



FAKULTI PENGAJIAN ISLAM
كلية الدراسات الإسلامية
Faculty of Islamic Studies

جورنال التراث

AL-TURATH
Journal of al-Quran and al-Sunnah

AL-TURATH: JOURNAL OF AL-QURAN AND AL-SUNNAH

VOLUME 8 ISSUE 2 2023

E-ISSN 0128-0899



INDEXED BY MYJURNAL

HOME PAGE: <https://www.ukm.my/turath/volume-8-no-2-2023/>

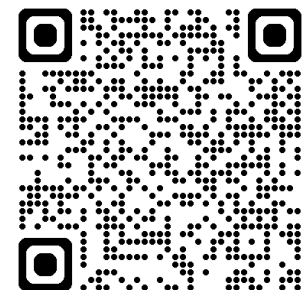
Copyright Information:

This article is open access and is distributed under the terms of Creative Commons Attribution 4.0 International License.

Publisher Information:

Research Centre for al-Quran and al-Sunnah
Faculty of Islamic Studies
The National University of Malaysia
43600 UKM Bangi, Selangor Darul Ehsan, Malaysia
Tel: +60 3 8921 4405 | Fax: +60 3 8921 3017
Email: alturathjournal@gmail.com

Journal QR Code :



IMPLEMENTATION OF HADITH *SAHIH AL-BUKHARI* ABOUT EDUCATORS AS MEDIATOR OF LIFE

(Character Building Method for Students in the Family)

M. Safar Gani & Mohammad Fattah*

Program Studi Ilmu Al-Qur'an dan Tafsir, Fakultas Dakwah dan Ushuluddin
Institut Dirosat Islamiyah Al-Amien Prenduan, Sumenep Madura. Indonesia.

*Corresponding author: fattah1973.mff@gmail.com

DOI: <https://doi.org/10.17576/turath-2023-0802-05>

Article history

Received:
19/11/2023

Revised:
25/11/2023

Accepted:
20/12/2023

Published:
27/12/2023

Abstrak

Pendidik merupakan faktor penentu kejayaan proses pendidikan yang berkualiti. Beliau merupakan orang tengah dalam kehidupan mahasiswa yang seharusnya menjadi suri teladan dalam semua gerakan mahasiswa. Jadi sama ada pendidikan berjaya atau tidak dalam mencapai matlamatnya sentiasa dikaitkan dengan kerja pendidik. Sebagai pengantara dalam kehidupan pelajar, pendidik adalah perantara, penghubung dan perantara, serta penyedia dan penganjur penggunaan media pendidikan. Oleh kerana pendidik adalah orang tengah, maka praktikalnya mereka juga bertindak sebagai fasilitator iaitu menyediakan dan memudahkan proses pemindahan ilmu dan pemindahan nilai dengan baik. Oleh itu, pendidik dituntut mempunyai pengetahuan dan pemahaman yang mencukupi tentang media pendidikan sebagai alat komunikasi dalam proses pembelajaran. Pendidik mestilah mahir dalam memilih, menggunakan dan mengurus media pendidikan, serta mampu bertindak sebagai perantara (media) dalam perhubungan antara pelajar dalam proses pengajaran dan pembelajaran. Walau bagaimanapun, masalah pembangunan watak masih terus berlaku. Ramai pendidik didapati tidak dapat memahami perwatakan pelajarnya sehingga menyebabkan tersalah pilih kaedah pendidikan dan berakhir dengan tidak mencapai matlamat pendidikan. Oleh itu, artikel ini akan mengupas pelaksanaan salah satu hadis *Sahih al-Bukhari* berkenaan pendidik sebagai perantara dalam membentuk sahsiah pelajar dalam keluarga. Penyelidik akan menggunakan kaedah kajian perpustakaan dengan menganalisis dan menghuraikan data yang dikumpul. Setelah meneliti hadis, pengkaji menyimpulkan bahawa pendidik adalah perantara, yang dalam hal ini khusus dalam mendidik ibu bapa kepada anak-anak mereka dalam membentuk akhlak yang baik. Terdapat beberapa kaedah yang terkandung dalam hadis ini yang boleh diaplikasikan oleh setiap ibu bapa kepada anak mereka iaitu 1) kaedah bercerita, 2) kaedah dialog dan soal jawab, 3) kaedah bercakap dalam bahasa yang baik 4) kaedah bercerita. mengharmonikan penerangan dengan isyarat tangan, 5) kaedah teladan.

