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Friendly Education: Prophet Muhammad's Interactions with Children

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Abstract

Acts of violence, both verbal and non-verbal, that threaten children often occur in interactions between adults and children. Acts of violence like this are very counterproductive in the world of education. This article aims to analyze how the Prophet PBUH interacted with kids who had their universe. Following that, a descriptive analysis was conducted on the hadiths about the Prophet's contact with children that were recorded in the hadith books. Child-friendly education is a concept that emphasizes the importance of fostering a sense of safety and enjoyment in children. The Prophet's interactions with children provide valuable guidelines for child-friendly education. He greets them with a sense of security, appreciates their unique world, and allows them to play without scolding. He encourages sadness by joking with them and does not discriminate against children based on gender. This child-friendly educational model deserves further research to identify more comprehensive and in-depth prophetic education methods. The Prophet's affectionate approach towards children makes him a valuable model for educators.

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INTRODUCTION

Recently, educational institutions have been in the spotlight because of acts of violence. The forms of violence that students generally experience are physical and psychological violence. Physical violence results in injuries, such as beatings and abuse. When someone insults, harasses, denounces, or says something that injures feelings, lowers self-esteem or makes someone feel tiny, weak, unattractive, useless, and powerless, that is considered psychological violence (Fauzi 2017). A total of 502 reports of instances of children being the victims of physical and psychological abuse were submitted to the Child Protection Commission (KPAI). The detrimental effects of knowledge and technology, the permissiveness of the sociocultural environment, inadequate care, family poverty, excessive unemployment, and unfavorable living conditions are some of the causes of physical and psychological abuse of children (KPAI 2023). Recently, 15 elementary school students in Yogyakarta became victims of sexual abuse by a teacher (KOMPAS.com 2024). According to a 2015 research, 84% of Indonesian pupils had witnessed an act of violence in a school (Qoyyimah et al. 2019).

The novelty of this research lies in the approach that highlights the role of Islamic education in preventing violence by implementing moral and spiritual values. This study examines explicitly educational practices in Islamic boarding schools, which are rarely explored in the context of violence prevention, especially in rural areas of Indonesia. This study provides a fresh viewpoint on how pesantren might mold kids' moral identities and deter violent conduct using Erik Erikson's Identity vs. Role Confusion theory. In addition, this study makes an empirical contribution by combining the approach of developmental psychology and Islamic education in the context of Islamic boarding schools. While previous research (Ismail, Rahim, and Yusoff 2013) Emphasizing the negative impact of violence in education, this research focuses on prevention through the internalization of religious values. Another novelty is the use of a qualitative case study approach at Al-Irsyad Islamic boarding school, Semarang Regency, which allows this study to delve deeply into the mechanism of violence prevention based on character education ((Dartim 2021). It is anticipated that the findings of this study would not only help pesantren managers but also serve as a guide for other educational establishments looking to prevent violence in the classroom. This research also provides contextual and applicable strategic recommendations for Islamic boarding schools in Indonesia.

The right to education emphasizes the quality of education, the learning environment, and access to it (Cobanoglu & Sevim, 2019). Since the growth of intellectual, emotional, and spiritual capacities lies at the heart of the educational process itself, child-friendly education is very important. Establishing a supportive learning environment that gives kids a sense of safety, incentives without posing danger, and encouragement is known as child-friendly

education. One of education's objectives is to humanize people, and Maslow identified five levels of human needs, including security requirements like comfort, security, and tranquility.(Taormina and Gao 2013).

