

HADITH EDUCATION IN FORMING CHARACTER OF EARLY CHILDHOOD

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Abstract

Early childhood is a very brilliant time in the process of character formation, because early age is a time where children absorb a lot of knowledge to be applied in the future. We see the character of the nation's children in this era, the term "Kids of the Age Now" is well known in the public. Examined the origin of the term because of the behavior of children today who are far from the behavior of children should be. Indeed, not all the behavior of children "Kids Zaman Now" has negative implications, when viewed through the eyes of art they have good creativity and mental value. This type of research is library research, namely research whose main object is books or other sources of literature. That is, data are sought and found through literature review from books that are relevant to the discussion. To overcome this incident the role of Islamic education or the inculcation of religious values in daily life can be an alternative in shaping character. Character education is the safeguarding of essential values with learning and assistance so that students as individuals are able to understand, experience, and integrate values that become core values into their personalities. One branch of Islam that can be taught is Hadith. The purpose of teaching hadith in early childhood is to shape and develop good personality and character.

Keywords: *Early Childhood, Character Formation, Hadith,*

A. INTRODUCTION

Islamic studies is a field of science that is very important to study also applied in life. One branch of science is the Science of Hadith, namely the study of qoul, fi'il, and taqrir of the Prophet Muhammad during his lifetime and became one of the guidelines of the Islamic ummah in religious life. As a guide to life the hadith has very important values. By practicing the values contained in the hadith can realize the task of the hadith which becomes a guide in human life.

Based on Law No. 20 of 2003 concerning the National Education System relating to Early Childhood Education is written in article 28 ayat 1 which reads "Early Childhood Education is held for children from birth until the age of 6 years and is not a prerequisite for attending Basic Education". Furthermore, in Chapter I article 1 paragraph 14 it is stressed that early childhood education is a coaching effort aimed at children from birth to age 6 years which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to participate in education.

Building the character of children must begin at an early age even since in the womb. In the womb, the mother must consume food that is lawful and nutritious and many do positive deeds. Early childhood education includes, including children in kindergarten or pre-school. At this age the desire of children to play, do group exercises, ask questions, imitate, and create something different. children also experience progress in language acquisition. At this time children have started to build independence, but not all children get care and affection and adequate education from parents.

The character of an individual is formed since he was a child because of genetic influences and the environment. The process of character formation, whether realized or not, will affect the way the individual sees himself and his environment and will be reflected in his daily behavior. Along with the development of the times accompanied by the development of information technology has resulted in a shift in values and many deviant behaviors that occur in children, so parents and educational institutions and the community environment needs to pay serious attention in building children's character education. Building children's character education must begin in the womb and from an early age, because early age is a golden age.

Through character education can not only make a child have noble character, but also can increase academic success. Character education teaches habitual ways of thinking and behavior that help individuals to live and work together as a family, community, and state and help them to make responsible decisions.¹

In Islam, character building is a fundamental problem in forming a character with character. Character development is formed through fostering morality (noble character); namely the effort to transform the values of the Qur'an to children which emphasizes more on the affective or tangible aspects of one's *amaliyah*. In addition, Islam sees that the identity of human beings is essentially morals which are a portrait of one's true inner condition. Therefore in this case Allah (swt), so firmly said that the noble man is a man of piety (subject to all His commands). Human glory on His side is not measured by the text, wealth or physical, but the glory that is inwardly has the quality of faith and is able to radiate it in the form of attitudes, words and deeds.²

The fact is that we find that the behavior of children today has been contaminated by things that are not feasible for children their age. Early childhood children are influenced by electronic media which in fact they get more often than moral education that should be instilled in the span of development. It has been noted above that in Islam also has stressed morality education in early childhood. Islamic values that can be applied to many children are found in the Qur'an and Hadith.

This article will discuss the facts of children today starting from the factors that cause this to happen. Then offer methods in educating children by applying Islamic values, and then assessing the urgency of hadith education in overcoming this phenomenon.

¹ Didin Hafiduddin, (2012), *Kata Pengantar: Membangun Karakter Melalui Pendidikan Agama*, dalam Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, Jakarta: Rajawali Press, p. vi

² Johnasyah. (2011). Pendidikan Karakter Dalam Islam (Kajian dari Aspek Metodologis). *Jurnal Ilmiah Islam Futura*, 86.

