



## **DEVELOPING RELIGIOUS BEHAVIOR BASED ON HADITH IN EARLY CHILDHOOD EDUCATION INSTITUTIONS**

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### **Abstract**

The introduction of hadith-based *adab* can influence a person's religious behavior, including in early childhood. This research attempts to describe in depth the efforts of teachers in early childhood education institutions in developing religious behavior based on the hadith of the Prophet. This research uses the living hadith method, especially practical studies regarding Muslim social phenomena related to hadith texts. The research location is KB Al-Azkiya Purwokerto which consistently teaches *adab*, one of the sources of which is hadith. Data collection at the location was carried out through interviews, documentation, and observation, and was complemented by a study of hadiths related to the phenomenon. The research results show that: first, the hadith that is used as a teacher in developing religious behavior is a hadith related to drinking etiquette, namely the hadith of Muslim history no. 2026 and this hadith is of authentic quality. Second, the teacher's efforts to build hadith-based religious behavior are carried out through three stages, namely: introducing, training, and getting used to. The process of implementing these three stages is carried out by paying attention to the age development and potential of students, especially in the aspects of religion and morals, cognitive, language, and social-emotional. The results of the implementation show that students are getting to know the etiquette of drinking while sitting, dare to practice, and have the courage to tell the teacher if other students need to follow

the etiquette that has been taught.

**Keywords:** Hadith, Religious Behavior, Early Childhood

### **Abstrak**

Pengenalan adab berbasis hadis dapat berpengaruh pada perilaku keberagaman seseorang, termasuk pada anak usia dini. Penelitian ini berupaya mendeskripsikan secara mendalam bagaimana usaha dari guru di lembaga pendidikan anak usia dini dalam membangun perilaku keagamaan berbasis hadis Nabi. Penelitian ini menggunakan metode living hadis khususnya studi praktik mengenai fenomena sosial muslim yang terkait dengan teks hadis. Lokasi penelitian di KB Al-Azkiya Purwokerto yang secara konsisten mengajarkan adab, yang salah satu sumbernya adalah hadis. Penggalan data di lokasi dilakukan melalui wawancara, dokumentasi dan observasi, serta dilengkapi dengan mengkaji hadis yang berkaitan dengan fenomena. Hasil penelitian menunjukkan bahwa: pertama, hadis yang dijadikan guru dalam membangun perilaku keberagaman merupakan hadis yang berkaitan dengan adab minum, yakni hadis riwayat muslim no 2026 dan hadis ini berkualitas *shahih*. Kedua, upaya guru dalam membangun perilaku religius berbasis hadis dilakukan melalui tiga tahapan, yakni: mengenalkan, melatih dan membiasakan. Proses implementasi tiga tahapan tersebut dilakukan dengan memperhatikan perkembangan usia dan potensi peserta didik, khususnya pada aspek agama dan moral, kognitif, bahasa, serta sosial emosional. Hasil dari implementasi yang dilakukan menunjukkan bahwa siswa mulai kenal dengan adab minum sambil duduk, berani mempraktikkan serta berani memberitahukan kepada guru jika ada siswa lain yang tidak sesuai dengan adab yang telah diajarkan

**Kata kunci:** Hadis, Perilaku Religius, Anak Usia Dini

## **Introduction**

Behavior is all activities, actions, or human actions that are

conscious or unconscious, including how a person speaks, walks, thinks, or makes decisions, how to do something, and how a person reacts to everything that comes from outside himself or from within him (Barker, 2016; Safarina, 2021). In a social context, such a thing will undoubtedly make the behavior significant when dealing with other people (Karlina, 2020; Suryani, 2020), where a person's success in social relations with others will be significantly influenced by the behavior he has. Therefore, everyone's behavior in social life needs to be directed to the norms that apply, both social and religious norms that they believe in (Darmayanti, 2021).

