

**PROPHETIC PEDAGOGY TOWARDS DEVELOPMENTAL
MILESTONES IN CHILDREN: ANALYTICAL STUDY TO THE HADITH
OF AHMAD 2669 AND TIRMIDZI 2516**

THESIS

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**ISLAMIC EDUCATION DEPARTMENT
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MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG
NOVEMBER, 2018**

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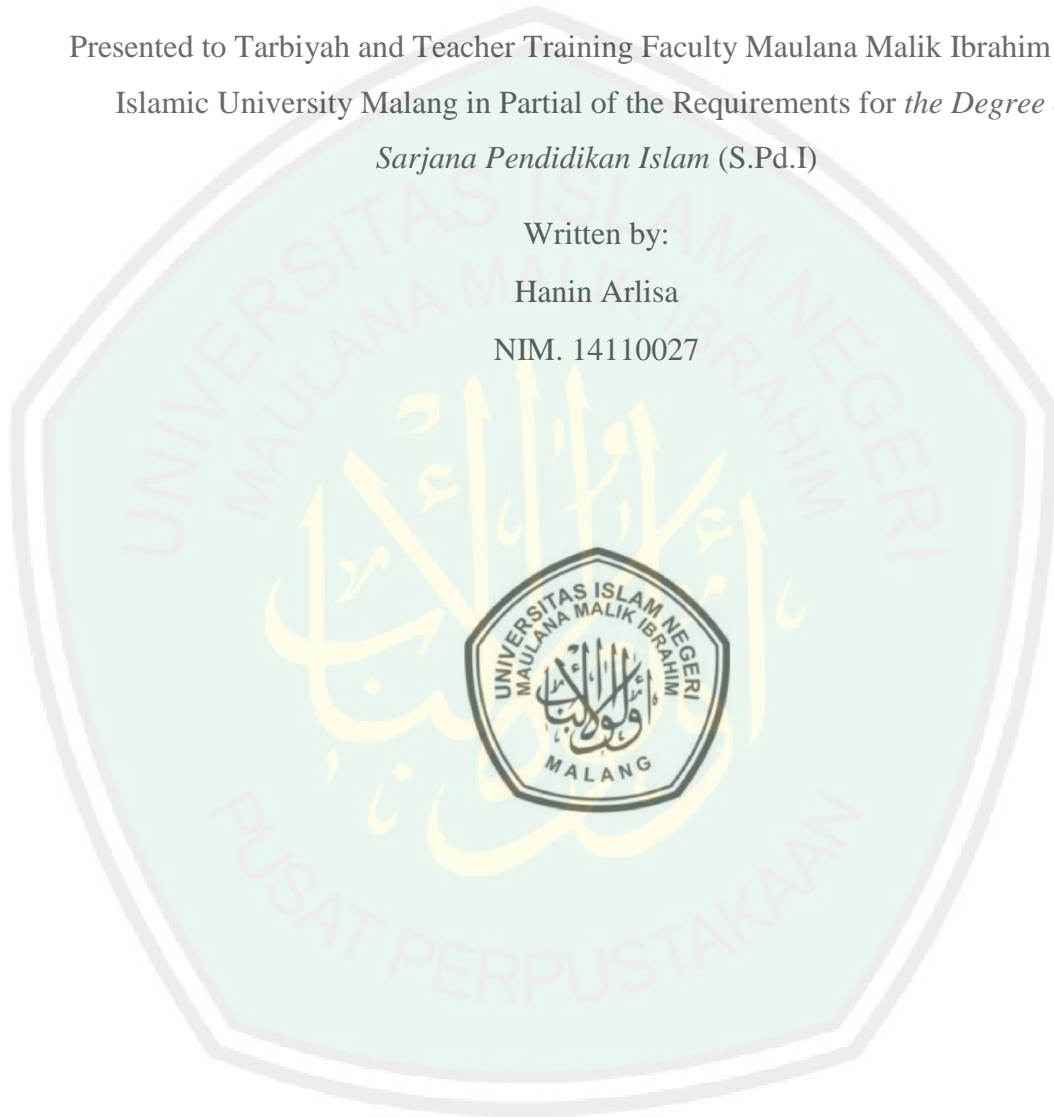
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Sarjana Pendidikan Islam (S.Pd.I)

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NOVEMBER, 2018

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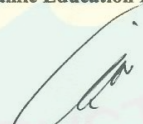
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
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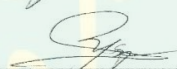
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
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DEDICATION

**Alhamdulillah, for Allah grace and guidance, I can finish this thesis well.
With all humility, I would like to dedicate this little masterpiece to:**

My beloved Almamater Faculty of Science Tarbiyah and Teacher Training University of Islam Negeri Maulana Malik Ibrahim Malang as my place of study.

Specifically I dedicate to both my parents, They are Mr. Anang Haykal and Mrs. Andriati Arrini, thank you for giving birth, taking care, guarding, guiding, protecting and always pray and provide support to me both morally and materially which is certainly all invaluable and can not paid by anything. My dearest siblings Shafira Izzati and Ghifari Arrayyan who have accompanied these days with lots of jokes, laughter and joy.

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My college friends fill the days of exhausting and fun while studying, doing tasks. Thank you for sharing your laughter so far in particular to my friends in the PAI ICP ENGLISH class that all of those struggles can now come to an end with special results and satisfy all of us. Last my work is dedicated to all staff and employees of Faculty of Science Tarbiyah and Teacher Training UIN Maulana Malik Ibrahim Malang, thank you very much for all the help.

MOTTO

And when My servants ask you (Muhammad), concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be (rightly) guided.

(QS. Al Baqarah: 186)



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I hereby declare that this skripsi is originally written by Hanin Arlisa, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan Islam (S.Pd.I), Faculty of Tarbiyah and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, November 28, 2018

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PREFACE

All praise and gratitude of the researchers pray to the presence of Allah Almighty who has bestowed his grace, taufiq and hidayah, as well as for the grace of his knowledge that stretched the world.

Shalawat and greetings may be poured to our lord Prophet Muhammad SAW who has guided and guided his ummah from the path of darkness to the right path and in ridhoi Allah SWT so that researchers can complete the thesis entitled "Prophetic Pedagogy Towards Developmental Milestones in Children: Analytical Study to the Hadith Ahmad 2669 and Tirmidzi 2516 " to fulfill some requirements to obtain a Bachelor of Islamic Education (S.Pd.I) at the Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University of Malang.

Researchers fully aware of the weaknesses and limitations that exist so that in completing this thesis is far from perfect, it is due to the limited science of researchers. Perfection of this thesis can not be separated from the guidance, advice and assistance from various parties. In this occasion the researcher expressed his gratitude as much as possible and respect to:

1. Prof. Dr. H. Abdul Haris, M.Pd as the rector of the State Islamic University Maulana Malik Ibrahim Malang.
2. Dr. H. Agus Maimun, M.Pd, as the Dean in the Tarbiyah and Teacher Training Faculty of Maulana Malik Ibrahim State Islamic University Malang.
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6. All my friends in campus. Thank you for being the best friend during

college. All that has helped researchers who can not researchers mention one by one here both in everyday life and especially in completion of this thesis, the researchers say thank you and may Allah repay your kindness.

Finally, researchers expect suggestions, and constructive criticism, because researchers are aware in the preparation of this thesis can not be separated from mistakes either intentionally or unintentionally. Hopefully this thesis can be an input for readers generally and researchers in particular and beneficial to all. Amin.

Malang, November 28, 2018

Hanin Arlisa



TRANSLITERATION GUIDELINE

Transliteration of Arab Latin in this thesis utilizes in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا = a	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sy	ل = l
ث = ts	ص = sh	م = m
ج = j	ض = dl	ن = n
ح = h	ط = th	و = w
خ = kh	ظ = zh	ه = h
د = d	ع = ‘	ء = ,
ذ = dz	غ = gh	ي = y
ر = r	ف = f	

B. Long Vocal

Vocal (a) Length = â

Vocal (i) Length = î

Vocal (u) Length = û

C. Diphtong Vocal

أو = aw

أي = ay

أو = ú

إي = i

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ABSTRAK

Arlisa, Hanin. 2018. *Pedagogi Kenabian Terhadap Tahap Perkembangan Anak: Studi Analitis Hadits Ahmad 2669 dan Tirmidzi 2516*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Dosen Pembimbing: Mokhammad Yahya, MA., Ph. D.

Kata Kunci: Pedagogi Kenabian, Perkembangan Anak, Hadits

Dalam dunia pendidikan, sikap dilakukan berbeda dalam mendidik anak-anak dan orang dewasa. Dengan adanya pedagogi atau pendidikan anak menunjukkan bahwa perkembangan anak menjadi perhatian serius dalam pendidikan. Masa kecil adalah periode emas, karena di masa ini banyak perkembangan di berbagai aspek yang terjadi dengan cepat. Islam sebagai agama yang komprehensif tidak hanya mengatur hal-hal ibadah kepada Allah tetapi juga bagaimana mendidik anak-anak. Islam memiliki sumber yang konsisten dan dijaga keasliannya, yaitu al Qur'an dan Hadis.

Pendidikan Islam dengan fokus anak merupakan isu menarik yang ingin diteliti terkait pendidikan Islam. Tujuan penelitian ini adalah: 1) untuk menjelaskan pedagogi kenabian terhadap perkembangan pada anak-anak sebagaimana tercatat dalam hadits Ahmad 2669 dan Tirmidzi 2516; 2) untuk menggambarkan relevansi (kelayakan) dari pedagogi kenabian dibandingkan dengan psikologi perkembangan (pendidikan barat).

Untuk mencapai tujuan di atas, peneliti menggunakan pendekatan kualitatif deskriptif. Dengan demikian, jenis penelitian ini adalah kepustakaan/ library research yaitu mengumpulkan data atau karya tulis ilmiah yang berkaitan dengan obyek penelitian. Bentuk penyajian data yang paling banyak untuk penelitian ini adalah teks naratif, dan beberapa data disajikan dalam tabel.

Dari hasil penelitian yang dilakukan, pedagogi kenabian dalam hadits Ahmad 2669 dan Tirmidzi 2516 ditemukan beberapa komponen pendidikan. Pertama, peran pendidik adalah Rasulullah, dengan peserta didik Ibnu Abbas. Kemudian metode yang digunakan adalah metode nasihat, dan materinya adalah akidah, akhlaq, dan ibadah. Kedua, pedagogi kenabian memiliki hubungan dengan ketiga teori sesuai dengan aspek masing-masing. Perbedaannya ada pada sumber serta faktor budaya dan sejarah, yang intinya adalah teori barat tidak melibatkan unsur keilahian atau agama.

ABSTRACT

Arlisa, Hanin. 2018. *Prophetic Pedagogy Towards Developmental Milestones in Children: Analytical Study to The Hadith Of Ahmad 2669 and Tirmidzi 2516*. Thesis, Islamic Education Departement, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor. Mokhammad Yahya, MA., Ph. D.

Keywords: Prophetic Pedagogy, Developmental Milestones, Hadith

In the world of education, attitude is carried out differently in educating children and adults. With the existence of pedagogy or childhood education shows that child development becomes a serious concern in education. Childhood is a golden period of development, because at this time many developments in various aspects that occur quickly. Islam as a comprehensive religion does not only regulate matters of worship to Allah but also how to educate children. Islam has the consistent and maintained authenticity source, those are al Qur'an and Hadith.

Child Islamic education is an interesting issue that researchers want to explore related to Islamic education. The objectives of this research are: 1) to explain the prophetic pedagogy towards developmental milestone in children as recorded in the hadith of Ahmad 2669 and Tirmidzi 2516; 2) to describe the relevance (appropriateness) of the prophetic pedagogy compared with the (western educational) developmental psychology.

To achieve the objectives above, researcher uses descriptive qualitative approach. Thus, this type of research is library research namely collecting data or scientific papers that aim with the object of the research. The most frequent form of display data for this research is narrative text, and some of the data presented in table.

From the result of the research conducted, prophetic pedagogy in hadith of Ahmad 2669 and Tirmidzi 2516 obtained several components of education. First, the role of educators is the Messenger of Allah, with the learner, Ibnu Abbas. Then the method used in the method of advice, and the material is *aqeedah*, *akhlaq*, and worship. Second, relevance between prophetic pedagogy and developmental psychology. Prophetic pedagogy has a relevance with the three theories according to their respective aspects. The difference is in the source as well as cultural and historical factors, the point is the western theory does not involve an element of divinity or religion.

ملخص البحث

أرليسا، حنين. 2018. التربية النبوة على مرحلة تنمية الطفل: دراسة تحليلية لحديث أحمد 2669 والترمذي 2516. البحث الجامعي، قسم التربية الإسلامية، كلية العلوم التربية والتعليم، الجامعة الإسلامية الحكومية مولانا مالك إبراهيم، مالانج. المشرف: محمد يحيى ، الماجستير

الكلمات الرئيسية: التربية النبوة، تنمية الطفل ، الحديث في عالم التعليم، يقيم السلوك المختلف في تعلم الأطفال والبالغين. مع وجود التربية أو تعليم الأطفال يظهر أن تنمية الأطفال تصبح مهمة جد في التعليم. الطفولة هي فترة ذهبية ، لأنها تحدث التطورات المختلفة السريعة. الإسلام كدين شامل لا ينظم أمور العبادة لله فقط، بل أيضاً كيف تعلم الأطفال. الإسلام له مصدر ثابت ويحافظ على صحته ، أي القرآن والحديث. التعليم الإسلامي للأطفال هو موضوع مثير لأن يرغب في دراسته التي تتعلق بالتعليم الإسلامي. أهداف هذا البحث فهي: (1) لشرح التربية النبوة على مرحلة تنمية الطفل المسجل في حديث أحمد 2669 والترمذي 2516 ؛ (2) لوصف الجدوى من التربية النبوة المقارنة مع علم النفس التطوري (التعليم الغربي) لتحقيق الأهداف المذكورة أعلاه ، استخدمت الباحثة نهجاً نوعياً وصفيًا. وبالتالي، هذا النوع البحث هو البحث المكتبة الذي يجمع البيانات أو ورقة علمية التي تتعلق بموضوع البحث. الشكل الأكثر لعرض البيانات في هذا البحث هو النص السردى ، وعرض بعض البيانات في الجداول.

دلت نتائج البحث أنه في حديث أحمد 2669 والترمذي 2516 على مكونات التعليم. أولاً، دور المعلم هو رسول الله ، مع المتعلم ابن عباس. الطريقة المستخدمة هي طريقة النصيحة، والمادة هي العقيدة والأخلاق والعبادة. وثانياً ، التربية النبوة لها علاقة مع جميع ثلاثة النظريات وفقاً لكل جانب. الفرق هو في المصادر والعوامل الثقافية والتاريخية ، يعنى النظرية الغربية لا تنطوي على عناصر الإلهية أو الدين.

CHAPTER I

INTRODUCTION

A. Background of the Research

Education is a very broad discussion. Because everyone has experienced or implemented education. So that education covers all human life in the form of thought or deed. The human life span has a long process, ranging from babies, children, teenagers, adults, and elderly.¹ In the world of education, attitude is carried out differently in educating children and adults. As C. Lindeman's views reveal that adult conditions in learning differ from children. According to Knowles, continuing with C. Lindeman, adults and children have their own characteristics which are in line with six criteria: 1) The self-concept, 2) The role of the learner's experience, 3) Readiness to learn, 4) Orientation to learning, 5) The need to know, 6) Motivation.² If likened to a glass, children as empty glasses so that they are still dependent. Conversely, adults as full glasses are rich in knowledge, experience, and social status, so they become independent individuals. If based on the six criteria above, the characteristics of children tend to depend on others because of their lack of life experience. In terms of age according to WHO, the age limit of children is from children in the womb to the age of 19 years.³ This characteristic of children

¹ John W. Santrock, *Life Span Development*. (University of Texas at Dallas: Mc-Graw-Hill, 2012), p. 7.

² Mohammad Ali, *Ilmu dan Aplikasi Pendidikan: Bagian II Ilmu Pendidikan Praktis*. (Jakarta: PT Imperial Bhakti Utama, 2007), p. 291.

³ Infodatin: Pusat Data Dan Informasi Kementerian Kesehatan Republik Indonesia (<http://www.depkes.go.id/resources/download/pusdatin/infodatin/infodatin-anak.pdf>, accessed 27 April 2018 at 6.35 am), p. 2.

strengthen the argument that children need different formulations of education than adults. From these differences, a discipline called andragogy and pedagogy is born.

The existence of a special theory of adult education, andragogy, makes pedagogy focused on education for children. This is consistent with the beginning of the naming which is based on the word paid which means that the child and agogus means leader of.⁴ With the existence of pedagogy shows that child development becomes a serious concern in education. Various theories emerged discussing child development including Erikson's psychosocial developmental theory, Piaget's cognitive developmental theory, and Kohlberg's moral developmental theory. The many aspects involved in the development process give rise to various theories with their respective focus and preference. However, these are three major theories of human development that are widely accepted.⁵ And among the many theories not all present developmental stages based on age groups. Henceforth, the author will focus on developmental theories that map the stage of the child's age. Childhood is a golden period of development. Because at this time many developments in various aspects that occur quickly. Which is where the process greatly influences the next stage of development and determines the character of a person as an adult. There are several factors that influence child development. Therefore child development must be adjusted to what is taught to children.⁶

⁴ Rosidin, *Konsep Andragogi Dalam Al-Qur'an: Sentuhan Islami Pada Teori dan Praktik Pendidikan Orang Dewasa*. (Malang: Litera Ulul Albab, 2013), p. 3.

⁵ Robert E. Slavin, *Educational Psychology: Theory And Practice (8th ed.)*. (Boston: Allyn & Bacon, 2006), p. 30.

⁶ John W. Santrock, *Educational Psychology*. (New York: The McGraw-Hill Companies, 2011), p. 38.

From several factors, including the development of cognitive, physical, emotional, moral, language, personality, social, and religious awareness.⁷ And several other aspects that are actively involved in child development. But what the writer will discuss is limited to aspects that are directly related to the world of education. From the cognitive aspects of children actively build understanding of the world that emphasizes the conscious mind. The cognitive aspect is the concern of a Swiss psychologist, Jean Piaget for his theory of development. Piaget believes that cognitive abilities are fundamental and that guide children's behavior.⁸ Piaget's cognitive theory has four stages of development by understanding different worlds at each stage. In the moral aspect, children will begin to be considered moral issues when they are around one year old. Morally concerned with right or wrong behavior of humanity. That's why it's related to social aspect. Piaget lowered the moral theory first, then another psychologist, Kohlberg a few years later wanted to develop his ideas further. Kohlberg uses Piaget's story telling technique to tell people stories involving moral dilemmas.⁹ From the collection of respondent's answers, Kohlberg concluded that there are three levels of moral development, each marked by two stages. As mentioned moral development has to do with social development. Social aspects become the main motivation of humans which reflects the desire to join with other humans.¹⁰ Statement was delivered by Erikson in giving birth to the theory of psychoanalysis which revised Freud's theory. Erikson

⁷ Syamsu Yusuf, *Psikologi Perkembangan Perkembangan Anak dan Remaja*. (Bandung: Remaja Rosdakarya, 2014), p. 101.

⁸ *Ibid.*, p. 4.

⁹ S. A. McLeod, *Kohlberg's Stages of Moral Development* (<https://www.simplypsychology.org/kohlberg.html>, accessed 27 April at 6.55 am)

¹⁰ John W. Santrock, *op. cit.*, p. 22.

emphasized the importance of the experience in the beginning and in the future. In Erikson's psychosocial theory, at each stage the individual will be faced with a crisis which is a developmental task that must be completed. Because all life periods are considered important. Erikson divides the eight stages which include humans from babies to old.

Islam as a comprehensive religion does not only regulate matters of worship to Allah but also how to educate children. The words of the child are referred to in both the verse and the hadith with several terms including *thifl*, *ghulam*, *ibn*, and more.¹¹ If in western theory we will find many opinions with the tendency of each different figure. There are those who support each other and some are contrary. Then it is difficult to hold the most appropriate theory. This is where the greatness of Islam, has the source of all sources that are consistent and maintained authenticity. So that a Muslim does not need to be confused with an opinion or branching interpretation while all is based on a single source from Al Qur'an, from Allah.

The hadith is the second source which becomes a specific interpretation of the general, absolute and global Qur'anic texts. Hadith is something that is propagated to the Prophet Muhammad in the form of his words, deeds, *taqrir*, and attributes.¹² The life of the Prophet Muhammad revealed in the hadith explains how he related to children and how he taught children a science. For Muslims who are looking for examples in guiding and educating children, the Prophet Muhammad is

¹¹ Abdul Mustaqim, *Berbagai Penyebutan Anak dalam Al-Qur'an: Implikasi Maknanya dalam Konteks Qura'anic Parenting*. Jurnal Lektur Keagamaan, Vol. 13, No. 1, 2015.

¹² Munzier Suparta, *Ilmu Hadis* (Jakarta: Raja Grafindo Persada, 2002), p. 3.

the best role model with the right methods and concepts and the results are optimal according to Islamic law, as mentioned in al-Qur'an

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. (Qur'an al-Baqarah: 151)¹³

It will be seen how much care and love the Prophet Muhammad gave to children. Because child Islamic education is an interesting issue that researchers want to explore related to Islamic education. Whether developmental children milestone prophetic pedagogy is contrary to education or in line. Is prophetic pedagogy against or in line with education. It does prophetic pedagogy provide a new color for child education. The discussion in the next chapter will be general with narrative descriptions and some components of the education points. Then for the development aspects in this study only as an enrichment after it was known the description of the hadith in the previous discussion. Therefore, further research is needed that addresses a similar problem deeper. This research can be the initial knowledge to carry out this advanced research. This is the concern of researchers in this study.

¹³ Qur'an 2:151, the arabic verse

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

B. Focus of the Research

1. How is the prophetic pedagogy towards developmental milestone in children as recorded in the hadith of Ahmad 2669 and Tirmidzi 2516?
2. How is the relevance (appropriateness) of prophetic pedagogy compared with the developmental psychology?

C. Objectives of the Research

1. To explain the prophetic pedagogy towards developmental milestone in children as recorded in the hadith of Ahmad 2669 and Tirmidzi 2516.
2. To describe the relevance (appropriateness) of the prophetic pedagogy compared with the (western educational) developmental psychology.

D. Significances of the Research

The benefits of this research can be advanced into two sides, theoretically and practically. Research is expected to benefit at least theoretically, can be useful as a thought-provoking contribution to the world of education. Then practically, researcher want this research can add insight into the particular Islamic education in a child's education, to further serve as reference in to be and behave, and add scientific education about the cache contained hadith so know how much attention the Prophet in science education particularly in children.

E. Previous Research

As far as the author's knowledge, there are several scientific papers that examine the problem of children's education, then below the author will describe some studies that have been researched by other researchers who later to be used as the theory of theory and as a comparison in peeling these problems.

Among the authors describe as follows:

1. Maulud Hidayat's Bachelor Thesis

Under the title: Child Education in Perspective of Qur'an and Hadith (Critical Study of Child Education Concept According to Imam Al-Ghazali). In this thesis explains that the concept of children's education in the perspective of Al Qur'an and Hadith has two elements namely the element of *fitrah* (clean, sacred, and potentially) or nativism, and environmental elements (parents, teachers, friends, and society) or empiricism. Also the concept of education according to Imam Al-Ghazali that education is a process of humanizing humans from the beginning of birth until the end of his life.

