

## **Optimizing Islamic Character for Early Childhood Through Memorizing Hadith**

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### **Abstract**

*Many character values are contained in learning Hadith. It needs to be developed and optimized through memorizing the Hadith, especially in early childhood, who need basic religious knowledge. This study aimed to examine the application of Hadith habituation as an inculcation of Islamic character values in early childhood. The research was conducted at an Islamic kindergarten in Palangka Raya, Indonesia. The research method used is qualitative. Data collection was carried out through observation, interviews, and documentation. The data analysis technique uses the Miles, Huberman, and Saldana models, carried out through three stages: condensing, presenting, and drawing conclusions. The research results revealed that the application of Hadith memorization in early childhood can help the development of moral and religious values, language development, and children's memory. Children are not only required to memorize but also be able to pronounce correctly and apply it in everyday life. The hadith memorization method is applied in a group of study centers, namely Imtaq centers. The memorized hadiths are short because they are adapted to the abilities of early childhood. Supported by daily habit and repetition, children become more familiar with the Hadith introduced by the teacher.*

**Keywords:** *early childhood, memorizing hadith, islamic character values*

### **Abstrak**

Banyak nilai karakter yang terkandung dalam pembelajaran Hadits. Hal tersebut perlu dikembangkan dan dioptimalkan salah satunya melalui hafalan Hadist. Khususnya pada anak usia dini yang membutuhkan pengetahuan dasar tentang ilmu agama. Tujuan penelitian ini adalah untuk mengkaji terkait penerapan pembiasaan Hadits sebagai penanaman nilai karakter Islami pada anak usia dini. Penelitian dilakukan di sebuah taman kanak-kanak islam di Palangka Raya, Indonesia. Metode penelitian yang digunakan adalah kualitatif. Pengambilan data dilakukan melalui observasi, wawancara dan dokumentasi. Adapun teknik analisis data menggunakan model Miles, Huberman dan Saldana yang dilakukan melalui tiga tahap yaitu data dianalisis dengan kondensasi data, penyajian data dan menarik kesimpulan. Hasil penelitian yang diperoleh mengungkapkan bahwa penerapan hafalan Hadits pada anak usia dini dapat membantu perkembangan nilai moral dan agama, perkembangan bahasa, dan daya ingat anak. Anak-anak tidak hanya dituntut untuk hafal namun juga bisa melafalkan dengan benar dan mampu menerapkannya di kehidupan sehari-hari. Penerapan metode hafalan hadits dilakukan dalam suatu kelompok sentra belajar, yaitu sentra Imtaq. Hadits-hadits yang dihafal adalah hadits pendek, karena disesuaikan dengan kemampuan anak usia dini. Dengan didukung oleh pembiasaan setiap hari dan juga pengulangan, anak-anak menjadi semakin akrab dengan hadits yang diperkenalkan oleh guru.

**Kata kunci:** *anak usia dini, menghafal hadits, nilai karakter islami*

### **A. Introduction**

Early age is a critical period in the stage of human development. Early-age children still have powerful memory and are at the beginning of development. Children aged 0 to 6 years are in their golden years. Loeziana Uce defines the Golden Age as a golden period in human life.<sup>1</sup> In English, the term 'the golden age' is translated as the most flourishing period in the history of a nation, literature, or others.<sup>2</sup> From here, if the concept of the golden age is related to the stages of human development, then the early years can be called the golden age because it is during this period that the child's memory potential is at its strongest.

Considerable evidence is that the early period of child development affects cognition, learning, and behavior in the later stages of life. Scharf et al. suggest that the first years of a child's development are critical for lifelong learning and development.<sup>3</sup> Even White, in his research in 1921, had

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<sup>1</sup> Loeziana Uce, "The Golden Age: Masa Efektif Merancang Kualitas Anak," *Bunayya: Jurnal Pendidikan Anak* 1, no. 2 (2015): 77–92, <https://doi.org/http://dx.doi.org/10.22373/bunayya.v1i2.1322>.

<sup>2</sup> Dictionary.com, "Golden Age Definition & Meaning," n.d., <https://www.dictionary.com/browse/golden-age>.