Efforts to direct one's behavior to exist norms cannot be made suddenly but require a learning process and serious effort (Herawati, 2018; Setiawati, 2018). This process starts from everyone's closest environment, especially the family environment, which is the first and foremost place for everyone to learn and get to know others (Andriyani, 2016). This is because the family has an essential role for every child in it, which at least includes: a place for children to learn about other people (Hasiana, 2020; Rasyidah, 2019), a place for children to learn about the character (Puspytasari, 2022; Utomo, 2022), a place for children recognize their potential (Mauizdati, 2022; Susilawati, 2020), where children learn to adapt (Azizah, 2020; Devi, 2020), and where children learn to recognize norms (Insan, 2020; Suryana, 2019).

After going through a learning process from the family environment regarding adaptation to various existing norms, children's learning processes can be continued at early childhood education institutions (Sugiarto, 2021), both formal and non-formal (Mahdi, 2021). This educational institution has various roles that are important for the development of children's behavior, including strengthening the inculcation of the value of tolerance in children (Purwanta, 2021), strengthening children's moral and religious values (Marhani, 2021),

strengthening the inculcation of social care values in children (Muqawim, 2020), strengthens the cultivation of values of acceptance, openness, cooperation with others (Syawie, 2021).

This critical role in early childhood education institutions can be carried out through various methods according to the stages of child development. The methods that can be taken include: using the story method (Rahiem, 2021), using the playing method (Zaini, 2015), using the singing method (Yensharti, 2018), using the role-playing method (Nofialdi, 2016), the field trip method (Kurniawan, 2018). The variety of methods used will make it easy for teachers to teach the material to children (Sumini, 2019). This will undoubtedly have a positive impact on every aspect of a child's development.

In general, the stages of development in early childhood include various aspects. The first aspect is religion and morals. The development of this aspect is related to the child's ability to behave and behave. Moral education and religious values are, of course, not only carried out through routine religious worship activities but through a wide range of children's activities in daily life (Dewi, 2022). The second aspect is the physical motor. Motor development is often used as a benchmark to prove that children grow and develop properly, and this aspect has a link with coordinated physical movements (Adawiyah, 2018). The third aspect is cognitive. Cognitive development relates to thinking patterns, problem-solving, and children's imagination (Veronica, 2018). The fourth aspect is language. Language development is related to a symbol system for communication, including phonology and syntax morphology. With language, children can communicate their intentions, goals, thoughts, and feelings to others (Heryani, 2020). The fifth aspect is social and emotional. Social-emotional development is the development of behavior following social demands. In contrast, emotional development is when children train social stimuli, especially those obtained from

group demands, and learn to socialize and behave (Lubis, 2019). The sixth aspect is art. The development of artistic aspects in children is very closely related to creativity in children. The development of art in children is not about how children can do all things related to art but how creativity in children can develop (Ramadani, 2019).

The importance of directing a child from an early age to the existing norms can at least provide favorable provisions to enter the next stage of development from the six existing aspects. Besides that, it is also to minimize negative impacts that can arise, especially in collisions with existing norms, and cause trauma to children. Where the impact can affect children's development and can be carried over into adulthood (Nuroh, 2022; Surianti, 2022).

In this regard, various efforts need to be made to equip children with an understanding of social and religious norms. And one of the strategic parties to do this is early childhood education institutions. This can be done by instilling religious etiquette (*adab*)/habits closely related to existing norms. Cultivating *adab*/habits can be sourced from spiritual teachings, and in the Islamic context, apart from the Qur'an, it can also be sourced from hadith.

Some studies that discuss early childhood education institutions, *adab*, and hadiths, include research on the phenomenon of living hadiths used as learning methods and principles in building children's character. In addition, ways of memorizing, learning, and playing related to hadiths are characteristic of learning (Murni, 2020), research on the internalization of hadith values in early childhood, especially hygiene values that are close to children's daily lives (Jazariyah, 2019), research regarding the introduction of daily deals of *adab* in early childhood, so that when children behave according to religious norms without being ordered, there is no expression of confusion, spontaneous behavior in

every kindness (Hermanto, 2020). Many hadiths describe and show the need for obedience to the commands contained therein. This is in line with the words of the Prophet Muhammad in several hadiths (Ranuwijaya, n.d.). One of them is an excerpt from the book *al-Muwaththa'* by Malik ibn Anas, especially in the discussion of hadith no. 1395 (haditssoft, 1440).

