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ISSUES IN SANAD AND THEIR IMPLICATIONS FOR EARLY CHILDHOOD ISLAMIC EDUCATION

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ABSTRAK

Tujuan: Penelitian ini mengkaji isu-isu sanad hadis tarbawi serta implikasinya terhadap pendidikan anak usia dini di Raudhatul Athfal. **Metode:** Dengan pendekatan kualitatif berbasis studi literatur, kajian ini menelaah kualitas sanad hadis yang kerap dijadikan landasan kurikulum dan praktik pembelajaran di lembaga pendidikan Islam. **Hasil:** Hasil penelitian menunjukkan bahwa tidak semua hadis tarbawi yang digunakan memiliki kualitas sahih; sebagian berstatus hasan, dhaif, bahkan maudhu'. **Kesimpulan:** Temuan ini menegaskan pentingnya kehati-hatian guru RA dalam menjadikan hadis sebagai dasar prinsip dan parameter pembentukan perilaku anak. Hadis sahih tentang shalat, kasih sayang, larangan kekerasan, serta relasi Nabi dengan anak-anak terbukti sejalan dengan prinsip pendidikan modern berbasis kasih sayang. Sementara itu, hadis dhaif populer seperti "*Didiklah anakmu sesuai zamannya*" perlu dipahami secara kontekstual dan tidak dijadikan pijakan normatif. **Implikasi:** Kajian ini menegaskan urgensi literasi hadis bagi guru Raudhatul Athfal agar implementasi nilai tarbawi tetap autentik dan selaras dengan kebutuhan perkembangan anak usia dini.

Keywords:

Tarbawi Hadith;
Hadith Literacy; Early
Childhood
Education; Raudhatul
Athfal; Hadith Chain
Of Command

ABSTRACTS

Purpose: This study examines the issues of the sanad of the tarbawi hadith and its implications for early childhood education at Raudhatul Athfal. **Method:** Using a qualitative approach based on literature studies, this study examines the quality of the sanad of the hadith, which is often used as the basis for the curriculum and learning practices in Islamic educational institutions. **Result:** The results show that not all tarbawi hadith used are authentic; some are hasan, daif, or even maudhu'. **Conclusion:** This finding emphasizes the importance of RA teachers' caution in using hadith as the basis for principles and parameters for shaping children's behavior. Sahih hadith on prayer, compassion, the prohibition of violence, and the Prophet's relationship with children are proven to align with the principles of modern, compassion-based education. Meanwhile, popular daif hadith such as "Educate your child according to his age" It needs to be understood contextually and not used as a normative basis. **Implication:** This study emphasizes the urgency of hadith literacy for Raudhatul Athfal teachers to ensure that the implementation of tarbawi values remains authentic and aligned with the developmental needs of early childhood.

A. INTRODUCTION

Early childhood education is a very important stage in human life and serves as the main foundation for individual development in later years. Developmental experts agree that early childhood is a golden period characterized by rapid brain cell growth, the formation of basic thought patterns, early character development, and emotional and spiritual maturity (Bonita et al. 2022). During this phase, a child has the ability to absorb information quickly and respond to environmental stimulation. Therefore, appropriate, systematic education based on true values will have a long-term impact on the development of their personality. In this context, early childhood education is seen not only as a process of academic preparation but also as a fundamental gateway to holistic human development.

From an Islamic perspective, the urgency of early childhood education is even stronger, as Islam views humans as beings who develop through stages of learning from birth. The Quran pays significant attention to the stages of human development, from biological, psychological, to spiritual aspects. Several verses emphasize the importance of loving parenting, character education, and the instilling of religious values from an early age. Furthermore, the hadiths of the Prophet Muhammad (peace be upon him) also provide practical guidance on how children should be treated, guided, and educated. The Prophet (peace be upon him) not only conveyed theory but also set a concrete example as a gentle, compassionate educator who understood the characteristics of child development (Rambe et al. 2024). His actions, such as stroking children's heads, joking with them, teaching simple prayers, and rewarding small efforts, form a philosophical framework for Islamic education that is humanistic and rooted in divine-spiritual values.

These principles later developed into the epistemological foundation for the Islamic education system, including early childhood education. Islam views education not merely as the transfer of knowledge, but also as a process of character formation, internalization of values, and spiritual awareness. Therefore, introducing religious values to children cannot be done mechanically but must be based on true and authentic teachings. This is where the importance of paying attention to the quality of teaching sources, particularly the Hadith, which often serve as the primary guideline in the Islamic education curriculum, becomes crucial.