2. Nanang Wahyudi's Bachelor Thesis

Under Title: Child Education in Perspective Hadith In The Polar Book Al-Tis'ah (Thematic Review). The analysis of the quality of hadith in accordance with the procedure, then after the qualified hadith, it is explained that the meaning of the *matan* hadith which says that the education of the child based on the main elements that must exist in the educational process of educators, education materials (aqidah, worship, morals) and educational methods parable, repetition method, method of advice, question and answer method, *targhib* and *tarhib* method). The subject of the traditions contained in the Pole of al-Tis'ah is the Prophet Muhammad and the Companions.

3. Andik Yudiawan's Bachelor Thesis

Under title: The Values of Islamic Education in Hadith Al-Arba'in Al-Nawawiyah. Discussing about the delivery of good lessons, easily understood

and understood by the Prophet to his students. With the value of motivation submitted, including: patience, perseverance, and courage, faith, responsibility, optimism, willing to sacrifice, please help in goodness, *ukhuwah islamiyah*, sincerity, leadership, passion for charity, encouragement to cover a Muslim's disgrace, and honesty.

Table 1.1 Originality of the Research

No.	Name of researcher, title, shape, publisher, year	Similarities	Differences	Research Originality
1.	Maulud Hidayat, <i>Pendidikan Anak Dalam Perspektif Al-Qur'an dan Hadits (Studi Kritis Konsep Pendidikan Anak Menurut Imam Al-Ghazali)</i> . Thesis. Department of Islamic education, Faculty of Tarbiyah and teacher training Maulana Malik Ibrahim Islamic State University of Malang. 2008	Children education in hadith perspective	A critical study of children education concept according to Imam Al-Ghazali perspective compared with Qur'an and Hadith perspective	This study focused on analysing prophetic pedagogy towards middle childhood according to hadith and developmental psychology perspective about <i>akhlak</i> and <i>tauhid</i>
2.	Nanang Wahyudi, <i>Pendidikan Anak Dalam Perspektif Hadis Dalam Kitab Kutub Al-Tis'ah (Kajian Tematik)</i> . Thesis. Department Ulum Al Qur'an and Tafsir, Faculty of Ushuluddin Adab and Dakwah Islamic State Institute of Tulungagung. 2015	Children education in hadith perspective	Analysis of hadith quality with a discussion of <i>matan</i> about method and material taught	
3.	Andik Yudiawan, <i>Nilai-Nilai Pendidikan Islam Dalam Hadits Al-</i>	Education in hadith perspective	Analysis of a hadith chosen in Arbain	

	Arba'in Al-Nawawiyah. Thesis. Department of Islamic education, Faculty of Tarbiyah and teacher training Maulana Malik Ibrahim Islamic State University of Malang. 2008		Nawawi that told about Islamic education values	
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F. Definition of Key Terms

1. Prophetic Pedagogy: Pedagogy itself, is the theoretical and practical discussion about process guide with all required components in a guidance with specific goals to one lead so that later he can be a standalone human in carrying out his life. Then prophetic is thing about and around Prophet Muhammad, all aspects. Included how He da'wah to spread Islam. And for this research area, prophetic mean to the ability and professionalism of the Messenger as an example of the best to be the teacher of the entire Muslims. So, prophetic pedagogy is how pedagogy walks in his way. In this case, Prophet Muhammad himself practiced pedagogy because of the source taken by the hadith.
2. Middle childhood: children ages 6-11 years in the group based on stage of development according to John W. Santrock in his life span development.
3. Development Milestone: Development is the process of developing, growth, directed change of something which is in this research focus on human development that means the process of being a human, an independent one. And milestone is a series of numbered markers placed along a road at regular intervals, for this discussion is an action or event marking a significant change

or stage in development. Developmental milestone a skill that was successfully achieved the first time by most children at a certain age, then became a permanent and growing ability.

G. Limitation of the Research

This study discusses the hadith narrated by Imam Ahmad in the Book of Musnad Ahmad number of hadith 2669 and Imam Tirmidhi in the Book of Jami' Tirmidhi the number of hadith 2516. Both of these hadith including hadith *mutawatir lafdzi* namely, *lafadz* and meaning is the same. The choice of this hadith is due to research focus and does not discuss other hadiths. Due to time constraints that do not allow for wider discussion. So this study is the starting point to see how prophetic education in children's education. Because of this, research is needed after this.

H. Systematic Discussion

To simplify the writing of this thesis, the author will explain about the writing system consisting of several chapters and each chapter is divided into several sub chapters. As for the systematic discussion of these outlines, we write as follows:

Chapter I Introduction, It was the opening of this research section in a study that introduced my research. This chapter provides a global overview of background issues, problem formulation, research objectives, research benefits, research scope, and systematic discussion. Function for explains the basics of research that are the starting point for readers.

Chapter II Literature Review, this chapter discusses about matters relating to the problem of thesis title in order to support stronger and clearer. This will be a

global knowledge before entering into a more focused discussion in the next chapter.

Chapter III Research Methodology, this chapter contains the approaches and types of research, researcher attendance, and research locations, data sources, data collection procedures, data analysis, checks the validity of findings and research stages.

Chapter IV Results Research, this chapter discusses the description of research objects and exposure to the results of professionalism studies of the Prophet Muhammad. Result research is the outline is the answer to the question in the problem formulation in chapter I.

Chapter V Discussion of Research Results, this chapter discusses the results of research on how Prophetic Pedagogy in Islamic Education Towards Middle Childhood based on *matan* hadith analysis.

Chapter VI Concluding remarks, this chapter contains the conclusions that contain the main points of the entire contents of the discussion

CHAPTER II

LITERATURE REVIEW

A. Prophetic Pedagogy

1. Andragogy & Pedagogy

Pedagogy is derived from the Greek word *paid* meaning child plus *agogos* meaning leading. Thus, pedagogy has been defined as the art and science of teaching children.¹⁴ In the history of ancient Greek exists a phenomenon describing the word, that the slaves who oversees and gave instructions to the son of his employer. Not only that, they also accompany and deliver them to school, carries the school equipment.¹⁵ In addition the pedagogy is also a Latin term which means child-instructions, while in English, refers to the whole context of teaching, learning, and instructive theories.

From explaining above, we know that pedagogy meant as education or science of educating children. Nevertheless, the use of the term pedagogy often intended as educational in the sense of general or broad without distinguishes the level of maturity of a person's age.¹⁶ For the understanding of pedagogy term etymologically which is derived from the Greek, of course there is only one meaning in accordance with the literal meaning. As for the notion of

¹⁴ Roger Hiemstra, *Moving From Pedagogy to Andragogy*. IACE Hall of Fame Repository, 1995, p. 1.

¹⁵ Rakhmat Hidayat, *Pedagogi Kritis : Sejarah Perkembangan dan Pemikirannya* (Jakarta : PT Raja Grafindo Persada, 2013), p. 1.

¹⁶ *Ibid.*, p. 2.

pedagogy terminologically, is the sense of limitation problems, then give rise to many differences of interpretation.

Understanding in terms of pedagogy till now still have not found a single global understanding agreed upon the world of international education. This is due to the use of different pedagogical background, understanding, tradition, and needs. Coupled with some other terms that appear from another Greek (the origin of the word, pedagogy) which adds to the richness of the discussion and educational research. Indeed interesting to be discussed which it all break into a highly influential philosophy of education to practice.

The word 'pedagogy' has a long history in education and is understood in diverse ways, depending on the historical and cultural traditions and contexts in which it is used. Of particular interest in our collaborative work have been the differences that have emerged between Anglo-American understandings of pedagogy as 'method' and the continental European understandings of pedagogy as 'human science'. In the continental European tradition, pedagogy is about upbringing and the focus is on the relationship and interaction between the teacher and the student (see Ponte and Ax 2008; Rönnerman, Moksnes-Furu, and Salo 2008, for extended discussions). From this perspective, pedagogy has certain social and societal aims that are guided by moral intentions which stands in contrast to Anglo-American interpretations of the term pedagogy that are traditionally more focused on pedagogy as, for example, 'the art and science of teaching' (New South Wales Department of Education and Training 2003), or simply as 'classroom practice' (Lingard, Mills and Hayes 2000). While these

perspectives have arguably appeared as more technically oriented in nature, a closer examination of what constitutes ‘the art and science of teaching’ or ‘classroom practice’ almost always takes into consideration the importance of establishing a quality learning environment that has clear goals related to social justice and accessibility for all students. It could even be argued that these definitions of pedagogy that guide education policy, in this case Australian education policy, are only as technically oriented as the educators who interpret them allow.¹⁷

Indonesian scientific is still rarely addresses the study of adult education (andragogy). Let alone come to the stage of development into an independent study. Different case with Western scientific knowledge that is already long time ago using this term to be the independent studies, with famous andragogy personage, Malcolm Knowles. It makes a discussion of education has a broad and narrow definition. The lack of emphasis upon the difference in pedagogy and andragogy causing education doctrine around schools and children without clear age limit. Pedagogy in broad definition, as said from GBHN (*Garis-garis Besar Haluan Negara*) Year 1973 expressed that education is in fact an effort that was realized to develop personality and human capability, implemented both inside and outside the school, and lasts a lifetime.¹⁸ In KBBI, pedagogy mean science education, science teaching.¹⁹ Making pedagogy has the same

¹⁷ Tracey Smith, Christine Edwards-Groves & Roslin Brennan Kemmis, *Pedagogy, education and praxis, Pedagogy, Culture & Society*. 2010, 18:1, p. 1-8, (DOI:10.1080/14681360903556749)

¹⁸ Uyoh Sadulloh, *Pedagogik: Ilmu Mendidik* (Bandung: CV Alfabeta, 2010), p. 5.

¹⁹ Tim Penyusun Kamus Pusat, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka), p. 1137.

sense of education. Then, for narrow definition expressed by Langeveld that education is guidance provided by an adult to a child to reach his maturity.²⁰

In Indonesia, pedagogy easier known as competence of the teacher who becomes an indicator of the success of a process of teaching and learning in the classroom. Initially, pedagogy become a formal discussion which is just well known by education civitas. But as the breadth of scientific insights which can be accessed, allowing “pedagogy” beyond Asia sign and develop understand existing pedagogy. And andragogy term which is still rarely used especially researched by educational scholars in Indonesia have started to be felt it existence. One by one, educational scientist began discussing andragogy as opposed to pedagogy.

Malcolm Knowles successfully raised the theory of andragogy and became the father of andragogy due to the fact that as long as this is still a little thought, research, and writing about adult learning. Knowles judge child education, pedagogy cannot fully accommodate the needs of adults. This is expressed by expert adult education adult learning conditions that are different with kids. The following assumptions of pedagogy and andragogy table²¹:

²⁰ Uyoh Sadulloh, *op.cit.*, p. 2.

²¹ Shikha Kapur, *Andragogy: The Adult Learning Theory*. Indian Journal of Adults Education, Vol.76, No. 2 April-June 2015, p. 53.

Table 2.1 The Difference Between Andragogy and Pedagogy

Assumptions	Andragogy	Pedagogy
The learner's Self Concept	As the learner is mature his self-concept moves from being dependent personality towards (independent) self-directed human being. Facilitator/teacher encourages and nurtures this movement	Dependent. Teacher directs what, when, how a subject is learned and test what has been learned.
The learner's experience	Have a vast reservoir/repertoire of accumulated experience which is a rich resource for learning for themselves and for others. Hence teaching methods include experiential ones laboratory experiments, discussion, problem solving, field experiences, etc.	Little worth. Hence teaching methods are didactic.
Readiness to learn	People learn what they need to know, so learning programs are organized around life application and sequenced according to the learner's readiness.	Learners are children and hence learn what society expects them to. So that the curriculum is standardized.

Orientation to learning	With maturity the person's perspective changes from one of postponed application and hence orientation of learning shifts from subject centeredness to problem centeredness.	Learning experiences emphasize acquisition of subject matter. Curriculum is subject centered.
Motivation to learn	Adults are motivated to learn by internal/intrinsic rather than external factors.	It stems from both internal as well as external factors e.g. reward, awards, and praise from teacher and peers.

Differentiation in the education of children with adult education is a logical consequence of differences in the characteristics of both. Adult learning (andragogy), as opposed to child learning (pedagogy), does not compete with each other and in fact both lie on a continuum. To prove it we need to know what does andragogy at a glance.

Andragogy was originally used by Alexander Kapp (a German educator) in 1833 in his book, *Plato's Erziehungslehre* (Plato's Educational Ideas). Influenced by Eduard Lindeman's work in the mid 1960's, American educator Malcolm Shepherd Knowles began working on andragogy-the theory of adult learning. His results were published in his revolutionary book, *The Adult Learner: A Neglected Species* in 1973. The term Andragogy was introduced in 1968 in a series of articles (Rachal, 2002). He contrasted pedagogy with andragogy. Since then he is considered as the 'founding father of adult

learning'. He is credited to making andragogy synonymous to adult education. Knowles rested his andragogy theory and principles derived from humanistic psychology (Carl Rogers) rather than basing it on theories of animal learning (behavioral traditions –Ivan Pavlov, B.F. Skinner).²²

Andragogy is a term from the language of Greece are not much known to people in General, therefore, we need to tackle the substance of the term. Etymologically *andros* (root word *andr-*) which means man (adult) and *agogus* which means the leader of (lead).²³ For the term in the sense there are many versions based on understanding of each one expressed by experts. Among them, according to Knowles, terminologically andragogy is the art and science of helping adults learn.²⁴ Laird define andragogy as a science about adult learning. It can be said that andragogy is the art and science of how to help adults learn, if shortened to adult education. With different characteristics among adults with children makes this form of assistance provided will also be different.²⁵

Existence of andragogy as adult education position pedagogy into the education of children. But, certainly a theory will not be enough to stop it, pedagogy then expanded from previous Community tradition. As presented above, accepted tradition of community in a region affects the meaningfulness of a term. It would be very unwise if imposing the one truth of thought and

²² *Ibid.*, p.50-51.

²³ Malcom Tight (ed.), *Adult Learning & Education* (New Hampshire: The Open University, 1987), p. 53-55.

²⁴ *Ibid.*.

²⁵ M. Saleh Marzuki, *Pendidikan Non Formal: Dimensi dalam Keaksaraan Fungsional, Pelatihan dan Andragogi* (Bandung: PT Remaja Rosdakarya, 2010), p. 185-186.

blame others. This teaches us to think exactly appropriate with required subject. Similarly, in this research, researcher discussed how the Prophet Muhammad gave a meaningful teaching to a child. So that should be focused upon pedagogy as the art or science of teaching, education instructional methods.

2. Prophetic Pedagogy

To simply it, say that prophetic pedagogy is education carried out by the Prophet Muhammad during his lifetime with the aim of his students, namely *sahabah*. The teaching and learning process carried out by the Prophet Muhammad can be traced through various sources. The most important sources are Al-Qur'an and Hadith, followed by *qaul shahabi*. Information from these sources was then collected by experts in the form of history books, *sirah nabawiyah*, and Islamic Education. Every expert who composes writings related to prophetic education has their own sense. The results of the writing give color to the world of Islamic education. Which perspective will a teacher choose at this time who has practically enjoyed the work of experts to be applied in the class. In this study, researchers will discuss Islamic education from a hadith. Therefore a review of the earliest theories for Islamic education was chosen, one from the perspective of the education figure and another from the interpretation of Qur'an.

a. The Concept of Islamic Education According to Imam Al-Ghazali

Imam Al-Ghazali is an Islamic scientist. He has written many books that contain in disciplines such as philosophy, *fiqh*, sufism, education, etc. His famous works are *Ihya 'Ulumuddin* and *Bidayataul Hidayah* who

provide new knowledge in the world of Islamic Education. Al-Ghazali in the matter of education See children like white paper.²⁶ Will be a star of the experience he gained throughout life. This is in accordance with the education of Al-Ghazali's children who are guided by the basis of Islamic education, namely the Qur'an and Sunnah and supplemented by *Atsaru Ash Shahabah*.

Basis for children's education in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (Q.S. At-Tahrim: 6)

Basis for children's education in the sunnah²⁷:

كُلُّ مَوْلُودٍ عَلَيَّ الْفِطْرَةَ وَإِنَّمَا أَبَوَاهُ يَهُودَانِهِ أَوْ يُنَصْرَانِهِ أَوْ يُمَجْسَانِهِ (رواه بخارى مسلم)

For this reason, the Prophet said: Every child is born upon nature, but his parents make him a Jew, or a Christian or a Maginan.

²⁶ Jami'un Nafi'in, Muhamad Yasin, and Ilham Tohari, *Konsep Pendidikan Anak Dalam Perspektif al-Qur'an (Surat Luqman Ayat 12-19)*. Edudeena, Prodi PAI Tarbiyah, STAIN Kediri. Vol. 1 No. 1 Februari 2017. p. 11.

²⁷ Al-Ghazali, *Revival of Religious Learnings Imam Ghazali's Ihya Ulum Id Din*, Juz II, translated by Fazl-Ul-Karim (Karachi: Darul-Ishaat, 1993), p. 18-19.

Thus according to Al-Ghazali a child has a tendency towards good and bad. A child cannot achieve it by himself, because in Islam parents are responsible for children's education. This child's education can be carried out gradually in accordance with the development of both physical and psychological children.²⁸ Al-Ghazali quoted the hadith as follows:

The Prophet said: Observe *Aqiqah* (birth ceremony) on the seventh day of child's birth, give him a name and remove from him uncleanness. When the child is six years old, teach him good manners, when nine years old, separate his bed, beat him when thirteen years old for saying prayer and get him married when sixteen years old. Then tell him catching his hands: I have taught you good manners, I have given you education and I have got you married. Now I pray to Allah that He may save you from dangers and difficulties and punishment of the next world²⁹

In explaining the education sector Al-Ghazali tends to the component of implementing education. Whereas for discussion about education science is still not discussed. Therefore for education there is no specific understanding in one sentence. It can be formulated that the notion of something is a series of mutually supporting elements between one element and another element having the same direction. The constituent elements of Al-Ghazali's understanding of education can be seen in the

²⁸ Abidin Ibnu Rusn, *Pemikiran Al-Ghazali Tentang Pendidikan* (Yogyakarta: Pustaka Pelajar, 1998), p. 56.

²⁹ Al-Ghazali, *op.cit.*, p. 136.

following statement, “Indeed the result of that knowledge is to draw closer to Allah, the Lord of the worlds, to connect with the height of the angel and to be close to the high angel ..., and this, really is with the knowledge that develops through teaching and not frozen science that does not develop.”³⁰

From the above description it can be concluded that education according to Imam Al-Ghazali is “A process of humanizing humans from the beginning of their birth to the end of their lives through various sciences which are delivered in a gradual form of teaching, where the teaching process is the responsibility of parents and society towards self approach to Allah to become a perfect human being.”

According to Drs. Abidin Ibn Rusn, Al-Ghazali’s education system leads to a system that combines secular education that separates the worldly sciences from the values of truth and religious attitudes, with an integral traditional conservative Islamic education. This system is to realize the purpose of education, which is to draw closer to Allah.³¹ Of course in its achievement requires a complex process and effort. Education must lead to the introduction of the first approach to Allah by carrying out worship.

Besides that humans must always study the sciences of *fardhu ain* (the science of *shari’a*). Because there is *hidayah al din*.³² Meanwhile, if only pursuing the science of *fardhu kifayah* (world science) is able to obtain world success but without the guidance of religion. Therefore the system

³⁰ Abidin Ibnu Rusn, *op.cit.*, p. 54.

³¹ *Ibid.*, p. 57.

³² *Ibid.*, p. 58.

needed is to reach the world and the hereafter so that humans are able to carry out the duties of the Caliphate.

When studying Al-Ghazali's thoughts on children's education we will find aspects of education. The aspects include education of faith, morality, *aqliyah* and social.

1) Faith Education

Faith education should be a priority in the process of educating children. This is due to the strength of faith and promise to Allah. When faith is instilled early on, it will seep into his soul. From here we know why a child is born immediately when the call to prayer is born. In the call to prayer contained *Ashy Shahada* who was the source of faith. Al-Ghazali explained that faith originated from *Asy Syahadataini*, the creed of monotheism and the creed of the apostle. Then regarding the material of course not separated from the two creeds. This belief in monotheism is in accordance with human nature as the word of Allah:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا
غَافِلِينَ

And (mention) when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, (saying to them), "Am I not your Lord?" They said, "Yes, we have testified." (This) lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

2) Moral Education

Al-Ghazali said, “The aim of students in learning all knowledge in the present is the perfection and virtue of their soul.”³³ From this statement, Al-Ghazali’s great concern in education is in good character.

Following is the moral understanding according to Al-Ghazali:

Al-Khuluq is like the pervasiveness of the soul that arises from actions easily without the need for thought and consideration, if it is capable of giving birth to deeds that are commendable according to reason and sharia then it is called good morality but if that arises is a disgraceful act, so it is called bad morality³⁴

Moral education must be started early both from the internal and external factors of the child. Starting from creating an environment that is good for children, getting care from people who are pious *shalihah*, carrying out religious teachings, and not eating except the halal ones. Then after being rather large, children begin to be taught to distinguish between good and bad. The concept of child education can be specified as morals towards Allah, parents, themselves, and others. Morality towards Allah, that is to begin to get used to children who have reached the age of *tamyiz* to worship Allah, such as prayer, fasting, reading the Qur’an, etc. Moral toward parents, children are educated to always obey and respect their parents, teachers, and older people. For the character of himself Al-Ghazali applies more to daily activities such as how to eat,

³³ Zainuddin, et al., *Seluk Beluk Pendidikan Dari Al-Ghazali* (Jakarta: Bumi Aksara, 1991), p. 44.

³⁴ Al-Ghazali, *op.cit.*, Juz III, p. 52.

dress, sleep, etc. The latter is against other people, namely by familiarizing children to do things that are in accordance with community norms and avoiding inappropriate things.

3) Intellect Education

Al-Ghazali's reason is the place where science emerges. Like a fruit appearing from a tree. This knowledge will lead people to be close to Allah. Because good deeds and morals, which are the way to get closer to Allah, are the fruit of knowledge. Reasoning education for children is formulated by Al-Ghazali by memorizing, understanding, giving, believing and justifying. From this statement we can know that Al-Ghazali also determines the appropriate material is applied in each stage of the child to maximize the child's sense of function.

4) Social Education

Social education cannot be separated from morality. Because social is a continuation of morality addressed to others. Al-Ghazali mentioned the forms of social education including by getting used to talking except in the form of answers and in accordance with the questions. Also make it a habit for children to listen well when other older people talk to him. Teaching children to socialize, understand community norms, recognize their role in society, aims so that later they can be well received by their environment.

- b. The concept of child education in the perspective of Al Qur'an Surat Al Luqman 12-19

The Letter of Al Luqman is the 31st letter in the Qur'an. Luqman's name is taken from the story of Luqman who is told how he educated his child. The concept of children's education contained in the letter Luqman verses 12-19 can be divided into two categories. The first relates to the method used by Luqman in children's education. While the second discusses the material given by Luqman in educating children. Here are some educational materials in the Luqman Letter³⁵:

1) Tawhid Education

It is the most basic teaching of the Qur'an and is the main mission of the Prophet to the people. Tawhid is the command to worship Allah alone and do not associate it with him. In Luqman's letter verse 13, implicitly states that in educating children, Luqman prioritizes monotheistic education than others. This is a method of educating children to instill an initial principle or foundation to go further afterwards. In order for everything to be based and return to the guidelines he first received, namely Allah in the packaging of Islam.

