

The Prophet Educates Children Without Violence

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Abstrak

This paper intends to explore the hadith on the method of educating children to formulate important points in instilling anti-violence ideas to school. The exploration is limited to the text of the hadiths narrated in the kutus tis'ah to be analyzed through content analysis. In the hadith, the method of Islamic religious education emphasizes empathetic interaction to be felt as a necessity in anti-violence education . This role model can be deliberate to act consciously imitated by the children. Another form is behavior in accordance with the values and norms that will be instilled in children so that they unintentionally become role models for children. All can be adapted in school outside the family by considering the factors of the giver, recipient, material and context.

Keywords: Prophet, education, children, without violence

Introduction

Violence against children has become a concern of UNICEF (2023) to be anticipated as minimally as possible from global to local levels (Al-mohannadi et al., 2020) . The development of anti-violence attitudes and culture has encompassed various dimensions; peace and anti-violence, human rights, democracy, tolerance, understanding between nations and cultures (international and intercultural understanding), and understanding of cultural and linguistic differences (cultural and linguistic diversity) (Aliyah & Darnoto, 2023). At the national level, protection from violence against children has also been guaranteed. The state has regulated this in the 2003 Child Protection Law, Article 4; "Every child has the right to live, grow, develop and participate fairly in accordance with human dignity and dignity, and to receive protection from violence and discrimination" (Aliyah & Darnoto, 2023).

Violence in the educational environment has occurred and has many sides. This violence includes physical violence such as fighting, corporal punishment, psychological violence, verbal abuse, and sexual violence including coercive control in intimate relationships, and bullying (Aliyah & Darnoto, 2023). These forms of violence can occur in various environments and include specific types such as bullying, which can be

physical or psychological, and threats that arise in digital spaces such as cyberbullying. In addition, children in schools can be affected by collective violence, including war, attacks on schools, or violence related to gang culture, all of which are increasingly relevant in today's global context (Jatiningsih et al., 2024; UNESCO, 2023).

Violence is almost always influenced by the prominence of disproportionate identities. Disability, ethnicity, socioeconomic status, mother tongue, sexual orientation and gender identity or expression, and other factors that mark a student as 'different' from the norm, are also key drivers of violence, discrimination, and exclusion. According to the latest global minimum estimates, one billion children aged 2–17 have experienced some form of violence in the past year, the majority of which occurred in the context of education (UKAID, 2023).

In Imroatus and Nadjih (2016) the call for anti-violence in schools touches on three components, namely students, teachers and parents of students. Teachers are educators of values and knowledge who can instill values and practices of anti-violence in everyday life. The generation of students who receive the instillation can voice anti-violence values to their peers. Parents play an equally important role in encouraging the creation of a peaceful culture without violence in everyday life.

The instillation of religion then becomes an important channel in encouraging the expansion of anti-violence education in schools. Islam has certain principles for the implementation of anti-violence education in schools. Yulianingsih (2021) has shown one piece of evidence from the Quran about violence which is highly disliked in Islam. In Al-Isra [17]: 31 "Do not kill your children for fear of hunger, we are the ones who will provide sustenance to them and you, in fact killing them is a great sin." Surah At-Takwir [81]: 8-9 "And when the daughter who was planted was examined alive, for what sin was she killed?" (Kemenag RI, 2019)

The hadith does not reduce calls for anti-violence against children or other weak parties. Izza Afkarina et al. (2023) have found Muslim hadith that emphasize the cultivation of good attitudes, friendship, morality and brotherhood. Munir et al. (2023) highlights the differences in understanding of violence in the era of the Prophet and now which require an in-depth study of the hadith. Rizki Tirta Ramadhan & Tajul Arifin (2023) have also highlighted certain hadiths about bullying so that they conclude almost the same as Munir. There is complexity in the integration of religious norms with modern law in Indonesia in handling bullying problems due to rapid social change. Meanwhile, Aliyah & Darnoto (2023) have highlighted the hadith to explore how the instillation of anti-violence culture takes place in the family.