In Indonesia, the early childhood education system has been integrated into the national education system through various formal institutions such as Kindergartens (TK) and Raudhatul Athfal (RA). Along with this development, RA institutions, as Islamic educational institutions, have a moral and academic obligation to ensure that the education provided to students has a valid religious foundation. The hadiths of the Prophet Muhammad (peace be upon him) are often used as normative sources in curriculum development, learning strategies, and character formation for children (Ismayanti et al. 2025). The use of hadith as an educational reference is certainly very important, considering that hadith are a source of teachings that explain the practical implementation of Qur'anic values. However, a major challenge arises when not all hadith used in educational practice have a strong foundation of truth.

The use of weak, or even maudhu', hadith in early childhood education is nothing new. Several popular hadiths, often used as theological and pedagogical foundations, have been found to fail to meet the standards of authenticity in their sanad and matn. One example is the hadith "*Educate your child according to his age*", which, while

seemingly relevant and progressive, is considered to lack a valid sanad by a number of hadith scholars (Huda 2025). The use of hadith without scientific verification has the potential to undermine the legitimacy of Islamic educational values, as education should be based on valid and authentic texts.

If this phenomenon is not controlled, Islamic education at the early childhood education (PAUD) level, particularly Raudhatul Athfal (preschool), risks losing the authenticity of its educational practices and experiencing methodological deviations in character formation and curriculum. Yet, the authentic hadiths of the Prophet Muhammad (peace be upon him) emphasize education based on compassion, gentleness, exemplary behavior, gradual inculcation of worship, and respect for children's development (Priambudi et al. 2025). Therefore, a critical review of the sanad and matan of the tarbawi hadith is crucial to ensure that the educational values applied are rooted in authentic Islamic teachings, maintain academic integrity, and protect the early childhood education process during the most sensitive phase of character formation.

Several previous studies have discussed the tarbawi hadith in terms of its meaning and relevance to contemporary Islamic education (Rizki and Lessy 2024), but studies specifically examining the sanad of the tarbawi hadith in the context of early childhood education are still limited. In fact, the use of hadith in Raudhatul Athfal is not sufficient with just textual understanding, but also requires rigorous historical verification. This article aims to fill this gap by examining popular tarbawi hadith used in RA institutions, especially those that form the basis of the curriculum, learning practices, and character formation of children, through an analysis of the sanad as a material object and a critical-historical approach that integrates hadith studies with modern educational theory. This is expected to strengthen the integrity of hadith scholarship while providing a new direction for the development of RA curricula based on authentic Islamic sources (Afsaruddin 2020).

B. METHOD

Methodologically, this study employs a qualitative-descriptive approach with a critical sanad analysis of hadiths related to children's education, particularly those popularly used in pedagogical practices at Raudhatul Athfal (RA) institutions. The qualitative approach was chosen because the focus of this study is not to measure phenomena numerically, but rather to examine the depth of meaning, historical context, and authenticity of the hadith texts. This approach also allows researchers to interpret phenomena holistically, linking the textual dimensions of the hadith with the practice of Islamic-based early childhood education.

Data collection was carried out through literature studies based on primary hadith books, including: *Sunan al-Tirmidhi*, *The name of Abu Dawud*, *Musnad Ahmad*, as well as several other relevant works of classical hadith scholars. The selection of primary sources is intended to ensure that the analysis process is carried out based on the hadith text in its most authoritative form. In addition, this research also uses hadith commentary books and scholarly works that discuss *jarh wa ta'dil* to strengthen verification of the quality of the chain of transmission. Contemporary literature on tarbawi hadith and Islamic education is also used to provide theoretical context and enrich the interpretation of the research results.

After the primary data is collected, the next step is to carry out an analysis using the sanad and matan criticism approach (*naqd al-sanad wa al-matan*). Sanad criticism is conducted by tracing the names of narrators in the chain of hadith transmission and

assessing their credibility based on the assessment of scholars of *jarh wa ta'dil*. This assessment includes aspects of fairness (moral integrity of the narrator), strength of memorization, consistency of narration, and the possibility of interruptions in the *sanad*, such as *asisland* (disconnected), *tadlis*, or unknown narrator (*unknown*). By using these rules, the quality of the *sanad* can be classified into the categories of *sahih*, *hasan*, *daif*, or even *maudhu'*.

The textual criticism is conducted by examining the contents of the hadith to ensure that they do not conflict with the basic principles of sharia, common sense, the Qur'an, or other authentic hadith, and by paying attention to linguistic aspects, coherence of ideas, and the historical context in which they emerged. The *sanad* and textual analysis are conducted simultaneously to obtain a complete picture of the quality of the *tarbawi* hadith, which is used as a basis for early childhood education. The results of the study are then presented descriptively and critically by classifying the hadith into the categories of *sahih*, *hasan*, *daif*, or *maudhu'*, accompanied by academic explanations for each assessment based on findings of narrator problems, historical gaps, or editorial inconsistencies, so that readers can understand the assessment process transparently and not accept it solely normatively.