The friendly education of the Prophet Muhammad PBUH provides a unique framework that is different from other friendly education because it emphasizes the aspects of humanization, liberation, and transcendence. The Prophet Muhammad PBUH was not only a cognitive teacher but also an educator who emphasized the formation of character and morality (Daf 2009). In contrast to modern education which sometimes only focuses on academic achievement and cognitive aspects, Prophetic education involves a holistic approach that includes the affective and psychomotor realms. According to (Gonaim 2016)The Prophet's character, full of gentleness, patience, and integrity, is an ideal example for today's teachers. The Prophet Muhammad never used violence in education, even against children. Child-friendly education in the style of the Prophet Muhammad PBUH teaches respect for the dignity of each individual and treats them with compassion, thus allowing for the establishment of a harmonious relationship between teachers and students (Malek 1997). In addition, the educational values practiced by the Prophet are also liberating, which means educating is not just conveying knowledge, but freeing a person from ignorance and injustice (Fuad et al. 2021). Compared to other educational models, Prophet Muhammad-style education prioritizes the balance between the mundane and spiritual aspects (Soeprayitno 2020), instilling universal values that are relevant to the development of the times. Thus, the friendly education of the Prophet Muhammad provides a deep inspiration for developing inclusive and holistic education in the modern era.

The establishment of a favorable learning environment that fosters children's enthusiasm, sense of security, and rewards without posing a threat is known as child-friendly education (Yulianto 2016). Child-friendly education provides opportunities for children to develop their basic abilities fully. It is regarded as kid-friendly when a school offers kids a clean, safe, healthy, and secure environment. Children's rights are upheld in child-friendly schools (Fauziati 2016). A friendly setting promotes healthy play and engagement in addition to studying (UNICEF 2005).

The goal of child-friendly education is to provide them with practical knowledge, a space and time for play, and an atmosphere free from violence and exploitation(Cobanoglu and Sevim 2019). It is a necessity that the Child-Friendly School Program also requires a school that is free from discrimination and acts of violence (Noer 2019).

Children's rights cover everyone under the age of eighteen. These rights are enumerated under four headings in the Convention on the Rights of the Child (CRC): the right to life, which includes life and the necessities of survival; the right of

children to the development necessary to realize their full potential; the right of children to be protected from all forms of violence, neglect, and exploitation; and the right of children to participate, which enables them to actively engage in society, voice their opinions, and have a say in issues that impact their lives (Cobanoglu & Sevim, 2019). Another opinion holds that children aged 0-14 years are considered children who still need to play. From developing age to school age, children should spend an equal amount of time studying and playing (Dewi, 2012).

In general, friendly education encompasses several dimensions. First is efficacy, specifically child-centered learning tailored to each student's requirements, creating high-quality instruction through democratic, cooperative, and active approaches. The second is inclusion, which refers to providing all kids with a high-quality education free from prejudice. Third is democratic involvement, which entails considering the opinions of all parties involved in all decisions about the environment and the education process. Fourth, a safe, healthy, and protected atmosphere ensures each child's physical and mental well-being by enhancing safety and health issues restricting their ability to study. Fifth is gender sensitivity, which addresses the fundamental needs of both boys and girls by offering fair opportunities and objective educational resources and experiences.(Cobanoglu and Sevim 2019).

The words "inter" (between) and "action" (activity) combine to form the word "interaction." Interaction is a two-way process. In technical terms, interaction refers to objects that act, are connected, and impact one another. Communication is invariably linked to interaction. The word "communicate," which means "to participate and notify," is the root of the word "communication." There are components of communicants and communicators in the communication process.

Anyone under the age of eighteen is considered a child under the United Nations Convention on the Rights of the Child (Osei 2019). There are various stages for kids under the age of 18. The first is infancy, which lasts from the time of birth until the person is between 18 and 24 months old. The baby himself is going through a really trying time. The infant is highly dependent on adults throughout this time. The capacity to communicate, regulate the senses, and perform other bodily functions also marked the beginning of psychological activity. In addition, children learn by remarkable learning from others, imitation exercises, and using symbols in their thinking.

The second is early childhood, which is the time frame from the end of infancy until roughly age five or six. Since children typically start formal schooling at this age, this time frame is also referred to as the school years. During this period, children learn to be independent and care for themselves. In addition, children have also started developing skills by following orders in the school environment, learning to recognize letters and numbers, and spending part of their time playing

with their peers. This period ends when the child enters the first grade of elementary school.