<sup>3</sup> Rebecca J. Scharf, Graham J. Scharf, and Annemarie Stroustrup, "Developmental Milestones," *Pediatrics in Review* 37, no. 1 (2016): 25–38, <https://doi.org/https://doi.org/10.1542/pir.2014-0103>.

alluded to the privilege of the early days of child development in his research entitled *Childhood: The Golden Period for Mental Hygiene*.<sup>4</sup>

Considering the concept, the educational process for early childhood is very decisive for further education's physical and spiritual development. Early childhood is a period where the foundation of child development is laid. In addition, quality of life can be formed through educational activities. Therefore, early childhood education is crucial and is the first foundation in developing aspects of child development to prepare for later development.

The growth and development of children always go hand in hand. Every aspect of child development must be developed optimally because one aspect and the other are interrelated and influence each other.<sup>5</sup> However, educational activity is also an activity that is developing and dynamic, so it must always keep up with the times. Therefore, to achieve an educational goal, the quality of education must constantly be improved and taken seriously.<sup>6</sup> Likewise, education is carried out at the early childhood level.

Based on the Regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010 concerning the Management of Religious Education in Schools contained in Article 1, which reads, "Religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least lack through subjects in all pathways, levels, and types of education."<sup>7</sup> In addition, Islam teaches that children are a mandate from God given to whoever He wills. The mandate must, of course, be guarded and maintained on an ongoing basis, in the form of education and proper teaching, especially in teaching the Al-Qur'an and Hadith to children.<sup>8</sup> As also stated by Ardiansari and Dimiyati, religious value education in early childhood is a fundamental and essential foundation, so it needs to be instilled from an early age. If religious values are given from an early age, they will help develop their religious and moral values in the next life.<sup>9</sup> Therefore, it is urgent to introduce religious values to children from an early age.

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<sup>4</sup> William A. White, "Childhood: The Golden Period for Mental Hygiene," *The ANNALS of the American Academy of Political and Social Science* 98, no. 1 (1921): 54-60, <https://doi.org/https://doi.org/10.1177/00027162210980010>.

<sup>5</sup> Bina Fitriah Ardiansari and Dimiyati Dimiyati, "Identifikasi Nilai Agama Islam Pada Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 1 (2021): 421, <https://doi.org/10.31004/obsesi.v6i1.926>.

<sup>6</sup> Erni Munastiwi, "Manajemen Ekstrakurikuler Pendidikan Anak Usia Dini (PAUD)," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (2019): 370, <https://doi.org/10.14421/manageria.2018.32-09>.

<sup>7</sup> "Peraturan Menteri Agama Republik Indonesia Nomor 16 Tahun 2010," Pub. L. No. 16 (2010).

<sup>8</sup> Marlina Marlina, "Teori Behavior Dalam Meningkatkan Motivasi Hafalan Surat Pendek Al-Quran," *Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, Dan Psikoterapi Islam* 6, no. 4 (2018): 414, <https://doi.org/10.15575/irsyad.v6i4.907>.

<sup>9</sup> Ardiansari and Dimiyati, "Identifikasi Nilai Agama Islam Pada Anak Usia Dini."

Hadith is the second source of Islamic teachings after the Al-Qur'an, which is the basis of life for the lives of Muslims. *Hadith* comes from the Prophet Muhammad *Sallallahu 'alaihi wa sallam*, whether in words, deeds, or even decrees.<sup>10</sup> The definition and understanding of the *Hadith* are always adjusted to the source of reference and the point of view used. *Hadith* or what is also called *sunnah*, is a source of Islamic teachings that contains statements, experiences, confessions, and incidents (*ihwal*) of the Prophet Muhammad *Sallallahu 'alaihi wa sallam*<sup>11</sup> Which circulated during his time until he died and is agreed upon as the source of Islamic teachings after the Al-Qur'an, and its contents become a proof (source of authority) of religion. Therefore, the Muslims at the time of the Prophet Muhammad *sallallahu'alaihi wa sallam*, friends (*sahaba*), and his followers (*tabi'in*) used Hadith as a religious proof followed by practicing its contents with the full zeal of obedience and sincerity.<sup>12</sup>

According to Ibn Manzhur, quoted by Isnaeni and Suryadilaga, *Hadith* comes from Arabic, namely from the word *al-Hadith*. The plural forms are: al-Hadith, al-Haditsan, and al-hudatsan. Etymologically, this word has many meanings, including *al-Jadid* (the new), the opposite of *al-qadim* (the old), and *al-khabar*, which means news.<sup>13</sup> Ibn Manzhur's explanation was also stated by Mahmud Yunus, who was also quoted by Isnaeni and Suryadilaga, stating that the word *al-Hadith* has at least two meanings, namely *jadid* (new), which is the opposite of *qadim* (former). The plural forms are *hidats* and *hudatsa*. The second is *Khabar*, which means news or history. The plural forms are *Hadith*, *hidtsan*, and *hudtsan*.<sup>14</sup>

