregar dan Zulkipli Lessy, "Pendidikan Karakter Perspektif Hadits," *Pratama Widya: Jurnal Pendidikan Anak Usia Dini* 6, no. 2 (Oktober 2021): 102-109.

²² Abdul Munir, "Pendidikan Usia Dini Dalam Perspektif Hadis," *Jurnal Ilmiah Kreatif* 12, no. 1 (Januari 2015).

guidance. The Prophet Muhammad SAW has illustrated what teachers encourage good habits from an early age. Umar ibn Abi Salamah RA said:

I was a child under the care of the Prophet Muhammad and when I ate with my hands moving here and there, the Prophet Muhammad SAW said to me, "O young man, read *bismillah* and eat with your right hand and eat from what is near to you." Since then that's how I always eat.

With this good Islamic moral education, a child will have the optimistic future either in the world or hereafter. The Islamic moral education is of huge importance because this will have a huge impact on the individual child and society. On the other hand, many people are concerned about the breakdown in the healthy moral development of children. Therefore, from an early age Islamic ethics education is essential in every aspect of a child's life including each parent and teacher.

There are three schools of thought sharing factors of the formation Islamic ethics or moral consciousness: (1) nativism, (2) empiricism, and (3) convergence theory. According nativism, the most influential factor in the formation of individual is innate (tendency, talent, reason, etc.). With respect to empiricism, external factors are very influential especially on the formation of a person such as the social environment, including the guidance and education provided. Then, the theory of convergence explains how Islamic ethics or moral formation is influenced by internal factors, namely the nature of the child and external factors such as education and special training through interactions in the social environment.²³

Islamic moral education is closely related to religious education like two sides of a coin. In the perspective of Islam, such education distinguishes into two points: goodness and badness. Goodness refers to whatever is good and appropriate according to Islamic teachings, and badness is whatever is bad and inappropriate according to Islamic teaching. Islamic education philosophers almost agree that Islamic moral education is the soul of Islamic education because the ultimate goal of Islamic education is to educate the soul and morals.²⁴ It can be concluded that educators, especially parents, have a very big responsibility in educating children with goodness and basics of morality. Parents and educators should model exemplary character traits for their

²³ Abuddin Nata, *Akhlak...*, 167

²⁴ Hasan Langgulung, *Manusia dan Pendidikan: Suatu Analisis Psikologi dan Pendidikan* (Jakarta: Pustaka Al-Husna, 1989), 373.

children, both through words and actions. This is very natural for parents and educators to do because they become involved in Islamic ethics education and convince their children to believe its values.

Good Islamic Ethics Education Methods for Early Childhood

The educational method is a method used by educators to convey subject matter, skills, exemplars, or attitudes so that the educational process takes place effectively, and educational goals are achieved properly²⁵. The method an educational procedure or process to achieve the learning objectives in which it is utilized effectively, creatively, and fun. Thus, an educator is required to always innovate through making steps or developing creative methods to hit target in accordance with the objectives of the learning itself.

Strategies in educating early childhood, according to Mansur (2007), can be done, through (1) identifying and defining specifications and qualifications for changes in behavior and personality of early childhood, (2) choosing an approach system to teach early childhood based on a view of life, (3) selecting and establishing correct procedures, (4) establishing norms and minimum success to be a parent's guideline in conducting evaluations, which will then be used as feedback for improvement.

Islamic moral education, according to Al-Ghazali, teaches children to practice and learn to commit to do the good manners on how to eat and drink, sleep, and so forth. Also, children should have a religious knowledge and Islamic ethics such as respecting the older, loving each other, getting along with good friends.²⁶ As quoted by Abidin ibn Rusn, according to Al-Ghazali, educational process must lead to self-approach to Allah SWT and human perfection, directing humans to achieve their life goals, namely happiness in the world and hereafter. He said that the purpose of knowledge is actually to draw closer to Allah, the Lord of the worlds, and connecting self with the high angels and getting along with the spirit world whereby these are all greatness, influence, rule for kings and instinctive respect.²⁷

²⁵ Muhammad Nashiruddin, *Silsilah al-Ahâdîts ash-Shahîhah* (Riyadh: al-Maktabah Asy-Syamila al-Albânî, 2002).

²⁶ Ahmad Daudy, *Kuliah Filsafat Ilmu* (Jakarta: Bulan Bintang, 1986), 35.

²⁷ Abidin Ibnu Rusn, *Pemikiran Al-Ghazali Tentang Pendidikan* (Yogyakarta: Pustaka Pelajar, 1998), 57.

To conclude, Islamic ethics (*akhlaq*) education has essentially two main goals. This educate people do good for others in regard with human commercial transaction (*muamalah*) and draw to get closer to Allah SWT. Therefore, learning activities are designed to guide people in their vertical relationship with Allah SWT and horizontal relationship with others.