Middle and late childhood come in third. This time frame begins at the end of early childhood or roughly between the ages of 6 and 11. Children in this stage are known as being in elementary school time. Children generally have mastered basic reading, writing, and arithmetic skills. These children are exposed to the world and the larger culture surrounding them. The characteristics that emerged in this period are increased self-control and academic achievement, which are the central themes. Adolescence comes in fourth. The transition from childhood to early adulthood occurs throughout this time. This phase lasts from the child's age of 10 to 12 until they are 18 or 22 years old (Hanafi 2018).

In a society, there is certainly social interaction, namely a reciprocal relationship between one community member and another. Social interaction is a relationship between individuals and groups and between individuals and groups. The two-way effect is very important in interacting. Social interaction requires shared orientation. Social interaction has several categories: forms of cooperation, competition, accommodation, and conflict.

The Prophet interacted with both individuals and groups as a member of society. Both dissociative and associative interactions exist. The prophet connects with his companions in an associative manner despite their differences in social and economic standing, nationality and ethnicity, children and adults, common people, and academics (Nasirudin 2022). The Prophet really loved children with various expressions; for example, the Prophet greeted them, appreciated them, and let them play and joke with them.

METHODS

This particular investigation encompasses library research employing a qualitative methodology. Qualitative research may be conceptualized as an investigative endeavor in which data is sought and produced as a sequence of words or narrative statements rather than through a series of quantitative figures that necessitate completion via scientific computations and analyses utilizing inferential statistical formulas. This inquiry is concentrated on the hadith concerning the Prophet's engagements with children. The primary data source for this examination consists of the six canonical hadith collections. Conversely, the secondary data source comprises the verses of the Qur'an. The collection of research data is executed through documentation techniques. The researchers compiled the hadith means recorded in one of the six hadith collections.

The data analysis conducted in this study employs descriptive analysis, a methodological approach aimed at elucidating the processes or forms associated with implementing a specific concept. This investigation explores the principles of

child-friendly education within the context of the Prophet's interactions with children. To systematically analyze the amassed data, the researcher undertook several methodological steps. First, an exhaustive examination of each data point was conducted to comprehend the significance and implications of the underlying substance. Second, the researcher classified and categorized the data under the focal points of the research inquiry. Third, an ideal conceptual framework for the Prophet's child-friendly education about child interactions was articulated.

RESULTS

The results section should present the research data collected (test results, questionnaires, interviews, documents, etc.) in the order of the problem formulation or based on the most significant research findings. Researchers should include data sources, such as interviews or observation results, when presenting relevant research data. To clarify the findings, it is advisable to use easily comprehensible graphs, figures, and tables. All tables, figures, and graphs should be centered and numbered sequentially. The results section can also include detailed sub-topics directly related to the research focus.

1. The Prophet greeted the children

Anas bin Mālik passed the children, so he greeted them and said Allah's Messenger used to do it. He narrated to us that Ali bin Al Ja'd had narrated to us Shu'bah from Sayyār from Tsābit Al Bunāni from Anas bin Mālik (may Allah be pleased with him) that he had passed by small children. He greeted them and said: "The Prophet (peace and blessings of Allaah be upon him) also used to do this." (Al-Bukhāry, 2015).

Table 1. Continuation of Sanad Hadith

No	Names of Narrator	Sequence of Sanad	*Jarh-Ta'dīl*	Continuation of Sanad
1	Anas bin Mālik (d. 91 AH)	1	Companion of the Prophet	Continued
2	Ṡābit bin Aslam (d. 127 AH)	2	Trusted	Continued
3	Sayyār bin Abū Sayyār Wardan (d. 122 AH)	3	Trusted	Continued
4	Syu'bah bin al-Hajjāj bin al-Warad (w. 160 H.)	4	Trusted	Continued
5	Ali bin al-Ja'di bin 'Ubaid (w. 230 H.)	5	Trusted	Continued

The hadith narrated by Anas bin Mālik above briefly contradicts the hadith narrated by Abu Hurairah as follows, "Let the young greet the old, those who walk to those who sit and those who are few to those who are many"(Al-Tirmidzy, 2016).

