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COMMUNICATION OF THE PROPHET MUHAMMAD IN CHILDREN'S EDUCATION

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ABSTRACT

This article examines the communication of the Prophet Muhammad in child education by positioning it as an educative communication practice that encompasses pedagogical, ethical, and social dimensions. The focus of the study is directed toward how educational messages are conveyed, the forms of communicative interaction that are established, and the relational context between educator and child as exemplified in the Prophet Muhammad's model. This study is grounded in the assumption that communication plays a strategic role in the success of child education, not merely as a means of information transmission, but also as a medium for character formation and value internalization. This research employs a qualitative approach based on library research by examining relevant sources, particularly the prophetic traditions (hadith). The analysis is conducted through a textual reading of sources that represent the communicative practices of the Prophet Muhammad with children and related contexts. Through this approach, the study seeks to formulate a conceptual framework of prophetic educative communication in child education. This study is expected to contribute theoretically to the development of communication studies and Islamic education, as well as to open academic discussion on the relevance of the Prophet Muhammad's communicative model in addressing the challenges of child education within contemporary communication contexts.

Keywords: Communication of the Prophet Muhammad, Child Education, Islamic Education

INTRODUCTION

Children's education occupies a strategic position in human development, because in this phase basic values, mindsets, and personality characters begin to be formed systematically. The educational process at this stage cannot be separated from the communication aspect, because the interaction between educators and children is the main medium in conveying values, instilling attitudes, and forming meaning in learning experiences. Therefore, communication in children's education is not only technical-instructional, but contains pedagogical, ethical, and social dimensions that are interrelated with each other.

In modern educational practices, communication is often reduced to the process of delivering material in one direction with excessive emphasis on cognitive aspects. Such an approach has the potential to ignore the affective and relational dimensions that actually determine the success of children's education. Finally, education often loses the touch of values, exemplary, and emotional closeness that



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should be the main characteristic of the educational relationship between educators and children. This condition shows an imbalance between the ideal goal of holistic education and the educational practices that take place in the field.

From an Islamic point of view, children's education is understood as a comprehensive coaching process, covering intellectual, spiritual, moral, and social aspects. The Prophet Muhammad ﷺ is positioned as an educator *par excellence* who not only conveys teachings, but also builds educational relationships through communication full of wisdom, empathy, and example. The interaction of the Prophet Muhammad ﷺ with children, as recorded in various hadiths, shows a pattern of communication that respects the dignity of children, pays attention to their psychological condition, and instills values through a persuasive and humanist approach.

However, academic studies on children's education in Islam still tend to focus on normative aspects and educational goals, while the dimension of communication as an educational practice has not been studied in depth. In particular, research that positions the communication of the Prophet Muhammad ﷺ as a conceptual framework in children's education is still relatively limited. In fact, communication is a key element that bridges normative values with concrete educational practices.

This gap shows the urgency of conducting a study that places the communication of the Prophet Muhammad ﷺ in children's education as the object of scientific analysis. This approach is important to reveal how educational messages are conveyed, how forms of educational interaction are constructed, and how the relationship between educators and children is constructed in the communication practice of the Prophet Muhammad ﷺ. Thus, children's education is not only understood in terms of goals and materials, but also from the communicative ways and processes that accompany it.

Based on this background, this study aims to examine the communication practice of the Prophet Muhammad ﷺ in children's education through the analysis of relevant hadiths. This research is expected to formulate a conceptual framework for prophetic educational communication that contributes to the development of Islamic communication and education studies. In addition, this study is also expected to open up academic discussion space regarding the relevance of the communication model of the Prophet Muhammad ﷺ in answering the challenges of children's education in the midst of contemporary communication dynamics.

METHODS

This research uses a qualitative approach with the type of library research. This approach was chosen because the focus of the research is directed at the study of the meaning, patterns, and construction of educational communication of the Prophet Muhammad ﷺ in children's education, as recorded in Islamic



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text sources. Through a qualitative approach, this study seeks to understand the phenomenon of prophetic communication in depth, contextual, and interpretive.

The data sources in this study consist of primary sources and secondary sources. Primary sources include the hadiths of the Prophet Muhammad صلى الله عليه وسلم which represent his practice of communication with children, both directly and in the context of education and coaching. Meanwhile, secondary sources include hadith sharia books, scientific works in the field of communication and education that are relevant to the research theme. The selection of sources is carried out purposively by considering the relevance, authority, and depth of discussion.