Kata Kunci: Pendidik, Mediator, Karakter, Sahih al-Bukhari



Abstract

Educators are the determining factor for the success of a quality education process. He is a mediator of students' lives who should be a role model in all the movements of students. So, the success or failure of education to achieve its goals is always associated with the work of educators. As a mediator of students' lives, educators are intermediaries, connectors, mediators, and providers and organizers of the use of educational media. Because the educator is a mediator, it is practical that he also acts as a facilitator to provide and become a facility or convenience in transferring knowledge and transfer of value properly. Therefore, educators must have sufficient knowledge and understanding of educational media as a communication tool in the learning process. Educators must be skilled in selecting, using, and cultivating educational media and becoming intermediaries (Media) in the relationship between students in the teaching and learning process. However, the problem of character cultivation continues to occur. Many educators need help understanding the character of their students, which leads to the wrong choice of educational methods and not achieving academic goals. Therefore, this article will examine the implementation of one of the hadith, Sahih al-Bukhari, regarding educators as mediators in forming students' character in the family. Researchers will use the library research method by analyzing and describing the data collected. After examining the hadith, researchers concluded that educators are mediators devoted to parental education for their children in building good character. There are several methods contained in this hadith that each parent can apply to their children, namely 1) the storytelling method, 2) the method of dialogue and question and answer, 3) the method of speaking in good language, 4) the method of harmonious explanation with hand gestures, 5) the exemplary method

Keywords: Educator, Mediator, Character, Sahih al-Bukhari

INTRODUCTION

As creatures who are not born with knowledge, education is an essential element that plays a role in determining human character, attitudes, and behavior. In the educational process itself, several important elements become the benchmark for educational success, and the most important aspect of these elements is the educator himself. This is based on the process of reciprocal relationships between educators and students who emphasize the transfer of knowledge but also the transfer of value. Transfer of knowledge can be obtained by students from learning media, such as books, magazines, museums, the internet, teachers, and other sources. However, the transfer of value will only be obtained by students through educators who instill attitudes and values of material by involving psychological aspects of educators and students.

Educators are the determining factor for the success of a quality education process. They are mediators of students' lives and should be a role models in all the movements of students. So the success or failure of education to achieve its goals is always associated with the work of educators. Therefore, efforts made to improve the quality of education should start with improving the quality of educators. Qualified educators include knowing and understanding their role, function, and method in the educational process.

One form of education is character education. Character education consists of two words: education and character. Muhibbin defines education as a process of changing the behavior and attitude of a person who matures through training and teaching. Ki Hajar Dewantara stated that education is an effort to advance the mind, character, and body to be in harmony with society and the surrounding nature. (Ependi dkk., 2023, hlm. 3) So, character education is education carried out by direct methods to students to foster moral values and provide guidance to students

regarding the knowledge of planting good character in children from childhood in the family environment.

The characteristics of students are the totality of abilities and behaviors that exist in their personalities as a result of the interaction between innate and social environments that determine the pattern of their activities in showing hope and achieving goals. (Meriyati, 2015, hlm. Hlm 1) Four dominant points of learner characteristics that must be understood are: 1) basic abilities, such as cognitive or intellectual abilities. 2) local cultural background, social status, economic status, religion, etc. 3) personality differences, such as attitudes, feelings, interests, etc. 4) ideals, foresight, self-confidence, endurance, etc.

The objectives of identifying the initial abilities and characteristics of students are, 1) obtaining complete and accurate information regarding the abilities and initial characteristics of students before attending specific educational programs, 2) selecting the demands, talents, interests, abilities, and tendencies of students related to the selection of specific educational programs that they will follow, 3) determining the design of educational programs or specific programs that need to be developed by the initial abilities of students. (Meriyati, 2015, hlm. 2) However, the problem of character cultivation continues to occur. Many educators need help understanding the character of their students, which leads to the wrong choice of educational methods and ends in not achieving academic goals.

Educators, in this case parents in particular as one of the first and main educators in instilling good character in their children. Rasulullah SAW as a role model in the process of good education provides many examples of methods. One of them is found in the hadith narrated by Imam al-Bukhari in his book *Shahih al-Bukhari* which reads:

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: «يُفْبِضُ الْعِلْمُ، وَيُظْهِرُ الْجَهْلَ وَالْفِتْنَ، وَيَكْثُرُ الْهَرْجُ»، قِيلَ يَا رَسُولَ اللَّهِ، وَمَا الْهَرْجُ؟ فَقَالَ: هَكَذَا يَبْدُو فَحَرْفَهَا، كَأَنَّهُ يُرِيدُ الْقَتْلَ

Meaning:

Al Makki ibn Ibrahim said, Hanzhalah ibn Abu Sufyan from Salim Ra heard Abu Hurairah say, that the Prophet Muhammad SAW said: "(religious) knowledge will be taken away, ignorance and afflictions will appear, and harj will increase". It was asked, "What is haraj, O Allah's Apostle?" he replied "like this". (The Prophet gestured with his hand, as if describing a murder) (Al-Asqalani, t.t.-a, : 348).

