

# Child discipline education concept in the perspective of Bukhari Hadeeths and its relevance to the thought of Muhammad Iqbal

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## Abstract

*Self-discipline is one of the fundamental characters in education. The elementary school age is a critical age in child education. This research aims to extract the educational concept within Bukhari's hadeeths as well as analyzing their relevance to the Muhammad Iqbal's thought. This research employs a qualitative method through quasi experiment and historical literature review. The results showed a significant correlation between the concept of self-discipline education in Bukhari's hadith and the concept of education in Iqbal's thought. The purpose of education according to Iqbal is to form a cognitively, spiritually, and dynamically integrated human being to become the khalifah of Allah on earth. This is in line with the purpose of discipline education in Bukhari's hadith. Educational methods such as exemplary, discussion, appreciation, sanctions, and habituation in Iqbal's thought are also found in Bukhari's hadith. Educational evaluation emphasizes the importance of loyalty to Allah and His Messenger, by upholding justice regardless of time and place. This study concludes that there is a significant relevance between children's discipline education in Bukhari's hadith and Muhammad Iqbal's thought.*

**Keywords:** Discipline education; Bukhari hadeeths; Iqbal

## Abstrak

Kedisiplinan adalah salah satu karakter mendasar dalam pendidikan. Usia sekolah dasar adalah usia kritis dalam pendidikan anak. Penelitian ini bertujuan untuk mengekstrak konsep pendidikan yang terkandung dalam hadits-hadits Bukhari serta menganalisa relevansinya dengan pemikiran Muhammad Iqbal. Metode yang digunakan adalah kualitatif dengan kuasi eksperimen serta studi pustaka dan sejarah. Hasil penelitian menunjukkan adanya korelasi signifikan antara konsep pendidikan disiplin diri anak dalam hadits Bukhari dan konsep pendidikan dalam pemikiran Iqbal. Tujuan pendidikan menurut Iqbal adalah membentuk manusia yang terintegrasi secara kognitif, spiritual, dan dinamis untuk menjadi khalifah Allah di bumi. Ini sejalan dengan tujuan pendidikan disiplin dalam hadits Bukhari. Metode pendidikan seperti keteladanan, diskusi, apresiasi, sanksi, dan pembiasaan dalam pemikiran Iqbal juga ditemukan dalam hadits Bukhari. Evaluasi pendidikan menekankan pentingnya loyalitas kepada Allah dan Rasul-Nya, dengan menegakkan keadilan tanpa memandang waktu

dan tempat. Penelitian ini menyimpulkan bahwa ada relevansi signifikan antara pendidikan disiplin anak dalam hadits Bukhari dan pemikiran Muhammad Iqbal.

**Kata Kunci:** Pendidikan disiplin; Hadis Bukhari; Iqbal

## Introduction

The government of Indonesia formulated characters that have to be incorporated into the national education through Enhancement of Character Education program. There are five main or priority characters in this program, namely: religiosity, nationalist, integrity, independence and active involvement in community self-help. Each character comprises character variables. Self-discipline is maintained as a variable that forms independence and integrity (Ministry of Education and Culture of Indonesia, 2017).

This character education is important to be developed to prepare for a good generation and Muslims as the majority of Indonesian population should translate this education into a moral education. Islamic character education means character education based on Al-Quran - Hadeeth and the main role model is Muhammad Allah's Messenger ﷺ (Ismail, 2016). Al-Attas (1980) underscored the use of the term *ta'dīb* for Islamic education. The word's root is *adab*, which according to Al-Attas can be translated as the discipline of thought and spirit of one to recognize his/her position towards others. Muslim, al-Kattâni, and Supraha, (2017) mentioned that in line with education values of Ibn Abd Al-barr, Islamic ethics should be internalized in the spirit of the nation generations, so that it they can become a good character.

Muhammad Iqbal is a Muslim scientist made a big contribution in the world of Islamic science and the world as a whole. He is a philosopher and a poet who was born to a pious Muslim family of *tasawuf* stream in Sialkot, Punjab, Pakistan in 1877 and died in Lahore in 1938 (Iqbal, 2015). In his life span of 61 years, Iqbal mastered six languages, namely Punjab, Urdu, Persian, Arabic, English, and Germany when he was 25 years old. He was a lecturer in English and Arabic literatures in the Government College. He studied moral philosophy in Cambridge University, London and in London he also learned law and political sciences ('Azzâm, 2014).

Iqbal did not claim his works as works in education field. However, his life history and the contents of his works show that he was a great educator. As Iqbal stated in the introduction section of *Payam-e-Mashriq*, the main objective of one of his works was to convey moral and religion truthfulness and care for the society, connects with men's spiritual development and nation development.

Tafsir, (2013) formulated that each branch of education at least contains aim, educator, curriculum, method, evaluation and tools. ‘Ulwân (1992) also included the same elements in his education method, although they, except tools and methods, were elaborated sporadically and in different chapters that were not specific. Likewise, al-Nahlâwî (2013) specifically elaborated the aim, tools and method of Islamic education concept, but he explained curriculum and educator factors separately in different chapters. Suwaid (2000) mentioned the elements of Islamic education concept randomly, not in specific chapters, except for methods like punishment and role model.