Methods

As an education with Islamic religious characteristics, it also requires a consistent attitude to refer to the Sunnah in every aspect of life including anti-violence education. This article intends to explore the hadith about the method of educating children to formulate important points in instilling anti-violence in children or students. The search for the text of the hadith refers to the *tis'ah* pole available in the Hadith Encyclopedia software version 10. The discovery of the hadith at this stage was then confirmed by searching on [www. Sunnah.Com](http://www.Sunnah.Com) in addition to getting an English translation. As long as the sanad and matan are the same in both sources, the hadith can be accepted by ignoring the differences in the numbering of the hadith that often occur while still referring to the software. This search also limits it from weak quality hadith (*daijf*). The content analysis method was used for the analysis. The selection was based on the reason that the research related to the analysis of the understanding of the meaning of the hadith about the method of Islamic education for children in general to carry out in-depth and contextual inferences of the meaning of the hadith which are useful in spreading an anti-violence attitude in schools.

Results and Discussion

The selection of the right educational method in educating children is very beneficial for the foundation of the child's life in the future. The scope of the hadith content to various educational methods that are very touching, inspiring the soul and raising the spirit. In its scope including how to educate and teach early childhood Nadjih and Imroatun briefly state several Islamic educational methods contained in the hadith in the following description.

Hadith of the Prophet;

We asked Ibn Umar about a person who came for Umra and circumambulated the House, but he did not run between al-Safa' and al-Marwa, whether he is allowed to (put off Ihram) and have intercourse with his wife. He replied: Allah's Messenger circumambulated the House seven times and offered two rak'ahs of prayer after staying (at 'Arafat), and ran between al-Safa and al-Marwa seven times." Verily there is in Allah's Messenger a model pattern for you" (Sunnah.com, n.d.-b) (Muslim, 2172; Bukhari, 1521; Abu Dawud, 1595; Nasa'i, 2881; Darimi, 1850) (Saltanera, n.d.)

The example is based on human instinct to imitate or follow others who are better than him. Children then naturally imitate the behavior of the adults around them. Parents must be aware of behaving well in their daily lives because whether they realize it or not, children will get examples in their daily lives.

One form of the Prophet's example that can be emulated is when praying with children.

“While I was praying with the Messenger of Allah (ﷺ), a man in the company sneezed. I said: Allah have mercy on you! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allah (ﷺ) had said the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness. and recitation of the Qur'an or words to that effect. I said: Messenger of Allah. I was till recently a pagan, but Allah has brought Islam to us; among us there are men who have recourse to Kahins. He said, Do not have recourse to them. I said. There are men who take omens. That is something which they find in their breasts, but let it not turn their way (from freedom of action). I said: Among us there are men who draw lines. He said: There was a prophet who drew lines, so if they do it as they did, that is allowable. I had a maid-servant who tended goats by the side of Uhud and Jawwaniya. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So I slapped her. I came to the Messenger of Allah (ﷺ) and felt (this act of mine) as something grievous I said: Messenger of Allah, should I not grant her freedom? He (the Holy Prophet) said: Bring her to me. So I brought her to him. He said to her: Where is Allah? She said: He is in the heaven. He said: Who am I? She said: Thou art the Messenger of Allah. He said: Grant her freedom, she is a believing woman.” (Sunnah.com, n.d.-c) (Muslim, 836; Abu Dawud, 795; Darimi, 1464) (Saltanera, n.d.)

The formation of a conducive environment for early childhood education through the exemplary method needs to be considered. First, the home environment, which greatly emphasizes the responsibility of parents as early educators who will guide children to grow and develop in accordance with religious law. Second, the formal education environment does not distinguish between formal and non-formal education (Enalya et al., 2023).

Advice stories

The role of advice and stories is also clear and important in the spread of Islam to this day. In his sayings, he even identified religion with sincerity; “The Religion is sincerity.” We said, “To whom?” He said “To Allah, to His Book, To His Messenger, and to the leaders of the Muslims and their masses.” (Sunnah.com, n.d.-d) (Muslim, 82; Abu Dawud, 4293; Tirmizi, 1849; Nasa’i, 4126-4129; Darimi, 6236) (Saltanera, n.d.).