Islamic Moral Education in Early Childhood in the Perspective of Hadith

These days the advance of technology has been growing rapidly and it has positive and negative impacts on humans. Technology can significantly affect them but it depends on its purpose for which it is being used or in which manner. Although it make lives more convenient, there is a negative sides to technology. For children, it can have less time for play and social skills, lead to behavioral problems and violence. For these reasons, it is of important that this moral education really needs to be instilled from an early age. In this sense, parents play an important role in instilling moral values in their children because the education of a child is first taught by parents.²⁸ To give you an idea, a mother was named *Madrasatul Ula* as stated in the following hadith:²⁹

كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه

Meaning: "Every child who is born in a state of (carrying) *fitrah* (a sense of divinity and a tendency to the truth), then it is the parents who make the child a Jew, Christian, or Magian." (Narrated by al-Bukhari)

The piety of a child depends on the deeds of his parents because a child is a brilliant imitator he or she will learn quickly from what they see, hear, and feel every day. Thus, there are two factors that influence moral development in children. The first factor deals with internal aspects such as the physical, intellectual, and the potential of spirituality. The second factor interacts with external factors consisting of both parents at home, teachers at school, and community leaders. Through good cooperation between those three educational institutions, they intensively can help children practice moral

²⁸ Titin Mariatul Qiptiyah, "Pendidikan Akhlak Pada Anak Perspektif Al-Qur'an dan Hadits," *Childhood Education: Jurnal Pendidikan Anak Usia Dini* 1, no. 2 (Juni 2020).

²⁹ Al-Imām Abū 'Abdillāh Muhammad Ibn Isma'īl al-Bukhārī, *Sahīh al-Bukhārī*, No.1385, Vol. 2, 334 (Damaskus: Dār, Ibn Katsīr, 2002).

values with educational activities which apply the learning domains: the cognitive (knowledge), affective (appreciation) and psychomotor (practice) aspects. The children's attitude in the family should respect the parents who have taught them with love. At schools, teachers should be venerated and students are required to make a polite manner to teacher. In addition, teacher has provided the power of education. Respecting teachers are one of the important attitudes for students to instill because teachers help them all the thing to know to succeed in life.

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ حَدَّثَنِي أَبِي عَنْ جَدِّي
عَنْ أَبِي هُرَيْرَةَ قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ
النَّاسَ الْجَنَّةَ فَقَالَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ
فَقَالَ الْفَمُ وَالْفَرْجُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ وَعَبْدُ اللَّهِ بْنُ إِدْرِيسَ
هُوَ ابْنُ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ الْأَوْدِيِّ

Has told us Abu Kuraib Muhammad bin Al Ala`, has told us Abdullah bin Idris, has told me my father from my grandfather from Abu Hurairah he said: The Prophet SAW was once asked about the thing that most admits a person to heaven, then he replied: "Fear of Allah and noble character." And he was also asked about the thing that most people go into hell, then he replied: "The mouth and the genitals." Abu Isa said: This is a sahih gharib hadith. Abdullah bin Idris is Ibn Yazid bin Abdurrahman Al Audi" (Narrated by Tirmidhi)

As stated in the hadith above, good character is a leading cause of people entering Paradise. The hadith shows that the Prophet Muhammad saw loves those with a good character. To implement this, the prophet used method of encouragement (*targhib*) and warning (*tarhib*). To have a mindfulness of God (*taqwa*) and a noble character, it requires some kind of struggle to overcome obstacles in their lives.³⁰ Allah SWT sent Rasulullah SAW to perfect righteous characters, the Prophet SAW has informed that one of the missions of the Prophet is to instill good character. Rasulullah SAW said:

³⁰ Bukhari Umar, *Hadis Tarbawi Pendidikan dalam Perspektif Hadis*, Cet. 4 (Jakarta: Amzah), 44.

إنما بعثت لأتمم مكارم الأخلاق

Indeed, I was sent nothing but to perfect noble character.

Imam Nawawi once mentioned that Abu Muhammad Abdullah Ibn Abi Zaid (a great scholar of the Maliki school in Morocco) said, "The cycle of goodness lies in four hadiths: one, "whoever believes in Allah and the Last Day then either say good or be silent," two, "among the signs of complete faith of a person is to leave things that do not bring benefit," third, "do not be angry," fourth, "a person does not believe in one of you, until he loves his neighbor as he loves himself." Anger is a collection of evil. On the other hand, controlling anger is a collection of goodness, thus the meaning of the education in the hadith is training, habituation, and self-control to achieve good Islamic ethics (*akhlaq*).³¹ Thus, parents should teach and model exemplary such Islamic ethics to their children in daily life. Also, parents are required to instill Islamic ethics (*akhlaq*) since it is very important to make life happier in this world and hereafter.

Conclusion

Islamic ethics or moral (*akhlaq*) education is required to start at an early age because childhood is the right age for forming good habits. Islamic ethics teach the habits of children to learn and practice ethical values in such a way that it becomes a part of their beliefs and actions. As narrated by Bukhari Muslim regarding moral education, a hadith said that parents play a major role in moral development. As the environment of family is at the foundation of child's growth and well-being, parenting is of great significance to instill good morals in their children so that they can make life happier in this world and hereafter. In this study, two factors have a significant impact on moral development. Internal factor is the first factor that includes the physical, intellectual and spiritual potential and external factors deals with a shared responsibility of both parents and teachers and community who get involved in moral education.

³¹ Mustafa Dieb Al-Bugha Muhyiddin Mistu, 2003, *Al-Wafi Syarah Kitab Arba'in An-Nawawiyah Menyelami Makna 40 Hadis Rasulullah*, Terj. Muhil Dhofir (Jakarta: Al-I'tisham, 2003), 91-108.

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