There was not many scientific research found concerning the thought of Iqbal and its relevance to hadeeths from education perspective, especially discipline character education. This study aimed to contribute to the discussion of this matter and to add to the previous studies concerning Muhammad Iqbal and Islamic education in general. This study is confined to analyzing education concept with the aspects of aim, subject materials, method and evaluation of Bukhari hadeeths concerning children and the thought of Iqbal.

## **Method**

This research employed quantitative approach with quasi experiment, combined with history research and literature study. Creswell (2009) stated that quasi experiment can be used for samples that are representative or links one another so that they can be grouped, and without random assignment.

In this research, quasi experiment was conducted to reveal the contents of hadeeths of *Saheeh Bukhari* that are relevant to child discipline education. History research and literature study were used to reveal Muhammad Iqbal’s thought on education from his works and the studies on his works as well as analyze the links relevance of his thought with child education concepts revealed from Bukhari hadeeths

Hadeeths of *Saheeh Bukhari* are collected from primary data sources using the key word “child” and its derivatives, added by the word “play” as this word is very much attached to the life of children. Selection of hadeeths that contain the key words is based on three criteria. First, the word appears in the text of the hadeeth, not in the explanation of the hadeeth. Second, the word is free from repetition, either in the text or in the meaning. Third, the word has significant correlation with child education. A focus discussion group was conducted to classify the hadeeth that had been collected and selected.

## Results And Discussion

The result of search, collection and selection of Bukhari hadeeths on child discipline education can be seen in Table 1.

Table 1. Result on Classification Child Relevant Bukhari Hadeeths

No.	Word	General Meaning	Quantity
1	ابن	Child (offspring)	20
2	جارية	Child (young person)	3
3	صبي	Toddler	6
4	صغير	(Child) small	8
5	طفل	Toddler	1
6	غلام	Child (young person)	18
7	لعب	Play	4
8	ولد	Child (adolescent person)	11
9	يتيم	(Child) orphan	2
			73

The selected hadeeths were then classified into aspects and variables that are relevant with child discipline education. Criteria of each variable can be seen in Table 2.

Table 2. Characteristic Relevant Aspect Variables

Aspect	Variables	Characteristic	Hadeeth Number
Educator	Parents	Hadeeths in which the Prophet's Companions acted a parent or directed the parents' attitude towards their children	5713, 3798
	Teachers	Hadeeths in which the Prophet was asked to give specific advice to the public	72, 101
	Community	Hadeeth in which the Companions played the role as members of community which also educate other people.	2893, 5920
Material Aspects	Moral/ Religion	Hadeeths that contain specific moral/religious messages.	3071, 6038
	Environment	Hadeeths that are related to caring for environment or contain relationship between environment and education.	2320, 2465
	Hidden Curriculum	Hadeeths that contain hidden education values which are not specific.	2095, 3114

Method	Reward	Hadeeths in which the Prophet mentioned the virtue or reward of a certain good deed.	3786, 7109
	Sanction	Hadeeths in which the Prophet rebuked or informed of the sanction of a certain meanness	1485, 5513
	Habituation	Hadeeths related to daily activities such as prayer, sneezing, eating and drinking.	5376, 5920
	Discussion	Hadeeths which contain dialogues between the Prophet and his companions.	1269, 2351
	Role Model	Hadeeths in which the Prophets gave specific examples on a certain manner or value.	7098, 5965
Discipline Indicators	Obedience	Hadeeths that show the obedience of the companions.	3304, 2408
	Responsibility	Hadeeths that show how the companions demonstrated their responsible manners.	2554, 4477
	Absence from Bullying	Hadeeths in which the Companion avoided bullying	3989, 1418
	Manner & Attitude	Hadeeths in which the Companions showed their polite manner and attitude.	72, 5470

The thought of Muhammad Iqbal outlined in his works and the studies on his works served as the primary data source to conclude his thought on education.

Further, analysis was conducted to reveal the relevance of Muhammad Iqbal's thought on education with child education concepts revealed from Bukhari hadeeths. The following are illustration and discussion of the results.

## **A. Results**

Findings of the research are divided into two groups, namely discipline education concept in Bukhari hadeeths and Muhammad Iqbal's thought on education.

### **1. Child discipline education concepts in Bukhari Hadeeths**

Below is child discipline education concepts contained in Bukhari hadeeths which include aim, subject material, method, and evaluation:

#### **a. Aim**

The aim of child discipline education as indicated in Bukhari hadeeths can be formulated from the following three hadeeths:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ أَمَا تَكْذِبُهُ إِتَابِي أَنْ يَقُولَ إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتُهُ وَأَمَا شَتْمُهُ إِتَابِي أَنْ يَقُولَ اتَّخَذَ اللَّهُ وَلَدًا وَأَنَا الصَّمَدُ الَّذِي لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ هَلَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ كُفُوًا وَكَفِيئًا وَكِفَاءً وَاحِدٌ

Allah's Messenger (ﷺ) said, "Allah said:-- 'The son of Adam tells a lie against Me and he hasn't the right to do so; and he abuses me and he hasn't the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allah has begotten children, while I am the self-sufficient Master, whom all creatures need, who begets not nor was He begotten, and there is none like unto Me.'" (Hadeeth Bukharî, narrated Abû Hurairah).