Data collection was carried out through literature search and text documentation, especially hadiths that contain the interaction of the Prophet Muhammad صلى الله عليه وسلم with children. Data analysis is carried out using the *textual analysis* method through critical and interpretive reading of the sources studied. The analysis is directed to identify communication patterns, educational values, and communication principles contained in the practice of the Prophet Muhammad صلى الله عليه وسلم.

Again, the literature approach in this study allows researchers to place hadith texts as the main source that is analyzed systematically and comprehensively. By utilizing a qualitative analysis framework, this study not only focuses attention on the content of communication messages, but also on the context of delivery, relationships between subjects, and the educational meaning contained in it. This approach provides room for a more reflective interpretation of the communication practices of the Prophet Muhammad صلى الله عليه وسلم, so that the results of the study are expected to be able to represent a complete and coherent picture of prophetic educational communication.

RESULTS

Prophetic communication in children's education refers to a pattern of interaction that originates from the prophetic practices of the Prophet Muhammad صلى الله عليه وسلم, which combines the delivery of messages with example, gentleness, and appreciation for the subject of education. It is said that the word Prophetic comes from the English language (*prophet*) which means prophet (Abdullah, 2024). In this perspective, communication is understood as an educational relationship that is full of values, meaning, and coaching orientation. The Prophet صلى الله عليه وسلم Muhammad displays a communication model that is contextual, responsive to the psychological state of children, and based on compassion and wisdom. This prophetic communication framework is the basis of analysis in the results of this study, by tracing how the patterns, forms, and principles of communication of the Prophet Muhammad صلى الله عليه وسلم are reflected in his interactions with children as recorded in relevant hadiths.



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The first hadith mentioned in the Book of *Muktasar Jami' al-Ulum wa al-Hikam* (Sulaiman, 2014) which contains the communication of the Prophet Muhammad to Ibn Abbas at that time is as follows:

Ibn 'Abbas (may Allah be pleased with him) said: I was behind the Prophet (may Allah's peace and blessings be upon him) one day, and he said: "O slave, I teach you words, may Allah protect you, protect Allah, you will find him towards you, if you ask, ask Allah, and if you seek help, seek the help of Allah."

From Ibn 'Abbas (*may Allah be pleased with him*), he said: I was behind the Prophet صلى الله عليه وسلم one day, and he said, "O young man, I will surely teach you a few words: Take care of Allah, surely Allah will take care of you. Take care of Allah, and you will surely find Him before you. When you ask, then ask Allah, and when you ask for help, then ask Allah for help." (Narrated by at-Tirmidhi, and he said: this hadith is hasan sahih).

The second hadith from Umar bin Abi Salamah as mentioned in Sahih Bukhari (Ismail, 1991):

'Umar ibn Abi Salamah (may Allah be pleased with him) said: I was a slave in the lap of the Messenger of Allah (may Allah's peace and blessings be upon him) and my hand was stumbling on the page.

"From Umar ibn Abi Salamah (*may Allah be pleased with him*), he said: I used to be a child in the care of the Messenger of Allah صلى الله عليه وسلم, and my hands often moved to and fro in the dish. So the Messenger of Allah صلى الله عليه وسلم said to me: 'O little child, call on the name of Allah, eat with your right hand, and eat from the part that is close to you.' From then on, that's my eating manner."

The above description shows two examples of the communication of the Prophet Muhammad صلى الله عليه وسلم with children recorded in the hadith, namely his interaction with Ibn 'Abbas and Umar bin Abi Salamah. The two hadiths show the form of conveying messages in accordance with the context of children, both in teaching the value of faith and in the formation of daily manners. These examples are an early representation of the practice of prophetic communication in children's education as referred to in this study. Furthermore, these hadiths will be dissected in more depth in the discussion section.

DISCUSSION

Ibn 'Abbas's hadith presents the educational communication model of the Prophet Muhammad صلى الله عليه وسلم that takes place directly, personally, and attentively to the condition of children. This interaction shows that the Prophet صلى الله عليه وسلم did not position children as passive objects, but rather as educational subjects who deserve meaningful explanations. The simple dialogue used reflects a high pedagogical awareness of the child's developmental stage. This approach emphasizes that the effectiveness of education is not only determined by the content of the message, but also by the way and context it is delivered. Targeted



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communication allows moral and spiritual messages to be received optimally. Thus, this hadith becomes an important basis in the study of children's educational communication.