2) Moral Education

When aqidah is embedded and rooted, morals will be formed following the principle of aqidah. According to Al-Ghazali, morality is a description of behavior in the soul from which actions are easily born

³⁵ Jami'un Nafi'in, et al., *op.cit.*,

without the need for thought and consideration. In the letter Al Luqman explained about morality towards Allah, parents, fellow human beings, and to themselves. In verses 12 and 13 Luqman teaches his children to always thank Allah and not associate him. This includes morality to God. Next in verses 14, 15, and 16 contains advice for doing good and filial piety unless parents are told to associate partners with Allah, it is moral to parents. Morality towards fellow human beings by strengthening friendship and doing *amar ma'ruf nahi munkar* contained in verse 17. Lastly the morality of self is explained in verses 18-19 to have a good personality and respect for others.

3) Worship Education

Educational worship is an education which includes worshipping Allah alone, without expecting anything else. According to Imam Ghazali, worship is to maintain a shared presence which is *al haqq* without feeling anything else. This is illustrated in Luqman's verse verse 17, in which contains Luqman's advice to his son to worship by establishing prayers and doing *amar ma'ruf nahi munkar*.

4) Social Education

As Muslims we must maintain three relationships, namely *hablum minallah, hablum minannas, hablum minalah*. For *minannas hablum* to be able to stay awake there is a social element. Because humans cannot live without the role of others. In relationships with fellow human beings must remind each other. As in Luqman's letter it

is explained to call upon goodness, to command the good (*ma'ruf*), and to prevent from the bad (*munkar*).

B. Children

Children in the Great Dictionary of Indonesia are defined as descendants, children also bear the sense of being a small human. In addition, the child is in fact a person who is at one particular stage of development and has the potential to become mature.³⁶ Then according to *Undang-Undang No 35 Tahun 2014 Tentang Perubahan Atas Undang-undang Nomor 23 Tahun 2002 Tentang Perlindungan Anak dalam Pasal 1 Ayat 1* that is someone who is not yet 18 (eighteen) years old, including a child still in the womb.³⁷

Childhood is one part of the process of developing human life. When discussed in more detail, childhood itself has a classification of children's stages based on age. Western leaders have issued their respective theories with the tendency of different aspects related to this. Among them is Piaget with Cognitive theory, Erikson with Psychosocial theory, and Kohlberg with his moral theory. Furthermore, we must also know the stage of child development in Islam in the Qur'an. The mention of children in the Qur'an is repeated several times with several different terms. Some terms of the child are stated differently because the age of the child referred to in each context of the verse is not the same. It is implicitly a stage of child development according to Islam

³⁶ Tim Penyusun Kamus Pusat, *op. cit.*, p. 30-31.

³⁷ Undang-Undang Republik Indonesia No 35 Tahun 2014 Tentang Perubahan Atas Undang-Undang Republik Indonesia No. 23 tahun 2002 tentang Perlindungan Anak.

1. An Islamic Perspective

In Islam, the child is called by several terms both in the Qur'an and the hadith. Some of these terms are *walad*, *thifl*, *al-ibn*, *al-bint*, *dzurriyyah*, *al-shabiyy*, *al-ghulam*. Each of these words if associated with other words will have its own meaning that demands parent's attitude to interact with the child in question. This is very justified because in the words that the meaning is exactly the same.³⁸ To find out the meaning of the term child more in the following explanation³⁹ :

a. Al-Walad (الولد)

The word *walad* was found seventy-one times in twenty-nine surah.⁴⁰ In the language, *الولد* in singular form and *اولاد* *awlad* plural means baby.⁴¹ Then in term there are several versions, *walad-awlâd* which means a child born by his parents, whether he is male or female, both young and teen. From the above meaning it can be concluded that *walad* is only for a child who has been born. Therefore the child who is still in the mother's womb has a different designation of the fetus. In the Qur'an, the word *walad* is used to describe the existence of a lineage or inheritance between the child

³⁸ Eva Muafiah, *The Doctrin to Educate Children without Violence in Islam*. Indonesian Journal of Islamic Early Childhood Education, Ijiece, Vol. 1, No. 1, December 2016 (35-42), p. 1.

³⁹ Abdul Mustaqim, *op. cit.*.

⁴⁰ Abdul Halim, *Konsep Anak dalam Perspektif Alquran (Kajian Tafsir Tematik)*. Laporan Penelitian, (Medan: Puslit, 2010), p. 38.

⁴¹ Ahmad Warson Munawwir, *Kamus al-Munawwir*, (Surabaya: Pustaka Progresif, 1997), p. 1580.

and his parents. For example, QS.al-Balad: 3, QS.at-Taghabun: 15, QS. Al-Anfal: 28 and QS at-Taghabun: 14.⁴²

وَوَالِدٍ وَمَا وَلَدَ

And (by) the father and that which was born (of him),

That is why, the word *wâlid* in Arabic means a father who has a *nasab* relationship with his child or biological father. Likewise the word *wâlidah* of the woman who gave birth, namely the biological mother.

b. Al-Ibn (الإبن)

The word *ibn* if interpreted per word in the dictionary means child. The Qur'an also uses this term to refer to children. *Ibn* said that with all forms of derivation repeated 161 times. From *ibn* comes the word *banâ-yabnû-binwun* which means to build something, by combining something with something else. The word *ibn* is still one root with the word *banâ* which builds or does good. If it is said *banâ al-bayt*, it means that he built a house. The semantic meaning gives a sign that the child is called term *ibn* shows the emphasis that the child has the potential to be developed. Through education, coaching, guidance, and providing assistance for child growth and development, this potential can be developed. So that children become principled and strong individuals to be able to stand alone. For that reason, in the context of Qur'anic parenting, parents must provide a

⁴² H. M. Budiyanto, *Hak-Hak Anak Dalam Perspektif Islam*. Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. p.2.

strong foundation of faith and monotheism since childhood. In the Qur'an there is the story of Luqman al-Hakim, a wise father, he emphasized monotheism in educating his children, as stated in the following verse:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And (mention, O Muhammad), when Luqman said to his son while he was instructing him, “O my son, do not associate (anything) with Allah. Indeed, association (with him) is great injustice.” (Q.S. Luqman: 13)

The word *ibn* in the Qur'an may refer to the definition of the child. For example, when the Qur'an mentions Prophet Isa as the son of Maryam (QS al-Maidah: 78), when Prophet Nuh summoned his son to ride his boat (QS Hûd: 42) and when Luqman al-Hakim advised his son, not to shirk Allah (QS Luqman: 13). However, *ibn* said, it can also refer to the meaning of the boy who has no relation of nasab, the adopted child. For example, the Arabs used to accuse Zaid bin Haritsah as the adopted son of the Prophet Muhammad in the name of Zaid ibn Muhammad. In the Qur'an, such behavior is not allowed until criticized the Qur'an (Q.S. Al-Ahzâb: 4). Note also the word of Allah SWT, said:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۖ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَلِكَ كَقَوْلِكُمْ بَأْفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your (true) sons. That is (merely) your saying by your mouths, but Allah says the truth, and He guides to the (right) way. (Q.S al-Ahzâb: 4)

In relation to the word with *ibn*, the Qur'an sometimes also uses the form of *tashghir isim*, so the word *ibn* will change to *bunayy*, indicating that the child is physically small, and can also indicate the existence of a close relation (*al-iqtirâb*). Call *yâ bunayya*, (my son) for example, signals that the child is called to be small and the connection between the parent and the child. In the Qur'an, the word (*yâ bunayya*) repeats until seven times. For example, when Prophet Nuh called his son to ride his boat (QS Hûd: 42) and when Luqman al-Hakim advised his son to avoid shirk of Allah (QS Luqman: 13), and when the Prophet Ya'qub advised his son, Yusuf, did not tell his dream to his brothers (Q.S Yusuf :5).

c. As-Shabiy (الصبي)

The word *shabiyy* semantically means *shigar al-sinn* (a child who is still a minor). The word is repeated twice in the Qur'an. First, when Allah SWT, sent Yahya to study the Taurat in Surah Maryam: 12

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا

(Allah) said, “O John, take the Scripture with determination.” And We gave him judgement (while yet) a boy (Q.S. Maryam: 12)

The verse provides information that Allah told Yahya to study the Taurat, practice its contents, and convey to his people, and Allah gave him the wisdom (understanding of the Taurat and the depths of religion), at Yahya still a child, that is, before she is puberty. Abdullah bin al-Mubarak said that Ma'mar said: “Some children say to Yahya bin Zakariya: ‘Come play with us.’ Yahya replied: ‘We were created not to play.’” In the context of Qur’anic parenting, this it seems to signal that parents need to teach their children al-Qur’an since childhood, before he grows up, at least learn how to read them.

Second, when Isa was talking to the baby in the swing as in Surah Maryam: 29

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

So she pointed to him. They said, “How can we speak to one who is in the cradle a child?” (Q.S Maryam:29)

The Qur’an uses the term *shabiyy* to refer to the meaning of a child who is still in the swing it is around 0-4 years old.⁴³ Because at that moment

⁴³ مراحل نمو الإنسان من الطفولة إلى الشيخوخة

, راحل نمو الإنسان من الطفولة إلى الشيخوخة/ (https://mawdoo3.com/ accessed 2 September 2018 at 9.15 am)

the Prophet Isa told her mother to talk and explain about the situation that has a child when she is still a virgin. To the Jews, he was still in the condition of his mother, when he heard his mother's command, then let go of his mother's nipples and talked that "Verily I am (Isa) is a servant of Allah created without father" Thus much more explanation of al-Râzi in al-Tafsîr al-Kabîr.

d. At-Thifl (الطفل)

The word *thifl* plural *athfl* in the Qur'an recurs four times, namely in Surah al-Nur: 31 and 59, al-Hajj: 5, Ghafir: 67. Semantically, the word *thifl* means *al-maulûd alshagîr* (baby who I was just born a small child, Arabs used to say *thifl al-zhalâm*, which means it was originally night, where it was still a little dark, when it was said *thaffalnâ ibilana tathfilan*, it meant we had just separated our camels from their children. Named al-thifl, because the child has just begun to grow and develop, he still needs serious assistance from his parents or educators through parenting (parenting). According to Hafsah in his journal, the term is oriented towards understanding child development from the time of nuthfah to the time of baligh (*ihtilâm*). The Qur'an mentions children with the term *al-thifl* in at least two contexts, namely: First, when a child has just been born by his mother, which means he is still a baby, as Allah said:

يَا أَيُّهَا النَّاسُ إِنَّ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنَّبِّينَ لَكُمْ ۗ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ۗ...

O people, if you should be in doubt about the Resurrection, then (consider that) indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then (We develop you) that you may reach your (time of) maturity..... (Q.S. al-Hajj: 5)

Second, when the child is immature, as the word of Allah:

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And when the children among you reach puberty, let them ask permission (at all times) as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise. (Q.S. Al-Nur: 59)

The term *thifl* also mentioned in the hadith. As in a hadith of Tirmidhi, the Prophet, said:

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ص: الرَّاكِبُ خَلْفَ الْجَنَازَةِ وَ الْمَاشِي حَيْثُ شَاءَ مِنْهَا وَ الطِّفْلُ يُصَلِّي عَلَيْهِ

From Mughirah bin Shu'bah, he said: Rasulullah SAW said, "People who ride vehicles, behind the corpse, people walking can be anywhere he likes.

The little boy was cured of his body". (HR. Ahmad no. 18186).

e. Ghulam (غلام)

The Qur'an also uses the word al-ghulâm in its various forms repeated 13 times in the Qur'an, namely Maryam 7, 8 and 20, al Kahfi: 80, Ali Imrân: 40, Yusuf: 19, al-Hijr: 53, al-Shaffat: 101 and al-Dzariyât: 28. The word ghulâm in the Qur'an is used in at least two contexts. First, to mention a baby or child for example in the story of the Prophet Zakariyya when he felt he would not be able to have another child, because he felt old and his wife was barren ('âqir). Notice the word of Allah SWT:

قَالَ رَبِّ اَنْىٰ يَكُوْنُ لِىْ غُلَامٌ وَّكَانَتْ اِمْرَاْتِىْ عَاقِرًا وَّقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا

He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?" (Q.S. Maryam: 8)

The same story is repeated in Q.S. Ali Imran: 40, At that moment he got an answer that Allah could do what He wanted. Notice the word of Allah:

قَالَ رَبِّ اَنْىٰ يَكُوْنُ لِىْ غُلَامٌ وَّقَدْ بَلَغَنِى الْكِبَرُ وَاِمْرَاْتِىْ عَاقِرٌ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَآءُ

He (Zakariya) said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" The angel said, "Such is Allah; He does what He wills." (Q.S. Ali Imran: 40)

Second, the word *ghulam* can also mean a teenager, who is estimated to be 14-21 years old. As implied in one of the words of Allah related to the story of the Prophet Yusuf:

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ وَأَسْرُوهُ
بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, “Good news! Here is a boy.” And they concealed him, (taking him) as merchandise; and Allah was knowing of what they did. (Q.S. Yusuf : 19).

The word *ghulam* semantically means a child who has started puberty and has lust for lust. That is why in Arabic *al-ghulmah* means lust. When a child enters the age of puberty and lust begins to peak, it requires attention and affection from parents. Parents must be more open and communicative with their children, so that children do not seek solutions outside the family, which might endanger them.

f. Fata (الفتى)

Fata in the *munawwir* dictionary is compared with the word *shobiy* which can be interpreted the same as youth, young people.⁴⁴ Uniquely, the word fata is only used in the Qur’an in the form of *mufrad* (فتاة ، فتى) or plural (فتيات ، فتیان). The word fata in the Qur’an shows young people who behave well. Among them are in the verse an-Nisa verse 25, Yusuf verses 36, 62, and 30, al-Kahf verses 10, 13, 60, and 62, an-Nur verse 33.

⁴⁴ Ahmad Warson Munawwir, *Al-Munawwir, Kamus Arab-Indonesia*. (Yogyakarta: Yappi, 1973), p. 1034.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ
 إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ
 الْمُحْسِنِينَ

And there entered the prison with him two young men. One of them said, “Indeed, I have seen myself (in a dream) pressing wine.” The other said, “Indeed, I have seen myself carrying upon my head (some) bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good.” (Q.S. Yusuf: 36)

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

So when they had passed beyond it, (Moses) said to his boy, “Bring us our morning meal. We have certainly suffered in this, our journey, (much) fatigue.” (Q.S. al-Kahfi: 62)

From al-Kahf verse 62 there is a relationship with *fata* about servants because they will not become servants/maids until they reach young age until they are able to serve their masters.⁴⁵

The definition of *fata* according to tradition is: individuals who collect several characters at once, such as, generous, trustworthy, honest, compassionate, knowledgeable, *tawaddu'*, cautious, and so on.⁴⁶ *Fata* means

⁴⁵ صبي . غلام . فتى . ولد : بيان الإسلام

(<http://www.bayanelislam.net/view.aspx?ID=1046&topic=ولد.فتى.غلام.صبي> ,
 accessed 26 August 2018 at 10.40 am)

⁴⁶ *Futuwwah* (<https://fgulen.com/id/fgulen-com-indonesian/1886-fgulen-com-indonesia/karya-karya/tasawuf/49408-futuwwah>, accessed 26 August 2018 at 10.01 am)

a young man who has arrived at an adult level,⁴⁷ or if specified a young man aged puberty to about thirty years.⁴⁸

g. Al-Kahl (الكهل)

The term Kahla is in the Qur'an of al-Imran verse 46 and al-Maidah verse 110.

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

He will speak to the people in the cradle and in maturity and will be of the righteous.” (Q.S. al-Imran: 46)

In the commentary of Ibn Kathir, the verse recounts the childhood of Prophet Isa. He invited to worship only Allah who had no partner for Him when he was a baby. That is a miracle and a sign (the power of God). Also when it is an adult, that is when God delivers revelation to him.⁴⁹

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا...⁵⁰

(The Day) when Allah will say, “O Isa, Son of Mary, remember My favor upon you and upon your mother when I supported you with the pure spirit

⁴⁷ ولد: بيان الإسلام . غلام . صبى . loc. cit.

⁴⁸ معانى الطفل والصبى والغلام والفتى والكهل والشيخ فى القرآن الكريم (<http://www.alquran-forall.com/index.php/ar/2010-04-15-20-25-21-76883/687-2010-05-23-18-09-08>, accessed 26 August 2018 at 10.49 am)

⁴⁹ Al-Imam Abul Fida Isma'il Ibnu Katsir ad-Dimasyqi, *Tafsir Ibnu Katsir*, Juz III, translated by Abdul Ghoffar (Bogor: Pustaka Imam Syafi'i, 2004), p. 50.

and you spoke to the people in the cradle and in maturity ...” (Q.S. al-Maidah: 110)

This verse is still the same as Al-Imran verse 46 about the story of Prophet Isa who received a miracle of speech while still a baby. But what distinguishes the verse of al-Maidah is the style of the language Allah is in dialogue with the Prophet Isa. That is, you (Isa) call on people to worship Allah, since you were a child (baby) and after adulthood. The meaning of “speaking” in this verse contains the meaning of crying, remembering that his conversation with humans after he grew up is not a strange thing.⁵⁰

Kahla said if interpreted freely would indicate the meaning of parents or adults. If in the human life span as kahla is around thirty to fifty years old. They are someone who has mature and stable thinking.⁵¹

h. As-Syaikh (الشيخ)

The Qur’an uses the term *shaykh* to refer to people who are elderly. This is the same as the meaning of the word *shaykh* and its derivatives, شيوخ وأشياخ وشيخة, in the dictionary al-Munawwir is an old man, who

⁵⁰ Al-Imam Abul Fida Isma’il Ibnu Katsir ad-Dimasyqi, *op. cit.*, p.

⁵¹ معاني الطفل والصبي والگلام والفتى والكهل والشيخ في القرآن الكريم, *op. cit.*, accessed 27 August 2018 at 9.08 pm.

is elderly.⁵² Syaikh mentioned in surat Yusuf ayat 78, Hud 72, al-Qashash 23, Ghafir 67.⁵³

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

She said, “Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!” (Q.S. Hud: 72)

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

They said, “O Azeez, indeed he has a father (who is) an old man, so take one of us in place of him. Indeed, we see you as a doer of good.” (Q.S. Yusuf: 78)

In surah Qashash is also almost the same, the story of the prophet Moses met two women who had a father who was *Shaykh Kabir*, was elderly.

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَسَوْلْتَبْلُغُوا أَجَلًا مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ

It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then (He develops you) that you reach your (time of) maturity, then (further) that you become elders.

⁵² Ahmad Warson Munawwir, *op. cit.*, p. 755.

⁵³ معاني الطفل والصبي والغلام والفتى والكهل والشيخ في القرآن الكريم , *op. cit.*, accessed 1 September 2018 at 12.10 pm.

And among you is he who is taken in death before (that), so that you reach a specified term; and perhaps you will use reason. (Q.S. Ghafir: 67)

He is the one who created you from the ground, then from a drop of semen, after that from a lump of blood, then you born as a child, then (you are left alive) so that you reach the age (adult), then (left to live again) until old “That is, He is the one who flips you in all these circles, the One who has no partner for Him based on His commands, rules and provisions.”⁵⁴ Really all of that is his generosity, it is obligatory for us to be grateful for this growing age. There is something that is taken away by Allah even when he is still in the womb, there are also those who are not permitted when they were young and have not reached the age of *baligh*, some are legalized at a fairly long age up to hundreds of years. This will always remind us of the death that comes from time to time.

Shaykh means the last period in the stage of human life, namely the age of 50 years and over.⁵⁵ It is the highest position of the human level because they are the old class that must be respected by the young. When a person becomes a shaykh he will experience a lot of decline so that it can be said to repeat the childhood that is also not able to do many things.

There are several more terms that indicate children or offspring, such as *dzurriyyah*, *nasl*, and *syabab*. But the word taken by the researcher is the closest

⁵⁴ Al-Imam Abul Fida Isma'il Ibnu Katsir ad-Dimasyqi, *op.cit.*, p. 184.

⁵⁵ معانى الطفل والصبي والغلام والفتى والكهل والشيخ في القرآن الكريم , *op. cit.*, accessed 1 September 2018 at 12.14 pm.

to the meaning of the child in the context of development. At the beginning of the term children's point, there are two words, namely *walad* and *ibnu* whose usage is not related to age. Both of these words have contradictory but interrelated meanings, *walad* is a child with a blood relationship (*nasab*), while *ibnu* can be used for children who do not have blood relations (*nasab*). It is important, because *walad* and *ibnu* and their derivatives, have a portion that is often mentioned in the Qur'an. The following terms have their respective age ranges which will be summarized in the tables presented below: ⁵⁶

Table 2.2 Children in Islamic Perspective

No.	Stage	Age (years old)	Characteristic
1.	<i>Shabiy</i> (الصبي)	0-4	<ul style="list-style-type: none"> • Children start imitating parents • The child moves the head to the source of sound and light • Smile and sound like gargling • Pick up the item and then sit down, if he likes it, it will be controlled • Say a few words • Start teething, talking, feeling always curious because of high curiosity • Can eat and do simple things yourself • Socialize by playing • Start school in kindergarden

⁵⁶ مراحل نمو الإنسان من الطفولة إلى الشيخوخة , *op.cit.*, accessed 2 September at 7.23 am.

2.	<i>Thifl</i> (الطفل)	4-12	<ul style="list-style-type: none"> • Able to write and read • Develop hobbies • Can distinguish right from wrong • Signs of puberty appear • Milk teeth change permanent teeth • Stronger muscle and bone growth • Motor aspects increase • Able to do his own personal needs • Able to deal with various events and situations
3.	<i>Ghulam</i> (الغلام)	12-21	<ul style="list-style-type: none"> • It is a difficult period in human life • The first test of his life • Towards social, psychological, physical, mental maturity • Has a big impact on his future as well as the nation, society • Rapid biological changes (11-14 y.o) • Biological changes are complete (14-18 y.o) • Already mature in appearance and behavior (18-21 y.o)
4.	<i>Fata</i> (الفتي)	21-30	<ul style="list-style-type: none"> • This stage is characterized as the peak of strength, vitality and activity among all stages of the other life • The personality begins to crystallize and mature through physical maturity and mental • The acquired knowledge and skills
5.	<i>Kahla</i> (الكهل)	30-50	The peak of masculinity or femininity due to a stable hormone in the body
6.	<i>Syaikh</i> (الشيخ)	50<	Hormone and physical begin to decline, especially women

In the hadith of this study, the Messenger of Allah used the ghulam call for Ibn Abbas. So what is needed is understanding the meaning of ghulam and finding the age range of ghulam. To find out the exact age of Ibn Abbas in the hadith it is considered impossible, because further research is needed that is outside the range of this study. Back in the meaning of ghulam, ghulam is Arabic which became the daily language of the Prophet, which automatically became the language of hadith, also the language of the Qur'an. Therefore, the word "ghulam" has a basic meaning based on a dictionary, also has meaning based on the Qur'an. What is explained above is ghulam based on some of the references in the verse of the Qur'an. From it, several meanings were found, but it was concluded that ghulam age adjusted the life span as stated in the table. Next, the definition and meaning of Ghulam in the whole Arabic Dictionary are: 1) A boy when he is born until he grows up or is nearing puberty; 2) the initial growth of a mustache; 3) close to wet dreams.⁵⁷

From the two sources of meaning, the meaning of ghulam is obtained based on the hadith. The language used by Rasulullah in delivering the hadith is always in a good and correct arrangement, he is also known as the most fluent person in Arabic. So, understanding the Hadith with a language approach is very necessary. In a particular hadith, it is possible that a more appropriate textual understanding is appropriate, whereas certain hadiths are more appropriately understood implicitly.

