

## INSTRUCTIONS OF THE RASULULLAH ON FACTORS AFFECTING EDUCATION

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### **Keywords**

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### **Abstract**

Parents have a great influence in the education of their children. Children from birth have brought the perfect Islamic nature like a child born from its mother perfectly without the slightest flaw. The development of this Islamic nature depends on how the influence of education provided by parents, sometimes fosters, preserves and develops nature of Islam and sometimes turn it off and turn into a Jew, Christian or Magian. The obligation of parents is to educate children in accordance with the nature, they must not deviate and replace them with others.

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### **INTRODUCTION**

Education in human life cannot be separated from education (ASLAN, 2022; Aslan, 2018a; Hifza & Aslan, 2019). Education through the scope of family, school and community (Aslan & Hifza, 2019; (Aslan & Setiawan, 2019); (Sitepu et al., 2022). Children born within the scope of the family, can not be separated from the potential brought by nature (Widjaja et al., 2022; Dewi & Aslan, 2015; Aslan, 2018b). However, the potential of students will not

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develop by itself without any effort or influence from the surrounding educational environment. Even the opinion of extreme students who are called empiricism schools say that students are like clean white papers that are still plain and very dependent on the influence of the author. So the power of influence on the potential of students which will determine the shape and color of students.

Islam, as mentioned in several hadiths, recognizes the influence of education from outside the child, besides the child has brought a potential called fitrah Islamiyah. The fitrah is brought by students from birth and the fitrah is already written, it doesn't mean it's empty. His writing is al-Islam. The influence of education around it is only to develop the Islamic nature.

Thus, this article discusses education according to hadith, the factors that influence education according to hadith.

## **METHODS**

The study of this research uses a literature review where the literature is taken in accordance with the subject matter and analyzed in depth so that conclusions and findings can be drawn in the study. Literature taken from books, journal articles both nationally and internationally and other literature. (Phillippi & Lauderdale, 2018; Marshall et al., 2013; Bengtsson, 2016; (Aslan, 2019; Aslan et al., 2020).

## **RESULTS AND DISCUSSIONS**

### **Factors Affecting Education According to Muslim Hadith: 4809**

“From Abi Hurairah r.a, that the Prophet. said: Every child who is born, is born in a state of fitrah, then it is the parents who make him a Jew, Christian or Magian. (Narrated by Bukhari-Muslim) (Imam Muslim, the book of Al-Qadar, no hadith 4803, 4804, 4805, 4806, 4807, 4808, and 4809).

### **Explanation (Sharah Hadith)**

In the beginning, parents and family are the first “school” for children. Children who are born clean like white paper will get color dyed from their parents and close people or family. For families, children are a gift from Allah SWT which has two potentials, namely: it can be good and it can be bad. Good and bad children are closely related to the education provided by their parents.

The above hadith explains how important the role of parents in developing the potentials that have been brought by children since birth. It is parents who will color and determine the child's personality in the future. The potentials brought by the child will only be able to develop properly through education provided by parents from an early age (from birth), namely in the form of religious education.

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Every child born is on the basis of Islam and this is what is meant by fitrah. Education and teaching efforts must start from the moment the child is born, the child is a mandate from God to his parents. The nature of children who believe in the existence of God must be channeled properly, guided and directed to a sense of faith in God and love for Him as well. The process of education and teaching of monotheism must start from the moment a child is born into this world. The presence of a child in the world is echoed by the sound of the call to prayer as a sign of teaching monotheism.

The family is the ideal place for seeding character education. In the family, children will learn a lot practically through practicing and imitating the manners of those around them, especially by imitating their parents. It is the family or parents who first and foremost provide the basics of education such as religious education, character, manners, aesthetics, affection, security, the basics of obeying the rules, instilling habits, and so on (Amirullah Syarbini, 2014; Putra, Liriwati, et al., 2020; Putra, Mizani, et al., 2020; Aslan, Silvia, et al., 2020).

In education organized by the family, the child will get the first experience which is an important factor in the child's further personal development. From the investigations of experts, experiences in childhood can affect the development of individuals in their lives. The emotional life or the need for a child's affection can be well guaranteed, this is because there is a blood relationship between educators and students, because parents only face a few students and because the relationship was based on pure love. From the description above, education in the family is very important.

The family environment is where a person begins his life. The family forms a very close relationship between father, mother and child. This relationship occurs because family members interact with each other. From that environment, children experience the initial educational and socialization process. Families provide the first education for children. The nature and character of children are mostly taken from their parents, in other words, the nature and personality of children is a reflection of the behavior or upbringing of their parents. Family education is the spearhead of other education. Good or bad the results of family education will determine the results of other education.

### **Lessons to be learned from Hadith**

1. Children's natural education is a mandate from God which is specifically carried on the shoulders of both parents.
2. The obligation of education is to maintain the sanctity of nature from the influence of education or the influence of dirty education that wants to change the sanctity of that nature.
3. The aspect of nature education is very decisive for the success of education, because it is the main foundation in the implementation of Islamic education (<https://vivialfiani616543484.wordpress.com>).