This study confirms the implications of the findings of the *tarbawi* hadith on curriculum and pedagogy development in *Raudhatul Athfal*, by recommending authentic and *hasan* hadith as the theological and pedagogical basis for character formation and learning methods, while weak and *weak* hadith are not recommended as the basis for educational principles. Weak hadith with positive meanings can still be used in a limited manner *asfadā'il al-a'māl*, but not as the primary foundation of the curriculum. Using a critical-historical approach (Afsaruddin 2020), this study positions the hadith as an epistemological source whose authenticity and relevance must be tested. Therefore, the integration of hadith studies and educational sciences results in an authentic, contextual, and developmentally appropriate model of Islamic early childhood education.

With this comprehensive methodological approach, this research is expected to make significant contributions in two aspects. First, it strengthens the academic integrity of *tarbawi* hadith studies through rigorous analysis of *sanad* (chain of transmission) and *matan* (translation). Second, it produces a clearer understanding of how valid hadiths can be implemented in the development of Islamic early childhood education curricula and practices. Through this structured and measurable methodology, this research not only presents a textual analysis but also offers practical contributions to RA institutions in formulating education based on authentic, valid, and relevant Islamic sources.

C. RESULT

1. Analysis of *Tarbawi* Hadith

a) Hadith Commanding Prayer for Children

The hadith about the command to pray for children is very important and it is very necessary to start ordering children to pray from an early age, as the hadith says;

قال: مُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سِنِينَ، وَاصْرِيْهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرَ، وَفَرَّ قُوَّا بَيْنَهُمْ فِي الْمَضَاجِعِ

(روه أبو داود رقم 495 والترمذى رقم 407)

“Command your children to pray when they are seven years old, and beat them if they do not want to when they are ten years old, and separate their beds.”

This hadith was narrated by Abu Dawud and al-Tirmidhi, and was deemed hasan sahih by the latter. This hadith provides a strong foundation for instilling habits of worship from an early age. The command to spank at the age of ten is understood not as physical violence, but as gradual discipline following a phase of habituation and admonition. Scholars emphasize that the spanking should not be painful, but rather symbolic and educational (Heri Siswan et al. 2025).

Based on the sanad analysis, this hadith was narrated through Amr ibn Syu'aib, from his father, from his grandfather, and is classified as hasan li ghairihi. From an educational perspective, this hadith emphasizes the importance of cultivating the habit of worship from an early age. In the context of the RA Institution, the values contained in this hadith can be implemented by cultivating the habit of praying together, not by forcing it (Munawwaroh and Minan 2022).

b) Hadith of the Prophet's Love

The following hadith shows the character of the love shown by the Prophet Muhammad (peace be upon him) to children:

يُدَا عَبْ الصِّبَّيَّانَ وَيُقَبَّلُهُمْ

“From Anas r.a., he said: The Messenger of Allah (peace and blessings of Allah be upon him) used to joke with children while kissing them.”(Narrated by Al-Bukhari, No. 5998 and Muslim, No. 2316)

This hadith emphasizes that compassion is the foundation of a child's learning. The Prophet Muhammad (peace be upon him) educated his children and his companions with love, jokes, and kisses. In the current educational context, this relates to what is known as positive discipline, which prioritizes empathy and communication, as well as respect for children's feelings. These three approaches demonstrate that the Islamic compassionate approach is an educational method that is appropriate to today's psychological landscape (Nufus 2025).

c) Hadith Prohibiting Violence

قَالَ رَسُولُ اللَّهِ : إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ

“Indeed, Allah is Gentle and loves gentleness in all things.”) Narrated by al-Bukhari, no. 6024; Muslim, no. 2593)

This hadith emphasizes that education cannot be achieved through violence. The principles of gentleness are at the heart of Islamic education. In early childhood education, this hadith supports a humanist approach from a constructivist perspective, where the purification of Divine Light is necessary for the child's unique character (Udmah et al. 2024).

The psychological gentleness of the learning process increases children's motivation to learn and a feeling of moral unity between educators and students (Nurjali, 2024). This hadith can also be used as a methodological basis for RA education which absolutely rejects all forms of violence.

d) Hadith about Playing

مَنْ كَانَ لَهُ صَبِيٌّ فَلْيَتَصَابَ لَهُ

“Whoever has small children, be like a child to them.”