The delivery of the message of the Prophet صلى الله عليه وسلم to Ibn 'Abbas shows the importance of adapting language to children's cognitive capacity. A language that is concise, clear, and easy to remember shows adaptive pedagogical principles that are relevant to the child's world. Children are not yet able to understand complex abstract concepts, so the message is conveyed in a simple but meaningful form. This strategy shows that children's education must be gradual and in accordance with children's development. Accuracy in choosing the wording of the message helps children understand the core of the teachings without feeling burdened. This emphasizes the urgency of contextual communication in children's education.

The approach of the Prophet صلى الله عليه وسلم in this hadith also emphasizes that education is not just a process of information transfer. Education is a process of forming meaning that involves children's understanding, feelings, and experiences. With direct dialogue, children not only hear the message, but also feel the attention and affection of educators. This condition creates a conducive and psychologically safe learning atmosphere. A positive emotional environment strengthens the acceptance of the message and facilitates the internalization of values. Therefore, children's education must pay serious attention to the emotional dimension.

The main focus of this hadith lies in the teaching of the phrase "*Ihfazhillāh*", which is to maintain a relationship with Allah. This message shows that children's education in Islam is inseparable from the dimension of monotheism. From an early age, children are introduced to the concept of vertical relationship with God as the foundation of life. The cultivation of this spiritual value forms a moral consciousness that comes from religious beliefs. Thus, education not only produces intelligent individuals, but also faith and responsibility. The value of monotheism is the main foundation in the formation of children's character.

The cultivation of awareness of caring for Allah also has implications for the formation of children's ethics and morals. Children learn that every action has moral and spiritual consequences. This awareness guides children's behavior in daily life, both in social interactions and personal decisions. Education that emphasizes the moral dimension from an early age helps to form a consistent and principled character. Deeply embedded moral values will be a guideline in dealing with various life situations. Thus, children's education is preventive as well as constructive.

This hadith also affirms that maintaining a relationship with Allah will give birth to a sense of divine protection and guidance. This message provides a positive affective experience for the child, in the form of a sense of security and inner peace.



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Education that links values to emotional experiences makes teachings more meaningful and relevant. Children not only understand concepts intellectually, but also feel their spiritual benefits. These affective experiences serve as an internal motivation to behave well. Thus, education becomes a lively and meaningful process.

The integration between cognitive, affective, and spiritual aspects is evident in the approach of the Prophet *صلى الله عليه وسلم*. Children are invited to understand concepts, feel their meaning, and relate them to religious beliefs. This holistic approach is in line with the principles of modern education that emphasize holistic human development. Education that only emphasizes the cognitive aspect risks producing individuals who are dry of values. Therefore, a balance between science and spirituality is a fundamental need. This hadith shows a balanced and sustainable model of education.

The hadith of Ibn 'Abbas also teaches the principle of asking for help only from Allah. This value instills the concept of *tawakkal* proportionally in children. Children are taught to try, but still be aware of human limitations. This principle forms a healthy attitude of humility and dependence on God. This kind of education trains children not to be easily discouraged when facing difficulties. *Tawakkal* is a psychological foundation that strengthens children's mental resilience.

In a pedagogical context, *tawakkal* teaching encourages children's spiritual independence. Children learn that God's help always accompanies earnest effort. This value builds confidence that is not excessive and not fragile. Education that instills spiritual awareness like this helps children manage failure and success in a balanced way. Thus, children grow up with a realistic and optimistic attitude. Spiritual education becomes an integral part of personality formation.

The communication of the Prophet *صلى الله عليه وسلم* in this hadith is persuasive and humanistic. There is no element of coercion or intimidation in the delivery of messages. This gentle approach allows the child to receive the teachings with full awareness. Persuasive education is more effective in forming intrinsic motivation. Children are driven to do good not out of fear, but because they understand meaning and value. This model is relevant to modern educational principles that reject repressive approaches.

The language used by the Prophet *صلى الله عليه وسلم* is simple but full of meaning. Short sentences make it easier for children to remember and repeat the message. This strategy shows awareness of the limitations of children's memory. Messages that are easy to memorize have the potential to be embedded longer in long-term memory. Children's education requires effective and efficient message formulation. This hadith provides an ideal example in this regard.