Suparta, quoting from Al-Tarmasi, revealed that the Hadith scholars also explained that what was included as "*ihwal*" were all reports about the Prophet Muhammad *sallallahu'alaihi wa sallam*, such as those relating to his teachings, characteristics, history of birth, and his habits.<sup>15</sup> As for the mention of the Hadith with *Khabar*, that is discussed and transferred from one person to another and then connected with the word *tahdits* which

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<sup>10</sup> Burhanuddin Abd. Gani, "Periwayatan Hadis Dengan Makna Menurut Muhadditsin," *Jurnal Ilmiah Al-Mu Ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 16, no. 1 (2019): 32–44, <https://doi.org/http://dx.doi.org/10.22373/jim.v16i1.5739>.

<sup>11</sup> Muhammad Yusuf et al., "Hakikat Dan Tujuan Pendidikan Islam," *Bacaka: Jurnal Pendidikan Agama Islam* 2, no. 2 (2022): 204–213.

<sup>12</sup> Juliana Juliana, "Upaya Meningkatkan Daya Ingat Anak Menghafal Hadits Melalui Metode Gerakan," *Atfalunā: Journal of Islamic Early Childhood Education* 1, no. 2 (2018): 65–67, <https://doi.org/10.32505/atfaluna.v1i2.923>.

<sup>13</sup> Rizki Faizah Isnaeni and Muhammad Alfatih Suryadilaga, "Pendidikan Hadis Untuk Anak Usia Dini," *Jurnal Studi Hadis Nusantara* 2, no. 1 (2020), <https://doi.org/10.24235/jshn.v2i1.6745>.

<sup>14</sup> Isnaeni and Suryadilaga, 10.

<sup>15</sup> Muhammad Mahfudz ibn Abdillah Al-Tarmasi, *Manhaj Al-Nazar* (Jeddah: al-Haramain, 1974); Munzier Suparta, *Ilmu Hadis* (Jakarta: Rajawali Pers, 2011); Isa Ansori, "Tafsir Al-Qur'an Dengan Al-Sunnah," *KALAM* 11, no. 2 (2017): 523–544, <https://doi.org/http://dx.doi.org/10.24042/klm.v11i2.1772>.

means history/*ikhbar* (narrated, preached).<sup>16</sup> It can be said that Hadith is whatever is said from one person to another. Hadith is every word spoken, quoted, and conveyed by humans from the Prophet himself before or after he received revelations, both in wakefulness and sleep. Based on the explanation regarding the definition of *Hadith*, it can be concluded that Hadith is the second source of Islamic teachings after the Al-Qur'an, which contains words, deeds, or those carried out by the Prophet Muhammad *sallallahu'alaihi wa sallam*.

The Prophet Muhammad *sallallahu'alaihi wa sallam*. said in his hadith as follows:

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: {أَكْرِمُوا أَوْلَادَكُمْ وَأَحْسِنُوا آدَابَهُمْ}

Meaning: The Prophet Muhammad *sallallahu'alaihi wa sallam* said: "Glorify your children and teach them manners." (HR. Ibnu Majah)

Based on this Hadith, we can pick up the Prophet Muhammad's message to humankind to educate their children and teach them good behavior. The message contains not only orders to teach knowledge alone but also values. Meanwhile, the primary references in applying values for every Muslim are the Al-Qur'an and Hadith. So it can be concluded that Hadith must introduce to children early on. The goal is to form a good understanding of religion and morals in children in the future. Apart from that, it is also a form of implementing good learning and training noble character according to the teachings of the Prophet Muhammad in children from a young age.

According to Desmita, as quoted by Ulum and Ropikoh, early childhood is a child with clean memory skills, so cognitive aspects in early childhood have many places to store, process, or remember information. One of the supporting cognitive abilities that must be developed in children is memory. Memory is a core element of cognitive development. With children's memory, it is possible to store information received all the time.<sup>18</sup>

A person's memory can be stimulated in various ways. One way that can be done to improve memory is by memorizing.<sup>19</sup> The memorization method has long been applied in learning activities in Islamic boarding

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<sup>16</sup> Eneng Muslihah, *Ilmu Pendidikan Islam* (Banten: Diadit Media, 2011), 1–4.