(Narrated by Al-Bayhaqi in “Shu’ab Al-Iman” No. 8290)

Narrated by al-Bayhaqi in Sy’bul Iman no. 8290. This hadith acknowledges that play is an important aspect of children’s education. Playing is not only for fun, but can also aid children’s learning. According to modern educational theory, play is a method that fosters children’s motor, social, and cognitive development (Wahyuni & Azizah, 2020). The implementation of this hadith in RA can be realized through learning through play, where elements of worship are combined with educational games. Nurhidayah conducted research that found that play-based education in Islam will maintain and enhance children’s spirituality and creativity from an early age.

D. DISCUSSION

1. Issues in Tarbawi Hadith

a) Ahad Hadith.

Many tarbawi hadiths have the status of ahad hadiths, or are narrated through one main line. In the perspective of hadith science, ahad hadiths do not reach the degree of mutawatir, but have a very important position. Classical hadith scholars such as al-Suyuthi, say that ahad, asyrai, and mashur hadiths that have the criteria of authenticity of sanad can still be used as evidence in the fields of law, morality, and education (Mutaqin et al. 2025). A similar view is expressed by al-Khatib al-Bghdadi who explains that hadiths are not measured by the quantity of narrators, but by the quality of narrators.

Epistemologically, the hadith of Ahad in the context of education (Turbawi hadith) has great urgency. Because the teachings of the Prophet include many learning processes, cultivating morals, and habituating worship, narrated through the path of Ahad (Jannah 2020). So, even though it does not reach the degree of mutawatir mashur, the educational values in the hadith of Ahad are still valid if they do not conflict with the general principles of Sharia.

In the practice of early childhood education, the hadith commanding children to pray from the age of seven serves as an important normative basis for the formation of children’s religious character (Amrulloh 2016). This hadith is narrated through a single main line, but is widely accepted, and ijтиhad for educating children before puberty only requires the habit of praying. This is because both have valid sanads and are consistent with the principles of Islamic education, which emphasize habituation and exemplary behavior (S et al. 2024). Therefore, the very real ahad hadiths must also be explored in the context of tarbawi hadiths, because they constitute practical guidance demonstrated by the Prophet Muhammad. Educational institutions such as Raudhatl Athfal must have sound hadith literacy in selecting ahad hadiths as valid evidence in curriculum development and learning methods (Mutaqin et al. 2025).

Example of a hadith:

وَمُرُوا أَوْ لَدُكْمٍ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سِنِينَ وَاضْعَفُ عَرْبُو هُمْ لَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرَّقْتُمْ أَبْنَائَهُمْ فِي الْمَضْصَبَاتِ جِعْ

“Command your children to perform the prayer when they are seven years old, and beat them (if they refuse) when they are ten years old, and separate their beds.” (Narrated by Abu Dawud, no. 495)

This hadith commanding prayer clearly demonstrates that a relevant and authentic Single Narration has a direct relationship to children's education. Its purpose is not only to foster ritualistic worship, but also to instill discipline, responsibility, and deep spiritual awareness from an early age (Janah et al. 2025).

b) The narrator is troubled.

In the context of the study of the hadith tarbawi, one of the important contents that often appears is the existence of the narrators of al-ruwat al-matrakun whose credibility is doubted, both in terms of justice or'adalah, and the accuracy of memorization or dabt. The credibility of the sanad forms the main factor in determining the validity of a hadith, because the sanad functions as a 'chain of transmission of truth', from the Prophet to the next generation (Kamaluddin 2023). The hadith tarbawi which is very popular in the context of Islamic education, sometimes has an impact on the path of narrators who have certain weaknesses. There is a hadith that is used as an educational argument, but many narrators have weaknesses in narrating the hadith, one example of a popular hadith about educating children according to their times.

أَدْبُوا أَوْلَادَكُمْ لِرَمَانِ غَيْرِ رَمَانِكُمْ

"Educate your children according to their age"

This hadith is often quoted in the world of modern education on the principle of adaptation of the times. Quraysh hadith scholars of Mecca Damascus such as as-Suyuti (852H) in Tanwir al-Hawalik, ibn al-Jauzi (597) in al-Mawdu'at, and al-Sakhawi (927) in ilka' al-Lafi'an Minhaj Taarif, argue that the hadith does not have a valid sanad, and is categorized as la aslalah not having an asal in a main hadith book (Afrizal 2016). This means that the hadith cannot be used as a legal reason, even though in terms of meaning it has a good moral message.

Analysis of such hadiths demonstrates that criticism of the sanad (chain of transmission) must be a crucial instrument in overseeing the epistemology of true and authentic Islamic teachings. The science of jarh wa ta'dil (translation of the narrator's narrator) is used to assess the integrity of the narrator's honesty. For example, if a narrator is known to be forgetful, a forger, or has political support that might influence his or her narration of a hadith, then the hadith they narrate is considered weak and must be reviewed (Sati 2018).