B. RESEARCH METHODS

This type of research is library research, namely research whose main object is books or other sources of literature. That is, data are sought and found through literature review from books that are relevant to the discussion.

This research is a qualitative research with a type of library research. This qualitative research uses the activity procedure and the final presentation technique descriptively.³

Qualitative data analysis used in this study is in the form of words rather than numbers arranged in broad themes. In analyzing the data after the writer has collected using the following methods:

1. Inductive method, which is used when found data that have elements in common then from there drawn general conclusions.
2. Deductive method, which is used instead the general understanding that there is already found data that can strengthen it.
3. Descriptive Method, which is used to describe everything related to the subject matter in a systematic, factual and accurate manner about the factors of the nature and relationship of the two phenomena investigated.

From here finally taken a general conclusion that originally came from existing data about the object of the problem.

C. RESEARCH RESULTS AND DISCUSSION

1. Character building

Character or character is the nature of the mind that affects all thoughts, behavior, character, and behavior that humans or other living creatures have. (Big Indonesian Dictionary) While understanding the character in Islam is more familiarly called with the character, personality and character of someone who can be seen from the attitudes, ways of speaking and doing that are all inherent in him into an identity and character so that it is difficult for someone to manipulate it .

According to Moh. Abdul Aziz Kully, morals are the nature of the soul that has been trained so strongly that it makes it easy for those who carry out an action without thinking and reflect on it again. According to Ibn Maskawaih, morals are "khuluk (morality is a state of the soul that encourages (invites) to do actions without thinking and considered first. According to Ibn Qayyim, morals are temperament or *tabi 'at* that is like a mental nature and mental character. which is owned by all human beings, while according to al-Ghazali, morals are the nature or form of conditions that are embedded in the soul, from which actions are born easily and easily without the need to think about and reconsider.

Muslim characteristics are characteristics, character and personality, a person's behavior based on ideal Muslim concepts that have been described in the Koran. In other words, the characteristics of an ideal Muslim are the characteristics of the Qur'an originating from the Qur'anic dogma. With the character of the Qur'an, a Muslim is expected to be a servant (*abid*) who carries out the commands of Allah in accordance with His instructions.

³ Lexy J Moleong, (2014), *Metodologi Penelitian Kualitatif*, Bandung : Remaja Rosda Karya, p. 6.

From the explanation above, it can be understood that the character is the character in the language of everyday language. Thus, if it is associated with the notion of character education or morals, then this education is an effort to continuously train, acculturate, guide and engage students in terms of the values that are considered good according to religion, customs or concepts knowledge of other good morals from various sources of charge values.⁴

Children who are in preschool are in a sensitive period, it is easy to receive stimuli from the environment. According to Hainstok in Sujiono at this time children begin to be sensitive to receive various stimulations and educational efforts from the environment whether intentional or not. At this time also occurs the maturation of physical and psychological functions so that children are ready to respond and actualize the stages of development in their daily behavior.

Wiyani reveals the principles of child development, covering; a) children develop holistically, b) development takes place in an orderly fashion, c) child development takes place at various levels within and between children, d) new development is based on previous developments and e) development has a cumulative effect.⁵

Stimuli originating from outside affect the formation of character in children, because basically children use several ways in learning motor skills, namely: a. Trial and Error b. Imitation (imitate) c. practice

In Islam, the importance of character education can be seen from the emphasis on moral education which is theoretically guided by the Koran and practically refers to the personality of the Prophet Muhammad. His profile cannot be doubted for every Muslim, that he is a role model (model) throughout the ages. His example has been recognized by the Qur'an which says; "And indeed you are truly virtuous manners". (Surat al-Qalam [68]: 4) 23 In a hadith of the Holy Prophet, said: "Verily, I have been sent to this earth to perfect human morals." (HR. Ahmad).

The high character of the people of a nation will bring it to a civilization and progress and peace. If the characteristics / morals of the people are low then a nation is unable to develop itself towards progress and good and respected civilization. Even the lack of character and damage to the character of individuals in society has the potential to cause the destruction of a nation. In the Qur'an, it is told a lot, because the moral decline of a nation is destroyed by Allah. One of them is the story of the Noah who was drowned. So the Arabic poet Syauqy composed a beautiful word related to morals: "Surely the glory of a people (nation) lies in their morals while they have the main character, if they have lost their character, then the people (nation) will fall."⁶

2. Hadith Education

In famous pearls of wisdom in Islam it is mentioned: "Learn, indeed humans were not born in a scientific state", how important education has been proven by the capital

⁴ Johnasyah. (2011). Pendidikan Karakter Dalam Islam (Kajian dari Aspek Metodologis). Jurnal Ilmiah Islam Futura, 91.