(Al-Bukhari, 1992: 34.)

Therefore, researchers want to examine more deeply the implementation of the hadith above in the role of educators as mediators of real life, especially in instilling the character of honesty in students.

Research Methods

This research is qualitative research. The method used in this research is the library research method. Through this method, researchers can collect data on the value of hadith about educators as mediators of life, and researchers will present an analysis of the implementation of the hadith in instilling honesty in family life. This type of research is descriptive-analytical research which aims to get a clear picture and maximum results. And provide a little comment as a reflection on the data source.

Result and Discussion

In KBBI, mediator means intermediary, connector, and mediator. (*Arti kata mediator - Kamus Besar Bahasa Indonesia (KBBI) Online*, t.t.) Mediator, according to Sudirman, means media provider, namely how the teacher's efforts provide and organize the use of learning media. (Akhmad Riandy & Agusta, 2021: 97.) Media has function as a communication tool to streamline and activate the educational interaction process in learning. The ability and skills to use all media are expected from educators who are adjusted to achieving goals in learning. As mediator, educators can also be interpreted as mediators when in the learning process with students. (Switri Endang, 2022: 48)

Because the teacher is a mediator, it is practical that he also acts as a facilitator, namely providing and being a facility or convenience in the process of transferring knowledge and value properly. (Akhmad Riandy & Agusta, 2021: 97) Therefore, teachers must have sufficient knowledge and understanding of educational media as a communication tool in the learning process. Educators must be skilled at selecting, using, and cultivating educational media to become an intermediary (Media) in the relationship between students in the teaching and learning process. (Ardiana dkk., 2021: 39). In shaping a student's character, of course, an educator has an important role. This is in line with one of his roles as a mediator in the process of delivering lessons.

In this case, Rasulullah SAW is the best educator that we can emulate because his behavior and teaching methods provide a variety ways of delivering knowledge and value, as in the *Hadith Sahih al-Bukhari*.

حَدَّثَنَا الْمُكَلَّبِيُّ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يُفْبِضُ الْعِلْمُ، وَيُظْهِرُ الْجَهْلَ وَالْفِتْنَ، وَيَكْثُرُ الْهَرَجُ»، قِيلَ يَا رَسُولَ اللَّهِ، وَمَا الْهَرَجُ؟ فَقَالَ: هَكَذَا يَبْدُو فَحَرْفَهَا، كَأَنَّهُ يُرِيدُ الْقَتْلَ

Meaning:

Al Makki ibn Ibrahim said, Hanzhalah ibn Abu Sufyan from Salim Ra heard Abu Hurairah say, that the Prophet Muhammad SAW said: "Knowledge will be destroyed, ignorance and evil will be rampant, and there will be a lot of haraj". someone asked "What is haraj, O Messenger of Allah?" he replied "like this". (The Prophet gestured with his hand, as if describing a murder) (Al-Asqalani, t.t.-a, : 348).

(Al-Bukhari, 1992: 34)

Before continuing to the discussion about the method of the Prophet Muhammad in conveying knowledge. In this hadith, the Prophet SAW gave the signs of the end of the world, including four things:

يُفْبِضُ الْعِلْمُ Knowledge will be destroyed. The meaning of this sentence has been interpreted by the Prophet's saying يُزْفَعُ الْعِلْمُ the alatielevation of knowledge. The word يُفْبِضُ interpreted by the hadith of Abdullah bin Amr with "The disappearance of knowledge occurs because of the death of the scholars". (ibnu Hajar Al-Asqalani, 2007: 348.) As in the hadith:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عَوْرَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ أَنْزَاعًا يَنْزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَنْزِعُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمٌ
اتَّخَذَ النَّاسُ رُؤْسًا جُهْلًا ، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا
(Al-Bukhari, 1992: 45)

Meaning :

Abdullah ibn 'Amr ibn al-'Ash (Radhivallahu anhum) reported: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Verily, Allah does not take knowledge away from His servants in a single stroke, but He takes knowledge away by the death of scholars. When there are no scholars left, people turn to the ignorant. They ask questions, and they give opinions without knowledge, and they are misguided and lead astray." (HR. Al- Bukhari).