However, Anas bin Mālik stated that what he did imitated what the Prophet had often done. The Prophet visited the Ansar, greeted the little children, and rubbed their heads. The hadith narrated by Anas bin Mālik is an action tradition, and the hadith narrated by Abu Hurairah is a verbal tradition.

2. The prophet appreciates children

Umm, Khālid bint Khālid bin Sa'id said; I visited Allah's Messenger with my father; while I was wearing a yellow shirt, the prophet commented, "Sanah-sanah (good, good." 'Abdullah said, "According to the Habasyah people, sanah means good." Umm Khālid said, "My father instantly chastised me for playing with his prophetic ring, but the Messenger of Allah responded, "Let him be." Then he stated: "Wear (the cloth) hopefully it won't break quickly and wear (the cloth) easily - Hopefully it won't break quickly and wear (the cloth) hopefully it won't break quickly." Abdullah said, "And the clothes still have marked so that he also mentions from the rest of the cloth."(Al-Bukhary 2015).

Table 2. Continuation of Sanad Hadith

No	Names of Narrator	Sequence of Sanad	*Jarh-Ta'dīl*	Continuation of Sanad
1	Ammah bint Khālid bint Sa'id bin al-'Aṣ	1	Companion of the Prophet	Continued
2	Abū Uśman	2	Trusted	Continued
3	Khālid b. Sa'īd b. 'Umar b. al-'Aṣ	3	Trusted	Continued
4	'Abd Allah ibn al-Mubārrak (d. 181 AH)	4	Trusted	Continued
5	Ḥibbān bin Mūsā b. Sawar (d. 233 H.)	5	Trusted	Continued

Umm Khālid was a girl who came from the Quraysh tribe. His father's name was Khālid bi Sa'ad bin al-'Ash bin Umayah bin Abd Shams bin Abu Manaf. His parents were among the first converts to Islam. When torture and persecution began to affect the believers, they migrated to Habasyah. Moreover, they lived in Habasyah for more than 10 years. Umm Khālid, who was still a child, accompanied her father to visit the Prophet's house wearing yellow clothes. The Prophet appreciated it by saying, "sanah," which means good in Ethiopia.

3. The Prophet joked with the children

Anas bin Mālik said that the Messenger of Allah was the one with the best morals. I have a brother who is known as Abu 'Umair. At that time, I thought he was still in his nursing age. When the Messenger of Allah came, he usually saw him, and then the Messenger of Allah said O Abu Umair, what the hell is that little bird, the Nughair, doing? Anas said Nughair was a small bird that he used to play with (Muslim 2014).

Table 3. Continuation of Sanad Hadith

No	Names of Narrator	Sequence of Sanad	*Jarh-Ta'dīl*	Sanad Connection
1	Anas bin Mālik (d. 91 AH)	1	Companion of the	Continued
2	Yazid bin Humaid (w. 128 H.)	2	Prophet Trusted	Continued
3	Abd al-Wariṡ bin Said (w.180 H.)	3	Trusted	Continued
4	Sulaiman bin Daud (w. 234 H.)	4	Trusted	Continued

The quality of the hadith above is authentic. Besides being narrated by Muslims, the hadith above was also narrated by al-Bukhāry, al-Tirmidzy, Ibn Mājah, and Ahmad bin Hanbal.

DISCUSSION

There are three hadith themes discussed in this research. Hadith about the Prophet's greetings to children, the Prophet's appreciation for children, and the Prophet's jokes with children.

The theme of the first hadith is that Anas bin Mālik passed the children, so he greeted them and said, Allah's Messenger used to do it (Al-Bukhary 2015) Moreover, the following hadith, as recounted by Abu Hurairah: "Let the young greet the old, those who walk to those who sit and those who are few to those who are many." (Al-Tirmidzy 2016).