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### **Short biography of the narrator Friends**

Abu Hurairah was born in the year 21 before Hijriyah. During the Jahiliyah period, before he converted to Islam, his name was Abu Syamsi. he converted to Islam in the 7th year of Hijriyah, when the Khaibar war was raging. Abu Hurairah immediately plunged into the war. After he converted to Islam, the Prophet SAW gave him the name Abdurahman. Abu Huraura was very fond of a cat, so often the cat was carried, cared for, fed and provided a special place for the cat. so he was also dubbed Abu Hurairah, which means people who love cats. His full name is Abu Hurairah bin Shakhkhar. His mother was Maimunah, who had converted to Islam before his death.

Abu Hurairah was one of the poor Muhajirin, he was one of the Ahlush Shuffah, namely friends who lived in Medina. He had no house to live in, no land to cultivate, no merchandise to sell. even so he was strong in facing life and was able to accept the Prophet SAW well, even he was the one who memorized and narrated the hadiths of the Prophet SAW more than the other companions of the Prophet. The narrators of hadith narrated many hadiths from him. Iman Shafi'i once said: "Abu Hurairah is the person who memorizes the most hadiths when compared to the narrators of his time.". Abu Hurairah was an expert in worship, as were his wife and children. They all used to wake up at night in turns. He wakes up in the second third of the night and then his son in the last third of the night. During the Caliph Umar bin Khatab he was appointed governor of Bahrain. He died in the 59th year of Hijri at the age of 78 years.

### **Factors Affecting Education According to Hadith Bukhari: 2102 and Abu Daud: 4833**

From Abu Musa Al-Ash'ari r.a. that the Prophet SAW said: "Indeed, the parable of associating with pious friends and naughty friends is like making friends with a carrier of musk oil and a blower of fire. The bearer of musk oil sometimes gives you oil or sometimes you buy from it and sometimes you get a sweet smell from it. And the blower of fire sometimes burns the cloth of your clothes and sometimes you get a bad smell from it."

### **Translation of the hadith of Abu Dawud: 4833**

Has told us Ibn Basysyar said, has told us Abu Amir and Abu Dawud both said; has told us Zuhair bin Muhammad he said; has told me Musa bin Wardan from Abu Hurairah that the Prophet sallallaahu 'alaihi wasallam said: "A man depends on the religion of his slang, so let one see who is his slang."

### **Explanation of Hadith Bukhari: 2102**

The Prophet sallallaahu 'alaihi wa sallam taught us to be friendly with people who can give us good and often advise us. This hadith guides mankind how to form a good

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personality which is the ideals and goals of education in Islam. One of them is the influence factor of friends or where a person lives. In education, friends have a decisive influence in the formation of one's character, character or personality in addition to other factors, because it is through these friends that humans are very easy to shape and color their lifestyle, mindset and behavior.

There are several common ground or similarities between some of the characteristics that are used as parables of the Apostle in the Hadith:

**Similarities between good friends and carriers of musk oil:**

The similarities between these two things are explained by the Prophet in the following Hadith text in detail, namely there are 3 things:

**Give perfume**

There are three possibilities if we are friends with a carrier of musk oil or musk oil. First, the oil carrier sometimes gives us oil for free even if it is only smeared or sprayed with perfume only once. it means that by making friends with pious people we will get the grace or benefit from Allah SWT and get good examples and examples from the pious people.

**Buy perfume**

The second alternative, if we are interested in the fragrant friend oil while we have it, we will definitely want to buy that oil. Meaning, the sheleh friend teaches us kindness and we learn from him.

**Join the smell of the oil**

The third alternative, we get the smell of the oil carrier friend. meaning, someone who is friends with pious people his image is lifted to be fragrant or carried away because of good friendship. someone who is friendly with a pious person is judged good or pious by the surrounding community and is respected as a pious person.

**Similarities between a naughty friend and a fire blower**

There are two similarities between bad friends and fire blowers, namely:

**Burning clothes**

That naughty friend will burn you like a welder who splashes fire into the surroundings, his shirt and pants have holes due to the spark. People who are friends with bad people will burn their personality and corrupt their morals.

**Smell bad**

The second result is that the image of someone who is friends with a naughty friend becomes rotten and destroyed, just as when a criminal is arrested by the police, his close friends are also arrested by the police because they are considered to have the same role. The influence of friends does have a very big influence in shaping the personality of a good and bad student, the surrounding community has the potential to influence the formation of the child's personality.

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### **Explanation of the hadith of Abu Dawud: 4833**

Al Ghozali rahimahullah said, "Friendship and associating with people who are stingy, will result in us contracting the stingy. While making friends with people who are zuhud, it makes us also join zuhud in world problems. Because it is originally someone will imitate his close friends ". Therefore, be smart in choosing friends to hang out with. Stay away from bad associates if you can't change them. Do not get carried away with lazy and ugly associations. Many become good because of the influence of a good environment. Those who were previously lazy to pray or lazy to pray in congregation, finally started to be diligent. On the other hand, many are also damaged because of the bad environment (<https://rumaysho.com/>).