Second, the hadeeth:

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا تَزَلْتِ (الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ) فُلْنَا يَا رَسُولَ اللَّهِ أَيُّنَا لَا يَظْلِمُ نَفْسَهُ قَالَ لَيْسَ كَمَا تَقُولُونَ (لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ بِشْرِكٍ) أَوْلَمْ تَسْمَعُوا إِلَى قَوْلِ لُقْمَانَ لِابْنِهِ (يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

When the Verse:-- 'Those who believe and mix not their belief with wrong.' was revealed, the Muslims felt it very hard on them and said, "O Allah's Messenger (ﷺ)! Who amongst us does not do wrong to himself?" He replied, "The Verse does not mean this. But that (wrong) means to associate others in worship to Allah: Don't you listen to what Luqman said to his son when he was advising him," O my son! Join not others in worship with Allah. Verily joining others in worship with Allah is a great wrong indeed." (Hadeeth Bukharî, narrated 'Abdullâh).

Third, the hadeeth:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ عَلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَرَصَ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ أَسْلِمَ فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ أَطَعُ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ

A young Jew became ill. The Prophet (ﷺ) went to visit him. He sat down by his head and said to him: Accept Islam. He looked at his father who was beside him near his head, and he said: Obey Abu al-Qasim. So, he accepted Islam, and the Prophet (ﷺ) stood up saying: Praise be to Allah Who has saved him through me from Hell. (Hadeeth Bukharî, narrated Anas, No. 1356).

Al-Asqalânî explained the first hadeeth, that the descendants of Adam referred to in the hadeeth are those who worship other than Allah Swt, do not believe in the day of resurrection. They include the Jews and Christians, who say that Allah Swt. has a child. Quṭb (2003) gave an explanation on Q.S. Al-An'aam verse 82, which is mentioned in the second hadeeth, by analyzing the psychological reaction of the Companions, who worried and were alerted by the verse. They hoped they were not part of those negatively mentioned in the

Qur'an. This made the Companions took the Qur'an very seriously as their way of life, with amazing commitment to the Qur'an. The third hadeeth describes the Prophet ﷺ's effort to call a child for accepting Islam, so that he would be saved from the hellfire.

The above three hadeeths are the basis for formulating the aim of child discipline education, i.e. calling for and keeping them to be real Muslims, who have straight faith in Islam and make the Qur'an as their reference, guidance and way of life.

b. Subject material

عَنْ ابْنِ عَبَّاسٍ قَالَ صَمَّنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى صَدْرِهِ وَقَالَ اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ حَدَّثَنَا أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ وَقَالَ عَلَّمَهُ الْكِتَابَ حَدَّثَنَا مُوسَى حَدَّثَنَا وَهَيْبٌ عَنْ خَالِدٍ مِثْلَهُ وَالْحِكْمَةُ الْإِصَابَةُ فِي غَيْرِ النَّبُوءَةِ

"The Messenger of Allah (ﷺ) pulled me close to him and said: 'O Allah, teach him Al-Hikmah.'" Narrated Abu Ma'mar, narrated 'Abdullah al-Warits and he said teach him the Book, narrated Wuhaib from Khalid: As above and al Hikmah is knowledge not from *nubuwwah*. (Hadith Bukhari, narrated Ibn 'Abbas, No. 3756).

A subject material that is clearly provided in Bukhari hadeeths related to child is the subject on loving the Prophet ﷺ.

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدِهِ

"Allah's Messenger (ﷺ) said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children." (Hadith Bukhari, narrated Abû Hurairah, No. 14).

Another subject material which is also emphasized in the child discipline education is to develop the critical thinking and capacity to convey the truth, as described in the following hadeeth:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا رَجُلٍ كَانَتْ لَهُ جَارِيَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَأَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ وَأَيُّمَا عَبْدٍ آدَى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ فَلَهُ أَجْرَانِ

The Prophet (ﷺ) said, "He who has a slave-girl and teaches her good manners and improves her education and then manumits and marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward." (Hadith Bukhari, narrated Abu Musa Al-Ash'ari, No. 2547).

The next subject material which is also important is hidden curriculum, as exemplified in the following hadeeth:

أَعْرَابِيٌّ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ وَإِنِّي أَنْكَرْتُهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ لَكَ مِنْ إِبِلٍ قَالَ نَعَمْ قَالَ فَمَا أَلْوَانُهَا قَالَ حُمْرٌ قَالَ هَلْ فِيهَا مِنْ أَوْرَقٍ قَالَ إِنَّ فِيهَا لَوُرُقًا قَالَ فَأَتَى تُرَى ذَلِكَ جَاءَهَا قَالَ يَا رَسُولَ اللَّهِ عِرْقٌ نَزَعَهَا قَالَ وَلَعَلَّ هَذَا عِرْقٌ نَزَعَهُ وَلَمْ يُرَخَّصْ لَهُ فِي الْإِنْتِغَاءِ مِنْهُ

"My wife has given birth to a black boy." The Messenger of Allah said: "Do you have camels?" He said: "Yes." He said: "What color are they?" He said: "Red." He said: "Are there any gray ones among them?" He said: "There are some gray ones among them." He said: "Where do you think they come from?" He said: "Perhaps it is hereditary." He said: "Likewise, perhaps this is hereditary." (HR. Bukhari from Abu Hurairah, No. 7314).