⁵ Dharma Kesuma, 2017, *Pendidikan Karakter: Kajian Teori dan Praktek di Sekolah*, Bandung: Remaja Rosdakarya, p. 2-4

⁶ Johnasyah. (2011). Pendidikan Karakter Dalam Islam (Kajian dari Aspek Metodologis). Jurnal Ilmiah Islam Futura, 94.

that has been given to humans in the form of reason to think makes it different from other creatures. John Dewey has the view that education is one of the necessities of life, a social function, as guidance and as means of growth.⁷ Education plays a very large role as guidance, with the results of the reflection of education in the ethics, behavior, and fundamental nature of each individual to deal with social life.

Muslims have two guidelines for living life, the Qur'an and the Sunnah (Hadith). Hadith which is the words, deeds, and taqirir of the Prophet Muhammad SAW, by being used as a way of life, this hadith contains many rules in social life, therefore it is necessary to study and in-depth education about the hadith for its reflection in living the world. More specifically in the context of the study of hadith, even though they both contain a divine dimension because they contain elements of God's revelation, it is realized that the traditions are indeed different from the Qur'an. When weighed between these two sources of Islamic teachings, the nuances of humanity in the Prophet's hadith are more pronounced compared to the Qur'an. When examined from the source for example, the Qur'an is purely God's revelation in total through the angel Gabriel without the slightest intervention of the Prophet, while the traditions are partly sourced from God's revelation or personal ijthihad under the guidance of revelation and partly based on the humanity of the Prophet such as al's opinion -Dihlawī. This may be a strong reason for the integration of the social sciences and the traditions of the Prophet deserving more precedence than the Qur'an, without reducing the urgency of the Qur'an as the first source, because the hadith feels more thick with aspects of humanity.⁸

Hadith has a diversity of discussion, while the Hadith referred to in this discussion is more inclined into the traditions that can form the character of children to be good, traditions that children can easily understand. As an example of traditions contained values about procedures for behaving, socializing properly, ethical and basic aqeedah.

Here are the traditions regarding the parents' obligation to educate children from an early age:

a. Hadith about teaching children to pray

Early childhood education related to prayer narrated by Amar bin Syu'aib from his father from his grandfather radiyallahuanhu he said: Rasulullah shalallahu alayhi wassalam Said: "Order your children to pray when they are seven years old, and beat them for leaving prayer when they are ten years old. , and separate their beds (male and female) ". [HR. Abu Daud (no. 495) in the book of prayer, Ahmad (II / 180, 187) with sanad hasan]

b. Hadith about educating girls

The hadith educating a daughter is narrated from Aisyah radhiyallahuanha, she said, There was a woman who came to see me with her 2 daughters. He begged me, but I had nothing but a date. Then I gave a date to him. The woman accepted the dates and divided them in half to give to her two children, while she herself did not eat them. Then the woman got up and went out with her child. After that the Prophet shalallahualaihi wasallam came and I told him about the incident, the Prophet

⁷ Ali, N. (2008). Kependidikan Islam dalam Perspektif Hadis Nabi. Jurnal Penelitian Agama, 117

⁸ Afwadzi, B. (2016). Membangun Integrasi Ilmu-Ilmu Sosial dan Hadis Nabi. Jurnal Living Hadis, 107

sallallaahu 'alaihi wa sallam said: "Whoever is tested with the daughters, then he does good to them, then the daughters will be a barrier from the torments of hellfire (HR Muslim 2629)

From Anas bin Malik, the prophet said: "Whoever nurtures two daughters to adulthood will come on the Day of Resurrection with me" (Anas bin Malik said: The Prophet joined the fingers of his fingers). (Muslim HR 2631)

c. Hadith Prohibition of Lying to Children Although Playing Games

In educating children according to Islam parents are prohibited from lying despite playing games. As in a hadith: "Indeed, the lie is not appropriate to be done seriously or playfully. And also a father promised to his child then the promise was not fulfilled" (HR. Al Hakim)

In another hadith it says: "Whoever said to a child" come "take this - but he did not give it, then really the act includes lies" (HR. Ahmad)

d. Educate children with affection

It is permissible to punish a child, even a father or mother may hit him in certain conditions. But parents should not forget to give love to him.