The benefits of advice have been generally recognized in education. Advice has a positive effect on leaving a mark on children who are starting

to move to optimize their reason and hearing. In the interaction between parents and children, this method can be an expression of parental concern for children. Parental attention to children not only includes attention to food and clothing, but the development of children's speech and intelligence must also be continuously monitored, including the cleanliness of the soul must always be maintained.

Good advice is more touching in the hearts of children with gentleness and affection to hone the sensitivity of the soul and protect the child's feelings. Even though adults have taught good things; children still often make mistakes. Wisdom is required from the older party in responding to it. The Prophet's Hadith emphasizes the advice contained in the Qur'an. Advice is delivered in the form of stories, especially stories of prophetic history or past people. After the story is delivered, the listeners are then moved to take wisdom from the story. Advice can also provoke discussion, especially those related to the formation of children's faith, morals, mentality, and social through which it can have a great influence on making children understand the nature of something and giving them awareness of Islamic principles (Nawazir et al., 2022).

Reward

This term is familiar with the term *tarhib wa targib* in Arabic. Etymologically, the word *targib* is taken from the verb *ragaba* which means to like, to like, and to love. The word was changed into the noun *targib* which contains the meaning of a hope to obtain pleasure, love, happiness. All of them can be presented in the form of promises of beauty and happiness that stimulate hope and enthusiasm to obtain them. In general, *targib* is a promise accompanied by persuasion and seduction to postpone benefits, pleasures and enjoyment. The postponement is definite, good and pure, and is carried out through good deeds or self-preservation from dangerous pleasures (bad work). And what is clear is that everything is done to cleanse oneself in order to get closer to and seek the pleasure of Allah (Nahlawi, 2015).

On the other hand, *tarhib* comes from the word *rahaba* which means to scare or threaten. Then the word was changed into the noun *tarhib* which means the opposite of *targib*, the threat of punishment. *Tarhib* is a threat or intimidation through punishment caused by sin, mistakes or actions that violate the Shari'a (Nahlawi, 2015).

This method is based on the human nature given by Allah in the form of two contradictory natural characteristics. One side is the desire for power, pleasure, pleasure in life, and a good eternal life accompanied by fear of pain, misery and a bad ending.

The focus of practical education for children is to train and accustom them. Instilling good and bad impressions in children through

targib and tarhib supports them in a complementary manner. Each is in the form of praise (sawab) in front of them if good behavior is seen from them. Criticism/reprimand ('iqob) becomes the opposite when they feel uncomfortable with something reprehensible that arises from within themselves.

The Prophet said, "None will have the sweetness (delight) of Faith (a) till he loves a person and loves him only for Allah's sake, (b) and till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allah has brought him out of it, (c) and till Allah and His Apostle become dearer to him than anything else." (Sunnah.com, n.d.-a) (Bukhari, 6248, Muslim, 60; Nasa'i, 4901-4903; Ibn Majah, 4023) (Saltanera, n.d.)

Empathy in Islamic Education

The method of Islamic religious education contained in the hadith emphasizes the relationship between adults and children which creates empathetic interactions between the two. The same feeling with others is also known as empathy. Imroatun has explained that the process of exemplary learning occurs because; "a person's mental condition who always feels that he is in the same feeling as another group (empathy) who has advantages" (Nadjih & Imroatun, 2016).

Empathy as a central factor in success in interactions between role models is closer to the tendency for recognition of the same group than solidarity which limits feelings of sympathy for other groups. Noddings in Cooper explains that the feelings of one group with another are not necessarily objective but are quite subjective (Cooper, 2011). However, empathy remains a complex problem because its impact on humans can be diverse and at various levels to the tendency to imitate attitudes.

The development of certain attitudes and characters with empathy stimulation is a critical point in the success of the role model method. Feelings cannot arise in a fixed pattern, and a person cannot even develop empathy in all situations. He must be open to the fact that various factors can influence individuals, both positive and negative, as well as experiences that leave a mark on the individual.