The above hadeeth shows that the Prophet ﷺ stimulated the logical thinking of the Bedouin and made an approach to science that is now known as biological science. The statement of the Prophet ﷺ shows his creative and dynamic thinking when analyzing empiric phenomenon of the nature.

### c. Method

The method for child discipline education that is found in many Bukhari hadeeths is role model method.

عَنْ التُّعْمَانِ بْنِ بَشِيرٍ أَنَّ أَبَاهُ أَتَى بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا فَقَالَ أَكُلَّ وَوَلَدِكَ نَحَلْتُ مِثْلَهُ قَالَ لَا قَالَ فَارْجِعْهُ

It was narrated from Bashir bin Sa'd that he brought An-Nu'man to the Prophet and said: "I want to give this son of mine a slave as a present, and if you think that I should go ahead with it, I will go ahead." The Messenger of Allah said: "Have you given a present to all your children?" He said: "No." He said: "Then take (your present) back." (Hadîth Bukharî, narrated An Nu'man bin Basyir, No. 2586).

The above hadeeth shows the role model of the Prophet ﷺ in emphasizing justice for the children in the family. The child witnessed the Prophet ﷺ's reaction by prohibiting the father for being unjust in giving present to his son but not giving the other children.

Role model method is also exemplified in the following Bukhari hadeeth:

قَالَ أَيُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَقَدَحَ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ أَصْعَرَ الْقَوْمِ وَالْأَشْيَاحُ عَنْ يَسَارِهِ فَقَالَ يَا غُلَامُ أَتَأْتِدُنِي لِأَنْ أُعْطِيَهُ الْأَشْيَاحُ قَالَ مَا كُنْتُ لِأُوْتِرَ بِفَضْلِي مِنْكَ أَحَدًا يَا رَسُولَ اللَّهِ فَأَعْطَاهُ إِيَّاهُ

Once a tumbler (full of milk or water) was brought to Allah's Messenger (ﷺ) who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present, and on his left side there were old men. The Prophet (ﷺ) asked, "O boy ! Do you allow me to give (the drink) to the elder people (first)?" The boy said, "I will not prefer anybody to have my share from you, O Allah's Apostle!" So, he gave it to the boy. (Hadîth Bukharî, narrated Sahl



bin Sa`d, No. 2351).

The above hadeeth demonstrates the role model method used by the Prophet ﷺ in teaching discipline values to uphold equality and appreciation to all human beings. The Prophet ﷺ showed to the public that equal rights have to be upheld including the rights of a small child. The Prophet ﷺ's manner also shows that the preference of a small child, so long as it does not violate anything or is not harmful, should be accepted and appreciated.

This hadeeth also contains discussion method. The Prophet ﷺ discussed the matter with the child to find out the preference of the child, who in fact the youngest among the people who were present at the time. The discussion method can also be seen in Bukhari hadeeth 7314 which contains a dialogue between the Prophet ﷺ and a Bedouin who brought up to him the berth of his son for which he was doubtful if indeed the child was indeed his son as the skin color is different from his. Discussion method also appears in Bukhari hadeeth 1269 which contains a dialogue between the Prophet ﷺ and Umar r.a. concerning the procession of handling the corpse of Abdullah bin Ubay, and Bukhari hadeeth 3472 about the quarrel on a piece of land between two people who owned a son and a daughter.

Another method on discipline education implemented by the Prophet ﷺ is habituation method, as indicated in the following Bukhari hadeeth:

كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطْبِشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ فَمَا زِلْتُ تِلْكَ طِعْمَتِي بَعْدُ

I was a boy under the care of Allah's Messenger (ﷺ) and my hand used to go around the dish while I was eating. So, Allah's Messenger (ﷺ) said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.' Since then, I have applied those instructions when eating. (Hadith Bukhari, Narrated `Umar bin Abi Salama, No. 5376).

Eating is a frequently repeated daily activity. If children follow eating manner as taught by the Prophet ﷺ, they will be accustomed to self-discipline. Habituation method is also indicated in Bukhari hadeeth 5920 on the prohibition of shaving a part of a child's head while leaving the other part. Hair is part of the body which always grows; therefore, always abiding by this rule will become a habituation. This method also appears in Bukhari hadeeth 141 on the importance of making a supplication before an intercourse. It also appears in hadeeth 3910 and 6191 on giving a name to a new born-baby because a name is something attached to the person and will always be used.

The next method which appears in the child discipline education demonstrated by the Prophet ﷺ. is appreciation method, as narrated in the following hadeeth:

أَنَّسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهَا صَبِيٌّ لَهَا فَكَلَّمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ أَحَبُّ النَّاسِ إِلَيَّ مَرَّتَيْنِ

Once an Ansari woman, accompanied by a son of hers, came to Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me." (Hadîth Bukharî, narrated Anas bin Malik, No. 3786).

The way the Prophet ﷺ. greeted the woman in the hadeeth shows how easy the Prophet expressed his appreciation to others. Moreover, the Prophet ﷺ. mentioned his greeting twice. This method also appears in the following hadeeth:

أَخْرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ الْحَسَنَ فَصَعِدَ بِهِ عَلَى الْمِنْبَرِ فَقَالَ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ

The Messenger of Allah (ﷺ) ascended the Minbar and said: "Indeed, this son of mine is a chief, Allah shall bring peace between two [tremendous] parties through his hands." (Hadîth Bukharî, narrated Abû Bakrah, 3629).