<sup>17</sup> Ibnu Majah, *Sunan Ibnu Majah* (Beirut, n.d.).

<sup>18</sup> Desmita, *Psikologi Perkembangan Peserta Didik* (Bandung: Remaja Rosdakarya, 2009); Moh. Syaeful Ulum and Iip Ropikoh, "Upaya Meningkatkan Daya Ingat Anak Melalui Metode One Day One Hadits Pada Anak Usia Tk (Di Madrasah Baitul Hikmah Naringgul Tegallega Bungbulang Garut)," *WALADUNA: Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 1 (2018): 58–70.

<sup>19</sup> Juliana, "Upaya Meningkatkan Daya Ingat Anak Menghafal Hadits Melalui Metode Gerakan."

schools in Indonesia. Students often use memorization techniques to memorize verses of the Qur'an and Hadith.

This kind of Hadith memorization activity can not only be implemented in Islamic boarding schools but can also be implemented and developed in early childhood education institutions. Remember that early childhood has potential, unique characteristics, high curiosity, and sharp memory. So that efforts to introduce Hadith to children from an early age can be started by reading, memorizing, to teaching them to practice it in everyday life.<sup>20</sup> It was also confirmed by Ainin et al. that one way to preserve the Hadith is by memorizing it and getting used to it in every generation. Habituation is an activity that is carried out repeatedly so that children can absorb it efficiently, especially in early childhood.<sup>21</sup>

Nevertheless, of course, the teacher needs to pay attention to the intensity of memorizing activities and choose hadiths that are not too long. The most important thing is to relate the meaning of the Hadith to everyday life. So that memorization activities can be adapted to the abilities of early childhood and do not feel difficult.

The following are some relevant studies used as references in this study, namely: *First*, the research entitled "The Phenomenon of Living Hadith in Early Childhood Learning" by Luthfi Maulana 2020 et al. explains that learning Hadith is carried out using the living Hadith model as a learning pattern for children.<sup>22</sup> *Second*, the research entitled "Application of the Movement Method for Memorizing Hadith in Children" by Fatikhatul Malikhah and Rohinah in 2019 found that memorizing Hadith can be done using the movement method.<sup>23</sup> *Third*, research was conducted by Achmad Ruslan Afendi et al. in 2022 with the title "Islamic-Based Learning Activities in PAUD." The research explains that learning activities in Early Childhood Education institutions are based on Islamic values. The learning process is carried out by reading selected hadiths to children.<sup>24</sup> *Keempat*, a research conducted by Siti Riqqoh et al. titled "Application of Memorizing Hadith Learning at the Age of 5-6 Years". The research found that the implementation of Hadith memorization activities with reading, listening,

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<sup>20</sup> Fatikhatul Malikhah and Rohinah, "Penerapan Metode Gerakan Untuk Menghafal Hadis Pada Anak," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 4, no. 1 (2019): 26, <https://doi.org/10.14421/jga.2019.41-03>.

<sup>21</sup> Nur Ainin, Armanila, and Muhammad Riduan Harapan, "Pembiasaan Pola Hafalan Ayat Pendek Pada Anak Usia Dini Di Ra Luqman Ak-Hakim, Kalangan, Tapanuli Tengah," *Hibrul Ulama: Jurnal Ilmu Pendidikan Dan Keislaman* 3, no. 2 (2021): 33.

<sup>22</sup> Luthfi Maulana, Muhammad Arif Rasyid Ridha, and Andi Murni, "Fenomena Living Hadis Dalam Pembelajaran Anak Usia Dini," *Khazanah Theologia* 2, no. 3 (2020): 142–52, <https://doi.org/10.15575/kt.v2i3.10331>.

<sup>23</sup> Malikhah and Rohinah, "Penerapan Metode Gerakan Untuk Menghafal Hadis Pada Anak."