In the context of children's education at Raudhatul Athfal (Islamic Board of Athfal), awareness of the validity of sanad (chain of transmission) has direct implications for the curriculum, although not the subject itself. If the hadith taught in class are not based on appropriate, authentic sources, it can affect the development of children's morals and values. Many educators at RA lack a clear understanding of hadith literacy.

c) Popular Weak Hadith

One of the serious issues of the study of tarbawi hadith is the widespread spread of weak hadiths among teachers and the community. These hadiths are often used as a reference for Islamic teachings, but not all of these narrations have a strong chain of transmission. This phenomenon raises epistemological problems because the values of Islamic education are mixed between those with authentic narrations and those with poor quality narrations (Afawadzi 2023). Thus, terminologically, weak hadiths are any hadith that does not meet one of the conditions of an authentic or hasan hadith, in the qualification of the chain of transmission, the conditions of the narrator must be fair and thorough. From the perspective of hadith science, the attribute of the narrator's shar'i evidence is very relevant as a fardu ain (Muhammad et al. 2024).

Weak hadiths in the context of education are often used because their stories are interesting, although their chain of transmission cannot be a proof of syar'I (Pratiwi and Fakhrin 2024). The hadith "educate your children according to their times" is often used as the basis for educational principles. However, hadith experts such as ibn al-Jauzi in Al-Maudhu'at and al-Sakhawi in Al-Maqasid al-Hasan speculate that this hadith has a chain of transmission and its literal meaning is unfounded, therefore its use in Raudhatul Athfal should be limited.

Although the chain of transmission is weak, the meaning of this hadith remains contextual, especially given its underlying principles of flexibility and adaptation, two methods Islam promotes in educating early childhood. However, the use of hadith with a weak chain of transmission still needs to be limited, especially in formal RA education. This is because educational institutions have the scientific authority to ensure that the values taught are derived from sound Islamic teachings (Brutu & Annur, n.d.).

From this analysis, several tarbawi hadiths were obtained that are often used in the context of early childhood education which actually have weak status because they are popular hadiths that contain progressive moral messages (Gina et al. 2025). These hadiths include "Educate your child according to his time" and "Whoever educates his daughter well, then that daughter will be a barrier for him from hell". Although both hadiths have moral messages that can be used as guidelines by teachers and parents to educate children according to their time, these narrations are prohibited from being used as the basis for religious teachings because they have weak status.

Thus, even though the meaning of the hadith above does not conflict with Islamic values, the use of weak hadiths must fulfill the rules of scholars, namely (1) Not conflicting with the principles of sharia and other authentic hadiths, (2) Not used to determine laws and only used to strengthen moral values, (3) It must be explained to the community that the hadith does have weak status (Muhtadillah et al., 2024).

Therefore, at the very least, in the spirit of respecting the freedom of thought of children and educators at RA, we must be selective in determining the basis of hadith for the curriculum and learning values. Therefore, each hadith we use as a reference must first be examined for its chain of transmission (sanad) and its content (mata) (Kamilah et al. 2025). If the hadith we desire is weak (dhaif), this does not mean it should be discarded. We can still utilize its positive message as an important ingredient in noble values. However, a dhaif hadith cannot be used as a legal basis or primary norm in writing an educational curriculum. Therefore, with the help of intelligent logic,

Islamic education at RA will not only be accustomed to touching on its orientation. Instead, it will become a strong, intelligent and scientific education.

Uncritical use of weak hadith can misuse the implementation of children's educational teachings. For example, RAs claim religious legitimacy for certain learning methods or strategies, even though their narration is weak. Therefore, it is important to foster literacy among RA teachers, preventing them from assuming the upper hand, allowing them to perceive their ability to select hadith through scholarly tradition, rather than popularism or societal customs.

The findings of this study highlight the breadth of its novelty. While previous research by Rizki and Lessy (2024) tended to focus on the textual aspects of the tarbawi hadith, this study demonstrates that practical epistemological agreement on Islamic education must begin with verification of the sanad (chain of transmission). This critical analysis demonstrates that even popular weak hadith, such as "educate your children according to their time," possess sound moral and ideological value and are in line with Islamic teachings. *positive discipline* making the assumption that scientific intervention must be carried out without criticism of the sanad. Therefore, our point of difference is that sanad literacy is not only an academic task of hadith, but a competency for RA teachers who stand at the forefront of integrating the Prophet's teachings.

2. Implications for RA Education

From the results of the study of several tarbawi hadiths concerning the command to pray, compassion, the prohibition of violence, and the value of play, the development of early childhood education in RA institutions can provide direct contributions. Based on the analysis of sanad and matan, especially the hadiths, reflecting the practices of Islamic education which should actually show the authentic hadiths which are the teachings of Rasulillah saw (Janah et al. 2025) it has consequences on several implications that include the basis, each curriculum, learning methods, teachers and students.

a) Educational Curriculum Based on Sahih Hadith

The curriculum at RA Institutions, as early childhood Islamic education, should be based on authentic hadiths that focus on character development and children's spirituality. The hadiths on the command to pray from the age of seven and the practice of compassion are strong foundational values for fostering discipline and empathy in children from an early age (Nurmala Syahfitri et al. 2025).