The above hadeeth demonstrates an education method in the form of appreciation of the Prophet ﷺ. to his grandsons, Hasan and Hussein when they were still small children. Such appreciation was expressed in public. This method is also shown in other Bukhari hadeeths, such as hadeeth 1121 on the Prophet ﷺ's praise and supplication for Abdullah bin 'Umar on his night prayer, hadeeth 5965 on how the Prophet ﷺ. doted on and appreciated the children of Bani Muthalib by carrying them around.

As opposed to appreciation method, the Prophet ﷺ also uphold sanction method in discipline education for children, as narrated in the following Bukhari hadeeth:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِالتَّمْرِ عِنْدَ صِرَامِ التَّحْلِ فَيَجِيءُ هَذَا بِتَمْرِهِ وَهَذَا مِنْ تَمْرِهِ حَتَّى يَصِيرَ عِنْدَهُ كَوْمًا مِنْ تَمْرٍ فَجَعَلَ الْحَسَنُ وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا يَلْعَبَانِ بِذَلِكَ التَّمْرِ فَأَخَذَ أَحَدُهُمَا تَمْرَةً فَجَعَلَهَا فِي فِيهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْرَجَهَا مِنْ فِيهِ فَقَالَ أَمَا عَلِمْتَ أَنَّ آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْكُلُونَ الصَّدَقَةَ

Dates used to be brought to Allah's Messenger (ﷺ) immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet). Once Al-Hasan and Al-Husain were playing with these dates. One of them took a date and put it in his mouth. Allah's Messenger (ﷺ) looked at him and took it out from his mouth and said, "Don't you know that Muhammad's offspring do not eat what is given in charity?" (Hadîth Bukharî,

narrated Abû Hurairah, No. 1485).

The above hadeeth shows a sanction method in disciplining children, where the Prophet ﷺ stopped Hasan and Husein from eating dates which were given in charity. The Prophet warned the two boys on the prohibition of the Prophet ﷺ and his offspring to eat anything given in charity. In the hadeeth, the Prophet shows his firmness in preventing Hasan and Hussein from violating against Allah's prohibition. This sanction method is also shown in Bukhari hadeeth 4748 concerning husband and wife who were quarreling about their child; also, in hadeeth 2071 in which the Prophet ﷺ reprimanded a father who scolded his daughter when playing with the Prophet ﷺ's ring.

#### d. Evaluation

Evaluation of child discipline education is done by observing the way it has changed the manner and attitude of the child. In the case of the Prophet ﷺ's companions, the following hadeeth describes their obedience to the Prophet ﷺ's teaching, which was resulted from the Prophet ﷺ's discipline education:

عَنْ الرَّبِيعِ بِنْتِ مُعَوِذٍ قَالَتْ أُرْسِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ مَنْ أَصْبَحَ مُفْطِرًا فَلَيْتَمَ بَيْتَهُ يَوْمَهُ وَمَنْ أَصْبَحَ صَائِمًا فَلْيَصُمْ قَالَتْ فَكُنَّا نَصُومُهُ بَعْدَ وَنُصُومِ صَبِيَانَا وَنَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَلِكَ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ

"The Prophet (ﷺ) sent a messenger to the village of the Ansar in the morning of the day of 'Ashura' (10th of Muharram) to announce: 'Whoever has eaten something should not eat but complete the fast, and whoever is observing the fast should complete it.' "She further said, "Since then we used to fast on that day regularly and also make our boys fast. We used to make toys of wool for the boys and if anyone of them cried for, he was given those toys till it was the time of the breaking of the fast." (Hadîth Bukharî, narrated Ar-Rubai' binti Mu'awidz, No. 1960).

The above hadeeth shows that the Companions are very obedient in observing Allah's order to fast. They did not only implement it by themselves but also directed their children to also obey the Prophet ﷺ's command. Moreover, they tried to be creative in educating their children to be patient in observing the fast, not to give up when their children were reluctant to be obedient. This obedience is exemplified in the following hadeeth:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ دَخَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ وَعَلَامٌ مِنْ بَنِي يَحْيَى رَابِطٌ دَجَاجَةٌ يَرْمِيهَا فَمَشَى إِلَيْهَا ابْنُ عُمَرَ حَتَّى حَلَّهَا ثُمَّ أَقْبَلَ بِهَا وَبِالْغُلَامِ مَعَهُ فَقَالَ ارْجُرُوا غُلَامَكُمْ عَنْ أَنْ يَصْبِرَ هَذَا الطَّيْرَ لِلْقَتْلِ فَإِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُصْبَرَ بَهِيمَةٌ أَوْ غَيْرُهَا لِلْقَتْلِ

From Ibn `Umar that he entered upon Yahya bin Sa`id while one of Yahya's sons was aiming at a hen after tying it. Ibn `Umar walked to it and untied it. Then he brought it and the boy and said. "Prevent your boys from tying the birds for the

sake of killing them, as I have heard the Prophet (ﷺ) forbidding the killing of an animal or other living thing after tying them." (Hadith Bukhari, narrated Ibnu 'Umar, No. 5514).