From a relational perspective, this hadith emphasizes the importance of the emotional relationship between educators and children. The Prophet *صلى الله عليه وسلم* positioned himself as a close, caring, and caring figure. Warm relationships create



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a sense of security and trust in children. This condition facilitates the learning process and internalization of values. Education that ignores the relational aspect tends to be less effective. Therefore, relationships are the main foundation in children's education.

Supportive interaction also encourages children to be open in receiving directions. Children who feel valued are easier to direct and guide. Compassion-based education builds positive emotional bonds. This bond serves as a bridge in the delivery of values and norms. This hadith shows that compassion is an effective pedagogical instrument. Children's education must prioritize a humane approach.

This hadith also emphasizes a contextual approach in conveying messages. The Prophet *صلى الله عليه وسلم* did not convey teachings in the abstract without any relation to the reality of children. Messages are directly linked to everyday life and personal experiences. This approach makes it easier for children to understand the relevance of the values taught. Contextual education helps children apply principles in real practice. Thus, learning becomes more functional and applicative.

This contextual approach shows the integration between theory and practice. Children not only know concepts, but also understand how they are applied. Such education forms a deep and continuous understanding. Children learn that moral and spiritual values are not just discourse, but guidelines for life. This hadith is an ideal example of applicable educational communication. This integration is important in today's children's education.

Ibn 'Abbas's hadith also reflects experiential education. Children learn through hands-on interaction and real practice. This experience strengthens understanding and facilitates the internalization of values. This principle is in line with the theory *of experiential learning* in modern education. Children gain knowledge through active involvement, not just listening. Experiential education is more meaningful and lasting.

In addition, this hadith shows the importance of repetition in children's education. Messages that are delivered simply and repeatedly help form positive habits. Repetition strengthens memory and deepens understanding. Character education requires a consistent and continuous process. Values that are instilled continuously will form a solid character. This hadith affirms the principle of habituation in education.

Example is an important element in prophetic communication. The Prophet *صلى الله عليه وسلم* not only conveyed the message verbally, but also exemplified appropriate behavior. Children learn by imitating figures they respect. Education by example is more effective than just advice. Examples provide concrete examples of value application. This hadith emphasizes that educators must be *role models*.

The balance between spiritual, moral, and social aspects is clearly seen in this hadith. Children are invited to maintain a relationship with God while



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understanding ethical responsibilities. This kind of education forms a balanced and mature character. Children are not only ritually pious, but also moral in social life. This approach is relevant to the challenges of modern life. Holistic education is an inevitable necessity.

This hadith is also relevant to the principles of contemporary Islamic education. The values taught are universal and across the ages. The communication strategies of the Prophet صلى الله عليه وسلم can be adapted in various modern educational contexts. Teachers and parents can use it as a pedagogical reference. Children's education requires an adaptive and value-based approach. This hadith provides a strong conceptual foundation.

Multidimensional learning is the main feature in this hadith. Children learn knowledge, values, and attitudes at the same time. Education is not fragmented, but integrated. This approach helps children understand life as a whole. Multidimensional education forms intelligent and characterful individuals. This hadith emphasizes the urgency of integration in education.

Attention to the child's psychological development is also an important point. The Prophet صلى الله عليه وسلم conveyed the message according to the stage of development of Ibn 'Abbas. This approach shows a high pedagogical sensitivity. Education that ignores the psychological aspects risks being ineffective. Therefore, understanding the characteristics of students is a must. This hadith provides a concrete example of an adaptive approach.

Overall, Ibn 'Abbas's hadith shows that children's education is not just the delivery of information. Education is the process of character formation and internalization of values. A holistic, contextual, and humanist approach is the key to success. Children are guided to grow intellectually, emotionally, and spiritually. Education like this gives birth to a generation with integrity. This hadith provides a conceptual framework for prophetic education.

The prophetic communication model in this hadith emphasizes the importance of synergy between verbal instruction, example, and experience. Children's education requires a comprehensive and sustainable approach. Each aspect complements each other in shaping the child's personality. Partial education tends to produce unequal individuals. Therefore, integration is the main principle. This hadith offers an ideal educational model.

Finally, the hadith of Ibn 'Abbas emphasizes that children's education must be based on values, compassion, and spiritual awareness. The communication model of the Prophet صلى الله عليه وسلم is the main reference in the development of children's education with character. Such education prepares children to face life's challenges with faith and strong morals. Prophetic values remain relevant in the context of modern education. This hadith significantly enriches the treasures of Islamic pedagogy.