Two hadiths that seem contradictory can be compromised. The hadith reported by Anas that the Prophet practiced greeting children, which in the hadith is called ṣibyān (children), is the plural of ṣabiy, which means children. The hadith reported by Abu Hurairah highlights the proper manners of the youth (al-ṣagīr) greeting the old (al-kabīr) as a form of respect (tauqīr). At the same time, the age of children (al-ṣabiy) has not yet received the burden of the Shari'a, including giving greetings, because there is no mental maturity. Children still need to get guidance and habituation from the adults around them. That is why the Prophet greeted them first.

The Prophet Muhammad PBUH set an example in child-friendly education through loving interaction and respect for children. One of the most prominent attitudes is his habit of greeting children. The narration mentioned above shows that the Prophet always pays special attention to children by greeting them first, showing that children are an important part of society. This behavior is consistent with Erik Erikson's psychosocial theory within the framework of contemporary educational philosophy, particularly during the early childhood developmental stage of

"initiative vs. guilt." Greeting children helps them feel recognized and valued, encouraging their confidence and initiative. This action also aligns with child-friendly education, emphasizing the importance of creating an environment where children feel safe, valued, and heard, ultimately building a strong emotional foundation for their future development.

In addition, the Prophet also showed deep respect for children, even in small things. He valued children by listening to them and giving them the same attention as adults. In the humanistic theory introduced by Carl Rogers (1957), unconditional reward is one of the important principles in education. The Prophet understood that appreciating children can foster feelings of worthiness and confidence in them. Not only that, the Prophet often joked with children, creating a fun and cheerful atmosphere. This joke is not just entertainment but part of the way he builds a positive emotional connection with children, which, according to the attachment theory of John Bowlby (1991), is important for children's emotional development. This loving interaction confirms how important child-friendly education is, where positive relationships and recognition are the main pillars of effective learning.

Ibn Bathal said that the prophet's greetings to children are a form of education for children to get used to Shari'a adab, eliminate pride for the elderly, and instill humility and gentle behavior (Al-Asqalany 1379). This practice of the Prophet is a child-friendly form of education. His hospitality is not only expressed verbally but also non-verbally. The Prophet not only greeted but also rubbed the heads of the children. Greetings and touch are symbols of relationship warmth, peace, and affection. Thus, the children become safe and feel comfortable. Greetings contain two meanings, namely, humanistic and theological meanings. Greetings contain a humanistic meaning because greetings show respect for human dignity. Greetings contain a theological meaning because, in greetings, there is a prayer of hope that God's grace will be bestowed on those who are greeted.

With greetings, an educator has the spirit to protect children from evil, both physically and non-physically. Greetings also contain the readiness of educators to accept students without discrimination. The person who starts the greeting also shows humility. He shows humility even though he has a high degree. This is done so that other people feel safe and comfortable with him.

The theme of the second hadith is that Umm Khālid bint Khālid bin Sa'id said; My father and I went to see Allah's Messenger, while I was wearing a yellow shirt, Allah's Messenger commented, "sanah-sanah (good, good." 'Abdullah said, "According to the Habasyah people, sanah means Hasan (good)." Umm Khalid said, "Then I went to play with his prophetic ring, so my father immediately rebuked me, but the Messenger of Allah said: 'Let him be." Then he said: "Wear (the cloth); hopefully it will not break quickly and wear (the cloth) easily -Hopefully it won't break quickly and wear (the cloth); hopefully it won't break quickly." Abdullah said,

"And the clothes still have marks, so he also mentions them from the rest of the clothes." (Al-Bukhary, 2015).