Although some of these studies have been carried out, research that focuses on cultivating adab specifically sourced from hadith in early childhood education institutions is still limited. Especially those who discuss it by linking it to aspects of early childhood development and activities in educational institutions. So that in the end a model will be found to build religious behavior through inculcating hadith-based adab/habits in early childhood education institutions.

This research is devoted to cultivating the manners of drinking while sitting which originates from the hadith narrated by Muslim No. 2026 in the process of learning activities at one of the early childhood education institutions located in North Purwokerto District, Banyumas.

### **The Quality of the Hadith Narrated by Muslim No. 2026 from *Matn, Sanad, and Narrators***

The hadith material taught at the time the research was conducted was the hadith narrated by Muslim No. 2026 Chapter on the prohibition of drinking while standing. The text of the hadith is as follows (Al-Naisaburi, n.d.):

حدثني عبد الجبار بن العلاء حدثنا مروان يعني الفزاري حدثنا عمر بن حمزة أخبرني أبو غطفان المري  
أنه سمع أبا هريرة يقول قال رسول الله صلى الله عليه وسلم لا يشربن أحد منكم قائما فمن نسي  
فليستقئ

*Abu Hurairah said: "The Messenger of Allah said: 'No one among you should drink while standing. Whoever forgets, let him make himself vomit'" (Khattab, 2007).*

According to the consensus of the scholars, this hadith is authentic. As for the quality of the narrators of the hadith, it can be described as follows (haditssoft, 1440):

Table 1. Narators and their quality

Transmitter	Commentary
'Abdul Jabbar bin Al 'Alaa' bin Abdul Jabbar	Tsiqah
Marwan bin Muawiyah bin Al-Harits bin Asma' bin Kharijah	Tsiqah
'Umar bin Hamzah bin 'Abdullah bin 'Umar bin Al-Khattab	Tsiqah (According to Ibnu Hibban in ats-tsiqaat Book)
Sa'ad bin Tharif (Abu Ghathafan Al Murri)	Tsiqah
'Abdurrahman bin Shakhr (Abu Hurairah)	Shahabat

A search of similar hadiths found that the hadith has several reinforcements, such as the hadith narrated by Muslim No 2024 and 2025 (Naisaburi, n.d.). Some of these hadiths indicate the prohibition of drinking while standing. However, on the other hand, some hadiths show that the Prophet drank while standing, saw his companions drinking while standing, and did not rebuke them, especially the Hadith of Muslim History no 2027 and History of Ibn Majjah no 3301 (Naisaburi, n.d.; Qazwini, 2016). Based on this, there is a conflicting argument. The fiqh scholars then discussed this. Ibnu Hajar Al-Asqalani explained that these two propositions could be compromised, resulting in a legal provision that eating and drinking while standing is *makruh*, not *haram* (Tuasikal, 2012). Apart from that, in Muslim's *syarh* (explanatory book) itself, the discussion regarding hadith No. 2026 includes the debate about the prohibition of drinking while standing (Nawawi, 2013). So it is not expressly that the prohibition in the hadith is forbidden (*haram*).

## **Hadith-Based Religious Behavior Inculcation Model in Early Childhood Education Institutions**

The inculcation of religious behavior in this institution, in general, aims to introduce and accustom students to behavior that is in line with religious guidance, both in activities in educational institutions and when at home. Besides that, it is also part of developing each student's religious and moral behavior. This is in line with what the head of the educational institution said:

we deliberately introduce various manners, customs, and religious behavior based on religious values, especially Islam. This is so that when children carry out activities here or when they are at home, they can get used to doing it, it is also a provision for children to develop their religious and moral values, and we also continue to convey this to parents to provide support in implementing it.

This institution has made various efforts to instill religious behavior, including in learning activities. One of them is planting drinking etiquette that is in harmony with the Hadith of the Prophet Muhammad SAW, especially the hadith with the matan *la yasyrabanna ahadun minkum qaiman*. Efforts to cultivate drinking etiquette are carried out through three stages, starting from introducing, training, and getting used to it.

### **Activities to Introduce the Contents of the Hadith**

The activity of introducing the contents of this hadith begins with the teacher first: 1) asking what drinks they like. Most of the children answered this question by drinking water, milk, tea, and ice. 2) Ask about students' habits when they drink at home, whether by standing or while drinking while sitting. Some of the students who dared to answer the teacher's questions said they still drink while standing, especially when



playing.