⁵⁷ المعاني (<https://www.almaany.com/ar/dict/ar-ar/غلام/>, accessed 19 December 2018 at 12.46 am)

Understanding and application of hadith textually, this is done if the hadith is concerned, after being investigated and connected with matters relating to it, for example the background of the occurrence, still requires understanding in accordance with what is written in the text of the hadith in question. Whereas the understanding and application of hadith is contextually carried out if behind the text of a hadith there is a strong clue that requires the hadith concerned to be understood and applied not as its express meaning.⁵⁸

The understanding of the word ghulam in the hadith is not locked at one source. It is necessary to analyze the matan hadith, which meaning is most appropriate to the discussion. So that it is expected to the reader there will be no confusion in the next discussion if ghulam meanings are different from the theory in this literature review.

2. A Scientific Perspectives

When talking about developments, the more frequent theory is the western version. Western scientists contribute a lot of thought to the world of child development. So the results of their thinking became dominant in the field of developmental psychology. Western psychologists tend to focus on one aspect of their preference which then develops from one aspect. This theory of development also contributed to the world of education which later gave birth to the branch of educational psychology.

⁵⁸ Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual*, (Jakarta: Bulan Bintang, t.th), p. 136.

Being a teacher must know the character of students so they can adjust to their students. So there is a meaningful teaching process. If it is wider, it will create an ideal education. Therefore, education requires knowledge of human development. Why must development, because education flows in development, becomes a determinant of one's quality. Development is the pattern of biological, cognitive, and social change that begins at conception and continues through the life span. Most development involves growth, although it also eventually involves decay (dying). Development is a broad and dynamic discussion that raises various expert opinions with their respective preferences. Below are developmental theories according to Erikson, Piaget, and Kohlberg:

a. Erikson's Stage of Psychosocial Development

Erikson's theory is a theory developed from Freud's theory which tends to psychosexual development. Erikson's theory centered on psychosocial development and stressed the important of growth throughout the lifespan. The aspects brought about are social life and cultural functions that are realistic. Each defined stage has the respective developmental tasks that confront someone a crisis that must be faced. Stages in this theory will affect the condition of one's personality. If one stage is interrupted, then the individual will face the consequences. Erikson explains the eight stages of human development with factors of age, conflict, "virtue" resolve, and conclusions.⁵⁹

⁵⁹ Erik Erikson's Eight-Stage Theory on Psychosocial Development (http://sites.psu.edu/dayzier/wp-content/uploads/sites/27817/2016/07/HighED_Erik-Erikson-theory.pdf, accessed 25 May 2018 at 09.45 am)

1) Trust vs Mistrust (0-1 y.o)

At this stage babies cannot do it all by themselves. His basic needs to be met by parents or caregivers. From that fulfillment, the baby will grow in trust. If a child's basic needs aren't properly met at this age, he or she might grow up with a general mistrust of the world. The development of trust is based on the dependability and quality of the child's caregivers and relatedness. He not only learns to trust in his mother but also to trust in himself. It comes out from self-regulation as when the child acclimatizes to teething and learns to suckle at the breast more gently.⁶⁰

2) Autonomy vs Shame & Doubt (2-3 y.o)

A toddlers, children begin to develop independence and start to learn that they can do some things on their own, such as going to the toilet.⁶¹ But they do not really understand the activities, so they do with their own way. Children struggles to gain a sense of autonomy or control of bodily functions. To parents, give a chance first to the child before getting help from others, although he might be not capable did it. If a child is not encouraged properly at this age, he might develop shame and doubt about their abilities.

⁶⁰ Fleming, J. (2004). 9-1 9. *Erikson's Psychosocial Developmental Stages*. swppr.org. available at: <http://swppr.org/Textbook/Ch%209%20Erikson.pdf> (Accessed 25 May 2018 at 09.30 am), 9-8.

⁶¹ *Erikson's Stages of Development Chart* (<http://www.psychologycharts.com/erikson-stages-of-development-chart.html>, accessed 25 May 2018 at 09.30 am)

3) Initiative vs Guilt (4-6 y.o)

As preschoolers, children begin to assert their power and control over the world through directing play and other social interaction. They learn how to plan and execute his actions through observation and imitation.⁶² Initiative is implied in these attempts at imitation, but guilt occurs when the child's developing conscience feels in competition with the parent. If a child is not able to take initiative and succeed at appropriate tasks, he might develop guilt over their needs and desires.

4) Industry vs Inferiority (7-12 y.o)

Industry here refers to purposeful or meaningful activity.⁶³ Throughout their school years, children continue to develop self-confidence. Through passion and enthusiasm about learning new things and strengthening their abilities. His achievements increased, now learns to win recognition by producing things. If they are not encourage and praised properly at this age, they may develop an inferiority complex.

5) Identity vs Role Confusion (13-19 y.o)

When they reach the teenage years, children start to care about how they look to others. Teens not to merely learn "who they are," they must be at the same time learn to define and invent themselves.⁶⁴ Parents

⁶² Fleming, J., *op.cit.*, p. 9-10.

⁶³ Erikson's Psychosocial Development Theory
(<http://www.businessballs.com/erikeriksonpsychosocialtheory.htm#eriksonpsychosocialtheorysummary>, accessed 25 May 2018 at 09.40 am)

⁶⁴ Fleming, J., *op.cit.*, p. 9-11.

begin to rarely be directly involved in children's activities. They simply supervise and support every teen's decision. They are working to achieve their identity.⁶⁵ If a teenager is unable to properly develop an identity at this age, his or her role confusion will probably continue on into adulthood.

6) Intimacy vs Isolation (20-34 y.o)

During early adulthood, the individual faces the developmental task of establishing friendship and intimate relationships with others. Erikson believed that intimacy between two people as a couple was only possible when each had developed a strong sense of identity separately. When the individual succeeds in overcoming this crisis, then the ego skills that are gained are love. On the contrary, if they fail, it will probably develop feelings of isolation and are more likely to suffer emotional isolation, loneliness, and depression.⁶⁶

7) Generativity vs Stagnation (35-65 y.o)

This is the longest period of a human's. It is the stage in which people are usually continue to build lives, focusing on career and family. Individual gives something to the world in return for what the world has given him. If a person does not find proper ways to be productive during this period, they will probably develop feelings of stagnation.⁶⁷

⁶⁵ John W. Santrock, *Life Span Development. op.cit.*, p. 26.

⁶⁶ Erikson's Theory of Psychosocial Development (<https://info.psu.edu.sa/psu/math/Erikson%27s%20Theory%20of%20Psychosocial%20Development%20%282%29.pdf>, accessed 25 May 2018 at 09.40 am)

⁶⁷ Erikson's Stages of Development Chart, *op.cit.*

8) Integrity vs Despair (65+ y.o)

As senior citizens people tend to take a reflective and evaluative look back at his life, what they have or have not accomplished.⁶⁸ It does not mean that life is over, for these can often be very productive years. If a person has led a productive life, they will develop a feeling of integrity. If not they might fall into despair. However, these individuals will attain wisdom, even when confronting death.

Table 2.3 Erikson's Stage of Psychosocial Development

No.	Stage	Age	Characteristic	Basic Virtue	Maladaptation
1.	Trust vs Mistrust	0-1	At this stage babies learn to trust that their parents will meet their basic needs. If a child's basic needs are not properly met at this age, he might grow up with a general mistrust of the world	Hope and Drive	Sensory distortion/ Withdrawal

⁶⁸ Scania Riendravi, *Perkembangan Psikososial Anak*, SMF Psikiatri Fakultas Kedokteran Universitas Udayana, Rumah Sakit Umum Pusat Sanglah Denpasar (<https://www.scribd.com/doc/259634215/psikososial-pdf>, accessed 25 May 2018, at 09.45 am), 5

2.	Autonomy vs Shame and Doubt	2-3	As toddlers, children begin to develop independence and start to learn that they can do some things on their own (such as going to the toilet). If a child is not encouraged properly at this age, he might develop shame and doubt about their abilities.	Will power and Self-control	Impulsivity/ Compulsion
3.	Initiative vs Guilt	4-6	As preschoolers, children continue to develop more independence and start to do things of their own initiative. If a child is not able to take initiative and succeed at appropriate tasks, he might develop guilt over their needs and desires.	Purpose and Direction	Ruthlessness/ Inhibition
4.	Industry vs Inferiority	7-12	Throughout their school years, children continue to develop self-confidence through learning new things. If they are not encouraged and praised properly at this age, they may develop an inferiority complex.	Competence and Method	Narrow virtuosity/ Inertia

5.	Identity vs Role Confusion	13-19	When they reach the teenage years, children start to care about how they look to others. They start forming their own identity by experimenting with who they are. If a teenager is unable to properly develop an identity at this age, his role confusion will probably continue on into adulthood.	Fidelity and Devotion	Fanaticism/ Repudiation
6.	Intimacy vs Isolation	20-34	During early adulthood most people fall in love, get married and start building their own family. If a person is unable to develop intimacy with others at this age (whether through marriage or close friendships), they will probably develop feelings of isolation.	Love and Affiliation	Promiscuity/ Exclusivity

7.	Generativity vs Stagnation	35-65	This is longest period of a human's life. It is the stage in which people are usually working and contributing to society in some way and perhaps raising their children. If a person does not find proper ways to be productive during this period, they will probably develop feelings of stagnation.	Care and Production	Overextension/ Rejection
8.	Integrity vs Despair	65<	As senior citizens people tend to look back on their lives and think about what they have or have not accomplished. If a person has led a productive life, they will develop a feeling of integrity. If not, they might fall into despair.	Wisdom and Renunciation	Presumption/ Disdain

b. Kohlberg's Stage of Moral Development⁶⁹

In his research Lawrence Kohlberg managed to show 6 stages in the entire process of developing human moral considerations. The six ideal types are obtained by changing the three stages of Piaget/Dewey and making it three levels, each of which is further divided into two stages. These three levels are conventional, conventional and post-conventional.

⁶⁹ This discussion refers to a single developed source. *Kohlberg's Stages of Moral Development* (<http://www.psychologycharts.com/kohlberg-stages-of-moral-development.html>, accessed 25 May 2018, at 09.45 am)

1) Pra-Conventional

At this level is the lowest individual position, then there is a figure of authority to be obeyed. These people judge morality strictly on the basis of consequences of being punished for bad actions, and reward for good actions.

a) Obedience of Punishment Orientation

This is the stage that all young children start at 1-5 years old. Rules are seen as being fixed and absolute. Also called the stage of authoritarianism, because the child considers punishment to be an indication of wrongdoing. On the contrary, if he gets a reward or a compliment, then what he does is true. Avoidance of punishment and unquestioning deference to power are values in their own right.⁷⁰

b) Self –Interest Orientation

As children grow older, they begin to see that other people have their own goals and preferences and that often there is room for negotiation. There are elements of reasonableness and reciprocity, but they are always interpreted pragmatically and reciprocally.⁷¹

Reciprocity is a matter of “You scratch my back and I’ll scratch yours”, not of loyalty, gratitude or justice.

⁷⁰ *Stages of Moral Development*
(<https://pdfs.semanticscholar.org/3d78/73858d76dbd4237d0b5647046d2701703214.pdf>, accessed 25 May 2018, at 09.55 am)

⁷¹ Fatma Laili Khoirun Nida, *Intervensi Teori Perkembangan Moral Lawrence Kohlberg Dalam Dinamika Pendidikan Karakter*. Edukasia: Jurnal Penelitian Pendidikan Islam, STAIN Kudus Vol. 8, No. 2, Agustus 2013, p. 283.

2) Conventional

This individual is severely affected by the judgment of others. So they must form a good person according to the environment. Moreover they also do good to help others.

a) Social Conformity Orientation

Stage of mutual interpersonal expectation, relationship, and interpersonal conformity. One earns approval by being “nice”.⁷² Good behavior is what pleases or helps others and is approved by them. This stage of moral development is focused on living up to social expectations and norms.

b) Law and Order Orientation

At this stage individuals reach adulthood widespread his moral understanding to the consciousness of carrying out the role of society. They usually consider society as a whole when making judgments. The focus is on maintaining law and order by following the rules, doing one’s duty and respecting authority. There is orientation toward authority, fixed rules, and the maintenance of the social order.⁷³

⁷² Andri Ísaksson, *Kohlberg’s Theory of Moral Development and Its Relevance to Education*. *Scandinavian Journal of Educational Research*, 23:2, 47-63, DOI: 10.1080/0031383790230202, 3 August 2006, p. 49.

⁷³ *Ibid.*.

3) Pasca-Conventional

Morality becomes nonstandard and relative, not by existing rules that govern society. Life experiences and knowledge gained throughout life make this individual his own standard above the laws of society.

a) Social Contract Orientation

At this stage people understand that there are differing opinions out there on what is right and wrong and that laws are really just a social contract based on majority decision and inevitable compromise. People at this stage sometime disobey rules if they find them to be inconsistent with their personal values and will also argue for certain laws to be changed if they are no longer “working”. This stage has the nature of rational utilitarianism, namely a belief that tasks and obligations must be based on the achievement of happiness for most humans.⁷⁴

b) Universal Ethics Orientation

Few people operate at this stage all the time. It is based on abstract reasoning and the ability to put oneself in other people’s shoes. At this stage people have a principled conscience and will follow universal ethical principles regardless of what the official laws and rules are.⁷⁵

⁷⁴ Lawrence Kohlberg & Richard H. Hersch, *Moral Development: A Review of the Theory*. Theory into Practice, Vol. XVI, No. 2, Moral Development, April 1977, p. 55.

⁷⁵ *Kohlberg’s Theory of Moral Development* (<https://www.waunakee.k12.wi.us/faculty/lcarothers/English10/Mockingbird/Kohlbergs%20Stages.pdf>, accessed 25 May 2018, at 09.55 am)

Table 2.4 Kohlberg's Stage of Moral Development

Level	Stage	Age Range	Characteristic
Pre- Conventional Morality	1. Obedience or Punishment Orientation	Infancy	This is the stage that all young children start at (and a few adults remain in). Rules are seen as being fixed and absolute. Obeying the rules is important because it means avoiding punishment.
	2. Self-Interest Orientation	Pre-School	As children grow older, they begin to see that other people have their own goals and preferences and that often there is room for negotiation. Decisions are made based on the principle of "What's in it for me?" For example, an older child might reason: "If I do what mom or dad wants me to do, they will reward me. Therefore I will do it."
Conventional Morality	3. Social Conformity Orientation	School-Age	By adolescence, most individuals have developed to this stage. There is a sense of what "good boys" and "nice girls" do and the emphasis is on living up to social expectations and norms because of how they impact day-to-day relationships.
	4. Law and Order Orientation	School-Age	By the time individuals reach adulthood, they usually consider society as a whole when making judgments. The focus is on maintaining law and order by following the rules, doing one's duty and respecting authority.

Post- Conventional Morality	5. Social Contract Orientation	Teens	At this stage, people understand that there are differing opinions out there on what is right and wrong and that laws are really just a social contract based on majority decision and inevitable compromise. People at this stage sometimes disobey rules if they find them to be inconsistent with their personal values and will also argue for certain laws to be changed if they are no longer “working”. Our modern democracies are based on the reasoning of stage 5.
	6. Universal Ethics Orientation	Adulthood	Few people operate at this stage all the time. It is based on abstract reasoning and the ability to put oneself in other people’s shoes. At this stage, people have a principled conscience and will follow universal ethical principles regardless of what the official laws and rules are.

c. Piaget’s Stage Cognitive Development

Jean Piaget was originally a biologist who earned a psychology degree because of his contribution to the field of scientific psychology in the concept of cognitive development. Piaget was a developmental psychologist, he studied how knowledge and competence were acquired as a consequence of growth and interaction with the physical and social-

environment.⁷⁶ Piaget presented an explanation of cognitive structures about how children develop the concept of the world around them.⁷⁷ To make our world reasonable, we try to organize our experiences.⁷⁸ Piaget have few aspects of cognitive concept, they are schema, assimilation, accommodation, and equilibration, based on John W. Santrock in Educational Psychology.

Schema is a concept or framework that exists in person's mind to organize and interpret information. In Piaget's view, a schema includes both a category of knowledge and the process of obtaining that knowledge.⁷⁹ Assimilation is a mental process that occurs when a child incorporate new knowledge into existing knowledge. Accommodation a mental process that occurs when a child adjust their knowledge schemas to new information. Equilibration, all children try to strike a balance between assimilation and accommodation, helps explain how children can move from one stage of thought into the next. Each individual must pass through the process of cognitive development gradually. According to Piaget, the process must be passed in stages despite the different age limits. He formulated four stages of development ranging from babies to adults.

⁷⁶ R. W. Dahar, *Teori-Teori Belajar & Pembelajaran*. (Jakarta: Erlangga, 2006), p. 131.

⁷⁷ Loward S. Friedman and Miriam. W. Schustack quoted by Fatimah Ibda, *Perkembangan Kognitif: Teori Jean Piaget*, Intelektualita - Fakultas Tarbiyah Dan Keguruan UIN Ar-Raniry Volume 3, Nomor 1, Januari-Juni 2015, p. 29.

⁷⁸ Carpendale, Muller, & Bibok, 2008 quoted by John W. Santrock, *Life Span Development*. (University of Texas at Dallas: Mc-Graw-Hill, 2012), p 23.

⁷⁹ *The 4 Stages of Cognitive Development* (<https://www.verywellmind.com/piagets-stages-of-cognitive-development-2795457>, accessed 27 May 2018, at 11.40 am)

1) Sensorimotor (0-2 y.o)

The first Piagetian stage lasting from birth to about 2 years, construct an understanding by coordinating sensory experience with motor action. In this stage, infants construct an understanding of the world by coordinating their sensory experiences (such as seeing and hearing) with their motor actions (reaching, touching)—hence the term sensorimotor. In this stage there is a concept permanence object.⁸⁰ Object permanence is the ability to know that an object still exists even though it does not see, hear, or touch it. Children of this age are still in the process of understanding this because, as we know if the baby's baby toys are hidden they will think that the thing is gone, nothing else.

2) Preoperational (2-7 y.o)

The second Piagetian stage, symbolic thought increase but operational thought is not yet present. Operational is an internalized mental action that allows children to mentally do what was previously done physically.⁸¹ They think in symbolic and intuitive. Once children acquire language, they are able to use words or pictures to represent objects. In symbolic there are 4 concepts: animism, egocentric, centration. Animism is the belief of children that lifeless objects can live and move. Egocentric is the inability to distinguish between one's own perspective and someone else's perspective.⁸² Centration is focusing, or

⁸⁰ John W. Santrock, *Educational psychology 5th edition*. (New York : The McGraw-Hill Companies, 2011), p. 41.

⁸¹ John W. Santrock, *Life Span Development. op.cit.*, p. 28.

⁸² John W. Santrock, *Educational psychology 5th edition. loc.cit.*

centering, attention on one characteristic to the exclusion of all others characteristic of preoperational thinking.⁸³ In other words, preoperational has not mastered conservation skills.

3) Concrete Operational (7-11 y.o)

At this stage, child thinks operationally and logical reasoning replace intuitive thought only in concrete situation. Children are able to see things from different points of view and to imagine events that occur outside own lives. They able to some organized, logical thought processes are now evident and they are able to order objects by size, color gradient, etc. However thinking still tends to be tied to concrete reality. They think, based on concrete thing, conservation, seriation, transitivity, and classification. Conservation is idea that some characteristic of an object stays the same even though the object might change in appearance.⁸⁴ Seriation a concrete operation that involves ordering stimuli along some quantitative dimension. Transitivity the ability to reason and logically combine relationships.⁸⁵ Classification is classifying or dividing things into different sets or subsets and considering their interrelationships.

4) Formal Operational (11+ y.o)

Around the onset of puberty, children are able to reason in much more abstract ways and to test hypotheses using systematic logic. There

⁸³ *Ibid.*, p. 43.

⁸⁴ *Ibid.*.

⁸⁵ *Ibid.*, p. 45.

is a much greater focus on possibilities and on ideological issues. The formal operational thinker is able to develop hypotheses about why something happens like that and then test the hypothesis.⁸⁶ Formal operations at this stage of mental development are not related to the presence or absence of concrete objects, but are related to the type of thinking.⁸⁷ Whether the situation is accompanied by concrete objects or not, it does not matter.

Table 2.5 Piaget's Stage of Cognitive Development

No.	Stage	Age (years old)	Characteristic
1.	Sensorimotor	0-2	<p>During this first stage, children learn entirely through the movements they make and the sensations that result. They learn:</p> <ul style="list-style-type: none"> • That they exist separately from the objects and people around them • That they can cause things to happen • That things continue to exist even when they cannot see them
2.	Preoperational	2-7	<p>Once children acquire language, they are able to use symbols (such as words or pictures) to represent objects. Their thinking is still very egocentric though. They assume that everyone else sees things from the same viewpoint as they do. They are able to understand concepts like counting, classifying according to similarity, and past-present-future but generally they are still focused primarily</p>

⁸⁶ John W. Santrock, *Life Span Development. op.cit.*, p. 29.

⁸⁷ Ramlah, *Penerapan Teori Perkembangan Mental Piaget Tahap Operasional Konkret Pada Hukum Kekelangan Materi*. Jurnal Pendidikan Unsika - Universitas Singaperbangsa Karawang, Volume 3 Nomor 2, November 2015, p. 224.

			on the present and on the concrete, rather than the abstract.
3.	Concrete Operational	7-11	<p>At this stage, children are able to see things from different points of view and to imagine events that occur outside their own lives. Some organized, logical thought processes are now evident and they are able to:</p> <ul style="list-style-type: none"> • Order objects by size, color gradient, etc. • Understand that if $3 + 4 = 7$ then $7 - 4 = 3$ • Understand that a red square can belong to both the 'red' category and the 'square' category • Understand that a short
4.	Formal Operational	11<	<p>Around the onset of puberty, children are able to reason in much more abstract ways and to test hypotheses using systematic logic. There is a much greater focus on possibilities and on ideological issues.</p>

C. Developmental Milestone

The concept of age ranges first developed with the awareness between children and adults. Adults saw children as separate beings, innocent and in need of protection and training by the adults around them.⁸⁸ From here, the term developmental milestone emerged, this is an ability that is achieved by most children by a certain age.⁸⁹ In psychology this difference arises because of the biological, cognitive and social processes that influence each other. Developmental

⁸⁸ *Childhood* (<https://en.wikipedia.org/wiki/Childhood>, accessed June 2018 at 09.05 a.m.)

⁸⁹ *Developmental Milestones in Children* (<https://www.verywellmind.com/what-is-a-developmental-milestone-2795123>, accessed 6 June 2018 at 09.09 a.m)

milestones including cognitive, physical, emotional, social, and communication skills. To make it easier to understand, developmental milestone is made a classification that refers to a time frame. According to John W. Santrock, the most widely used classification is the eight period sequence, namely prenatal period, infancy, early childhood, middle childhood, adolescence, early adulthood, middle adulthood, and late adulthood.⁹⁰

This research will focus on only one period, namely middle childhood adjusting the material of hadith used by researchers. Middle childhood is the developmental period from about 6 to 10 or 11 years of age, approximately corresponding to the elementary school years.⁹¹ In this period the child develops the form of interaction to explore more knowledge. Assisted with some of the skills they master, such as writing, reading, counting. The other skills they had mastered in the previous period were also more proficient and controlled. Because they feel capable of an activity and selfishness that is still high, making them happy to race to get achievement from adults. This period is the final bridge leading to adolescence, it is hoped that they will succeed in gaining a sense of responsibility and independence as provisions for the next period. Following the developmental milestone in the middle childhood period, the related domain will be explained:

1. Physical Development

Physical growth in Middle childhood strongly influence heredity as well as in sports. Before they experience a growth spurt in adolescence, this time into

⁹⁰ John W. Santrock, *Life Span Development. op.cit.*, p. 16.