The hadith above can be analyzed from two sides. First, the affectionate side of the Prophet in dealing with children. The Prophet's affection and humility were shown when he allowed Umm Khalid to hold and play with the sign of prophecy. The prophetic sign of the Prophet was between the two shoulders of the Prophet and was in the shape of a dove egg when it was small and the size of a hand when it was enlarged (Al-Asqalany 1379). According to the scholars, the prophetic sign only appeared after the incident where his chest was slit. This prophetic sign has been mentioned in previous books, so Salman al-Farisi made it one of the proofs and reasons for converting to Islam. (Al-Tirmidzy 1988). The Prophet praised and prayed for our brother's clothes, especially when wearing new clothes. The Prophet praised Umm Khalid's clothes by saying, "Good, good (sanah, sanah)". The praise certainly makes the child's mental atmosphere happy. Such worldly praise befits the disposition of children. The Prophet did this praise because it was in accordance with the inclinations of the children. First, naturally, a child likes to be praised when wearing new clothes or clothes of a specific color. Second, there is a tendency for children to use their mother tongue or the area where the child grows up in the family environment. Umm Khalid was a child born in Habasyah (Ethiopia) (Al-'Ainiy, n.d.).

Adjustment to the tendencies of the child's world will further add to the atmosphere of closeness and warmth. Using the child's mother tongue, the Prophet showed sympathy for the child. Sympathy is a deep understanding of others, both intellectually and emotionally (Zubaidah, 2004). Using the person's language will eliminate communication barriers because the recipient can understand clearly. Communication is very important in linking language development with environmental and social development in which the children grow (Bahri H, 2018). Moreover, differences in culture, religion, and social environment are some of the factors that cause communication barriers (Wisman, 2017). Learning will also be absorbed much more quickly and effectively by children when they already have a background in understanding and verbal skills (External H 2018).

The affection and conation practiced by the Prophet as a form of child-friendly education. The Prophet let the children play according to their world. The Prophet also appreciated children by providing positive reinforcement, even by using the child's native language.

The theme of the third hadith is that Anas bin Malik said that the Messenger of Allah was the one with the best morals. I have a brother who is known as Abu 'Umair. At that time, I thought he was still in his nursing age. When the Messenger of Allah came, he usually saw him, and then the Messenger of Allah said O Abu Umair, what

the hell is that little bird, the Nughair, doing? Anas said Nughair was a small bird that he used to play with (Muslim, 2014).

The above hadith shows the hospitality of the Prophet to children. First, the Prophet joked about a little boy named Abu Umair who was sad. The Prophet teased him by asking," What is happening with the little bird? The nughair is a kind of sparrow. Abu Umair really loved the bird. The Prophet's question was not intended to get an answer but only to entertain and please him.

It is hoped that jokes can relieve fatigue, boredom, and lethargy and refresh the atmosphere so that a new spirit emerges to do valuable things. Jokes can also foster intimacy and closeness with children. Jokes are also a form of affection that facilitates communication and strengthens the inner relationship between children and adults. Kedua, the Prophet, called Anas bin Malik's younger brother with kunyah. A kunyah call is a call by name or nickname for someone with a different name, for example, Abu Fulan, Umm Fulan, Ibnu Fulan, Abu Umair, and so on. Chewing in Arabic for young children is a form of hope that a child will grow up, mature, marry, and have children (Ibn Batthal 2003). Third, the prophet let the child play with birds. Playing is one of the characteristics of a child-friendly concept (Maziah, Saemah, and Nooraziah 2015). The child's world is synonymous with the world of play and games.

CONCLUSION

Child-friendly education is a concept that emphasizes the importance of fostering a sense of safety and enjoyment in children. The Prophet's interactions with children reflect child-friendly education, which fosters a sense of safety and appreciation for their excellence. He greeted the children with a salute, demonstrating his spirit of protection against physical and non-physical dangers. The Prophet also encouraged children to play according to their world without being scolded, allowing them to express their feelings without fear. He encouraged children to joke around to alleviate fatigue and lethargy. The Prophet did not discriminate against children based on gender, showing affection towards the Ethiopian girls Umm Khālid and Abu Umair. However, this research, which is limited to three hadiths, cannot fully represent the issue. Further research with more hadith texts is needed to enhance this understanding.

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