After the students answered a few questions from the teacher, the teacher introduced the manners of drinking, especially the etiquette of drinking while sitting and prohibiting drinking while standing. This activity begins with the teacher asking students to pay attention to what the teacher does first. The teacher then brings a glass of water, then the teacher sits in front of the students, reads the bismillah, and then drinks the water. After that, the teacher asked the students if they saw what the teacher was doing, and most of them said they saw what the teacher was doing. Next, the teacher repeated the procedure for drinking earlier by asking questions to students about what the teacher's order was when drinking water. Most of the students dared to answer starting from the teacher's sitting stage, reciting bismillah, then drinking water.

After the students have finished answering, then the teacher emphasizes that the etiquette when drinking is to do it while sitting, and not standing. this is done by the teacher by conveying the hadith *la yasyrabanna ahadun minkum qaiman* (that the Messenger of Allah prohibited everyone from drinking while standing). and whoever imitates the Messenger of Allah will be rewarded. Next, the teacher asks students to repeat the reading of the hadith several times. In addition, the teacher also asks students to remind each other, if at school there are friends who drink while standing so they are reminded to drink while sitting.

The teacher carries out the process of repeating the recitation of hadiths with the aim that students have memorized hadiths from an early age, especially those that are closely related to students' daily lives. This is by what was conveyed by the teacher:

we invite students to repeat the contents of the hadith several times so that they are familiar with and familiar with the hadiths of the

Prophet, especially the hadiths related to the daily activities of students, and the hadiths that are introduced are quite short, so that students are not challenging, but we also do not force students to memorize it, at least they are familiar with the Prophet's hadith first.

From what was revealed by the teacher, it shows that the teacher considers aspects of student development, especially in introducing the Prophet's hadith, so that students take short and easy-to-remember content.

### **The Activity of Practicing the Manners of Drinking while Sitting**

The activity of practicing drinking etiquette is carried out by the teacher by asking students first to take a supply of drinking water brought from home, and then the teacher asks students to practice drinking etiquette, which was exemplified by the teacher. This activity was carried out together, asking students to sit down first, then recite the bismillah, then drink the water. After the students finished doing the practice, students were asked questions by the teacher: 1) who could not yet practice drinking etiquette, students then answered that they could already practice drinking etiquette. 2) who still wants to drink while standing, both at school and at home? Most students answered that they no longer want to drink while standing.

This activity of training drinking etiquette is deliberately carried out by the teacher to provide real practice to each student so that it is easier for them to follow and practice drinking etiquette. This is in line with the following teacher statement:

We consider the practice of drinking while sitting down to be an essential part because children can see and practice good and correct drinking habits firsthand. We hope children can get used to doing this in

everyday life, both at school and home.

The results of these interviews show that the teacher is trying to make drinking habits a habit, which does not only focus on activities while at the institution but also how students can apply them when they are at home.

### **The Activity of Familiarizing the Contents of the Hadith**

The activity of getting used to the contents of the hadith is carried out by the teacher by setting an example, namely when drinking is done while sitting. This means that in every teacher's activity when they drink, they do it while sitting. This is done so that students can see the example set by the teacher, regarding etiquette in drinking, as stated by the following teacher:

Indeed, we teachers are here when drinking while sitting, so students can directly see our drinking habits. Maybe students will feel surprised if they see us drinking while standing because we drink not according to proper manners; moreover, we also ask students to remind each other if other students drink while standing by reading the hadith *la yasyrabanna ahadun minkum qaiman*.

Apart from setting an example, students are also accustomed to reminding other students so that when a student drinks while standing, they want to remind the student to drink while sitting. And this is often done by students, either by conveying it to the teacher or by conveying it directly to other students. This is in line with the following teacher statement:

Yes, sometimes the children are called to convey to their teachers when they see other students drinking while standing because they are still innocent, so it seems funny. For example this: "Teacher, teacher, Nadhif drinking while standing". In the end, we reminded the student:

“Come on, Nadhif, if you drink while sitting”.