The above hadeeth shows the way Abdullah bin Umar, the Prophet ﷺ's disciple grew up to become a person who is sensitive to his environment and had the courage to fix digression committed by his community so that they reverted to the rules of Allah. The indicator of discipline manner of Abdullah bin Umar in this hadeeth is his obedience, responsibility and non-bullying. Abdullah bin Umar performed obedience to the Prophet ﷺ's command to forbid the bad and take responsibility as a knowledgeable person and a patron in his society, as well as reminding people of staying away from bullying others, even bullying animals. Moreover, Abdullah bin Umar also taught his community members to be educators, by teaching them sanction method, so that they did not stay silent when seeing bullying being committed in their surroundings; but give sanction buy scolding the bullies.

Apart from evaluation of the result of discipline education, such as obedience, responsibility, non-bullying, another result that can be observed is politeness, as shown by the Companions, and creativity in maintaining the politeness, as narrated in the following hadeeth:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ أَلَا أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ فَإِنِّي لِي غُلَامًا نَجَّارًا قَالَ إِنْ شِئْتِ قَالَ فَعَمِلْتُ لَهُ الْمِنْبَرَ

A woman said, "O Allah's Messenger (ﷺ)! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?" He replied, "Yes, if you like." So, she had that pulpit constructed. (Hadith Bukhari, narrated Jabir bin 'Abdullah, No. 2095).

The women showed her politeness in the way she offered her good intension to the Prophet ﷺ. Her initiative also shows her awareness of the sources that can be used which demonstrated her creativity.

Evaluation of politeness as the result of discipline education can be seen in Bukhari hadeeth below:

كُنْتُ فِي مَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ إِذْ جَاءَ أَبُو مُوسَى كَأَنَّهُ مَدْعُورٌ فَقَالَ اسْتَأْذَنْتُ عَلَى عُمَرَ ثَلَاثًا فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ فَقَالَ مَا مَنَعَكَ قُلْتُ اسْتَأْذَنْتُ ثَلَاثًا فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا اسْتَأْذَنْ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ " . قَالَ لَتَأْتِيَنِي عَلَى هَذَا بِالْبَيْتَةِ قَالَ فَقَالَ أَبُو سَعِيدٍ لَا يَقُومُ مَعَكَ إِلَّا أَصْغَرُ الْقَوْمِ . قَالَ فَقَامَ أَبُو سَعِيدٍ مَعَهُ فَشَهِدَ لَهُ .

I was sitting in one of the meetings of the Ansar. Abu Musa came terrified. We asked him; what makes you terrified? He replied: 'Umar sent for me; so, I went to him and asked his permission three times, but he did not permit me (to enter),

so I came back. He asked; what has prevented you from coming to me? I replied: I came and asked permission three times, but it was not granted to me (so I returned). The Messenger of Allah (ﷺ) has said: When one of you asks permission three times and it is not granted to him, he should go away. He ('Umar') said; establish the proof of it. So, Abu Sa'id said: the youngest of the people will accompany you. So, Abu Sa'id got up with him and testified. (Hadith Bukhari, narrated Abu Sa'id Al-Khudri, No. 6245).

The hadeeth narrated the polite manner of Abu Musa ra. to Umar ra. Abu Musa did not push to be permitted to see Umar after asking permission three times. He did that as obedience to the Prophet ﷺ's command he once heard. On the other hand, Umar also expressed his critical attitude by asking Abu Musa to prove that he had indeed asked permission three times. Learning from this hadeeth, politeness should not dismiss critical attitude of those involved in discipline education.

## **2. Iqbal's Thought on Education**

This part outlines Muhammad Iqbal's thought on education as revealed from his works. It consists of aim, subject material, method and evaluation.

### **a. Aim**

Iqbal stated that the aim of human being existence on the Earth is the main objective of the creation of human being itself (Nadwi, 1979). This is in line with the words of Allah Swt. in Surah Al-Ahzab verse 72. Al-Qurtubî, (2006) said the biggest Trust referred to in the said verse is the obligations to praise Allah's religion. According to Iqbal (1930), this verse indicates that the Trust has to be upheld. Human being has to develop his/her spiritual treasure and develop the life so that his/her level of dignity as a living creature does not degrade to become an inanimate object. Iqbal (2014) Iqbal (International Iqbal Society, n.d.) also indicates that basically every human being owns dignity, but his/her short view has made him/her worships idols, as he mentioned in his poet in *Piyam-e-Mashriq* entitled *Slavery*.

He was of the view that knowledge is not sufficient for provision of human being. Similarly, faith that is not manifested into concrete is not accepted in Islam (Enver, 1944). Iqbal (2014) very much emphasised the teaching of spiritual consistency, as reflected in one of his poets in *Piyam-e-Mashriq* which was translated by Hadi Husain entitle *Life Dangerously*.

The aim of education as formulated from Iqbal' thought is to make a human being as the slave of Allah Swt., who has straight faith and belief, with which he/she has a strong spirit to bear the Trust as a vicegerent of Allah.

b. Subject material

'Azzâm (2014) stated that in Iqbal's view, *tauheed* (monotheism) is the uncompromised principle of Islam. According to Iqbal (1930) the Quran and *Sunnah* (hadeeths) are the foundations of all Muslims in developing their creativity and innovation. He admitted this philosophy is high, but certainly not higher than those of other religions.