⁹¹ *Ibid.*.

a period of calm. On this basis, school age children grow about 2 to 3 inches per year. Mass and muscle strength increased gradually while the baby fat is reduced. Making the physical man is stronger than woman's physical because the number of muscle cells. The most obvious change visible on the height of the body like on the pass. And the less obvious changes is getting stronger and the rigors of the bone.

2. Cognitive Development

With the technology of MRI (Magnetic Resonance Imaging) has helped research on changes in the brain in the Middle childhood and how these changes occur regarding the discussion of cognitive children. Due to an increase in brain pathways and circuits involving the prefrontal cortex, cognitive control and gained increased reasoning. Changes also occur in cortical thickness, where on area of the temporal lobe and frontal role to the child's language skills. So with the thickening of the area became a mirror the increase in language proficiency such as reading. When children grow up, activation of some areas of the brain increased while others decreased. This mutation changes, making cognitive control, flexible and effective in a number of areas, including the control of attention, reduce the disturbing thought, motor action, and flexible choice.

3. Motor Development

In the Middle childhood children increasing motor skills and fine motor skills are well coordinated nor rude. Accounting for an average of all children at this age are able to run, climb, swim, bicycle, which is driving some rough motor skills activities. Although all children in this age range can do so boys

will be superior in compare girls. Due to this rugged motor skills involve many muscle activity. Fine motor skills then to like writing, playing music, tying shoelaces, and clothing buttoned up, become more agile and precise. Fine motor region was conquered by the girls of the consequences of mental maturity earlier than boys.

4. Social Development

This requires that the school age children begin to adapt to the school environment that originally only limited the scope of the family, increased with friends, teachers, and others. Implies adaptation guidelines for peers as well as understand the role of gender in accordance with each. Visible during play they will separate according games men like women, football and playing dolls. It will then develop on a healthy attitude to itself such as, maintaining hygiene, safety, health. Because of this age is ripe to receive education, accompanied by the parents, the child has begun to be given the freedom to choose and plan for their significance. So the moral cultivation of the major values and the teachings of the religion should be already done. Children will begin to understand the concept of deity worship, obligations, restrictions, rules of the religion that related with the morals of good and bad, right and wrong. After a good personality is formed and according to applicable norms, then applied to social groups, people around to behaving positively like each other please help, appreciate others, tolerance, and work together.

Piagetian the third stage, lasting from about 7 years to 11 years, child reputation operationally and logical reasoning in lieu of intuitive thought only in

concrete situation. But, they begin to show some abstract thinking, although it typically is defined by properties or actions (e.g., honesty is returning money to the person who lost it).⁹² They think, based on concrete thing, classification, seriation, and transitivity.

To describe this stage, children have a way of thinking “hands-on”.⁹³ Another characteristic of operation in this stage is classification. Piaget concluded that children already understand more than one characteristic of grouped objects (reversibility). For example, is provided with a wide Eraser eight shapes and colors. If the teachers ask students to divide the square-shaped Eraser and colored green, their bias did. In addition, a more advanced capabilities in classification is recognizing that one class fit into another. The children will demonstrate passing mentioned “complete” addresses such as Gajayana Street, Dinoyo, Lowokwaru, Malang, East Java, Java, Indonesia, South East Asia, Asia, Earth, Solar System, Milky Way, and Universe. This means the capability of exposing more than one dimensions simultaneously and also for connecting dimensions it each other, it’s better with a declining how egocentric thinking which characterizes the stage preoperational.

This ability is closely related to the conservation, which there were three basic aspects: identity, compensation, and, reversibility. Proven by experimental conservation of fluid that is, children are shown the same size two glasses filled with the same amount of water as well. Then one of the water is poured into a glass

⁹² Dale H. Schunk, *Learning Theories : an Educational Perspective sixth edition* (Boston : Pearson Education, 2012), p. 238.

⁹³ Anita E Woolfolk, *Educational Psychology Active Learning Edition, ninth edition* (Boston : Pearson Allyn & Bacon, 2005), p. 36.

a more skinny and tall. When juxtaposed, of course the water in the glass thinner look higher position. Even so, children will still learn that the amount or volume of water has not changed, only the shape of the glass which makes the water look changed. The next operation is seriation, the process of making an orderly arrangement from large to small or vice versa.⁹⁴ This often appears in mathematical operations, where $A > B > C$ (C is less than B is less than A) and so on. With the acquisition of some of these capabilities, proving children has finally developed a complete and very logical system of thinking however, is still told to physical reality. However, for more complex things especially problems that require hypothesis, trial-error, coordinate the many factors at once, they cannot do so and will be did in the next stage.

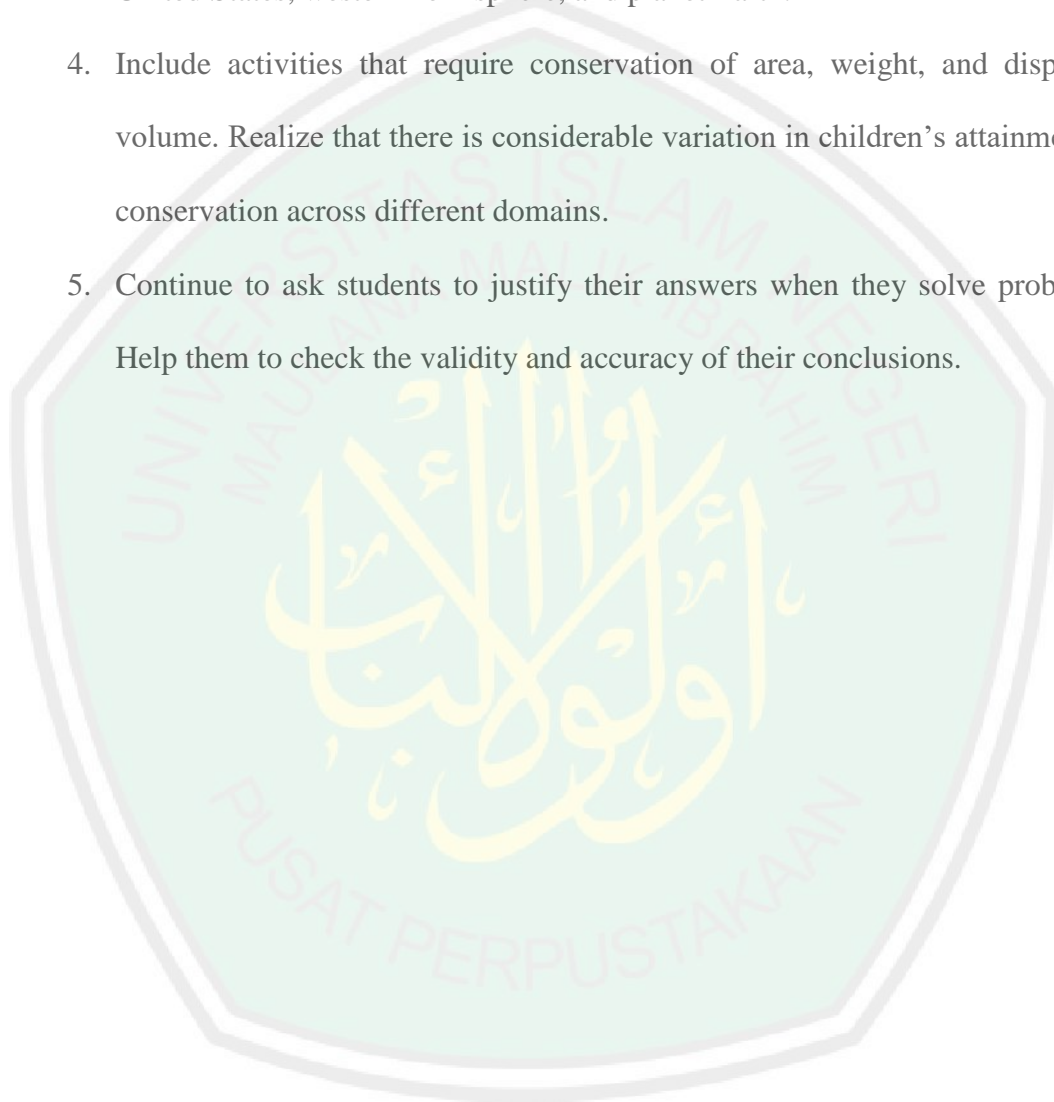
Teaching strategies for working with Concrete operational tinkers⁹⁵ :

1. Encourage students to discover concepts and principles. Ask relevant questions about what is being studied to help them focus on some aspect of their learning. Refrain from telling students the answers to their questions outright. Try to get them to reach the answers through their own thinking.
2. Involve children in operational tasks. These include adding, subtracting, multiplying, dividing, ordering, seriating, and reversing. Make the reversibility of these operations explicit for the children. For instance, show them that subtracting is the reverse of adding. Use concrete materials (i.e. manipulative) for these tasks, possibly introducing math symbols later.

⁹⁴ *Ibid.*, hlm. 37.

⁹⁵ John W. Santrock, *Educational psychology, op. cit.*, p. 46.

3. Plan activities in which students practice the concept of ascending and descending classification hierarchies. Have students list the following in order of size (such as largest to smallest): city of Atlanta, state of Georgia, country of United States, western hemisphere, and planet Earth.
4. Include activities that require conservation of area, weight, and displaced volume. Realize that there is considerable variation in children's attainment of conservation across different domains.
5. Continue to ask students to justify their answers when they solve problems. Help them to check the validity and accuracy of their conclusions.



D. Prophetic Pedagogy in The Hadith

Ahmad 2669

حَدَّثَنَا يُونُسُ حَدَّثَنَا لَيْثٌ عَنْ قَيْسِ بْنِ الْحَجَّاجِ عَنْ حَنْشِ الصَّنَعَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ حَدَّثَهُ أَنَّهُ رَكِبَ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا غُلَامُ إِنِّي مُعَلِّمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ يَحْفَظُكَ أَحْفَظُ اللَّهُ تَجِدُهُ تُجَاهَكَ وَإِذَا سَأَلْتَ فَلْتَسْأَلِ اللَّهُ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتْ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

Yunus told us, Laits narrates to us, from Qais bin Al Hajjaj, from Hanasy Ash Shan'ani, from Abdullah Abbas, that he told him: One day he rode behind the Messenger of Allah (pbuh), then Rasulullah said to him, “Son, I’ll teach you a few sentences: Preserve Allah, Allah will take care of you. Preserve Allah, you will find him before you. If you ask then ask Allah. And if you seek help, seek help from Allah. Know, if this people unite to benefit you, they will not benefit me except by that which Allah has set before you. And, if they were united to harm you, they would not harm you except by that which Allah had set before you. Qolam (fictional note) has been lifted, and the sheets have dried up.”⁹⁶

⁹⁶ Imam Ahmad bin Muhammad bin Hanbal, *Musnad Imam Ahmad*, translated by Amir Hamzah Fachrudin, Hanif Yahya, Widya Wahyudi. (Jakarta: Pustaka Azzam, 2007), p. 370.

Tirmidzi 2516

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُوسَى : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ : حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ وَابْنُ لَهَيْعَةَ عَنْ قَيْسِ بْنِ الْحَجَّاجِ ؛ [ح] قَالَ : وَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ : حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ : حَدَّثَنِي قَيْسُ بْنُ الْحَجَّاجِ - الْمَعْنَى وَاحِدٌ - عَنْ حَنْشِ الصَّنَعَانِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ : كُنْتُ خَلْفَ النَّبِيِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ يَحْفَظُكَ أَحْفَظُ اللَّهُ تَجِدُهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ahmad bin Muhammad bin Musa narrated to us that Abdullah ibn al-Mubarak told us that Laits bin Sa'ad and Ibn Lahi'ah narrated to us from Qais bin Al Hajjaj and he said: Abdullah bin Abdur Rahman told us, Abdul Walid narrated to us, Laits bin Sa'ad told us, Qais bin al-Hajjaj narrated to us the same meaning, from Hanasy ash Shan'ani from Ibn Abbas saying: "I was behind Prophet Muhammad one day, then he said: "O young man, I really teach you a few words:" Take care of Allah, He will take care of you, maintain your duty to Allah, surely you will have Him in your care. When you ask for help, then ask Allah for help. And know that if a people unite to benefit you with something, they will not benefit you except by what Allah has set for you. And if they unite to harm you with something, then they do not harm you except with something that Allah has set upon you, the pen has been lifted and the paper has dried up."⁹⁷

⁹⁷ Tirmidzi, *Tarjamah Sunan at-Tirmidzi IV*, translated by Moh. Zuhri. (Semarang: CV. As Syifa, 1992), p. 145-146.

Sanad of Ahmad 2669



Sanad of Tirmidzi 2516



First Narrator After Rasulullah⁹⁸:

1. Ibnu Abbas

His full name is Abdullah bin Abbas bin Abdul Mutholib bin Hasyim bin Abdu Manaf. His teacher is Prophet Muhammad, Abi bin Ka'ab, Usman bin Zaid bin Haritsah, Asma' binti Abu Bakar As-Shidiq, Bara bin 'Azib, Bilal bin Rabah, Jabir bin Abdullah bin Amir, etc. While his students are aban bin Walid, Abu Ahmad, Abu Harits, Abu Hasan, Abu Hazim, Ahmad bin Musa bin Abbas, Hanasy bin Abdullah.

Abdullah bin Abbas was born three years before hiriyah and died in 68 H in Thaif. He lived in Medina. He includes the companions of the Prophet, who are still children. According to Ibn Abi Hatim al Razi, two companions of the Prophet got the hadith in the Prophet's time and still met him directly.

2. Hanasy Shan'aniy

His full name Hanasy bin Abdullah bin Amru bin Hanzhalah Tanfahd. His teachers are Ruwaifi bn Tsabit, Sa'ad bin Malik, Abdullah bin Abbas, Abdullah bin Zabir, Abdullah bin Mas'ud. While his students were Bakr bin Sawadah, Harits bin Yazid, Habib bin Syahid, Khalid bin Zaid, Qaisbin Hajjaj. Hanasy bin Abdullah lived in Ifriqya, Syam and died there. According to Abu Hatim Razi he is a Shalih narrator. According to Abu Zur'ah ar Razi, Abu Abdullah al Hakim al Nishaburi, Ahmad bin Shalih Al-Jarh, Ibn Hajar al 'Asqalani, Ya'qub bin Sufyan al Fasawi, he is *tsiqah*.

⁹⁸ Information based on Maktabah Syamilah online (<http://library.islamweb.net/hadith/>).

3. Qais bin Hajjaj

His full name Qais bin Hajjaj bin Khali bin Ma'di Karb. His teachers are Hanasy bin Abdullah and Muhammad bin Ka'ab. Its students are Nafi' bin Yazid, Abdullah bin Lahi'ah, Abdullah bin Wahb, Laits bin Sa'ad, Hajjas bin Farafusah. Qais bin Hajjas died at 129 H. He lived in Shan'a. According to Abu Hatim bin Hibban al Busty according to Ibn Hajar Asqalani he is *shidiq* (an honest and trustworthy narrator).

4. Laits bin Sa'ad

Name Lived Laits bin Sa'ad bin Abdurrahman. His teacher were Qars bin Hajjaj bin Khali, Jalil bin Abdullah, Sa'id bin Yazid, Abdullah bin Yahya, Hisham bin Sa'ad. His students were Hisyam bin Abdul Malik Abdullah bin Mubarak bin Wadlih, Ahmad bin Junaid, Jarir bin Abdul Haid, Khalid bin Qasim. Laits bin Sa'ad was born in 94 H and died in 175 H, He lived in Egypt, according to Ahmad bin Hanbal, Ibn Hajar Al Asqalani he is *tsiqoh tsibat* (the strongest person and the *tsiqoh*) According to Abu Fatah al Azdi, Abdurrahman bin Yusuf bin Kharasy, 'Amru bin Ali al Falas said he *shadiq*. According to Muhammad bin Idris bin Shafi'i he was *tsiqoh* and narrated many hadiths.

5. Hisyam bin Malik (Abu Walid)

Name Completed Hisyam bin Abdul Malik. His teachers were Lais bin Sa'ad, Ishaq bin Sa'id, Ismail bin Khalifah, Khalid bin Abdurrahman, Muhammad bin Salim. His students were Abdullah bin Abdurrahman, Utsman bin Umar, Umar bin Muhammad, Musa bin Sa'id, Hatim bin Yunus, Hasan bin Yahya, died in 227 H, lived in Bashrah. He is a *tsiqah tsabt* narrator.

6. Abdullah bin Abdurahman

His full name is Abdullah bin Abdur Rahman bin Al-Fadhl bin Bahram bin Abdus Shomad. The teachers were Hisyam bin Abdul Malik, Muhammad bin Isa, Ashim bin Yusuf, Zaid bin 'Alif, Hasan bin Abi Yazid. His students were Abu Isa bin Muhammad, Ahmad bin Ja'far, Isa bin Umar, Sulaiman bin Daud, Muhammad bin Nashr. He was born in 180 H and died in 255 H. He lived in Baghdad, a *tsiqah*, *hafidh*, *faadhl* narrator.

7. Abdullah bin Lahi'ah

Names of Abdullah bin Lahi'ah bin Uqbah bin Far'an, his teachers were Qais bin Hajjaj, Abu Sulaiman, Usamah bin Zaid, Harits bin Sa'id. His students were Abdullah bin Mubarak, Jarir bin Qasim, Sa'id bin Ibrahim, Kahmas bin Hasan, Muhammad bin Habib, Musa bin Muhammad. He was born in 97 H, died in 174 H, lived in Egypt. He is *dhaif* narrator of the hadith.

8. Abdullah bin Mubarak

His full name is Abdullah bin Mubarak bin Wadih. His teachers Said bin Yazid, Musa bin Amir, Hisham bin Hasan, Ismail bin Muslim. His students Ahmad Muhammad bin Musa, Sulaiman bin Mansur, Abdullah bin Ja'far, Ali bin Sufyan. He was born in 118 H, died in 181 CE and lived in Yemen. He is a *tsiqah*, *tsabt*, *faqih*, *'alim*.

9. Ahmad bin Muhammad bin Musa

His full name Ahmad bin Muhammad bin Musa, his teachers were Abdullah bin Mubarak, Ishaq bin Yusuf, Jarir bin Abdul Hamid, Umar bin Ibrahim, Muhammad bin Abdullah bin Zabir. His students were Ahmad bin

Syu'aib, Ahmad bin Amru, Hasin bin Ali, Muhammad bin Isa. He lives in Baghdad and is a *tsiqah*, *hafidh* narrator.

10. Yunus bin Muhammad bin Muslim

The full name of Yunus bin Muhammad bin Muslim. His teachers were Laits bin Sa'ad, Ja'far bin Aslam, Abdul Aziz bin Muslim, Yunus bin Amr, Sa'id bin Zarani. His students were Ibrahim bin Yunus, Abdurrahman bin Nafi', Qasim bin Muhammad, Abbas bin Abdullah, Khalid bin Yahya. He was born in 207 H in Baghdad,

Mukhtarij Hadits

1. Imam at-Tirmidzi

Imam at-Tirmidzi's full name was Abu Isa Muhammad bin Isa bin Tsurah bin Musa bin Dhahak al-Sulami al-Bughi at-Tirmidzi was a born in Turmuz city. He was born in the month of Dzulhijjah 200 H, precisely 824 CE.⁹⁹ Imam Tirmidzi was one of the hadith scholars who received the care and education of Imam Bukhari. He is a smart figure and has a strong memory until he acknowledges his ability. Thasi Kurba Zadah commented: "Imam al-Tirmidhi is one of the most renowned ulama-ulama ulama, as well as the vastness of his knowledge in the field of fiqh and many accept the hadith from the great scholars"¹⁰⁰.

Imam Tirmidhi took the hadith from the hadith scholars among them Qutaibah bin Sa'id, Ishaq bin Musa, al-Bukhari, etc. The people who studied

⁹⁹ Munzier Suparta, *op. cit.*, p. 246.

¹⁰⁰ Endang Soetari, *Ilmu Hadits : Kajian Riwayah dan Dirayah*. (Bandung: CV. Mimbar Pustaka, 2008), p.289.

the hadith on him and among his many students were Muhammad bin Ahmad bin Mahbub.¹⁰¹ Among the works written by Imam Tirmidhi is Al-Jami' al-Mukhtashar min al-Sunan Rasulillah, Tawl, Al-'Ilal, Al-'Ilal al-Kabir, Syama'il, Asma al-Shahabah, Al-Asma' wal Kuna, Al-Atsar al-Mawqufah.

His main works are al-Jami' or Sunan al-Tirmidzi. The writing of this book is completed on the 10th of Dzulhijjah 270 H.¹⁰² Jami' al-Tirmidzi has a privilege compared to the book of Shahih Bukhari and Shahih Muslim, both books of the shahih can only be understood and benefited by people who are knowledgeable. But different from the book of Jami' al-Tirmidzi, people can easily understand the contents. At the end of his book he explains, that all the hadith contained in this book is ma'mul (practicable). One of the syarah books commenting on Jami' at-Tirmidhi's book is Abdurrahman Mubarakfury's writings entitled Tuhfatul Ahwadzi. Imam Tirmidzi died in Turmuz on Monday night 13 Rajab 279 H (829 CE).

2. Ahmad bin Hanbal

Ahmad bin Hanbal is Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibani al-Marwazi. He is from Maru but he was born in Baghdad during the month of Rabbi al-Awal 164 H or November 780 CE.¹⁰³ During his time in Baghdad he studied to Yazid bin Harun and Yahya bin Sa'id until the age of 19. When Imam al-Shafi'i lectures in Baghdad he also

¹⁰¹ Munzier Suparta, *loc.cit.*.

¹⁰² *Ibid.*, p. 247.

¹⁰³ Endang Soetari, *op.cit.*, p. 278.

participates. On this occasion he had been ruled by Shafi'i to deepen the hadith. He memorized more than one million hadiths throughout his life.

He narrated the hadeeth from Basyar bin al-Mufadhal, Ismail bin Ulainah, Sufyan bin Uyainah, Yahya bin Sa'id al-Qaththan, Abu Daus al-Thayalisi, al-Shafi'i, Mu'tamir bin Sulaiman etc. His hadiths are widely narrated by dignitaries in the hadith. Among them are Imam al-Bukhari, Muslim, Abu Dawud, Ibn Mahdi, al-Shafi'i, Abu Walid, Waqi', Yahya bin Ma'in, and so forth. The narrators are often the teachers, their colleagues, and their students.

Imam Ahmad has compiled a book of hadiths of musnad, in which there are hadiths not found by others. Musnad Ahmad bin Hanbal consisted of six volumes containing not less than thirty thousand hadiths which he selected from seventy-five thousand hadiths. His other works are some of his books, al-Ilal wa Ma'rifat al-Rijal, Date, al-Nasikh wa al-Mansukh, al-Tafsir, al-Manasik, al-Asyribah, al-Zuhd, al-Radd Ala Zanadiqah wa al-Jahmiyah.

He is also one of the pioneers in Islamic history that combines the knowledge of hadith and fiqh.¹⁰⁴ Abd al-Razaq said: "I have never found anyone cleverer in the field of fiqh, than Ahmad bin Hanbal, as well as no more than its existence." Imam Ahmad was also well known as one of the founders of one of the four madhabs who was later known as Hanabilah Madhhab. He died on the

¹⁰⁴ Munzier Suparta, *op.cit.*, p. 234.