The hadith educates children with affection narrated by Aisyah radiyallahuanha, he said: A Arab bedouin came to the Prophet sallallaahu 'alaihi wa sallam then said, "Do you kiss boys ?, we do not kiss them". So the Prophet sallallaahu 'alaihi wa sallam said, "I cannot do anything if Allah draws a mercy from your heart (HR Al-Bukhari no 5998 and Muslim no 2317)

Another Hadith is narrated by Abu Hurairah ra: "The Prophet sallallaahu wa wa sallam kissed Al-Hasan bin Ali, and on the side of the Prophet there was Al-Aqro bin Haabis At-Tamimiyy who was sitting. So Al-Aqro 'said," I have 10 children, no none of them ever kissed "Then the Prophet sallallahualaihi wasallampun looked at Al-Aqro then the Prophet said," Whoever is not blessed or cherishes he will not be blessed "(HR AlBukhari no 5997 and Muslim no 2318)

e. Hadiths about educating children from an early age

In his day the Prophet sallallahu alayhi wasallam had educated or advised a child when he wanted to eat. From Umar bin Abi Salamah, the prophet said: "O children, say the name of Allah, and eat with your right hand, and eat what is before you." (HR. Bukhari no. 5376, Muslim no. 2022)

That is the traditions of the Prophet Muhammad. which discusses early childhood education.

3. Kids Today

The term that is rife lately "Kids Age Now", investigated came from the phenomenon of the behavior of children today which is very unnatural but considered prevalent by them. In terms of the language 'Kids' and 'Now' are words that come from English, Kids means children and Now is now. There is something odd because it is found between the two terms in the English word "Age" which comes from Indonesian.

This word is increasingly used, even in the headlines of a news portal, one of which is like "The behavior of kids nowadays is obscene" or also in media posts that show young children dating with the caption "Kids Age Now".

Indeed, it does not only have negative impacts, Kids Zaman Now also has positive impacts such as proficient children using technology or in other words, not the technology and technology. However, the impact will change if its use is not sorted for something that is educational. If you think about how children today can do it in such a way, in my opinion all of this can happen because of the rapid development of technology, starting from the media that presents shows that are not suitable for children and do not educate. This is why the 21st century is called the age of mass communication, according to Dennis MCQuall is a media that is able to reach the masses in large and broad numbers that are public. (Rustam). However, not only these factors influence it, there are also factors where the lack of supervision and screening from adults about everything that children receive if it can affect the instability of attitudes, behavior of children today.⁹

Socialization is very important, because humans are social creatures. With the rise of mass media and sophisticated technology at this time impacted on the lack of socialization that occurs between individuals. Unlike in the 2000s when traditional games were very prevalent among children, they acted as a good bridge of social relations between individuals, while today socialization has little to be applied to children. Excessive use of gadgets can have psychological effects on children.

4. Actualization of Hadith Education in Daily Life

Of course, the Islamic community in their lives must be guided by the Qur'an and the Hadith, but many facts are not in accordance with what should be practiced and practiced. Living Hadith studies can be a solution for the community in increasing religious knowledge.¹⁰

Prof. Zakiah Daradjat in his book "The Soul of Religion" argues that the development of religion in children is largely determined by the education and experience through it, especially in the first growth period (childhood) from the age of 0-12 years.

In Sociology it is known that the media (Agent) of Socialization with the greatest influence on the formation of the character of each individual is as follows: 1. Family; 2. Environment; 3. School; 4. Mass Media; 5. Gamemates

In the actualization of hadith education can be through the media socialization mentioned above, because they are the biggest influencers in shaping individual character.

a. Family

The family must be a major factor in the character formation of every child, because the family is the first media that has a lot of time with each individual. The child is guided by how he knows his Creator so that he will only serve the Creator of Allah SWT. Likewise, the teaching of children's behavior and character is obtained from the parents' daily attitudes when interacting with them.¹¹ Parents can teach their

⁹ Samani, Muhlas dan Hariyanto 2018, *Pendidikan Karakter: Konsep dan Model*, Bandung: Remaja Rosdakarya, p. 2

¹⁰ Suryadilaga, M. A. (2013). Living Hadis dalam Tradisi Sekaar Makam. Ar Risalah, 164

¹¹ Fitriingsih. (2016). Urgensi Pendidikan Anak Usia Dini Berbasis Aqidah. Musawa, 68

children to behave well by explaining the values in the traditions, or giving examples of their application based on a story of the ancient Prophet.