Iqbal's loyalty to the teaching of the Prophet ﷺ was very high. There are seven hadeeths of the Prophet ﷺ which Iqbal touched in his phenomenal work, *the Reconstruction of Religious Thought in Islam*. Those hadeeths include four hadeeth from *Saheeh Bukhari* and three others from *Saheeh Muslim*, *sunan Abu Dawud* and *Sunan Ibnu Majah*. All the hadeeths are *saheeh* except the one from *Sunan Abu Dawud* concerning a dialogue between the Prophet and Muaz on *ijtihad*. This hadeeth is weak according to Albani. This finding indicates Iqbal's mastery and care of hadeeths.

Iqbal (1930) did not agree with separation of groups of community or nations. According to him, Spengler's view that the cultures of human beings are alien to one another, was not valid. One of Iqbal's reasons on this is the fact that Islamic society had a great influence on the development of European culture. This shows Iqbal's mastery of abstract environment. On the other hand, many poets of Iqbal touched on physical universe, which shows his care over it.

In this regard, it can be concluded that extreme dichotomy of anything is not in line with the thinking of Iqbal (1930). Therefore, any learning should take into account the mixture of cultures, but at the same time should uphold Islamic principles.

Another educational material implied in Iqbal's thought is *hidden-curriculum*, which is not part of subject materials on moral, religion or environment. Nevertheless, in principle Iqbal maintained that there is no knowledge with material contents, can be separated from spiritual values. For instance, Iqbal (2014) criticized Western science which does not have spiritual values and he described it in *Piyam-e-Mashriq*, in a poet entitled *A Message to the West*.

Iqbal's encouragement for the Islamic society to develop *hidden-curriculum* materials with creativity and critical, yet upholding shariah principles also appears on the way he touched on the following Bukhari hadeeth:

لَمَّا حَضَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَيْتِ رَجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ فَقَالَ عُمَرُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ وَعِنْدَكُمْ الْقُرْآنُ حَسْبُنَا كِتَابُ اللَّهِ...

When Allah's Messenger (ﷺ) was on his death-bed and in the house, there were some people among whom was `Umar bin Al-Khattab, the Prophet (ﷺ) said, "Come, let me write for you a statement after which you will not go astray." `Umar said, "The Prophet (ﷺ) is seriously ill and you have the Qur'an; so the Book of Allah is enough for us."... (Hadîth Bukharî, narrated Ibnu Abbas, No. 4432 & 5669)

Iqbal (1930) mentioned the above hadeeth in the context of praising the freedom of thinking and critical ability of Umar bin Khattab ra. But, the freedom of thinking does not become a justification for Iqbal to violate against the rules of Allah and his Prophet Saw. Nadwi (1979) put forward that for Iqbal, his own life is not more important than his obedience to the Prophet ﷺ. his responsibility to implement and live up the Prophet ﷺ's teaching.

Obedience and responsibility to the holy book conveyed by the Prophet ﷺ requires Muslims to develop creative and dynamic thinking. This is considered as Islamization of knowledge, i.e. development and application of knowledge by the vicegerent of Allah ('Azzâm, 2014) because the universe was not created in play as mentioned in Quran surah Ad-Dukhan verses 38-39.

Iqbal mentioned about an understanding that comes from material and spiritual knowledge and is born from faith as intuition. This intuition will give birth to a Muslim identity which is critical and does not blindly follow others without understanding. This is reflected in the following poet of Iqbal (2014) in *Payam-I Mashriq* which is entitled *the Tulip of Sinai*, paragraph 103 and 106.

### c. Method

Iqbal (1930) mentioned the Prophet ﷺ as the first critical researcher on physical symptom by analyzing a Bukhari hadeeth concerning Ibnu Sayyad:

انطلق رسول الله صلى الله عليه وسلم وأبى بن كعب الأنصاري يؤمان النخل التي فيها ابن صياد حتى إذا دخل رسول الله صلى الله عليه وسلم طفق رسول الله صلى الله عليه وسلم يتقي بجدوع النخل، وهو يختل أن يسمع من ابن صياد شيئاً قبل أن يراه، وابن صياد مضطجع على فراشه في قطيفة له فيها رمزومة - أو رمزومة - فرأت أم ابن صياد النبي صلى الله عليه وسلم وهو يتقي بجدوع النخل، فقالت لابن صياد أي صاف، هذا محمد. فتناهى ابن صياد، قال رسول الله صلى الله عليه وسلم " لو تركته يئن

Allah's Messenger (ﷺ) and Ubai bin Ka`b Al-Ansari went to the garden where Ibn Saiyad used to live. When Allah's Messenger (ﷺ) entered (the garden), he (i.e. Allah's Messenger (ﷺ) ) started hiding himself behind the date108 palms as he wanted to hear secretly the talk of Ibn Saiyad before the latter saw him. Ibn Saiyad wrapped with a soft decorated sheet was lying on his bed murmuring. Ibn Saiyad's mother saw the Prophet hiding behind the stems of the date-palms. She addressed Ibn Saiyad saying, "O Saf, this is Muhammad." Hearing that Ibn Saiyad stopped murmuring (or got cautious), the Prophet (ﷺ) said, "If she had left him undisturbed, he would have revealed his reality." (Hadîth Bukharî,

narrated Ibn Umar, No. 1355, 2638, 3033, 3056, 6174)

The above hadeeth shows how the Prophet ﷺ was trying to educate Ibnu Shayyad with discussion method. Iqbal also demonstrate the importance of discussion method with his willingness to discuss his works and attended scientific seminars.