<sup>24</sup> A R Afendi et al., "Kegiatan Pembelajaran Berbasis Islam Di PAUD," *Dirasat: Jurnal ...* 8, no. 1 (2022): 117–30.

imitating, memorizing, and moving.<sup>25</sup> Fifth, Bisri Mustofa's research entitled "Hadith Analysis About an Easy and Fun Learning Process." The research explains that the process of learning Hadith should also be carried out patiently so that learning can be easy and fun.<sup>26</sup>

Based on the results of initial research at the Al Muslimun Nurul Islam Islamic Kindergarten in Palangka Raya, it was found that learning Hadith was carried out through habituation efforts in everyday life. The teacher stimulates children to remember the sound of Hadith from before starting learning until learning takes place and finishes. The hadiths introduced include the theme of doing good to both parents and loving others. Therefore, researchers are interested in finding facts and studying more deeply about the introduction of Hadith as optimizing the values of Islamic religious education for early childhood in these institutions.

Usia dini merupakan periode awal yang penting dan mendasar dalam pertumbuhan dan perkembangan anak karena semua potensi anak berkembang sangat cepat pada usia tersebut. Sehingga menjadi langkah awal dalam membentuk akhlak dan mengenalkan nilai baik seperti menanamkan nilai-nilai pendidikan agama Islam pada anak melalui Hadits.<sup>27</sup> Tidak ada keraguan bahwa pendidikan agama yang diperoleh sejak usia dini akan memberi pengaruh terhadap perkembangan agama anak selanjutnya.<sup>28</sup>

## **B. Method**

The research approach used is qualitative. Qualitative research methods are a series of processes in explaining data in a natural, objective, and factual way that aims to research and find information.<sup>29</sup> Purbawati stated that qualitative research was conducted to describe, analyze, record, and clarify the current conditions.<sup>30</sup> The research was conducted at Al-Muslimun Nurul Islam Islamic Kindergarten, Palangka Raya City, Indonesia. This research was conducted in October 2022. The research data sources are primary and secondary. The primary data source in this study were informants who included two teachers in the Religious Center class. At the same time, the secondary data source is the head of the Al-Muslimun Nurul

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<sup>25</sup> Siti Riqqoh, Ahmad Syaiku, and Andi Musda Mappapoleonro, "Penerapan Pembelajaran Hafalan Hadits Pada Usia 5-6 Tahun," *Prosiding Seminar Nasional Pendidikan STKIP Kusuma Negara I 022*, no. 1 (2020): 142–54.

<sup>26</sup> Bisri Mustofa, "Analisis Hadis Tentang Proses Pembelajaran Yang Mudah Dan Menyenangkan," *Jurnal Figur 2*, no. 1 (2017): 175–93.

<sup>27</sup> Izma Falhatunnisa and Tika Santika, "Persepsi Keluarga Tentang Pentingnya Pendidikan Anak Usia Dini Dalam Pembentukan Karakter," *Journal of Community Education 1*, no. 1 (2020): 1.

<sup>28</sup> Mahdi M Ali, "Pembelajaran Pendidikan Agama Islam Bagi Anak Usia Dini Mahdi," *Jrnal Edukasi 1*, no. 2 (2015): 191.

<sup>29</sup> (Amelin et al., 2019: 149)

<sup>30</sup> (Purbawati et al., 2020: 104)

Islam Islamic Kindergarten. Data collection was carried out by observation, interview, and documentation techniques. The data analysis technique was carried out using the Miles, Huberman, and Saldana models, which were taken in three stages: the data condensation stage, data presentation, and conclusion.<sup>31</sup>

## **C. Result and Discussion**

### **1. Center Learning Model to Introduce Islamic Character Values in the Hadith of the Prophet**

Based on research findings obtained from interviews conducted with school principals, it was found that learning in these institutions already uses a central system. It so happened that the learning centers applied to early childhood education institutions observed in this study were divided into five groups: Imtaq/Religion Centers, Blocks, Arts and Role Playing, Natural Materials, and Preparation Centers. Meanwhile, the type of center applied to the class observed was the Imtaq or religious center. According to Lailan, the learning center model is a learning approach in which the process is carried out in circles (circle times). The circle in question is when the teacher and students sit together to form a circular position to give the child a foothold before and after the activity is finished.<sup>32</sup>

Mukhtar Latif et al., cited by Wilyanita and Wahyuni, argued that in learning the material centers used by teachers to children through activities that have been planned, organized regularly, systematically, and directed. So that children can build their analytical skills and can have the ability to conclude. The center implies that every activity in all the centers provided has a central point, all of which refer to learning objectives.<sup>33</sup>

The *Imtaq* center means introducing religious life with skills related to the religion adhered to by children.<sup>34</sup> There are many other types of centers, such as art, natural materials, cooking, and others. As one of the types of centers, the *Imtaq* center is also carried out thoroughly from the beginning to the end of the learning period by focusing on one age group of children.