12 Rabi'ul Awal 241 H or July 31, 855 CE at the age of seventy-five years in Baghdad.¹⁰⁵

There are two books of hadith from the Kutubus Sittah group which quotes Ahmad Hadith 2669 and Tirmidhi 2516. The book is Jami' Tirmidhi and Musnad Ahmad bin Hanbal. Here are the challenges:

1. Jami' Tirmidzi

Jami' tirmidzi is a collection of hadiths by hadith at-Tirmidzi. Become one of the most reliable books of hadith for Islamic law acquisition. But this book not only lists the legal chapter, therefore named jami'. Imam tirmidzi discusses among them concerning the problem of international law, behavior, interpretation, aqidah, fitan, ahkam, al-asyrat and al-manaqib (biography of Prophet Muhammad and companions).¹⁰⁶ Imam tirmidzi has recognized his capacity and ability in assembling, memorizing, compiling, and examining the hadith so that he becomes the reference of the scholars in his time. He has the hallmark of the term hadith knowledge that has never been used before. According to Abu Ya'la al Khalili (a hadith expert), says that at-Tirmidhi is a person who is *tsiqah* (trusted).

The book of Tirmidhi's hadith collects the hadiths that are ma'mul (practical), because his guidelines are the hadiths practiced by the fuqaha. The method of writing begins with the placement of the title. This title serves as an umbrella for taking the hadiths according to the title. Then he gave his

¹⁰⁵ Endang Soetari, *op.cit.*, p. 280.

¹⁰⁶ Umi Sumbulah, *Studi Sembilan Kitab Hadis Sunni* (Malang: UIN Maliki Press, 2013), p. 78.

comments and opinions about the quality of the hadith. This is where at-Tirmidhi introduces the terms *hasan hadith*, *hasan shahih*, *hadha*, *gharib*, and *muall hadith*. He also included the opinions of the *faqih*, *qadi*, and early priests regarding the issues discussed. This book is arranged based on certain themes then from a theme is further divided into chapters (*abwab*). Fractions of this chapter are then included in the hadith related to the chapter. The virtue of this book is the absence of the same hadith repetition, the mention of schools of *fiqh*, there is an explanation of the quality of the hadith, the explanation and mention of the names of the narrators and their titles, and the simplification of the *sanad hadith* lines.

2. Musnad Imam Ahmad bin Hanbal

Imam Ahmad is a prominent priest, his ability to memorize millions of hadith makes his credibility undoubted. The Book of Musnad Imam Ahmad bin Hanbal is one of the works that he offered to be used as a reference if the Muslims disagree about the Prophet's *sunnah*. From his ability it can be seen that Imam Ahmad was a *dhabit* (qualified)¹⁰⁷ who was also famous as a *zahid*.¹⁰⁸ Imam Ahmad is a person who is steadfast and neutral. But we need to know that the book of Musnad that reaches us today is according to the narration of Abdullah bin Ahmad, one of the sons of Imam Ahmad who had a great enthusiasm for the hadith of the Prophet. From here comes the difference of opinion towards Imam Ahmad's Musnad book on the quality of his hadith.

¹⁰⁷ *Ibid.*, p. 135.

¹⁰⁸ *Ibid.*, p. 125.

Because when found the dhif hadith, it seems impossible that the figure of Imam Ahmad who included the dhaif hadith in his book.

The Musnad is a compilation of hadiths compiled by the names of the companions. The hadiths presented to each of the companions became a separate chapter in the book. As the name suggests, this hadith book is compiled with the requirement that he will not narrate the hadith from a well-known liar, a person who is undoubtedly honest. So in Musnad there is not a single munkar or makdhub. This Musnad Book contains 30.000 hadits which are the result of the selection of 75.000 hadits. From this book we can find out the best friend and at least narrate the hadith. Apart from the assessment of the many scholars who are still pro and contra, Musnad Imam Ahmad bin Hanbal remains one of the standard books (al mashadir al ashliyyah).

The book which mentions the hadith of the subject matter in this study (Ahmad no. 2669 and Tirmidzi no. 2516) based on Maktabah Syamilah:

1. Jami' Tirmidzi 2516/2453 , 2524 by Imam Tirmidzi
2. Musnad Ahmad bin Hanbal 2758/2660 , 2669 by Imam Ahmad
3. Al Mustadrak ala ash Shahihain 6335 by al Hakim al Naisaburi
4. Al Ahadits al Mukhtarah 3386 by Dhiya' al Maqdisi
5. Musnad ibn al Ja'd 3445/3038 by Ali bin al Ja'd al Jauhari
6. Musnad Abu Ya'la al Maushili 2556/2530 by Abu Ya'la al Maushili
7. Al Mu'jam al Kabir al Thabrani 11416/11262 , 12988/12823 by Sulaiman bin Ahmad at Thabrani

Main syarah is taken from the book Al-Wafi fi Syarhil Arba'in An-Nawawiyah and Ad Durrah as Salafiyah Syarah al Arbain an Nawawiyah. Kitab al Wafi compiled by Dr. Musthafa Raib al Bugha and Dr. Muhyiddin Mastu, while the book ad Durrah was compiled by Al Imam Muhyiddin an Nawawi, Al Imam bin Daqiq al 'Id, Shaykh Abdurrahman as Sa'di, and Shaykh Muhammad al-Utsaimin. There are also several quotes from the book Sharah of Arbain Nawawi by other writers and Sharah of Riyadush Salihin (the work of Imam Nawawi besides the Book of Arbain Nawawi), which also lists the hadith in his book.

الأربعين النووية الحديث التاسع عشر

عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ النَّبِيِّ يَوْمًا فَقَالَ: يَا غُلَامُ، إِنِّي أَعَلِّمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ يَحْفَظُكَ أَحْفَظُ اللَّهَ، تَجِدُهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

رواه الترمذي وقال: حديث حسن صحيح وفي رواية غير الترمذي:

إِحْفَظِ اللَّهَ تَجِدُهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

From the ashes of Al-Abbas Abdullah bin Abbas, he said: “When I was behind the Prophet then he said”: O my son, I will teach you a few words: Take care of Allah, He will take care of you. Keep Allah, He will always be in front of you. If you ask, ask Allah, and if you ask for help, ask for help from Allah. Know that if a people

assemble to benefit nothing but what Allah has set for you, and if they gather to harm you on something, they will not harm you except the accidents which Allah has set for you. The pen has been lifted and the sheet has dried. (Narrated by Tirmidhi and he said: Hadith is hasan shahih).

In a history other than Tirmidzi said, “Keep Allah, you will surely get Him in front of you. Understand Allah in free time He will know you in times of trouble. Know that what is set free from you will not befall you, and what is set to come to you will not escape you. Know, that the triumph of patience and ease along with the difficulties and difficulties with ease.”

Syarah will be splitted between the opening sentence and the contents of Prophet’s advice to Ibn Abbas.

Ahmad 2669

مسند أحمد بن حنبل (2669)
 "أَنَّهُ حَدَّثَهُ أَنَّهُ رَكَبَ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا غُلَامُ إِنِّي مُعَلِّمُكَ كَلِمَاتٍ ... "

الأربعين النووية الحديث التاسع عشر
 "كُنْتُ خَلْفَ النَّبِيِّ يَوْمًا فَقَالَ: يَا غُلَامُ، إِنِّي أَعَلِّمُكَ كَلِمَاتٍ ... "

From the beginning of the hadith sentence has seen the Prophet’s attention by giving advice to *ghulam*¹⁰⁹, refer to Ibn Abbas his cousin who is about ten years old as middle childhood.¹¹⁰ It means that the Prophet is doing the education of the

¹⁰⁹ In this hadith, *ghulam* mean children aged two years (weaning age) up to about ten years (baligh)

¹¹⁰ Mentioned in three book, Mustafa Dieb Al-Bugha and Muhyiddin Mistu, *Al-Wafi (Syarah Hadits Arbain an-Nawawi): Menyelami Makna 42 Hadits Rasulullah*, translated by Pipih Imran Nurtsani. (Solo: Insan Kamil, 2013), p. 215., Mustafa Dieb Al-Bugha, *Nuzhatul Muttaqin: Syarah Riyadush*

faith and the morals to form the ideal Muslim generation. The cause is indeed the most fundamental and important thing in building Islamic faith especially on the youth. Thus, he is expected to be a brave, optimistic, ready to face any conditions, only fear of God, always being kind and honest person.¹¹¹ Ibn Abbas was a junior companion who was very close to the Prophet, he often prayed for Ibn Abbas.

اللَّهُمَّ فَفِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ

“O Allah, understand him in religious matters, and teach ta’wil to him”¹¹²

Ibn Abbas is considered a person who deserves advice even though he was still a child. He narrated a lot of hadith because he was young and not too busy like other companions who were busy fighting, busy in government, or short-lived. Since childhood he has been able to memorize hundreds of hadith, his intelligence is indeed undoubted. Even Umar bin Khattab often involved him in discussing a problem with other senior companions.

The sentence *خَلْفَ النَّبِيِّ \ رَسُولِ اللَّهِ* (behind the prophet), according to

Shaykh Ibn Utsaimin, the sentence contained the possibility of Ibn Abbas riding a camel with Rasulullah, and could also mean he was walking behind him.¹¹³

However, either those condition Rasulullah gave some advice. But, before he

Shalihin, translated by Ibnu Sunarto and Aunur Rafiq Shaleh Tamhid. (Jakarta: Robbani Press, 2005), p. 181., Mu’ammal Hamidy and Imron A. Manan, *Syarah Riyadush Shalihin*. (Surabaya: Bina Ilmu, 1993), p. 160.

¹¹¹ Mustafa Dieb Al-Bugha and Muhyiddin Mistu, *Al-Wafi (Syarah Hadits Arbain an-Nawawi): Menyelami Makna 42 Hadits Rasulullah*, translated by Pipih Imran Nurtsani. (Solo: Insan Kamil, 2013), p. 216.

¹¹² Al-Imam Muhyiddin Nawawi, et al. *Ad-Durrah as-Salafiyah Syarah al-Arba’in an-Nawawiyah*, arranged by Sayyid bin Ibrahim al-Huwaithi, translated by Ahmad Syaikhu. (Jakarta: Darul Haq, 2008), p. 196.

¹¹³ *Ibid.*, p. 199.

mentioned the points, he said “Son, I’ll teach you a few sentences ...”. This part is so simple but it has deep meaning. Call word “يَا غُلَامُ” become the wise language rhetoric of the Prophet. Then, Rasulullah continued “إِنِّي مُؤَعَّلِمُكَ كَلِمَاتٍ” is a direction that will benefit, about the boundary of the relationship between human and Allah.¹¹⁴ It requires deep thinking and understanding, so that it can provide enlightenment of reason, strengthen aqeedah, and increase *taqwa*. These sentences must be learned and taught to others. Although this hadith is short but its meaning is deep and noble, it is included of jawami'ul karim hadith.

To ease understanding, this part two will be explain the contents of Prophet’s advice to Ibn Abbas

أَحْفَظُ اللَّهَ يَحْفَظَكَ أَحْفَظُ اللَّهَ تَجِدَهُ تُجَاهَكَ وَإِذَا سَأَلْتَ فَلْتَسْأَلِ اللَّهَ وَإِذَا
 اسْتَعْنَتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَىٰ أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا
 بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ
 كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

Let divide it into four points:

1. Keep Allah, Allah will take care of you, keep Allah, you will find him before you.
2. If you ask then ask Allah, and if you seek help, seek help from Allah.

¹¹⁴ Mu’ammal Hamidy and Imron A. Manan, *Syarah Riyadush Shalihin*. (Surabaya: Bina Ilmu, 1993), p. 160.

3. If this people unite to benefit you, they will not benefit me except by that which Allah has set before you, and if they were united to harm you, they would not harm you except by that which Allah had set before you.
4. *Qolam* (fictional note) has been lifted, and the sheets have dried up

Here are some of his advice, the first is to keep Allah, then Allah will take care of you, keep Allah, you will find him before you. That is, keep the commandments of Allah and obey, and avoid His prohibitions, and be obedient to your God. Then Allah will take care of you in all your circumstances in the world and the hereafter. Rasulullah teaches every companions to ask Allah to keep them. In Sahih Ibn hadith Hibban from Umar, that the Prophet Muhammad taught him to read prayers:

اللَّهُمَّ احْفَظْنِي بِإِسْلَامٍ قَائِمًا، وَاحْفَظْنِي بِإِسْلَامٍ قَاعِدًا، وَاحْفَظْنِي بِإِسْلَامٍ رَاقِدًا،
وَلَا تُطْعِ فِيَّ عَدُوًّا حَاسِدًا

“O Allah, take care of me with Islam when standing, O Allah, keep me with Islam when sitting, and keep me with Islam while sleeping, do not grant the prayers of enemy and person who desires to hurt me.”¹¹⁵

If likened, the food is always provided by God, but no one eats it. So the form of guarding is available and must be given by God, if we want to try to preserve God. As Allah’s promise to anyone who managed to keep Allah in the Qur’an, Surah Qaf: 32-35

¹¹⁵ Mustafa Dieb Al-Bugha and Muhyiddin Mistu, *op.cit.*, p.218.

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ

32. (It will be said), This is what you were promised - for every returner (to Allah) and keeper (of His covenant)

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ

33. Who feared the Most Merciful unseen and came with a heart returning (in repentance).

ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ

34. Enter it in peace. This is the Day of Eternity.

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

35. They will have whatever they wish therein, and with Us is more.

In another narrations “Know Allah at pleasure, then He knows you in times of trouble.” Allah has ruined in His book that good deeds are beneficial in times of trouble by saving the culprit. Similarly, bad charities will harm himself.

This is the *muraqabah* form (feeling always under God's supervision) in every *amal* and *ihwal*.¹¹⁶ Allah is All-Knowing must see all our actions. So we don't need to worry that something will be missed. God has angels who always monitor every servant.¹¹⁷ One of the ways God looks after His Servants is through His angels.

After you can keep Allah in you, you will meet Allah. That is, Allah will bring you closer to Him, leading you to goodness, showing His way. After that, we will feel that we need nothing but God.¹¹⁸ This is mentioned in the Qur'an:

¹¹⁶ Mu'ammal Hamidy and Imron A. Manan, *op.cit.*, p. 161.

¹¹⁷ Mustafa Dieb Al-Bugha and Muhyiddin Mistu, *op.cit.*, p. 217.

¹¹⁸ Syekh Ahmad Hijaazi, *Al-Majaligus Saniyyah: Syarah Hadis Arba'in Nawawi*, translated by Sofyan Suparman. (Bandung: Trigenda Karya, 1995), p. 227.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Indeed, Allah is with those who fear Him and those who are doers of good (Q.S.

An-Nahl: 128)

The second sentence, “If you ask, then ask Allah, and if you seek help, seek help from Allah.” It is a sign that the slave should put his trust in Allah. This *tawakkal* is realized in various affairs of which, enough to Allah we tell everything without exception. Only Allah will never be tired of hearing the heart of man. Not only hearing, Allah must give solution to all problems if human beings earnestly intent on Him. Rely on Allah only, asking for Him only a little or much. If you have a wish, do not ask for the slightest creature. When your wish is then fulfilled from the creature, then believe the beings are only intermediaries, all come from Allah.¹¹⁹

Allah said:

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose.

Allah has already set for everything a (decreed) extent. (Q.S. at-Talaq: 3)

All desires, needs, human requests that have been received or are happening in his life are provision that God has determined for him. As the history of the Prophet

Muhammad in his words:

¹¹⁹ Al-Imam Muhyiddin Nawawi, et al., *op.cit.*, p. 201.

إِنَّ لِرُّوحِ الْأَمِينِ أَلْقَى فِي رَوْعِي لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللَّهَ وَ
أَجْمَلُوا فِي الطَّلَبِ

“Indeed, Ruhul Amin (Jibril) has conveyed it to my heart, (that) will not die someone until he has completed his rizq. So fear Allah, and work well in seeking rizq.”¹²⁰

Ask God, then you will accept it if it has indeed been designated as your provision. That is God's promise, it will be in vain if you ask besides Him. Humans if asked for something, they may give or reject it. Most of them if giving, will mention their gift. If they refuse, they are insulting and demeaning, so that it will bring conflict, damage, and demeaning.¹²¹

In the second sentence it mentions two things, begs and asks for help from Allah. The Prophet intended to tell that every prayer, hope, and desire regardless of its form is directed only to Allah. For the need to ask for gifts, ask for protection, say a prayer, say thanksgiving, expect forgiveness, not *ruko'* and *sujood* only to Him. Like the story of Prophet Ibrahim when thrown into the fire, Jibril came asking "Do you have a need?" Prophet Ibrahim said, "To you, I do not." Then said again "He (Allah) knows my situation, (He) fulfilled my request." Prophet Ibrahim kept an understanding that in fact what saved humans from all difficulties and who granted human pleas was only Allah.¹²²

¹²⁰ Syekh Ahmad Hijaazi, *op.cit.*, p. 228.

¹²¹ Mustafa Dieb Al-Bugha and Muhyiddin Mistu, *op.cit.*, p. 224.

¹²² Syekh Ahmad Hijaazi, *op.cit.*, p. 230.

At the Qur'an, Allah mentions several times in His Word to pray to Him

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. (Q.S. Al-Baqarah: 186)

The verse shows how close He is to each of His servants, always hears all their prayers, and grants their requests.¹²³ Why ask for hope to human who have uncertain hearts, even though we know that God is never tired of being asked and expected, because His grace never run out. Even God is angry with servants who do not ask Him.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ

Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. (Q.S. An-Nahl: 96)

Asking someone other than God will grovel oneself, is also the same as degrading and assuming that God is incapable. This is the essence of worship, believing and sure of Allah The King, the whole universe is His.¹²⁴ When God has granted your prayer, you will get a victory, no one can defeat Him.

¹²³ Mustafa Dieb Al-Bugha and Muhyiddin Mistu, *op.cit.*, p. 223.

¹²⁴ *Ibid.*, p. 226.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

If Allah should aid you, no one can overcome you, but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely. (Q.S. Al-Imron: 160)

God will be the only one needed for His faithful servants. The sentence *Hasbunallah wa ni'mal Wakil ni'mal maula wa ni'man nashir* really became a strength. Allah knows all good for His servants therefore, not all prayers are granted. When a prayer is granted, it is not always the same and immediately, it can be delayed or changed with the better.

The third sentence, “If this people unite to benefit you, they will not benefit me except by that which Allah has set before you. If they were united to harm you, they would not harm you except by that which Allah had set before you.” In another narrations “Know, that what is set free from you will not overtake you, and what is set to overtake you will not escape from you.” When a believer has been guarding Allah, trying, praying, and giving up only to Allah, his heart will be calm without worry in his heart. Because he is confident of what has and will be all is His will. This is the faith of the decree of Allah (*qada'* and *qadar*) being the duty of a believer.¹²⁵ It will then form a brave, optimistic, abiding, sincere, and patient attitude. The correct understanding of faith in the will of Allah will make his life peaceful and Allah will always be there. When everything is determined, it does not mean that someone can be too resigned to laziness.

¹²⁵ Al-Imam Muhyiddin Nawawi, et al., *op.cit.*, p. 198.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ

And spend in the way of Allah and do not throw (yourselves) with your [own] hands into destruction [by refraining]. And do good, indeed, Allah loves the doers of good.

From that verse, humans are told to stay away from things that can hurt others and have to do things that can save themselves even after they don't survive.¹²⁶ Instead he will continue to strive to do good deeds to the extent of his ability. Here *tawakkal* is emphasized, because Allah is how the prejudice of His servant. Here is the angel's job to record all good and bad deeds we do. In accordance with the word of Allah:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ

And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good, then He is over all things competent. (Q.S. al-An'am: 17)

Indeed, when you really benefit from a group of people, the benefits are essentially from Allah. Just as mentioned in the statement before this, everything must have come from Allah, both harm and benefit. If the benefits come to us, don't forget to be grateful and stay inferior. Conversely, if the harm that befalls us, keep on humming up, be patient, and take lessons from it. Verily, Allah has appointed it upon you, so be pleased with its provisions. And be assured that everything is worth the reward for it.

¹²⁶ Syekh Ahmad Hijaazi, *op.cit.*, p. 232.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is (due) from Allah. Indeed, He does not like wrongdoers. (Q.S. As Syura: 40)

Humans never know what will happen in the future, but it is not justified to do whatever they want by reason of fate.¹²⁷ This is the life of a world full of struggles for the end of the eternal afterlife. In life each individual is faced with another individual, environment, and even himself. If he gets through with patience, then he will get a victory.

The fourth sentence, “The pen has been removed and the sheets have dried”. That what Allah has determined has reached its climax. What is meant by pen is the destiny that Allah has set, about what has happened and what will happen until the Day of Judgment. It is analogous to the activity of writing where if the ink from the pen has touched the paper, then the ink on the sheet of paper has dried and the writing or ink cannot be erased again.

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ سَوَاعِدَهُ أُمُّ الْكِتَابِ

Allah eliminates what He wills or confirms, and with Him is the Mother of the Book. (Q.S. Ar Ra'd: 39)

The writing is a destiny that cannot be changed again without the power of Allah. Allah has determined the various provisions of all creatures 50,000 years before creating heaven and earth.¹²⁸ This teaches humans to be patient and willing to accept the reality. Further will be discussed in the next hadith sentence.

¹²⁷ Mu'ammal Hamidy and Imron A. Manan, *op.cit.*, p. 161.

¹²⁸ Al-Imam Muhyiddin Nawawi, et al., *op.cit.*, p. 203.

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ
لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ
أَحَدًا

And the record (of deeds) will be placed (open), and you will see the criminals fearful of that within it, and they will say, “Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?” And they will find what they did present (before them). And your Lord does injustice to no one. (Q.S. al-Kahfi: 49)

The last sentence in another narration “Know, that the triumph of patience and ease along with the difficulties of convenience”. The first thing to say is patience because patience is a weapon in the life of the world. Human life is full of struggle, every good there must have been a disorder. Patience becomes a person’s value parameter whether he is a good or bad person.¹²⁹ As in the Qur’an:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

And We will surely test you until We make evident those who strive among you (for the cause of Allah) and the patient, and We will test your affairs. (Q.S. Muhammad: 31)

Next explained in the Qur’an:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ
الصَّابِرِينَ

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. (Q.S. al-Baqarah: 155)

¹²⁹ Mustafa Dieb Al-Bugha and Muhyiddin Mistu, *op.cit.*, p. 230.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Who, when disaster strikes them, say, “Indeed we belong to Allah, and indeed to Him we will return.” (Q.S. al-Baqarah: 156)

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the (rightly) guided. (Q.S. al-Baqarah: 157)

Allah reminds people to be patient, then will patience become meaningless? We must be sure that all the slightest deeds have a reply. Likewise by being patient when we get a test and a trial of life, surely get a reply in the form of convenience or enjoyment afterwards. Whether it is reciprocated in the world or later in the afterlife, a difficulty must be followed by convenience. When we succeed in passing through all living conditions patiently, then with Allah's permission our degree will be raised, increasing one degree closer to Him. If various things bother you, then *tawakkal* and take refuge in Allah by waiting for His ease because of believing in His promises.¹³⁰ Stay patient as much as any difficulties faced, because patience brings victory, happiness, and ease. Such an attitude is a manifestation of faith and a steady sign of religion.¹³¹

¹³⁰ Al-Imam Muhyiddin Nawawi, et al., *op.cit.*, p. 204.

¹³¹ Mu'ammal Hamidy and Imron A. Manan, *op.cit.*, p. 162.