Nasih Ulwan expressed that parents as the first and foremost teacher for a child must be able to instill basic things in the child. There are at least three basic things that parents must instill into the child's soul and personality, namely:

- 1) Aqeedah or faith education in the form of planting trust in God, angels, books, apostles, qadha and qadar, as well as other matters relating to faith.
- 2) Spiritual ties or spiritual education, one of which is to educate children with worship. The Messenger of Allah said: Order your children to pray at the age of 7 years. Beat at the age of 10 if he is reluctant to do so. And separate the bed of the son from the bed of the daughter "(H.R. Abu Dawud)
- 3) Other spiritual education is in the form of teaching the Koran to children, bringing children closer to places of worship, teaching children with remembrance, familiarizing children with prayer and fasting sunnah.
- 4) Thought ties in the form of binding children from an early age to adulthood with Islamic rules that do not separate religion and the State, with the teachings of the Koran as a way of life, with the sciences of sharia as a method and law, with the history of Islam as passion and example, and with Islamic da'wah method as a starting point.
- 5) Social ties or social education in the form of instilling noble psychological foundations, maintaining the rights of others, tightly bound by public social manners, and control and social criticism.
- 6) Sports ties in the form of health education.¹²

b. School

Teachers carry a large mandate in their duties as child educators. For that reason, as a teacher must have competencies among these competencies include personal, pedagogical, professional, social, and leadership competencies. These considerations are intended so that educational efforts do not fall into the hands of people who are not experts, which can result in the management of education in shambles. Personality competence is the most important competency, because teacher personality competency empties into the teacher's personal internals.

Present yourself as an honest person, noble, and role model for students and the community. The classic phrase says that everything depends on each person. The purpose of the phrase, that the knowledge possessed by someone could be bad if one's personality is bad, but if one's personality is good, then the knowledge he has will be good too. Therefore the four competencies mentioned above, which must be prioritized are personality competencies because basically they will be sourced and depend on the teacher's own personality in carrying out the learning process and interacting with students will be largely determined by the personality characteristics of the teacher concerned. Having a healthy and whole personality, with characteristics that can be seen as a starting point for someone to become a successful teacher. Suharsimi Arikunto, quoted by Sudarwan Danim, said that the teacher's personal competency is

¹² Abdullah Nashih Ulwan, 2015, *tarbiyatul aulad fil Islam (pendidikan anak dalam Islam)*, Solo: Insan Kamil, p. 208-270

the teacher's ability to have an attitude or personality displayed in good and commendable behavior, so that it can cause self-confidence and can be a role model for others, especially for students. (Harmika, 2014)¹³

In the school environment, it is clear that young children are educated about traditions if their schools are based on Islam, then the State is required to provide reliable educators. Those who have a noble Islamic personality, have a high spirit of devotion and understand the philosophy of generation education and the ways that must be done, because they are role models for their students. (Fitriingsih, 2016, p. 65)

Teaching about the Prophet Muhammad's example can be applied in schools in the form of regulations or codes of ethics, such as a ban on drinking or other things.

c. Mass media

The state is responsible for regulating treats that are displayed in electronic media and also regulating and overseeing the publication of all print media. (Fitriingsih, 2016, p. 65) The media should present a presentation or variety of television programs that are more educational and useful for the development of values for each individual.

Not only the media that must be criticized, but also the adults who let their children enjoy a variety of television shows that are less appropriate if watched by children. The role of adults in supervising and screening children's shows is very influential.

5. Urgency of Hadith Education For Character Building Early Childhood

The challenges of education in the modern era are increasingly severe, because problems in society are increasingly complex. The complexity of this problem certainly needs to be solved wisely. That is, education has a significant share in making social transformation.

Character education is the safeguarding of essential values with learning and mentoring so that students as individuals are able to understand, experience, and integrate values that become core values into their personalities.