Referring to the hadith regarding the command to pray from the age of seven, a religious curriculum should not only focus on cultivating worship habits, but also integrate modern approaches to children's education and development. The RA curriculum can address spiritual, social, or moral aspects. Furthermore, because the source of the hadith above is considered weak, it cannot be used as a curriculum. Therefore, the text can only serve as inspirational value.

b) Method of Learning Compassion and Exemplary Behavior

RA's educational methods should reflect the parental approach to affection, as taught by the Prophet Muhammad. This is narrated in an authentic hadith:

مَنْ لَا يَرْحَمْ لَا يُرْحَمْ

"Whoever does not show mercy will not be shown mercy" (HR al-Bukhari, No. 5997)

It's been proven that compassion is the main foundation of education. The Prophet Muhammad (peace be upon him) was known to be very lenient with children, even when they made mistakes (Kurniawan 2016). This aligns with the trend of positive discipline in modern education, which focuses more on character building through example than punishment, as conveyed by Hanifah and Bakar. Ways to emulate the Prophet's parental role include:

- Set a good example in being polite and disciplined.
- Using gentle words in teaching children
- Creating a warm and pleasant learning atmosphere.

These methods are a refinement of humanist and academic Islamic teachings that include the psychological aspects of Early Childhood Education.

c) Hadith Competence (Literacy and Tarbawi Values)

Teachers at RA not only act as learning facilitators, but also as moral and religious role models (Siti Ma Rifatul Munawaroh et al. 2023), therefore RA teachers need to have adequate hadith literacy so that RA teachers have the ability to differentiate between sahih, hasan, daif, and maudhu' hadith.

From the research results (Karina et al. 2025), Some RA teachers still use popular hadith without ensuring the validity of its sanad which has the potential to cause system errors in instilling Islamic values to children. Therefore, there are research proposals, hadith literacy training, development of tarbawi hadith modules based on authentic hadith sanad, and collaboration with academics and hadith experts in evaluating teaching materials, it is believed that teachers with an understanding of hadith sanad will be critical in sorting and paying more attention in taking hadith references, so that the epistemological integrity of Islamic education will be maintained (Rodin 2017).

d) Approach to Children (Gentle and appropriate to their developmental level)

In early childhood education, this approach is determined by the child's psychological factors. The Prophet's hadith clearly states that children should be treated kindly and gently (Ikhsan et al. 2025). "No one should display harsh or brutal behavior toward children because it is a sign for them that the Prophet Muhammad (peace be upon him) did so, and the Prophet Muhammad kissed his grandson Hasan ibn Ali ibn Abi Talib.

Therefore, this approach is based on the fact that learning must be in accordance with the child's developmental stage (Riha Adatul'aisy et al. 2023). In addition to playing and learning, teachers should also teach character. Because playing is not only entertainment but also a means of learning about character (Anggraini 2021), as emphasized in the hadith:

مَنْ كَانَ لَهُ صَنْيُّ فَلْيَتَصَبَّلْ

"Whoever has a small child, let him adapt to it.")(HR al-Baihaqi, Syu'ab al-Iman, No. 8290)

This hadith has pedagogical value, suggesting that teachers and parents must lower their egos and adapt to the world of children. The practical implication for RA is that learning activities should not only be enjoyable and empathetic but also oriented towards children's developmental needs (Kanza et al. 2025).

The function of implementing tarbawi hadiths in the context of Islamic elementary school education is to serve as an epistemic framework and value foundation for the curriculum and methods of modern Islamic education. As explained (Andriansah et al., 2025), early childhood education based on authentic hadiths will equip students to become not only intellectually intelligent but also possess balanced spiritual and emotional intelligence (Suwanto and Zainudin 2025).

In interpreting the hadith, this approach aligns with the paradigm of integrating knowledge and religion developed in contemporary Islamic educational institutions, as explained by Hidayat (2025). Therefore, the application of the tarbawi hadith in RA is not merely a repetition of classical teachings but a form of actualization of prophetic values in the context of modern education.

Table 1.