According to the presentation from the teacher at this institution, it is true that instilling certain habits, especially new ones, for students requires a process that is quite long and must be repeated frequently so that students can get used to applying these new habits. And this is part of the challenge in itself for the teacher, so the teacher needs to use a variety of ways in order to achieve the expected results, it is not enough just to give orders and explanations, but also by exemplary, real examples and repetition.

### **The Model for Inculcating Religious Behavior**

From these various stages, it shows that the model for inculcating religious behavior, especially the adab of drinking, is in line with the hadith *la yasyrabanna ahadun minkum qaiman* that has been carried out by this educational institution, shows that there is a consideration of the developmental stages of students as shown by the use of concrete examples, where this will significantly help the moral and religious development and cognitive abilities of early childhood (Ananda, 2017; Elyana, 2018). In addition, the teacher’s exemplary example in applying the manners of drinking while sitting can help social-emotional, moral, and religious development in early childhood (Abdurrahman, 2019; Nurjannah, 2017), and even this is one of the most effective methods. It is even supported by giving advice, which will help every student always to remember the drinking etiquette that has been taught, as well as to help the development of children from a moral and religious perspective (Suratman, 2020). Besides that, there is also an opportunity for students to convey to the teacher if there are other students who do not comply with the etiquette in drinking, which can have an impact on the development of children’s language skills, especially functional aspects, namely the ability to express opinions or ideas (Isna, 2019).

The phenomenon of instilling adab in early childhood based on the Prophet's Hadith confirms that hadith can influence a person's religious beliefs. The practices carried out at this institution show that the cultivation of Adab is carried out through introduction, in this case children are introduced to the main content of the Hadith. This introductory stage is important, so that students have an understanding of the Adab content in the Hadith according to their age (Marmawi, n.d.). This is the initial stage so that the etiquette or rules taught can be effectively accepted by students, so the etiquette or rules must be able to be understood and remembered by children. After students understand the content of the hadith, students are directed to train how to apply the content of the hadith in the students' daily lives, both at school, family, and community. This training stage is continued with habituation, which aims to ensure that students have habits that are in line with the content of the hadith. This habit plays an important role in the success of instilling hadith-based manners in students. This is because awareness of manners or rules in children cannot just be formed without guidance and encouragement from adults. So that good awareness grows from within the child as an element of habit without any coercion (Fennika, 2023; Nasaruddin, 2022)

Although this research has attempted to describe in depth the teacher's efforts to build religious behavior in hadith-based early childhood, it still has some limitations, such as it has not been fully supported by interview data with respondents from students and parents to confirm activities and the learning process at the institution, besides that it has not fully examined the daily activity plan documents used in learning, as well as the limited time so that it has not been fully able to measure the level of success in instilling religious behavior in early childhood other than what appears when observations are made.

## Conclusion

Religious behavior developed in hadith-based early childhood carried out by this institution, especially regarding the adab of drinking while sitting, is carried out through three main stages, namely: introduction, training, and habituation. For the introduction stage, the teacher introduces the *adab* of drinking while sitting based on the hadith narrated by Muslim No 2026 through direct explanations to students and repeated reading of the contents of the hadith with all students participating. Whereas for the training stage of the manners of drinking while sitting, the teacher does it by giving an example first, then students try to practice according to the example the teacher gave together. As for the habituation stage, the teacher sets an example in applying the manners of drinking while sitting and building the habit of reminding each other students if someone is still drinking while standing. through these several stages, the efforts made by the teacher can have a positive impact on the development of students, both from the religious and moral aspects as well as other aspects. So that the inculcation of religious behavior originating from this hadith needs to continue to be carried out creatively and in accordance with early childhood development.

The various ways and stages taken in building religious behavior in hadith-based early childhood carried out by this institution, especially to instill the adab of drinking while sitting, can positively impact the potential development of early childhood. Moreover, there is growing awareness in children to remind their friends who still have the habit of drinking while standing. Even though teachers have tried to build religious behavior in early childhood based on hadith, there are still some limitations found during the research process, especially the lack of socialization facilities in the form of posters or appeals related to eating and drinking etiquette, as well as prayers related to that *adab*.

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