Further, Iqbal (2014) in his poets gave a great appreciation to virtue as shown in his compliment to Imam Syafi'i who coined the term "time is a sword" and his praise to Tariq bin Ziyad in one of paragraphs of his poet entitled *God's Country* in *Payam-i Mashriq*.

The above discussion shows that Iqbal has appreciation to the good virtues of other people. On the other hand, Iqbal also conveyed criticism on matters that he considered deviated from the right track. This appears in his introduction section of *Asrar-i Khudi*, in which Iqbal wrote a poet that warned Muslims to be careful with a Sufi whose name was Hafiz ('Azzâm, 2014) Iqbal also expressed in public his criticism against the Sufism idea of *wahdatul wujud* by saying that the concept is not part of the Quran, because the Quran makes a clear distinction between *Khaliq* (the Creator) and *makhluk* (creation) ('Azzâm, 2014). Habituation method also appears in Iqbal's thought. He believed that the thinking of a physician in his field as part of his/her worship habit ('Azzâm, 2014).

#### d. Evaluation

According to 'Azzâm (2014), Iqbal categorized education into three forms, namely obedience towards the divine laws, self-control and self-representation. The first two forms are in line with indicators of discipline manner. The third form is in line with *hidden curriculum* material because Iqbal defines it as manifestation of human being's designation as vicegerent of Allah Swt. on earth. A vicegerent of Allah should manage and subdue the Earth and revitalize it from every aspect.

Evaluation of education in Iqbal's thought on obedience and responsibility appears in his points that motivated Muslims to bear the mandate as vicegerents at the best they could through knowledge innovation. The indicator of politeness also appears in his poets, whose tone are polite although expressing disagreement or disappointment.

## B. Discussion

The aim of child discipline education as concluded from Bukhari hadeeths is calling for and maintaining the child to be a true Muslim, who has a straight faith and makes the Quran a reference, guidance and a way of life. This is in line with Iqbal's thought that emphasizes a comprehensive education for human being



with internal individual correction as a core and faith that is realistic and empirical. This conforms with education principles contained in the Ibn Abd Dar's thought, which underscores education with spiritual touch or the subconscious (Muslim, al-Kattâni and Supraha, 2017). The value of taking the Quran as the main reference as a muslim is also in line with the study conducted by Rahmat, Firdaus and Yahya (2019).

Education materials contained in Bukhari hadeeths concerning child discipline education include *tawheed* (monotheism), loving the Prophet Saw., environment and hidden curriculum. This is in line with Iqbal's principle which does not recognize dichotomy of religious knowledge and empirical knowledge. It is also conforms with the study of Asy'ari (2018) which found that there is a strong foundation in the Quran on developing knowledge to facilitate the implementation of human being's assignment as a vicegerent. These findings also in line with Nor (2011) who states that Iqbal had the view that an education theory should have its material aspect in harmony with spiritual aspect. Hidden curriculum is creative fields which can take the form of a modern scientific knowledge. This is confirmed by the conclusion of Hambali & Zulkifli (2017) on the thought of Iqbal, which contains the spirit of redeveloping education that integrates material values and spiritual values in classrooms. Such education is believed to be able produce Muslim scientists that can advance the world as Allah Swt. wants. Critical thinking is something that is essential and valuable according to Iqbal. This is also in line with the study of Razaq and Umiarso (2019).

Child discipline education method that appears in Bukhari hadeeths include role model, habituation, discussion, appreciation, sanction methods. This education method is in line with the spirit contained in Iqbal's thought.

Evaluation that can be extracted from Bukhari hadeeths and Iqbal's thought is evaluation in the form of manner indicators of obedience, non-bullying, and politeness. Manner indicator of non-bullying as an evaluation is in accordance with research conducted by Williford & Zinn (2018) which maintains that the difference of domination levels in classrooms can trigger bullying. On the contrary, creating an environment that has equality spirit among the classroom members can reduce the potential of bullying to occur in the classroom. Manner indicator of politeness as an evaluation is in line with the study conducted by Andriana (2019) which suggested that spreading *salaam* (Islamic greeting) is in accordance with *muttafaqun 'alayh* hadeeths, and has the potential of maintaining peace in Indonesia.

## Conclusion

The aim of education as formulated from the thought of Iqbal is that men should be directed to become an integrated human being, who has cognitive, spiritual and dynamic faith so that they can undertake the assignment as a vicegerent of Allah. This is in conformity with the aim of child discipline education suggested in Bukhari hadeeths. Education materials contained in the Iqbal's thought are *tawheed* (monotheism), loving the Prophet Saw., environment and hidden curriculum. This is also in line with those materials contained in Bukhari hadeeths. Education methods reflected in the history and thought of Iqbal is role model, discussion, appreciation, sanction, and habituation methods. This is in line with child discipline education contained in Bukhari hadeeths. Education evaluation that can be formulated from the history and thought of Iqbal is Muslim manner in the discipline of giving loyalty and love to Allah and His Messenger, regardless of time and place. This loyalty is established in the effort to uphold justice values on the earth with obedience, responsibility, no bullying and politeness. There is significant relevance between child discipline education in Bukhari hadeeths and the thought of Muhammad Iqbal.

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