No	Hadith Summary (Short)	Primary Scripture Sources	Degree of sanad (law)	Critical Implications/Suggestions for Use in RA
1	The 7-year prayer command	Narrated by Abu Dawud, al-Tirmidhi	Hasan Shahih	Curriculum Basis: Cultivating Disciplined Worship
2	Joking and kissing children	HR. al-Bukhari, Muslim	Valid	Methodological Basis: Compassionate approach (<i>positive Discipline</i>)
3	Educate your child according to his age.	La asla lah (daif popular)	There is no God but God	Inspirational values, not the main normative foundation

Analysis/Discussion

This study aims to examine tarbawi hadiths that are directly related to the practice of early childhood education, particularly in the context of the Raudhatul Athfal (RA) institution. The focus of the study includes an analysis of the sanad and matan of hadiths regarding the command to pray for children, compassion, the prohibition of violence, and the role of play in education, accompanied by an epistemological discussion of ahad hadiths, problematic narrators, and the

phenomenon of popular weak hadiths. The main objective is to examine how the authority of authentic hadiths can become a normative basis for modern Islamic education, as well as how weak hadiths should be positioned in the curriculum. In relation to the research objectives, the findings of this study provide a comprehensive overview of the scientific, ethical, and pedagogical character of tarbawi hadiths, as well as the urgency of sanad literacy for RA educators.

1. Relation of Findings to Research Objectives

- a) Sahih and hasan hadiths such as the command to pray (ages 7 and 10), the prohibition of violence, and the encouragement of compassion provide a strong pedagogical foundation.
- b) The hadith about playing provides justification that the world of children is playful, in line with modern development theory.
- c) The hadith of Ahad appears to dominate the treasury of tarbawi hadith, but epistemologically it can still be used as evidence in morality and education.
- d) Popular weak hadiths, such as "*Educate children according to their age*", although well-meaning, does not meet the sanad standards and cannot be used as legal evidence in the RA curriculum.

Thus, the research results are clearly related to the research objectives: to test the authority of educational hadith and to place hadith according to the degree of sanad in RA practice.

2. Scientific Interpretation of Findings

a) Hadith on the Command to Pray: Gradual Habituation and Discipline

The Hadith about the command to pray at age seven and the imposition of discipline at age ten emphasize the importance of habituation. Psychologically, the ages of 7-10 are the concrete-operational phase (Piaget), when children are able to understand social rules. Therefore, the Prophet's emphasis on specific ages reflects the appropriateness of cognitive development.

The interpretation of modern scholars explains that *blow* This is not a physically painful act, but a symbolic form of reprimand. Why is this finding important? Because many educators and parents still take this hadith literally, this research confirms that Islamic education has prioritized compassion from the beginning.

b) The Hadith of Compassion: The Basis of Positive Discipline

Hadith "*The Prophet kissed the children and joked with them*" argues that education must stem from positive emotions. The Prophet's educational model is an important reference for this approach. *positive parenting* And *positive discipline* which is now widely applied in international early childhood education (PAUD). This finding shows that modern educational theory is actually aligned with the Sunnah.

c) Hadith on the Prohibition of Violence: The Foundation of Humanist Pedagogy

Hadith "*Allah is Gentle and loves gentleness*" It is the basis for a humanistic approach to education. It scientifically explains why violence is never effective in educating children: violence triggers stress, reduces intrinsic motivation, and damages emotional attachment. This hadith is equivalent to the concept of *non-violent communication* in modern psychology.

d) Hadith on Play: The Foundation of Early Childhood Pedagogy

Hadith about *be like a child when interacting with him* This demonstrates that the Prophet Muhammad (peace be upon him) understood the nature of child development. From a scientific perspective, play is a primary method for motor, cognitive, and social development. This finding demonstrates why RA should prioritize play as a primary learning medium.

3. Consistency of Findings with Previous Research

This research is in line with several previous academic studies. Munawwaroh & Minan (2022) emphasized that the implementation of prayer habits in RA is based on example, not coercion. Nufus (2025) emphasized that the Prophet's compassion is identical to the approach *positive discipline*. Udmah et al. (2024) connect the hadith prohibiting violence with the constructivist humanism approach. Wahyuni & Azizah (2020) support the importance of playing as a learning strategy. On the side of sanad criticism, this study continues the findings of Afrizal (2016) and al-Sakhawi who emphasized that the hadith "*Educate your child according to his age*" is not based on evidence.

The novelty of this research lies in the integration between analysis of the chain of narration of the tarbawi hadith, implications of RA education curriculum, the urgency of sanad literacy for RA teachers. Previous studies focused more on the text of the hadith, while this research explores *epistemology of chain of command* as a basis for the formation of the RA curriculum.