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The hadith of Umar bin Abi Salamah displays the pattern of educational communication of the Prophet Muhammad صلى الله عليه وسلم which takes place in the context of children's daily lives, namely during meals. This situation shows that children's education does not always require a formal space, but can take place in routine activities that are close to their lives. The Prophet صلى الله عليه وسلم took advantage of simple moments to convey fundamental values. This approach confirms that education is most effective when it is integrated with the child's real experience. The everyday context makes the message easier to understand and apply. This hadith provides concrete examples of prophetic education based on daily life.

The words of Umar bin Abi Salamah "*Kuntu Gulaman*" when I was a child were mentioned as *gulam* meaning the age under the age of puberty. The call for children from birth to before puberty is "*Gulam*" (Hajar, 2001). And this is the martyrdom of this hadith that shows the communication of the Prophet with a child.

The communication of the Prophet صلى الله عليه وسلم in this hadith is direct, personal, and attentive. Children are positioned as educational subjects who deserve direction in a polite and meaningful way. The language used is simple, clear, and not excessive. This strategy shows the Prophet صلى الله عليه وسلم awareness of the cognitive and psychological capacity of children. Messages are delivered without pressure, so the child receives directions comfortably. This emphasizes the importance of a humanist approach in children's education.

The message conveyed in this hadith is indeed brief, but it contains a very broad educational dimension. Each instruction reflects the integration of spiritual, moral, and social values. The simplicity of the message is actually the main strength in the process of children's education. Children are not burdened with abstract concepts that are difficult to understand. Instead, value is instilled through concrete and direct practice. This strategy shows the effectiveness of education based on simplicity and accuracy of targets.

The first instruction, which is to say God's name before eating, instills a spiritual dimension in the child's daily activities. Children are invited to realize the presence of Allah in every simple deed. This awareness builds a continuous vertical relationship between the child and his God. Religious education is not separated from daily life, but is integrated into it. The value of faith becomes a natural part of the child's experience. This approach forms spiritual awareness from an early age.

Instilling spiritual values through daily routines strengthens the internalization of faith in children. Children learn that worship and religious awareness are not limited to formal rituals. Every activity can be worth worship when it begins with awareness of Allah. This kind of education forms an inclusive and applicable religious mindset. Children do not view religion as a burden, but as a part of life. This is an important foundation for the formation of a solid religious character.



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The second instruction, which is to eat with the right hand, teaches simple ethical norms and discipline. Children are accustomed to following the rules through repeated direct practice. This kind of education is in line with the theory of habituation, in which small habits form a long-term character. Children learn to respect rules and understand the importance of order. Social norms are instilled without coercion, but through consistent habituation. This habit builds discipline and self-awareness.

The habit of eating with the right hand also teaches children about body awareness and self-control. Children are trained to pay attention to how to act and behave. Education that involves psychomotor aspects helps children learn through real actions. This strengthens the relationship between knowledge and behavior. Children not only know what is right, but are also used to doing it. Education is a comprehensive and applicable process.

The third instruction, which is to eat from close quarters, contains very important social values. Children are taught not to be greedy and to respect the rights of others. This value fosters empathy and concern for the social environment. Social character education starts from small things that are easy for children to understand. Children learn to share, restrain themselves, and be fair. This principle shapes social awareness from an early age.

The social values instilled through these instructions have long-term implications. Children who are used to respecting the rights of others will grow up to be caring and responsible individuals. Social education that starts early helps prevent selfish and individualistic attitudes. Children learn that social life requires rules and ethics. This value is the basis for the formation of a harmonious society. This hadith shows the role of children's education in building social order.

The way the Prophet *صلى الله عليه وسلم* delivered instructions showed persuasive and wise communication. There is no element of threats or harsh reprimands. Children are directed with gentleness and example. This approach makes the child feel valued and cared for. Persuasive education is more effective in forming internal motivation. Children are encouraged to follow directions because they understand their meaning, not because they are afraid.

A gentle communication approach also creates a positive emotional experience. Children feel safe and comfortable in receiving directions. A warm emotional connection between educators and children is an important medium in internalizing values. Education is not only an intellectual process, but also a relational one. This hadith emphasizes the importance of emotional bonds in children's education. Compassion is the main pedagogical instrument.

From the point of view of educational psychology, this hadith reflects experiential learning. Children learn while doing real activities. This process involves cognitive, affective, and psychomotor aspects simultaneously. Experiential education makes it easier for children to understand and remember the



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values they teach. Children do not just hear, but experience firsthand. This strategy is in line with modern learning theory.