Empathetic relationships in Islamic education in the hadith are more associated with the way the Prophet sets an example in avoiding violence. Nahlawi (2015) calls it the most convincing influential method in shaping all aspects of a child's growth. Ulwan (Amaliati, 2020); "Giving an example has a greater influence than scolding or advice. If the behavior of parents is different or contrary to the content of their advice, learning in the family will certainly fail"

in the hadith, Empathic studies in anti-violence education can still be seen as limited to the family environment (parents and children). In fact, the target of affective interaction through role models is not limited to the

relationship between parents and children. The pattern of parental role models can be adapted in formal schools, especially in instilling anti-violence ideas. In the process, several factors must be considered to support success. One of them is the element of anti-violence education that is developed which must be in accordance with the conditions and abilities of the giver and recipient of the example. The Prophet Himself set an example when teaching how to pray correctly to one of his friends who converted to Islam.

"Have told us Abu Ja'far Muhammad bin ash-Shabbah and Abu Bakr bin Abi Syaibah and both of them are close together in the lafazh of the hadith, both of them said, have told us Ismail bin Ibrahim from Hajjaj ash-Shawwaf from Yahya bin Abi Katsir from Hilal bin Abi Maimunah from 'Atha' bin Yasar from Muawiyah bin al-Hakam as-Sulami he said, "When I was praying together Rasulullah, suddenly a man from a certain community sneezed. Then I said, 'Yarhamukallah (may Allah give you mercy).' Then the whole congregation turned their eyes to me." I said, "Alas, woe to my mother! Why are you all staring at me?" They even slapped their hands on their thighs. Then I realized that they were telling me to be quiet. But I had been quiet. When the Messenger of Allah ﷺ finished praying, my father and mother are your ransom (an Arabic oath), I have never met a teacher before or after him who taught me better than him. By Allah! He did not scold me, he did not hit me, and he did not curse me. He said, 'Indeed, this prayer, it is not appropriate for people to talk in it, because prayer is only tasbih, takbir and reciting the Qur'an." Hadith narrated by Muslim number 836 and Abu Dawud number 795 (Saltanera, n.d.).

In addition to the factors of recipients and role models, empathetic relationships in role models can be adapted in schools in the instillation of anti-violence education by considering the context. Several other important context factors are the environment, participant ratio, meeting frequency and learning system (Cooper, 2011). A religious environment without direction can facilitate or even complicate the process of building children's attitudes. A strict and inappropriate environment can make it difficult for someone to educate empathetically. The ratio of the number of givers and recipients of role models can have an impact on the success of the process of building empathetic role models. The frequency of meetings as part of building empathetic relationships still requires a lot of time. A long history of interaction between role models and imitators or limited opportunities for interaction can have an impact on the success of empathetic role models. In the learning system, the ratio and frequency of meetings can be included, but bureaucracy and materials are the main parts in this category in addition to the breadth of values that are targeted in the success of building anti-violence behavior in schools (Cooper, 2011). All of this encourages the realization of a peaceful culture that is anti-violence and can be included in children's daily lives (Hadjam & Widhiarso, 2013).

Conclusion

The impact of the hadith on the method of education carried out by the Prophet Muhammad on preventing violence is very significant. External factors such as gang violence and attacks on schools and child recruitment disrupt the ability of the learning environment to function as a safe place and can have a negative impact on schools. Although not originating from schools, these forms of violence have a major impact on the educational experience and require a variety of prevention and response strategies, including curriculum adjustments and community engagement. Empathetic interaction of all parties in schools is a key point in this regard.

Efforts to promote a safe and inclusive learning environment in anti-violence education must be comprehensive. All of this includes instilling religious values, implementing national laws, school-based policies and regulations; violence prevention programs; promoting gender equality and human rights in the curriculum; linking to services including health, child protection, gender-based violence, and justice; and digital tools and platforms to monitor incidents of violence, to maintain open communication between students, and teachers.

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