CHAPTER III

METHOD OF RESEARCH

A. Approaches and Research Methods

This research uses descriptive qualitative approach.¹³² Qualitative research is defined as a certain tradition in social science is fundamentally dependent on human observations both in the region and terminology.¹³³ The data required to answer the questions in this research are descriptive or words, social, about the quality of the man. Data collection for this research will be irrelevant if using field technique, such as observation, interview, question form, etc.

Thus, this type of research is library research namely collecting data or scientific papers that aim with the object of the research or data collection is the library. Examination carried out to solve a problem that is essentially concentrated in critical review and in-depth materials against the relevant libraries. In accordance with the discussion of the education-related research is dismantled through hadith then associated with the world of psychology is more specifically in development milestone branch.

¹³² Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan*. (Bandung: Remaja Rosdakarya, 2007), p. 60-61.

¹³³ J. Lexy. Moleong, *Qualitative Research Methodology*. (Bandung: Remaja Rosdakarya, 2007), p. 4.

B. Source of Data

1. Primary Data Source

Primary sources is the results of research or writing paper of researcher or original theorists.¹³⁴ In this study the primary data source used book of the Musnad of Imam Ahmad Ibn Hanbal, the Sunan Al-tirmidhi

2. Secondary Data Source

Secondary source references are written and published by an author who is not directly observing or participating in the fact that he described. In other words the writer not the inventor of the theory. As for the secondary data source become advocates including books *Konsep Andragogi dalam Al Qur'an, The Adult Learner : The Definite Classic in Adult Education and Human Resource Development, Pedagogik Ilmu Mendidik, Ilmu Pendidikan Islam, Muhammad Sebagai Guru, Muhammad Sang Guru, The Messenger of God (Muhammad an Analysis of The Prophet's Life), Syarah Kitab Musnad Imam Ahmad, syarah Kitab Sunan At-Tirmidzi, Syarah Arbain Nawawi, Psikologi Pendidikan, Human Development, Life Span.*

Then there are also the source of journal among others *Andragogy : The Adult Learning Theory by Shikha Kapur, Moving From Pedagogy to Andragogy by Hiemstra, Pedagogy, Education, And Praxis by Tracey Smith, Christine Edwards and Roslin Brennan Kemmis, Student Perception Against The Concept of Fathonah, Amanah, Shidiq, And Tabligh (Fast) And Its Relation To The*

¹³⁴ Ibnu Hadjar, *Dasar-Dasar Metodologi Penelitian Kwantitatif Dalam Pendidikan* (Jakarta: Raja Grafindo Persada, 1996), p. 83.

Readiness To Be A Professional And Characterized Teacher by Jamil Suprihatiningrum and Shidiq Premono and additional references and other researchers discover during the process of research is underway.

C. Method of Data Collection and Data Analysis

According to the type of research used by the author that is library research, so its data collection techniques are document analysis. Collecting the related basic theory, the theory of andragogy, pedagogy, development milestone (psychology), a prophetic pedagogy. After the data in the form of the basic theory of the literature review, will be pared in terms of the meaning of one selected hadith that representative prophetic pedagogy. The author did data processing in a descriptive-analytic and supported by secondary data such as various child terms in the Qur'an, the slight traces the history from *syarah hadith*, hadith narrators and book.

The process of data analysis in this study uses the model developed, Miles and Huberman. Miles and Huberman suggested that activity in the analysis of qualitative data is done interactively and lasted continuously until it has been completed, so the data is already saturated. Activity in the analysis of the data, i.e., data reduction, data display, and conclusion drawing/verification.¹³⁵

1. Data reduction

Include the selection process, focusing, simplification, abstraction, and transforming raw data there are a number of steps such as making summary, coding, creating themes, making categorization, making separation, writing

¹³⁵ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R & D*. (Bandung: Alfabeta, 2008), p. 337.

memos, reduces data as neat as possible so easily understood. As for the definition of the code by Miles and Huberman is a categories or can also be interpreted as a naming towards the interpretation that has been created.¹³⁶ This research focused on the education of appropriate areas of expertise, however, researchers in the process of discussion of the problem will be found with some other fields surrounding education.

As well as to be able to understand the shape of education in the Hadith which examined need Sciences with regard on the verses of the Qur'an, Islamic history, Arabic terms. For education theme, researchers collect data from pedagogy, andragogy, Islamic education science, education of Rasulullah. Then proceed with its influence on the development of children who need data in psychology focus on developmental psychology and educational psychology.

2. Data Display

In the form of collected information which is composed with the description of the conclusion and taking action. As for the form of the data of a qualitative study on display is a narrative text. In this case, Miles and Huberman stated “the most frequent form of display data for qualitative research data in the past has been narrative text”. Looking at displays help us to understand what is happening and to do something further.¹³⁷ To facilitate the understanding of a discussion, some of the data presented in table and chart.

¹³⁶ Afrizal, *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif Dalam Berbagai Disiplin Ilmu, Ed. 1, Cet. 2.* (Jakarta: Rajawali Pers, 2015), p. 179.

¹³⁷ Sugiyono, *op. cit.*, p. 341.

3. Conclusion Drawing

This stage is the level of significance, see the difference the experimental or control.¹³⁸ The conclusions in this study are expected new findings that have not existed before or become the results of the development of existing findings. Findings can be in the form of descriptions or drawings of things that were previously not clear or even missed. In the process, it must be checked again to ensure that no errors have been made. This research is aimed at the truth and completeness of the source of Islamic teachings namely the hadith relating to Islamic education today. If the supported with valid and appropriately data, then it can be obtained as a result of credible conclusion.¹³⁹

D. Data Validity and Reliability

An invention or research is a form of contribution to science, becoming an additional insight for anyone who studies. Thus it is obligatory for it to become one of the quality literature. Starting from information gathering, materials collection, and reference filtering will establish the appropriateness, quality and accuracy of the procedures you adopted. Then evaluation is needed to find out through the two principal criteria, namely reliability and validity.

Validity is a quality research that successfully presents the most true, logical and real findings. An instrument can be called valid from the extent to which its accuracy measures what its user claims it measures. A library research is valid if the inferences drawn from the available texts withstand the test of independently

¹³⁸ Emzir, *Metodologi Penelitian Kualitatif Analisis Data*, (Jakarta: Raja Grafindo Persada, 2010), p. 131.

¹³⁹ Sugiyono, *op. cit.*, p. 345.

available evidence, of new observations, of competing theories or interpretations, or of being able to inform successful actions.¹⁴⁰

A research procedure is reliable when it responds to the same phenomena in the same way regardless of the circumstances of its implementation. These are called reliability data, and analysts obtain them by duplicating their research efforts under various conditions. For example by using a different measuring instrument but still with the same function, or using other researchers with different thinking styles. Reliability is indicated by substantial agreement of results among these duplications.¹⁴¹

However, there are several attempts to determine validity and reliability in qualitative research. In a chapter entitled 'Competing paradigms in qualitative research' (pp. 105–117) in the *Handbook of Qualitative Research*, edited by Denzin and Lincoln (1994), Guba and Lincoln have suggested a framework of four indicators they are credibility, transferability, dependability and confirmability.¹⁴² And it is these four alternative indicators that reflect validity and reliability in qualitative research.

Credibility, according to Trochim and Donnelly, in qualitative research generally occurs when the results of qualitative research are credible or believable from the perspective of the participant in the research. However, because this study does not involve sources or respondents to collect data, credibility will be obtained

¹⁴⁰ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*. (Philadelphia: Sage Publications, 2004), p. 313.

¹⁴¹ *Ibid.*, p. 212.

¹⁴² Ranjit Kumar, *Research Methodology: A Step by Step Guide For Beginners Fourth Edition* (New Delhi: Sage Publications, 2014), p. 219.

from the quality of research literature. Literature used must be credible or reputable, which can then be seen from the type of literature, author credentials, agencies, content, and sources from these sources. Literature from its form can be divided into two groups, soft copy and hardcopy. Softcopy such as internet pages, e-books, computer data. Then hardcopy in the form of books, journals, tapes, etc. Of these, the most trusted books are hardcopy or softcopy, then there are journals and scientific articles, then newspapers and magazines. When the bibliography has been filled with credible literature, the quality of the researcher will be more recognized because of the results of the reliability research. Making anyone who reads the research will be sure and with its contents can even make the next reference material.

Transferability this refers to the degree to which the results of qualitative research can be generalized or transferred to other contexts or settings. The researcher must provide a detailed, clear, systematic, complete, and believable description. So that research results can be understood easily by others. So that other people not only add knowledge by simply reading the research, but also trusted to be the literature of further research and its application in the field of life according to the research theme. For this research can be a reference for the world of general education and Islamic education in particular.

Dependability, It is concerned with whether we would obtain the same results if we could observe the same thing twice. As qualitative research advocates flexibility and freedom, it may be difficult to establish. For this dependability test, at least when given a comparison, you can still get the same outline. It should also

be noted that this "outline" is in the majority. When the testing process, let's say your outline is Outline A, then another one outline is found, outline B. Then other comparators should be looked for, whether more are leaning to the A or B outline. If more are the same as outline A, yours, then the outline B different comparison can be ignored.

Confirmability is also similar to reliability in quantitative research. In quantitative research it is called the research objectivity test. A research is said to be objective when the results of the study have been agreed upon by many people. Testing confirmability means testing the results of the research associated with the process carried out. Will not pass the confirmability test if the process is not proven to be true or there is no connection with the results. Because the results will answer all processes.¹⁴³

¹⁴³ *Ibid.*.

CHAPTER IV

PROPHETIC PEDAGOGY TOWARDS DEVELOPMENTAL MILESTONE IN CHILDREN AS RECORDED IN THE HADITH OF AHMAD 2669 AND TIRMIDZI 2516

A. Learning Method of the Hadith of Ahmad 2669 and Tirmidzi 2516

In this hadith the composition of education can be identified, including educators, students, methods and learning materials. The subject in the hadith is Rasulullah as an educator and Ibn Abbas (Ghulam) as a student. Rasulullah conveyed a few sentences to his cousin, Ibn Abbas. He and Rasulullah was approximately fifty years away. Because of the age gap that is far, he adapted the way of delivering to Ibn Abbas as a child. From words context and the way of delivery, we know that Rasulullah was giving a few sentences of advice. This form of advice is obtained when there is no previous event that triggers such a warning, so that pure indeed wants to benefit the other person. The conditions chosen for the delivery of advice strongly support the ease of Ibnu Abbas understanding the purpose of the sentences. Rasulullah really likes to ride along on junior companions, this shows how *tawaddhu*' he is. This is the right moment according to Rasulullah to convey advice. Where the conditions are just two, very close, and certainly in a comfortable situation. So that it can be concluded that the learning method used by Rasulullah in this hadith is an advice method.

This method of Rasulullah is different from today's learning methods that are collected with other aspects in a learning model. The learning of Rasulullah is more flexible, carried out at all times and opportunities. The target is to all the

people, but for direct learning from him is limited to the companion who met in the year he lived. So that one method is actually not enough to describe the way Rasulullah delivered the lesson. The researcher here mentions one main method, advice method, then will explain some of the characteristics of the learning of Rasulullah under this method. He has many types of delivery, including *khutbah*, advice, warnings, discussions, giving questions, etc. When giving a lesson to Ibn Abbas he chose advice.

If you look deeper, there are some implied suggestions from Rasulullah. Among them, he uses every opportunity to teach a lessons.¹⁴⁴ But not as long as the opportunity is used, he always carefully chooses the right momentum to deliver the lesson. On important issues and the right momentum, Rasulullah will deliver lessons directly without waiting to be asked first. Likewise to Ibn Abbas, he several times conveyed direct advice to him. It became a lesson for him and the mandate to be disseminated. Furthermore, because every word of Rasulullah becomes a legal basis that must be taught, he must explain the lesson in a way that facilitates understanding and memorization. It should be noted that in the age of companions, the culture of writing have not developed. They prefer to memorize what they saw and heard from him. Rasulullah delivered a piece of advice globally aimed at stimulating the curiosity of learner in order to ask to reveal it. After that, then he explained one by one in detail. There are two types of global explanations, some of which are only mentioned in a general case, sometimes he makes them a few points

¹⁴⁴ Fadhl Ilahi, *Muhammad Sang Guru Yang Hebat: Sirah Nabi Sebagai Guru Berdasarkan Al-Qur'an dan Hadis-Hadis Shahih*, translated by Nurul Mukhlisin Asyraf. (Surabaya: Fitrah Mandiri Sejahtera, 2006), p. 27/33.

by a certain numbers.¹⁴⁵ This method was chosen to further strengthen the material that he conveyed, also made it easier for them to memorize.

Next, discuss the meaning of the hadith opening sentence related to Rasulullah's learning method. Rasulullah used the call "Yaa Ghulam" for the first word. This is intended so that the teacher gets the initial attention from the child. When someone is called by his name or "son", "dear", and other, it will definitely attract attention and respond to who calls him. Then he will wait for the continuation of the call. The heart will also have an effect on the call, someone will feel considered and close, especially if a special call is used.

Then given the muqoddimah sentence, "Son, I'll teach you a few sentences" to stimulate the child's curiosity. It shows what Rasulullah will convey even though it seems a little impressed, but its meaning includes important religious rules that will become provisions for life. In addition, this sentence focuses the child as opposed to speaking by indirectly giving him any idea and what is the main subject of the conversation. So that Ibn Abbas was ready to accept these suggestions. Beside it, this hadith use word كَلِمَاتٍ which is the plural of كَلِمَةٍ, the purpose of using this plural word is to be easily memorized. If the end of a word is *tanwin*, then it is a sign of the importance of the content contained in the sentence.¹⁴⁶

Teaching is a way of preaching, then teach it with the best method. So that everyone can welcome guidance more easily through this method. The advice by a

¹⁴⁵ Abdul Fattah Abu Ghuddah, *Muhammad Sang Guru: Menyibak Rahasia Cara Mengajar Rasulullah*, translated by Agus Khudlori. (Temanggung: Armasta, 2015), p. 281/289.

¹⁴⁶ Al-Bugha, Mustafa Dieb, *op.cit.*, p. 181.

teacher, his position is slightly different from the advice that was conveyed other than that. This is because everyone has an obligation to remind others by giving advice and warning. According to Muhammad Anwar al-Kasymiri, there is a difference between the obligation to give advice and warnings with the obligations of a fiqh expert. In *Faidh al-Bari Syarah Shahih Bukhari 1: 280*, he stated that the assignment was divided into two.¹⁴⁷ First, the task of giving advice and warning. He is in charge of inviting people to do good deeds and prohibit bad deeds (*amar ma'ruf nahi munkar*). Performed in a way that is most easily captured by the other person. Second, the task of a teacher and fiqh expert when he wants to convey knowledge and explain a problem. This second role must explain all material related to advice and warnings. Delivered neutral, scientific as a science. Then also have to use terms and languages that are easy to understand so that the words are convincing and can be trusted. The difference, for the first one, he does not need to convey in detail. While the second, because it must be detailed, then the conveyer must understand well and make sure the truth is conveyed. Rasulullah served not only as a reminder, but also as a teacher. It is obligatory for him to use ways that can invite students to do good deeds and avoid laziness. So, teacher is the successor of Rasulullah's struggle.

So it is important for the teacher to make the opening of learning with opening sentences that are interesting, curious, and fun for students. With a description of a few sentences delivered at the beginning, making the child of middle childhood, assumed that the main material to be delivered was not much.

¹⁴⁷ Abdul Fattah Abu Ghuddah, *op.cit.*, p. 292.

Eventually they grew more and more curious and excited about taking lessons. In a learning that is most important is the achievement of learning goals that determine the quality of the learning. Rasulullah as the best teacher so far, emphasized that teaching is not just about conveying knowledge, then it is finished. Teaching is an art that must be mastered and done smartly without causing boredom.

B. Learning Material of the Hadith of Ahmad 2669 and Tirmidzi 2516

The learning material of hadith in a sense many have been discussed in the *sharah*. This section focuses more on material points for the practice of parents and teachers than what Rasulullah has demonstrated in the hadith. As explained, the hadith is about the relationship between humans and Allah which means the main focus on the concept of *aqeedah*. Rasulullah instilled *aqeedah* for middle childhood by knowing Allah, then loving Him, and feeling watched by Him.¹⁴⁸ Then applied by inviting children to carry out Allah's commands and stay away from their prohibitions. Carrying out Allah's commands is worship, the formation of worship activities is a reflection of the image of *aqeedah*. As Dr. Sa'id Ramadhan al-Buthi, "However, so that the cultivation of faith in the soul becomes fertile, it must be watered with water of worship with all its forms and varieties. Only with that *aqeedah* can thrive in the heart and be strong in facing the storm of life."¹⁴⁹ In the Qur'an the emphasis is on several guardianship orders, including keeping prayers, keeping genitals and vision, also keeping promises.

¹⁴⁸ Muhammad Nur Abdul Hafizh Suwaid, *Mendidik Anak Bersama Nabi: Panduan Lengkap Pendidikan Anak Disertai Teladan Kehidupan Para Salaf*, translated by Salafuddin Abu Sayyid. (Solo: Pustaka Arafah, 2006), p. 121.

¹⁴⁹ Muhammad Nur Abdul Hafizh Suwaid, *Prophetic Parenting: Cara Nabi SAW Mendidik Anak*, translated by Farid Abdul Aziz Qurusy. (Yogyakarta: Pro-U Media, 2010), p. 353.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Maintain with care the (obligatory) prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient. (Q.S. Al-Baqarah: 238)

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ
بِمَا يَصْنَعُونَ

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. (Q.S. An-Nur: 30)

... وَاحْفَظُوا أَيْمَانَكُمْ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

... But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful. (Q.S. Al-Maidah: 89)

From it we know that there are mahdhah and gairu mahdhah worship. For mahdhah worship, that is worship that has been determined in detail according to the Shari'a procedures such as prayer, zakat etc. Rasulullah determined the five most important basic foundations to be taught to children, namely prayer, inviting to the mosque, fasting, pilgrimage, and zakat.¹⁵⁰ Parents and teachers are expected to emphasize and ensure the main worship has been taught. Because at the age of baligh they will bear their own sins when they neglect. Then when we succeed in making the istiqomah child carry out the worship, other aspects will follow and facilitate us in guiding other things further. In one story, there was a child, every time his father told him to leave the house for something, then he brought a pen and paper. He used the opportunity to ask a knowledge to the scholars he met. This

¹⁵⁰ Muhammad Nur Abdul Hafizh Suwaid, *Mendidik Anak Bersama Nabi: Panduan Lengkap Pendidikan Anak Disertai Teladan Kehidupan Para Salaf. op.cit.*, p.175.

made his father angry until he sometimes hit him. So one day the father asked him, “My son’s woe, what do you want with your knowledge?” He replied, “I want to know God and introduce myself to Him.” “How do you know him?” Asked father. He replied, “I know him by understanding his commands and prohibitions.” “Then how do you introduce yourself to Him?” Asked his father again. He replied, “I introduce myself to Him by practicing what God taught me.” His father then said to him, “Now I am aware and I will not obstruct what you do.” he already knew God and introduced himself to God. This is the same as “Keep God, then God will take care of you.” When God has known His servant, and knows that if he has taken care of Him, then God will certainly give a fair reward for that effort.

If the child has been taught and fully understands the sentences of advice in Ibn Abbas’s hadith, then his faith will be strong and there will be no obstacles in front of him in living life. Every difficulty is passed wisely and can always increase his faith. This hadith has enormous power, which is able to dive into the soul of a child, making his spirit calm because of his strong belief in Allah. This way, indirectly certainly affects the morals of children, how he determines attitudes and behavior in each step. So that it creates the moral virtues of children, such as before, being a person who is trustworthy, optimistic, unyielding, polite, and speaking well. His relationship with God is well connected, so also his relationship with fellow humans and the environment will also be good. Until finally making him someone who counts and influences the surroundings. What is more blissful than being able to be loved by God and His creatures.

If it is concluded that the form of coaching there is fostering *aqeedah*, morality and worship. In accordance with Muhammad Suwaid in his book, *Manhaj at-Tarbiyyah an-Nabawiyyah lith Thifl* that to shape the personality of children aged from two years to *baligh* requires the formation of *aqeedah*, worship, morals, and several other aspects. Starting from the stage of introduction, inviting, teaching, and punishing. All of that is done to form a proportional and mature personality. Ibn Sina in his book, *As-Siyasah* said about the beginning of the beginning of education as follows, “If a child has been weaned, since then the process of fostering and cultivating morality begins before he is struck by despicable morals.”¹⁵¹ When this childhood is built with good and proper guarding, guidance, and direction, one day he will be strong in facing future shocks both on his way to adulthood and when he grows up.

¹⁵¹ *Ibid.*, p.108-109.

CHAPTER V

RELEVANCE OF PROPHETIC PEDAGOGY COMPARED WITH THE DEVELOPMENTAL PSYCHOLOGY

Prophetic pedagogy is child education contained in the Tirmidzi 2516 and Ahmad 2669 hadith, the main object of analysis of this study. Not only that, from a series of discussions on the meaning of hadith, aspects of development are also found, especially in the middle childhood, which are interesting to discuss as well. This discussion will be more complete if given a comparison that is developmental psychology as western education. So in short, this chapter contains the relevance of the comparison between Islamic and western concepts regarding the theory of development.

A. Relevance Erikson's Psychosocial Development Theory and Prophetic Pedagogy

Erikson's developmental theory is famous for the name of psychosocial development. Psychosocial from which the word psycho and social are his preference for the relationship between psychological or mental individuals and their social conditions. Every human being must do social interaction, communicate with other people. As he grows and develops, the surrounding environment changes. This is where a crisis occurs between psychological needs of the individual and the needs of the community. As a student of Freud, Erikson also pays attention to the role of the ego as a source of individual self-awareness. The existence of a

crisis requires the ego to develop the ability to overcome the demands of society. This Psychosocial development follows the Epigenetic principle, that the development of the individual ego is divided into several stages and each stage has an optimal period or critical period that must be passed.¹⁵² Erikson divides it into eight stages starting from childhood to adulthood. A series of crises become mark of each stage, written in two opposing emotional forces that will be faced by individuals. By the term “crisis” Erikson means a decisive or critical turning point which is followed by either strong mentality and maturity or by increasing weakness.¹⁵³ A term used by Erikson for these opposing forces is the words “syntonic” for the first-listed positive disposition in each crisis (e.g., Industry) and “dystonic” for the second-listed negative disposition (e.g., Inferiority). Then he connected a pair force with “versus”, from Latin means against. The words are actually irrelevant, unless you fully understand the detailed history of Erikson’s ideas

The way it works is when an individual manages to overcome a crisis at a stage, it will create strength and optimism in him. He will get a pleasant life and make it easier for him to go to the next stage. It called basic virtues (basic strengths), the potential positive outcomes arising from each of the crisis stages.¹⁵⁴ Conversely, a crisis that is not resolved properly will prevent individuals from going up to the

¹⁵² S. A. McLeod, *Erik Erikson’s Stages of Psychosocial Development* (<https://www.simplypsychology.org/Erik-Erikson.html>, accessed 28 October 2018 at 6.33 pm)

¹⁵³ Patrick H Munley, Erikson’s Theory of Psychosocial Development And Career Development. *Journal of Vocational Behavior*, Volume 10, Issue 3, 1977, p. 261-269.