As a form of applying the *Imtaq* Center learning model, children are introduced to various values contained in religious teaching sources in this class. Because all students are adherents of the Islamic religion, the

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<sup>31</sup> (Maulin et al., 2019: 55; Ramdhani et al., 2019: 155)

<sup>32</sup> Alfina Lailan, "Alfina Lailan , Model Pembelajaran ...," *An-Nahdhah* 10 (2017): 191–202.

<sup>33</sup> Mukhtar Latif et al., *Orientasi Baru Pendidikan Anak Usia Dini: Teori Dan Aplikasi* (Jakarta: Kencana, 2013); Nopa Wilyanita and Utari Tri Wahyuni, "Analisis Pemilihan Media Pembelajaran Sentra Imtaq Di Tk Negeri Pembina 3 Pekanbaru," *KINDERGARTEN: Journal of Islamic Early Childhood Education* 1, no. 2 (2019): 143, <https://doi.org/10.24014/kjiece.v1i2.6297>.

<sup>34</sup> Lailan, "Alfina Lailan , Model Pembelajaran ..."



sources of Islamic religious teachings used as a reference are the Koran and Hadith. So, of course, the lessons are introduced to the messages contained in the Qur'an verses and the Hadith.

The message elements in the Hadith that are planned to be conveyed to children are messages related to good morals and behavior according to the teachings of the Prophet Muhammad. According to one of the informants, a teacher at the institution observed that introducing morals following the teachings of the Prophet's life formed insights and attitudes based on Islamic character in children. With this program, children can learn the good habits the Prophet Muhammad practices and then practice them in everyday life.

These findings are relevant to what Fitriani stated: that three kinds of values must be instilled in children from an early age.<sup>35</sup> That is, moral values become one of the essential components that can develop religious personality in children, in addition to the values of faith and worship. Meanwhile, moral values that can be given to early childhood are attitudes and behavior towards Allah SWT, attitudes and behavior towards fellow human beings, and attitudes and behavior towards nature or the environment.<sup>36</sup>

## **2. Introduction of Islamic Character Values Through Memorizing the Prophet's Hadith**

Applying the hadith memorization method begins with reading the Al-Qur'an together first. The choice of surahs to be read refers to the Pearls of the Qur'an, a collection of short surahs from the Al-Qur'an specifically to be taught to children. As with memorizing the Koran, there is also the Pearl of Hadith. Mutiara Hadith is a collection of hadiths that can be introduced to children, such as hadiths about the virtue of smiling, hadiths about affection, hadiths about maintaining cleanliness, hadiths about maintaining kindness, and hadiths about brotherhood among Muslims.

After the Hadith memorization activity is carried out, it will be repeated, and its progress will be monitored to prepare children to go to the next level. Furthermore, there is also a session of reading *dhikr*, *prayer*, and *Asma' al-Husna*. All these activities are carried out with a habitual pattern every day before learning begins. Because this class is a center for Imtaq, all activities focus on skills related to cultivating the character values of faith and piety. Therefore, memorizing Hadith is an

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<sup>35</sup> Laily Fitriani, "Internalisasi Nilai-Nilai Karakter Islami Pada Anak Usia Dini Melalui Metode Berkisah," in *Proceedings of The 3 Rd Annual Conference on Islamic Early Childhood Education* (Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2018).

<sup>36</sup> Yasin Nurfalah, "Penanaman Nilai-Nilai... Oleh: Yasin Nurfalah" 29 (2018): 85-99.

essential component of the Imtaq center. The various hadiths that are introduced to children are outlined in the following table:

Table 1. List of short Hadith memorized by children

N.	Hadith Topics	Hadith Sentences
1.	Hadith about cleanliness	الطُّهُورُ شَطْرُ الْإِيمَانِ
2.	Hadith about the prohibition of anger	لَا تَغْضَبْ وَ لَكَ الْجَنَّةُ
3.	Hadith about love	مَنْ لَا يَرْحَمَ لَا يُرْحَمَ
4.	Hadith about the virtue of smiling	تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ
5.	Hadith about the command to love animals	لَعَنَ اللَّهُ مَنْ مَسَلَ بِالْحَيَوَانَ
6.	Hadith about the command to seek knowledge	أَطْلُبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّهْدِ
7.	Hadith about eating habits	سَمِ اللَّهُ وَ كُلِّ بِيَمِينِكَ وَ كُلِّ مِمَّا يَلِيكَ
8.	Hadith about drinking etiquette	لَا يَشْرَبَنَّ أَحَدُكُمْ قَائِمًا
9.	Hadith about the virtue of obedience to mother	أَجْنَةٌ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ
10.	Hadith about the brotherhood of fellow Muslims	الْمُسْلِمُ أَخُو الْمُسْلِمِ

The hadiths taught are short hadith or short matan types. Matan, in terminology, is located after the Sanad in speech.<sup>37</sup> Matan is a pronunciation or sentence of Hadith that contains meaning and is usually located after the sanad. As with the Hadith that has been taught about smiles, as follows:

فَعَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: (تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ) رواه الترمذي

Meaning: From Abu Dzar radhiyallahu 'anhu who said that Rasulullah Sallallahu 'alaihi wa sallam said: "Your smile in front of your brother (fellow Muslim) is (worth) alms." (HR Tirmidhi)

<sup>37</sup> M. 'Ajjāj Al-Khaṭīb, *Uṣūl Al-Ḥadīṣ: 'Ulūmuhu Wa Muṣṭalāḥuhu* (Beirut: Dā'ir al-Fikr, 1989).

If we pay attention to the Hadith, then what is meant by Matan is the leading sentence, namely:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ

The meaning of the Hadith is: "Your smile in front of your brother (fellow Muslim) is (worth) alms." The message is for children to get used to showing friendly expressions by smiling when they meet others or say hello—deliberately taken directly by the sentence of the Hadith or the matan without the sanad so that it is easier for children to memorize. The consideration is that if the sanad accompanies it, it is feared that the children will have difficulty remembering because the reading will be more prolonged. The teacher always uses this Hadith every morning when they come to school, where the teacher welcomes the children while reminding them constantly to smile and reads the Hadith.

The same thing is also done in the Hadith related to the prohibition of anger from the Prophet Muhammad as follows:

وَعَنْ إِبْرَاهِيمَ بْنِ أَبِي عُبَيْلَةَ قَالَ سَمِعْتُ أُمَّ الدَّرْدَاءِ تُحَدِّثُ عَنْ أَبِي الدَّرْدَاءِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ يَدْخُلُنِي الْجَنَّةَ قَالَ لَا تَغْضَبُ وَ لَكَ الْجَنَّةُ.

It means:

"From Ibrahim Ibn 'Ablah said: I heard Umm Darda' telling about Abu Darda' who said, "I said, O Messenger of Allah, show me the deeds that will put me in heaven." Rasulullah *Sallallahu 'alaihi wa sallam* said, "Do not be angry (if you can hold back your anger), then heaven will be for you."<sup>38</sup>

If we pay attention to the Hadith, what is called matan or Hadith sentence to memorize, that is:

لَا تَغْضَبُ وَ لَكَ الْجَنَّةُ

The meaning of the Hadith is: "Do not be angry (because if you can hold back your anger), then heaven is for you." The message is that children learn about the virtue of holding anger and trying to practice patience. The hadith matan includes short hadiths. Therefore it is very suitable to be introduced to early childhood.

The learning process in Imtaq/Religion Center classrooms is usually carried out in rotation and adjusts to the progress of the child's memorization. Each child experiences further progress. Some have mastered three hadiths, five hadiths, and some even have memorized all

<sup>38</sup> Abul Qasim Sulaiman bin Ahmad al-Lakhmiy Ath-Thabrani, *Al-Mu'jam Al-Ausath* (Kairo: Dar-Al Haramain, 1415).

the hadiths that have been read. Repeating hadith reading is carried out together. Only then each child faces the teacher to strengthen memorization. It is done with the aim that the child does not lose his memorization so that the child's memory of the Hadith he has read becomes strong.

When given memorization, children will follow the reading of the Hadith recited by their teacher. The children were also asked to practice reading correctly and fluently, accompanied by movements and their meanings. It is intended that children can not only say or read but also remember the meaning quickly. By remembering its meaning, it is hoped that they will also be able to apply the message in their daily lives.