This hadith also shows the integration between the teaching of values and the habituation of behavior. Spiritual, moral, and social values are instilled through repetitive practice. Education does not stop at the level of concepts, but is embodied in action. This integration forms the child's character gradually and continuously. Children learn that values must be embodied in daily behavior. Education is a real character formation process.

The example of the Prophet *صلى الله عليه وسلم* is an important element in this hadith. Children see firsthand examples of correct behavior. Learning by example is more effective than just verbal instruction. Children tend to imitate respected and trusted figures. Examples provide a concrete picture of the application of values. This hadith emphasizes that educators must be models of behavior.

The contextualization of messages is a major strength in prophetic communication. The message is conveyed according to the situation that the child is experiencing. Children understand value more easily when they are directly related to real experiences. The context of eating is an effective means for character education. Values are not conveyed in the abstract, but through concrete practice. This strategy strengthens the internalization of value in depth.

Consistency in the delivery and application of values is also an important principle. Consistently repeated instructions form a settled habit. Children's education requires a long-term, continuous process. Consistency helps children build long-term memories. Values that are applied constantly become part of personality. This hadith emphasizes the importance of educational continuity.

The relevance of practical learning compared to abstract teaching is clearly seen in this hadith. Children learn through meaningful concrete activities. Practice-based education helps children relate values to the realities of life. This strengthens the relationship between knowledge and action. Children understand that values are not just theories. Education has become more lively and applicative.

The integration of cognitive, affective, social, and spiritual dimensions is the main feature of education in this hadith. Children not only know the rules, but also understand their meaning and feel value. Holistic education forms a balanced character. Children are ready to face various life situations with clear principles. This integration affirms the purpose of a comprehensive Islamic education. This hadith is a model of holistic education.

The Prophet *صلى الله عليه وسلم* paid attention to the stage of child development can be seen from the choice of language and form of instruction. Directions are tailored to the child's ability to understand and imitate. Adaptive education increases learning effectiveness. Children do not feel burdened by demands that exceed their capacity. This approach is in line with the principles of modern



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pedagogy. This hadith provides concrete examples of responsive education.

Habituation of behavior from an early age is the core of education in this hadith. Small habits form a strong character base. Children are guided through simple, repetitive practices. Character education starts with small things that are consistent. This process builds discipline and moral awareness gradually. This hadith emphasizes the importance of education from an early age.

Experiential and exemplary-based education shown in this hadith ensures the value of being part of a child's life. Children learn by seeing, imitating, and practicing. Grades do not stop at memorization, but become habits. This kind of education is more lasting and meaningful. This hadith offers a realistic and applicable educational model. Education is a sustainable life process.

Overall, the hadith of Umar bin Abi Salamah shows that effective children's education requires synergy between verbal direction, real practice, example, and psychological attention. Prophetic education forms intelligent, moral, and spiritually aware children. Value is instilled through meaningful everyday experiences. This strategy is relevant for children's education in various contexts. This hadith is an important reference in character education.

Finally, the prophetic communication model in this hadith emphasizes that children's education must be based on simplicity, consistency, and compassion. The integration of spiritual, moral, and social values forms a solid character. Education like this prepares children to face life's challenges wisely. This hadith enriches the treasures of contemporary Islamic education. The prophetic model remains relevant throughout the ages.

The two hadiths above emphasize the prophetic communication principle of the Prophet Muhammad صلى الله عليه وسلم which adapts the delivery of the message to the child's age, capacity, and context. The hadith of Ibn 'Abbas emphasizes the spiritual and moral aspects from an early age, through the teaching of sentences that direct children to maintain a relationship with Allah, ask Him for help, and feel His protection. In children's education, this kind of approach shows the importance of integrating cognitive, affective, and spiritual dimensions so that children not only understand values, but also feel them emotionally. Persuasive, simple, and contextual communication strategies make it easier for children to internalize moral principles and faith naturally.

Meanwhile, the hadith of Umar bin Abi Salamah emphasizes children's education through daily practical activities, namely eating. The Prophet صلى الله عليه وسلم taught manners and spiritual awareness directly: saying the name of Allah, using the right hand, and choosing a portion of food that was close to him. Children's education through real practices like this instills discipline, social responsibility, and moral awareness from an early age. Both hadiths affirm that prophetic education is effective when it combines example, contextual direction, and practical experience, so that children acquire holistic learning—both spiritual,