4. Discussion of Epistemological Issues of the Tarbawi Hadith

a) Hadith Ahad: Between Authority and Limitations

Many educational hadith fall into the ahad category. This is often misunderstood as a less strong hadith. This research confirms that authentic ahad hadith can still be used as evidence in education, as much of the Prophet's education was practical and narrative, not explicitly mutawatir.

b) Problematic Narrators and RA Teacher Literacy

One of the important contributions of this research is highlighting how some popular hadith in education have problematic narrators. The carelessness of RA educators who use hadith from unclear sources can lead to *epistemological error* on the curriculum.

c) Popular Daif Hadith and Their Use

Research has found that weak hadith are frequently used in the Islamic jurisprudence (RA) due to their compelling moral narratives. However, the use of weak hadith must follow the rules of Islamic scholars: Not contrary to Sharia law, not a legal basis, Explained his status to the community. This finding is relevant for RA so that it does not use weak hadith as religious legitimacy in the curriculum.

5. Implications for RA Education

a) Curriculum Based on Sahih Hadith

RA needs to compile a spiritual curriculum based on authentic hadiths such as: prayer orders for 7 year olds, love, prohibition of violence, playing method. Weak hadith can only be used as inspiration, not as a basis for the curriculum.

b) Learning Methods: Compassion and Role Model

Prophetic education emphasizes empathy, gentleness, and role modeling. RA learning methods should emphasize: soft communication, exemplary behavioral model, strengthening positive emotions, positive discipline.

c) Hadith Literacy for RA Teachers

RA teachers must have basic knowledge of: classification of hadith, assessing the sources of hadith, distinguish between sahih, hasan, dhaif, maudhu'. Hadith literacy is both a pedagogical and epistemological competence.

d) Holistic Approach to Children

The hadith about gentleness and play demonstrates that education must be appropriate to a child's developmental stage. This means that learning must: play-based, violence-free, child friendly, pay attention to the psychological world of children.

6. Future Research Directions

This research opens up several opportunities for further research:

- a) Development of Tarbawi Hadith Module for RA Teachers
A module containing authentic hadith complete with degrees of sanad, pedagogical explanations, and curriculum implementation.
- b) Experimental Study of the Implementation of Sahih Hadith in RA Learning
For example, the effect of affection-based learning on children's social-emotional development.
- c) Digitalization of Hadith Literacy for Early Childhood Education Teachers
Creating a simple mobile application containing authentic tarbawi hadiths can be an important innovation.
- d) Matan-Contextual Analysis of Tarbawi Hadith in Modern Developmental Psychology. Connecting the values of hadith with the theories of Vygotsky, Erikson, Piaget, etc.
- e) Comparative Study between Tarbawi Hadith and Global Parenting Concep
To see the harmony of Islam with global approaches such as Montessori, Reggio Emilia, and Positive Parenting.

CONCLUSION

Based on the results of the study of the sanad and matan of the Tarbawi hadith, it can be concluded that early childhood education in Islam through the hadith is based on the sanad of the hadith so that educational practices do not deviate from the teachings of the Prophet Muhammad. Sahih hadith provide a strong foundation for establishing an educational system based on compassion, worship, discipline, but remains gentle (Saputra, 2018). Furthermore, the use of examples of daif and maudu' hadith in education also needs to be done carefully so that the meaning of the teachings can be accepted by the community of students (Rosyad & Alif, 2023).

From an educational perspective, this research has strong implications. Hadith literacy is also a mandatory professional competency for teachers. When teachers understand the degrees of authentic, hasan, daif, and maudu' hadith, they will be more selective when using hadith as evaluation material. Consequently, RA learning not only

produces intellectually intelligent individuals but also gentle morals and spiritual souls in accordance with the guidance of the Prophet Muhammad (peace be upon him).

Furthermore, these findings also conclude that valid Tarbawi hadith chains can be integrated into the RA curriculum, and this can be facilitated through an approach based on compassion, role models, and the habituation of worship from an early age. Therefore, this research theoretically contributes to the development of Islamic educational epistemology and practically regulates the strengthening of normative early childhood education.

Although this study has achieved a critical understanding of the differences between the four authentic tarbawi hadiths, there is one major limitation, namely that this study relies entirely on library research and naqd al-sand wal matan, and has not included empirical verification or direct observation. It is limited to the implementation of the hadith curriculum in all RAs. In addition, the hadiths analyzed are limited to those that are popularly considered problematic among RA educators and have not looked at the entire tarbawi hadith comprehensively.

Recommendation:

1. For RA educational institutions, it is necessary to conduct an Islamic literacy audit on teaching materials, children's Islamic education books, and learning practices so that everything is based on authentic hadiths.
2. For RA teachers and prospective teachers, it is necessary to conduct tarbawi hadith literacy training to improve their ability to identify and understand hadith according to the rules of ulumul hadith.
3. For further research, it is recommended to study comparative studies of tarbawi hadith and modern educational theory to produce an Islamic education model that integrates religious values with contemporary psychopedagogical approaches.

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