¹⁵⁴ Erikson’s Psychosocial theory of human development (<https://www.businessballs.com/self-management/eriksons-psychosocial-theory-of-human-development/>, accessed 28 October 2018 at 7.04 pm)

next stage. Most likely it will become a trigger for problems and stress for individuals which then become a weakness in him. The potential negative outcomes (one or the other) arising from each crisis stage named maladaptations or malignancies.¹⁵⁵ Good cooperation between individuals and those around them will greatly help him through the existing crises. Although Erikson point to the universality of his stages in the life cycle, he also recognizes contribution of social, cultural, and historical factors affecting stage crisis resolution.

The eight stage crises set by Erikson are: basic trust versus mistrust, autonomy versus shame and doubt, initiative versus guilt, industry versus inferiority, identity versus identity confusion, intimacy versus isolation, generativity versus stagnation, and ego integrity versus despair. It has a sequence starting at age 0 or babies up to 65 years and above. Each age group has its own crisis that influences each other between stages. The diversity of individual ways of thinking gives rise to varied attitudes and solutions to a crisis. The choice of the right attitude and can solve the crisis, by individuals will be repeated and developed to form a basic attitude that will be the psychosocial personality of the individual.

Focusing on the discussion of this chapter, let's immediately refer to the fourth stage, industry versus inferiority which is in the range of ages 7-12 years old. Adjusting the age of Ibnu Abbas, which is about 10 years in the hadith, so he was at that stage. When entering this stage, the child will meet a pair of crises that are actually not an option. Surely, every child wants a positive side for him. But back again, many factors will change its main goal. The Industry versus inferiority stage

¹⁵⁵ *Ibid.*.

is simply as we call usefulness versus uselessness. For example in learning activities, children work on a mathematical task. There are two possibilities, first if the child is able to answer all the questions correctly, it means he is in the industry path. The child will get praise and recognition for the competence and method (basic virtue) that he has. The second possibility is that he is in the inferiority path because he failed to do his job. As a result, it is clear that he does not get competence in that aspect and becomes unproductive when working on the task again. This example is still beyond the factors that influence children's attitudes beyond their personality.

What is more essential is recognizing the child's ego, preference and personality. It is the responsibility of parents and teachers to provide the most appropriate guidance and treatment, provide a comfortable situation, and support both in verbal and facilities. Embed the principle of trial-error in children in the learning process so that any initial outgrowth produced can continue to grow. If it's positive, so he continues to process and become an expert. When he was still negative, he did not stop there because there were still many opportunities and times, even though it was not as fast as the first. Let the child find his own way, which he feels is appropriate and comfortable for him. Moreover, his age has been able to make his own choices, so that the parents and teachers are positioned as supervisors who are ready to help when he is cornered. Give an understanding of the consequences of a choice so that he is not easily discouraged.

B. Relevance Kohlberg's Moral Development Theory and Prophetic Pedagogy

Kohlberg was interested in how children and adults reason about rules that restrain their behavior in certain situations. He decided to conduct the developmental theory of moral thinking and choice among children and adults. The theory emphasizes moral reasoning rather than moral behavior. According to him, a measure of one's moral height is assessed in terms of the underlying reasoning process rather than moral behavior. This is because Kohlberg made Piaget's cognitive development stage the cornerstone of his theory. Kohlberg stated his theory was universal, but many experts did not agree with him. Some experts criticize that his theory ignores moral behavior, the role of culture and family, as well as the importance of caring for others.¹⁵⁶ Actually moral development is a complex concept that includes thoughts, feelings, behavior, and personality.

Determining Kohlberg's moral development stage based on their responses to a series of structured situations or moral dilemmas.¹⁵⁷ There is a story that implicates moral dilemmas, the subject is asked to give an assessment of the character of the story whether he is wrong or right. On the basis of the answers received, Kohlberg describes a series of six stages of moral judgment or reasoning. Those stages are Obedience or Punishment Orientation, Self Interest Orientation, Social Conformity Orientation, Law and Order Orientation, Social Contract Orientation, and Universal Ethics Orientation. Then, he grouped these six stages

¹⁵⁶ *Ibid.*, p. 370.

¹⁵⁷ John W. Santrock, *Life Span Development*. op. cit., p. 367.

into three levels, Pre-Conventional Morality, Conventional Morality, and Post-Conventional Morality.

That is the moral theory of Kohlberg, to facilitate discussion of the researcher will take a source that mentions the details of age at each stage. Because Kohlberg did not describe the age in detail, he just said that most children have a pre-conventional morality, and most adults have a conventional one. He estimated that only 20 to 25% of the adult population attains the post-conventional level of morality. In general, the age of Ibnu Abbas, middle childhood is included in the second level, conventional morality. Which means, he entered the third and fourth stage, “social conformity orientation” and “law and order orientation”. To be more focused, researchers equate Ibnu Abbas at the stage of the law and order orientation. Seen from the stages of the age limit, 10 to 15 years,¹⁵⁸ also see from the character of Ibnu Abbas who tends to have entered this stage. It is known from the contents of Rasulullah’s advice, which is about morality to God and morals to others. The explanation of the general hadith indicates that at least before the hadith was conveyed, Ibnu Abbas had understood the details of how to do it.

In the stage law and order orientation, children understand ethics, law enforcement, order, rights-responsibilities, and other rules that apply in their environment. Children understand that obeying a set of rules they hold is an obligation as a form of maintaining social order and prosperity. His reach is limited to understanding and implementing regulations so that moral self is maintained. The

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Moral

Development

(http://thebrain.mcgill.ca/flash/i/i_09/i_09_s/i_09_s_dev/i_09_s_dev.html, accessed 29 October 2018 at 10.08 am)

child is not yet at the stage of analyzing in the regulatory component until there is an activity to change it. So that the moral assessment of children adheres to this principle. If there is a behavior that violates the “rules”, he will judge it wrong and do not want to do it because the orientation is to maintain social order. For example, he was offered a cigarette by his new friends, he may now consider that it is bad for youth to smoke. He may choose not to smoke because he believe that if he smoke, he will be punished for breaking the law. He understands the intent of the law is for his own benefit and protection, but he also understands the law serves to benefit the larger society because when young people become addicted to nicotine it poses a cost and a health risk to others. He understands that the regulation limits one’s behavior to his good too, keeping him from being negative. Not only that, he also considers regulations to benefit society. Because when all young people smoke, not only individuals are damaged but also their environment.

Kohlberg believes that moral dilemmas can improve children’s moral reasoning, but only one stage at a time. He assumed that the way children develop from one stage to the next is to interact with other people who have one or two stages of moral reasoning above them.¹⁵⁹ The teacher can help the development of students in moral reasoning with discussion activities about justice and moral issues. This activity can be inserted into the lesson, starting with things that happen at school to the wider community.

¹⁵⁹ Robert E. Slavin, *op. cit.*, p. 55.

C. A Comparison of Prophetic Pedagogy with Western Developmental Psychology (Erikson and Kohlberg Theory)

The development stage is the stage of personality formation, according to Erikson, the development is influenced by the ego crisis which faces its own soul needs and the demands of society. While Kohlberg prefers to highlight the development of moral thinking. The success of a child through each stage determines the child's thinking, the attitude chosen, then how to convey it to others to become a character. Erikson took a pair of emotional forces which he felt were the main force, and Kohlberg saw from the reason and orientation, in the time they had also set their age range. This formula of psychoanalytic and moral development only pays attention to the things around in life that are realistic, limited, and empirically proven. This is clearly different from the concept of Islam, religion which contains elements of God. The reach of religion is far wider because it believes all possibilities can occur at the will of God. If divided in general, there will be good and bad possibilities. In Islam, good or bad fate has been determined by Allah, but no one knows it. Making Muslims continue to strive as a sign of their faith in God. And for whatever has happened, it's clear that the direction is from God and indeed that's the best for him. Because of the influence of the faith, the form of debriefing in the development of children becomes different.

The limitations of western scientists in triggering a theory occur because indeed they are only a human. Where their source is purely from reason. Western scientists separate between revelation and reason. So it is only natural if the theory of development produced is all limited to one aspect that becomes its tendency.

Because they believe there is only one of the most influential of all. While the Messenger of Allah, as an Islamic scientist, was the source of a patent from Allah's revelation. All complete in the Qur'an and Hadith, just how we take lessons.

For the Messenger of Allah, all are taught directly from Allah, so the basic has been embedded, just then the development of science according to the situation and conditions of application. For Muslims, it is facilitated by following the guidance of Rasulullah who has translated Allah's revelation, which is theoretical knowledge, into practical knowledge.

If it is adjusted to Erikson's industrial vs. inferiority stage, Ibnu Abbas is among those who have succeeded in passing this stage in the industry side. Because he gets a lot of support from people around. One of them is from Rasulullah as in the hadith, he gives prayers, some advice, learning that supports Ibnu Abbas to progress, to become an expert in the field of interpretation. Ibnu Abbas became a passionate and confident child in his abilities.¹⁶⁰ Whereas for the Kohlberg, Law and order orientation stage, Ibnu Abbas's level of reasoning is very fulfilling the character at that stage. In the form of awareness to listen to the advice of Rasulullah, respect him, and carry out God's commands in that advice. So their theory is still logical and can be linked to the concept of Islam.

Return to the Islamic concept, based on the hadith of Ahmad 2669 and Tirmidzi 2516, there are many aspects that affect personality, not specifically discussed in the hadith. The form of the Islamic development theory is not oriented to the form of guidance in order to succeed in facing a certain aspect that will shape

¹⁶⁰ *Ibnu Abbas* (<https://yufidia.com/ibnu-abbas/>, accessed 30 October 2018 at 01.57 pm)

the personality. Islam focuses on guiding and educating children to be a proportional and mature person. In the hadith, which shows the form of development stage the method used and the material delivered differ according to age. Regarding the method, which will be discussed in the next comparison with Piaget's cognitive theory, this discussion focuses on hadith material because it adapts to Erikson's and Kohlberg's theory which leads to material.

In the age range of ten years, Rasulullah has carried out guidance and fostering on *aqeedah*, *akhlaq*, and worship to Ibnu Abbas. This formation greatly influences the formation of a child's personality. In addition, it also makes it easier for parents and teachers to guide children, by implanting in full the concept of faith. How to establish relationships with Allah, then interactions with humans, and the provisions of Allah, *qada'* and *qadar*. For the application already discussed in the previous chapter, here the researcher emphasizes how great Islamic theory is. When the child fully understands the concept of faith, all the difficulties he is facing will be well passed. We still give direction, advice to children. What distinguishes it is that each solution or path will be more easily accepted by children by carrying religious teachings. When he faces difficulties doing his schoolwork, he will continue to try to find solutions, not complain, even despair. He will take lessons for what he experiences, whether it's a success or failure. Our role as parents reminded and helped him if he was in trouble.

All solutions are summarized in a complete hadith of Ibnu Abbas and Rasulullah. By understanding and applying ways of interacting with Allah, it will naturally form a commendable and moral attitude to society in social interactions.

Related to things around the community, such as rights and obligations between people, tolerance, sharing, not discriminating among others, etc., all are arranged in the Qur'an, then have been explained again in the Hadith. Advice keeps Allah as a guideline for various social activities. Likewise with moral matters, it can even be classified as social moral and religious morals along with their relationship. Being close to God means learning and obeying all commands and away from His prohibitions in the Qur'an and Hadith. Children will be helped to solve social crises such as ways to talk to older people, how to deal with arrogant people, attitudes when insulted or cornered. If the child has behaved according to the teachings of religion, then surely his moral values are good, because there is no single commandment of God that is not good. Children's moral assessment also depends on their intellectual level. Parents who fully understand the hadith concept of Ibnu Abbas, must have sharpened the minds of their children since childhood to be good at analyzing the truth and mistakes. Included in guarding God, carrying out the obligation to study by learning throughout the ages.

When children are aware of the importance of learning Islamic teachings, parents just need to add and emphasize important or missed things from the child. This is because the guidelines or basics are rooted in the child. He will adjust for himself what attitude is chosen for a situation based on the guidelines of his religious teachings. Minimizing the possibility of failure and avoiding child stress. Which even if there is a problem and makes it drop, it will not last long. According to the second and third advice in the hadith, when in a difficult and deadlock, ask only Allah. If you still do not get the help that your child wants, then he will not

despair and patiently face it. In essence, Islamic theory, in facing one age stage with the level of problems and difficulties at that time, returns to God. It will automatically recall the concept of faith, find solutions in it through worship. If you do wrong with God then ask forgiveness and repent. If you do something wrong with humans, then it communicates well according to Islamic teachings. Because all charity will be the responsibility of the individual later in the last day.

D. Relevance Piaget's Cognitive Development Theory and Prophetic Pedagogy

Piaget is a doctorate in biology, who gives attention to the development of intelligence.¹⁶¹ He focused on discussing cognitive structures and carrying out many observations with children as objects. Piaget identifies the way children think differently from adults. Which at that time children are considered dumber than adult.¹⁶² He found that we gradually added new skills to our cognitive shelves, as growth progressed. Cognition is defined as the processes involved in gaining knowledge or skills, these are include knowing, thinking, remembering, and problem solving. Then, learning is occurs after several cognitive processes that the child goes through.¹⁶³ So, this theory is about development and learning process. Piaget assumed that all children go through the same sequence of development, but they do it at different rates. The teacher must pay attention to the class on a small scale and individually, rather than the class scale. Assessment must be based on individual development, not on normal standards that are equated for one class or

¹⁶¹ Robert E. Slavin, *op. cit.*, p. 33.

¹⁶² S. A. McLeod, *Jean Piaget's Theory of Cognitive Development* (<https://www.simplypsychology.org/piaget.html>, accessed 30 October 2018 at 07.29 pm)

¹⁶³ Kara Bietz, *The Relationship Between Learning and Cognition in Young Children* (<https://www.brighthub.com/education/early-childhood/articles/101060.aspx>, accessed 30 Oktober 2018 at 07.43 pm)

age. Because children build their own knowledge while interacting with the environment.¹⁶⁴ As kids interact with the world around them, they continually add new knowledge, build upon existing knowledge, then adapt previously held ideas to accommodate new information.¹⁶⁵

The main key to Piaget's theory is that learning and sharpening intelligence are active, not passive processes. And development is about change and sustainable adaptation to the environment. We are not just receiving information, but actively changing our thinking to fit the reality around us.¹⁶⁶ From this concept, Piaget break down four stages of cognitive development: Sensorimotor Stage, Preoperational Stage, Concrete Operational Stage, and Formal Operational Stage. The relation between Piaget's theory and hadith comes from formal operational stage. This stages belongs to children from the age of eleven years and up. Although this is slightly above the age of Ibnu Abbas, it has the same cognitive characteristics in the hadith. Cognitive Ibnu Abbas is identified from the method chosen by Rasulullah. Then the theoretical content of the material also demands Ibnu Abbas to think abstractly.

As stated, Piaget believes that we all must go through every stage but, with different qualities and speeds for each individual. Each stage is entered when our brain is mature enough to allow a new type of logic or operation.¹⁶⁷ There is an age

¹⁶⁴ Baken Lefa, *The Piaget Theory of Cognitive Development: An Educational Implications*. Educational Psychology, Vol. 1, 2014, p 9.

¹⁶⁵ Kendra Cherry, *The 4 Stages of Cognitive Development* (<https://www.verywellmind.com/piagets-stages-of-cognitive-development-2795457>, accessed 30 Oktober 2018 at 07.51 pm)

¹⁶⁶ Anastasia, *Piaget's Theory of Cognitive Development* (<https://www.cleverism.com/piagets-theory/>, accessed 30 Oktober 2018 at 07.53 pm)

¹⁶⁷ Fatimah Ibda, *Perkembangan Kognitif: Teori Jean Piaget*. Intelektualita, Vol. 3, No. 1, January-June 2015, p. 32.

range at each stage to facilitate our understanding of the theory. So it could be that ten year old child have reached the formal operational stage. Or children aged eight years have not entered the concrete operational stage.

Formal operational stage is the most complex stage of thinking. At this stage, the child starts thinking abstractly and idealistically. The abstract thinking covers moral, philosophical, ethical, social, and political issues. Concrete objects or events are no longer needed at this stage. They have actually achieved all aspects of human thought. Children have thought deductively, when they find a global information, they can identify specific information from it. The child can design the future, from the simple, which is planning what he will do tomorrow. Children see the world more scientifically and critically. Differences of opinion with various perspectives they will understand and accept gracefully.

Children with formal operational have been able to receive independent learning. Parents can provide their children's learning needs and then free them to study, can be accompanied or alone. For classroom learning, the teacher can start the material by presenting a problem that will provoke a child's hypothesis. Then let the child build judgment, solutions, and conclusions from the problem. Child learning at this stage positions teachers and parents more as mentors and supervisors, because children can develop their own information. When in the classroom, the teacher can give children time to discuss with their friends. Give children the task of constructing their intelligence, such as the task of making essays, musical dramas, mind map clipping, etc. The type of student center learning will be more suitable for them than the teacher center. In addition, the planting of

religious values, morals, and prevailing norms must also be emphasized at this time. Besides their intelligence, the psychological condition of children at this age is in the transition to adulthood, so it is still unstable and egocentrism. Appropriate guidance from parents and teachers will make them brilliant individuals.

E. A Comparison of Prophetic Pedagogy with Western Developmental Psychology (Piaget Theory)

Piaget's theory is a theory that according to researchers is the most universal and need not be debated, it only needs to be added from its shortcomings. Because the basis of Piaget's theory is in accordance with the human condition in general and uses a biological approach. Cognitive development becomes one thing that is different from other aspects of development. Obviously humans develop only if they use their minds, employ their brains to think. As simple as humans process information in the brain, cognitive processes still occur. Whether it is just receiving information, remembering it, then forgetting it. So, Piaget's theory can be harmonized with the concept of Islam.

However, it is important to be featured that there are fundamental differences between Piaget's theory and Islamic concepts which have become the disadvantages of Piaget's theory. The difference is the fact that the human intellect is essentially a blessing and favor of Allah given to humans for a purpose, to worship Allah. Piaget did not recognize this concept in his theory of human intelligence. But the cognitive concept is a great invention to become the foundation of many other theories.

Actually, Piaget stated that children are born with a basic mental structure, which provides the structure for future learning. He saw development as a progressive reorganization of these mental processes. This came about due to biological maturation, as well as environmental experience.¹⁶⁸ This statement is in line with the Islamic concept of humans, that human children are born in fitrah or with certain potential.¹⁶⁹

In learning, Piaget asks educators to be more flexible and not generalize to children. Every child has their own characteristics and different ways of learning. The development stage that Piaget has compiled is used to help parents and teachers estimate the position of the child between the four stages. So, learning can rest on the basic concepts of Piaget's theory, but in its implementation it can be adjusted to the abilities and personality of the child. We give a choice of learning material with knowledge that equips children to face the outside world in order to avoid ignorance and fooling.

The Piaget concept has been written for centuries in the Qur'an. And it has been practiced by Rasulullah to his companions on his missionary journey. Described in the hadith of this study, he gave learning to Ibnu Abbas that was in accordance with Ibnu Abbas's cognitive abilities. Judging from the material, at a glance it is rather heavy for ten-year-olds, but Rasulullah knew very well what Ibnu Abbas could understand. Recalling Ibnu Abbas is a smart child, rather than physical activity, he tends to be deft in brain activity or thinking. He was most passionate

¹⁶⁸ *Ibid.*.

¹⁶⁹ Muhammad Zaairul Haq, *Muhammad SAW Sebagai Guru* (Bantul: Kreasi Wacana, 2010), p. 348.

and willing to learn all the teachings of Islam from him. Rasulullah provided the provision of life that he had to receive at that time. Because he was ten years old, he was at the end of his childhood. When it continues into adolescence, it is expected that he will be ready with the provisions he gets at the age of ten.

Rasulullah already understood the ability of Ibnu Abbas, it can be said that the science of cognitive development had been mastered by him. Almost the same as Piaget, formal operational children applied a method that could build abstract reasoning. Piaget version, suggest teacher to teach broad concepts using materials and ideas relevant to the students. While Rasulullah applied the method of explaining something from the global first and then detailing it. As used in the hadith, it is opened in one sentence with the title of advice and then the points.

This Rasulullah learning is a successful learning and makes him the best teacher of all time. Evidently from Ibnu Abbas, when he was an adult, becoming a figure that was very calculated, became a role model. Being a very smart young man, he is always involved in various problems of the people. This shows that Rasulullah had known the theory of cognitive development long ago. Because it has already been explained in the Qur'an. So, this Islamic concept is the most complete and correct version of other cognitive theories including Piaget's theory.

Indeed, Muslims, they have first known the concepts of cognitive, affective, psychomotor, and intelligence for a long time without needing to go through the process of observing trial errors repeatedly like Piaget. We just need to explore the Qur'an and Hadith, sources of Islamic teachings that have regulated human life in various aspects in full.

CHAPTER VI

CLOSING

A. Conclusion

Started from the background of the problem focused on the formulation of the problem. Then directed with a theoretical perspective so as to achieve the results of data exposure and analysis of the discussion. Finally, prophetic pedagogy towards developmental milestones in children provides a conclusion as follows:

1. The Prophetic Pedagogy Towards Developmental Milestone in Children as Recorded in the Hadith of Ahmad 2669 and Tirmidzi 2516

Hadith Ahmad 2669 and Hadith Tirmidzi 2516 as prophetic pedagogy containing Islamic education for children. Tells how Rasulullah gave advice to Ibnu Abbas. The results of the presentation of data from the main sources of hadith direction, obtained by the educator subject, the object of educators, learning methods, and learning material. All components of learning are obtained from existing data and the results of the analysis of researchers. The role of educators in the hadith is the Messenger of Allah, with the learner of his companion and cousin, Ibnu Abbas. Then also identified the method used in the advice method, and the material is *aqeedah*, morality, and a glimpse of worship. The children education of Rasulullah in this hadith also brought about an element of development, namely for children around ten years old. Furthermore, it is also suggested the application of the middle childhood learning model for parents and teachers.

2. The relevance (appropriateness) of Prophetic Pedagogy Compared With the (Western Educational) Development Psychology.

This discussion is limited to one stage of development that is being occupied by Ibnu Abbas as middle childhood. The western perspective is determined by three theories, namely psychosocial Erikson, Moral Kohlberg, and Piaget's cognitive. The Islamic theory here is based on prophetic pedagogy. First, Erikson's theory is known to be in accordance with Islamic theory in terms of the concept that other people have an influence on the child's psychic. Then the attitude is the same, namely by giving support to good children he is on the side of industry and inferiority. For the difference, Islamic theory is more complete and shows the reality of the real possibility of social influences that are more complex than Erikson's theory. Second, Kohlberg's theory has the same ability of middle childhood moral reasoning as it has reached the limits of the law and order orientation. Ibnu Abbas has understood and implemented the religious rules taught by Rasulullah. The difference is that Islamic theory does not only pay attention to moral reasoning, more than that, there are important rights, rewards, affections, etc. that affect moral values. Third, Piaget's theory best fits Islamic theory compared to the two previous theories. In line with the characteristics stated in the formal operational stage. Suggestions for learning are also the same as those practiced by Rasulullah. The difference is in the source and of course cultural and historical factors. This also applies to western theory as a whole. Their outline does not involve elements of divinity, religion.

B. Recommendation

Based on the conclusion above, the researcher gave a suggestion of the prophetic pedagogy towards developmental milestones in children:

1. To Muslims they should also pay attention to Islamic education which is the source directly from the Qur'an and Hadith. In order to be used as a reference in the development of science and practice of children's education. Because the provenance of this Hadith source is very complete and better than western theory.
2. In this study there are still many shortcomings in various matters, including related analysis and reading resources. So that it needs further research or more in-depth research so that more benefits can be taken.

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8			

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