### **Lessons to be drawn from Hadith**

1. It is recommended to make friends with people or children who are pious, both in religion and in worldly affairs.
2. Prohibition of making friends with people who have bad personalities.
3. Friendship has a great influence in education, the good and bad of a person's personality are determined by the friends around him
4. Be careful in choosing friends because society's assessment of a person's personality generally depends on who he is friends with.

### **Short biography of the narrator Friends**

His full name Abdullah bin Qais bin Sulaim or known as Abu Musa al-Ash'ari was awarded a sweet voice by Allah SWT. He is one of the companions of the Prophet Muhammad SAW who can memorize the Qur'an. The figure of Abu Musa al-Ash'ari is an Arab man of short stature, has a thin body, and a beard that is not thick and comes from Zabid, Yemen.

Abu Musa al-Ash'ari was a hafidz. He memorized, understood, and practiced the Qur'an. Her voice is so melodious when it carries and sinks into the soul. His voice is able to make one's mind and body feel calmer. At that time, the Prophet Muhammad had heard Abu Musa al-Ash'ari recite the holy verses of the Qur'an. He was so amazed by the beauty of his voice when reciting the holy Qur'an.

### **Factors Affecting Education According to Hadith Bukhari: 2651**

From Abu Musa al-Ash'ary r.a. that the Prophet SAW. Said: "That person will be with the one he loves." (Narrated by Bukhari and Muslim). In one narration it is said: "Someone asked the Prophet. About someone who loves a people (a group of people) but he has never met them ", then he replied: " A person will be with the person he loves (later in the hereafter)."

### **Explanation (Sharah Hadith)**

This hadith also explains the influence of a lover or friend whom he loves. Psychologically, everyone has a tendency to choose a lover or friend who is the same as their loved one. Friends or lovers who are loved by a person are generally in accordance with what is loved by him. A person in a group or gathering in general also tends to choose the same group. This shows that there are similarities between friends who are loved both in religion, hobbies, pleasures, character, character, profession and others. For example, UIN students tend to gather among students from UIN, at least those who have the same character or vision and mission when mixing with students from various universities. Likewise a teacher, lecturer, scholar, doctor, engineer, employee and others. Therefore, there are many groups or organizations that bind the same tendency.

Together means being judged the same or judged equally between those who love and those who are loved. If the loved one is good, then that person is considered good too and if the loved one is not good, then he is judged not good. In the context of the hadith above, the companions were led with the Prophet into heaven even though they were not of the same class, of course, the Prophet's heavenly class was the highest, because his deeds were not the same as ordinary humans. In one narration a friend asked: What if a person loves a people, but his deeds are not the same as theirs? The Prophet still replied: "One with the one he loves".

This Hadith commands to love the Messenger and the righteous. Loving pious people means following in their footsteps in carrying out religious orders, avoiding all prohibitions and having noble character. People who love pious people are also righteous. He is grouped with pious people both in this world and in the hereafter (<http://anwaryla.blogspot.com>).

### **Lessons to be drawn from Hadith**

1. Having lovers, friends and friends whose religion is loved and stay away from friends who are hated by their religion and stay away from friends who are hated by their religion.
2. People who love lovers, friends, and companions of the pious and taqwa are judged the same as the pious people both in this world and in the hereafter.
3. Steer clear of naughty and wicked lovers or friends so as not to be herded with them.

### **Short biography of the narrators of Hadith**

His full name Abdullah bin Qais bin Sulaim or known as Abu Musa al-Asy'ari was awarded a sweet voice by Allah SWT. He is one of the companions of the Prophet Muhammad SAW who can memorize the Qur'an. The figure of Abu Musa al-Ash'ari is an Arab man of short stature, has a thin body, and a beard that is not thick and comes from

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## CONCLUSION

The influence of a good friend is described as being friends with a carrier of musk oil while a bad friend is like making friends with a fire blower. There are three similarities between being friends with a carrier of musk oil, among others, there are times when the carrier of the oil gives you or you buy from him and/or joins in smelling the fragrance. It means that a good friend sometimes gives good advice and views, or you learn to learn useful knowledge or raise your good name. As for the example of making friends with a bad person, it is like that of a blower of fire. The meaning is that there are times when the fire burns your clothes or you smell an unpleasant odor. It means that bad friends can damage your morals or bring down your good image.

Lovers also affect the education of a child, the level of religious values or morals of a child is determined by who his lover is. A person is brought with his loved ones both in this world and in the hereafter. If someone who is loved goes to heaven he will also enter heaven even though the level of heaven is different because his deeds are different.

Parents have a great influence in the education of their children. Children from birth have brought the perfect Islamic nature like a child born from its mother perfectly without the slightest flaw. The development of this Islamic nature depends on how the influence of education provided by parents, sometimes fosters, preserves and develops nature of Islam and sometimes turn it off and turn into a Jew, Christian or Magian. The obligation of parents is to educate children in accordance with the nature, they must not deviate and replace them with others.

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