Laying the basis for the development of thought and personality of children is largely determined by the learning process provided by parents since children are preschool aged 0 to 6 years. Early childhood education (PAUD) occupies a very strategic position in the preparation of future Human Resources. In addition to intellectual development occurring very rapidly in the early years of a child's life, various studies also conclude that the formation of human character is also at an early age phase (Non-Formal Early Childhood Education Module, 2008)

Early childhood is a golden age where physical, motor, intellectual, emotional, linguistic and social development takes place very quickly. Even the intellectual development of children takes place before the child is 4. 'So that improving the quality of early childhood needs to be done as much as possible, given the optimization of human quality must have a strong foundation from the beginning of life. (Fitriingsih, 2016, pp. 55-56)

Character education is a way to make someone understand, understand, and act in accordance with applicable ethics and norms. The concept of character education is

¹³ Harmika. (2014). Urgensi Kompetensi Kepribadian Guru Pendidikan Agama Islam dalam Mengembangkan Pendidikan Karakter di MTs Mursyidul Awwam Cenrana. Makassar.

essentially education about noble values that originate from one's own culture and aims to develop the personality of the child or student in a better direction. Detailed character education has five objectives. First, develop the potential of the heart or conscience of students who have national character values. Second, develop the habits and behavior of students who are praiseworthy and in line with the nation's religious cultural traditions. Third, instill leadership and responsibility. Fourth, develop students' abilities to become independent, creative, and national-minded human beings. Fifth, develop the school life environment as a learning environment that is safe, honest, full of creativity and friendship and with a sense of nationalism that is high and full of strength (with a sense of nationalism that is high and full of strength (dignity).

Character education has three main functions namely; First, the function of forming and developing potential. Character education functions to shape and develop the potential of students so that they think well and have good hearts. Second, the function of repair and strengthening. Character education functions to improve and strengthen the role of families, educational units, the community, and the government to participate and be responsible for developing the potential of citizens and nation building towards a developed, independent and prosperous nation. Third, the filter function. Character education functions to separate the culture of the nation itself and filters the dignified national culture.

By instilling and teaching hadith education in early childhood in the golden age when much of the knowledge is absorbed, it is possible that the child's knowledge and understanding of religion will increase. If what is taught is religious education like aqidah, then a correct understanding of that aqidah can be a basic source of character behavior of every child.

It is inversely proportional if at an early age parents are not aware and are very sure about the influence of all education and teaching in this golden age. Education is a process of forming basic foundational abilities, both concerning the power of thought and emotional power directed at human nature and to each other. For this reason education needs to be directed towards religious awareness, adherence to Allah SWT.

14

D. CONCLUSION

The rise of Kids Zaman Now and the loss of the character of children in today's life make adults worry about the development of children in the future. This problem can be overcome by looking at the factors that cause Kids Age Now, then replacing these factors with things that are better.

In Islam, character building is a fundamental problem in forming a character with character. Character development is formed through fostering morality (noble character); namely the effort to transform the values of the Qur'an to children which emphasizes more on the affective or tangible aspects of one's amaliyah.

Hadith education is needed to replace the position of the media which sometimes brings negativity in the formation of children's character. This hadith education with the ideal that children can apply it in social life and leave the bad influences of today's

¹⁴ Fitriningsih. (2016). Urgensi Pendidikan Anak Usia Dini Berbasis Aqidah. Musawa, 61

technological media. Can use the concept of media wrapping by inserting Islamic values in every variety of events.

By instilling and teaching hadith education in early childhood in the golden age when much of the knowledge is absorbed, it is possible that the child's knowledge and understanding of religion will increase. If what is taught is religious education like aqidah, then a correct understanding of that aqidah can be a basic source of character behavior of every child. Good seeds for every child will impact the nation's personality. The high character of the people of a nation will bring it to a civilization and progress and peace. If the characteristics / morals of the people are low then a nation is unable to develop itself towards progress and good and respected civilization. Even the lack of character and damage to the character of individuals in society has the potential to cause the destruction of a nation.

To measure the success of character education is to see the extent to which one's actions and actions can give birth and bring benefits to himself and also to others. As the hadith of the Prophet SAW "The best people are those who are the most moral and useful to others". When someone is able to bring benefits means he already has an ideal Muslim character in accordance with the demands of Islam. Groups that have great potential to be able to spread goodness and benefits to others are those who believe and have piety.

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