The following are the results of interviews with the heads of the Islamic kindergartens studied. This interview was conducted in October 2022:

"Implementation of Hadith memorization activities is an effective way to grow and develop children's love for the Prophet's hadiths. During this time, they are often familiar with verses of the Koran in short surahs, but Hadith are rarely introduced at home. Therefore, our school strives for children also to gain insight into hadiths relating to everyday life."<sup>39</sup>

According to Chasanah, introducing Hadith to early childhood can increase children's knowledge and understanding of the Islamic religion.<sup>40</sup> It is understood that inviting children to remember the hadiths of the Prophet can stimulate a better understanding of their religious teachings. So that they can implement it as a way of being a good believer or a good Muslim; this opinion was also reinforced by Risnawati and Priyantoro, who said that character values are closely related to faith, morals, attitudes, and patterns of behavior/habits. These can affect a person's interaction with God and his environment.<sup>41</sup>

What is more, indirectly, the contents or meaning of the Hadith are implemented in the child's daily life. As revealed by the head of the observed Islamic kindergarten, for example, in the Hadith regarding the command to smile, the teacher usually explains to children that the Prophet Muhammad taught us always to smile and avoid anger because smiling is charity.<sup>42</sup> So from here, it can be concluded that the

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<sup>39</sup> The results of the interview with the head of the kindergarten, Oktober 2022.

<sup>40</sup> Udzlifatul Chasanah, "Urgensi Pendidikan Hadis Dalam Pembentukan Karakter Anak Usia Dini," *Jurnal Living Hadis* 2, no. 1 (2018): 83, <https://doi.org/10.14421/livinghadis.2017.1357>.

<sup>41</sup> Atin Risnawati and Dian Eka Priyantoro, "Pentingnya Penanaman Nilai-Nilai Agama Pada Pendidikan Anak Usia Dini Dalam Perspektif Al-Quran | As-Sibyan: Jurnal Pendidikan Anak Usia Dini," *As-Sibyan* 6, no. 1 (2021): 6.

<sup>42</sup> The results of the interview with the head of the kindergarten, Oktober 2022.

introduction of the teachings of the Prophet Muhammad through Hadith does not only reach the stage of knowledge but also its application in life.

On the other hand, the institution also seeks to involve children in Hadith memorization competitions. It is done to facilitate children in building a culture of achievement and strengthening their interest in and mastery of Hadith. Hadith memorization competitions are also often held by the Al Muslimun Islamic Kindergarten. Usually, children's competitions like this are held in conjunction with the commemoration of Islamic religious holidays, for example, during the Birthday of the Prophet Muhammad *Sallallahu 'alaihi wa sallam*.

Researchers had the opportunity to visit the institution when children's competitions were held to commemorate the birth of the Prophet Muhammad *Sallallahu 'alaihi wa sallam*. This activity has many types of competitions, such as memorizing short Al-Qur'an surahs, memorizing Hadith, drawing, and others. From this competition, the researchers saw firsthand how the development of enthusiastic children competed in memorizing Hadith. Involving children in competitions is quite effective in fostering children's interest in competing and mastering Hadith as well as possible. The existence of competition motivates them to increase the number of hadiths they memorize and improve the quality of their reading.

However, several things must be kept in mind so that memorizing Hadith does not burden or stress children out. The application of memorizing Hadith needs to be done in a fun way. Based on the results of the interviews, it was found that there are demands circulating in the surrounding community that require children to be able to read and memorize from an early age. The world of children is still in the playing stage, although it is also possible for them to play while learning. So early childhood education institutions must ensure that the introduction of Hadith does not forget the more essential needs of children and is adjusted to their age and stage of development.

#### **D. Conclusion**

The application of Hadith memorization in early childhood can help the development of moral and religious values, language development, and children's memory. Children are not only required to memorize but also be able to pronounce correctly and apply it in everyday life. The hadith memorization method in the Al Muslimun Nurul Islam Islamic Kindergarten is applied in a study center group, namely the Imtaq Center. The memorized hadiths are short because they are adapted to the abilities of early childhood. Supported by daily habit and repetition, children become more familiar with the Hadith introduced by the teacher. Strengthenings are still needed related to children's mastery of memorizing hadiths and how to

implement the method of memorizing hadiths in class according to the capacity of children's abilities and take place in a fun way.

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