يُظْهِرُ الْجَهْلُ وَالْفِتْنُ (There will be spread ignorance and slander). If knowledge is extinct, then it is certain that ignorance will increase. It seems that ignorance everywhere is the impact of the rise of knowledge above because of the condition of the people who have not appreciated and did not love the knowledge that comes from the scholars or sourced from the Qur'an and hadith. Many people are stupid but do not feel that they are stupid. This is the condition of mankind at the end of time mentioned in the hadith. **وَالْفِتْنُ** which means test or damage, which is the fitnah that occurs because he sold religion with the treasures of the world (Abdul Majid khon, 2003: 346.) Then the sentence **وَيَكْتُمُ الْهَرْجُ** The number of murders is considered one of the signs of the impending judgment day, whether overtly or mysteriously. (Abdul Majid Khon, 2003: 348.)

One method of instilling good character is education and advice. In this case, it can be done by lecturing, telling stories, by parents reading storybooks or by teachers in educational institutions (Amala dkk., 2022: 126) This method, it will have a better influence on the soul of the audience and more memorable direction on the heart and hearing, because the interlocutor is not directed to a command or prohibition, there is only someone else's story, so that the listener will get lessons, advice, and role models (Ghuddah & Abdul Fattah Abu, 2012: 295). This is so that the children learn the lessons from the advice and stories told, so that they can apply them in their daily lives.

The story of the Prophet was asked by one of the Companions what *harju* قِيلَ يَا رَسُولَ اللَّهِ، وما الهَرْجُ؟ This shows the sincerity of the companions to what was conveyed by the Prophet Muhammad SAW.

In this section, the ideal learning process appears, where an educator and students becomes a medium in the learning process. So that learning is effective and efficient.

In education, effective and efficient questions will be able to cause behavioral changes in both educators and students. The teacher who previously actively provided information will change to invite a lot of child interaction, while the child who once passively listened to the teacher's information will change to participate a lot in asking questions answering questions and expressing opinions.(Parapat Asmidar, 2023: 106.) Families, in this case parents, are required to be active in providing information and knowledge to children, in order to make them active individuals who think, ask questions and interact well.

The uses of questioning skills: Will be able to arouse children's interest and curiosity about something, can focus children's attention on the subject matter, can develop children's activeness and thinking to be able to use views related to the problem to be discussed, as feedback for educators to measure the extent of children's learning achievement during the

teaching and learning process, can develop children's ability to find, organize and provide information that has been obtained (M.Pd dkk., 2021: 107).

Regarding the word فَحَرَّفَهَا letter *fa'* here is *fa' tafsiiriyah*. It seems that the narrator of the hadith wants to explain that the signaling of the Prophet SAW was done with a distorted movement of his hand (which is commonly called *al-Tamtsil* التمثيل). Followed by the phrase كَأَنَّهُ يُرِيدُ الْقَتْلَ (as if describing a murder). This is understood by the Companion Salim ra. from the movement of the Prophet's hand which deviated like the movement of a person who was about to hit someone (Abdul Majid khon, 2003: 349).

He replied, (*that giving hand gesture*) is a form of expressing the meaning of a word by using gestures (actions). That's how the Prophet SAW explained a word that the companions did not understand, his hands were used as a medium to explain it. Sometimes also, the Prophet Muhammad SAW in teaching, combined the explanation with words and gestures of both hands, to further clarify what he meant. He always tried to convey sentences using language that was easy to understand and sometimes even used his fingers to explain or with other limbs. This is certainly intended so that what he says is easily understood and applied by his listeners (Ghuddah & Abdul Fattah Abu, 2012: 377).

Likewise with the method of teaching parents to their children, every parent must know how to deliver lessons to their children. One of them is by using language that is easy to understand. Eli Prasetyo, M.Psi, as the Head of the Psychology Service Center of Widya Mandala Catholic University Surabaya said, in communicating with children, parents need to use short language so that it is easier for children to understand. In fact, in communicating, parents should use positive words and avoid the word “don't” because it can have a bad effect on the child's life.

One of the important aspects in communicating to children so that they are able to understand what is conveyed is; parents, families or people around must use language that is meaningful to children when spoken to. For example by using sign language, such as directly pointing to an object clearly if it is to be shown to the child. Then it is mandatory to choose the right words with the proper language patterns and structures so that they are easily understood (Widiastuti, 2018: 56).

One example given by the Prophet Muhammad, in a hadith:

عَنْ سَهْلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ» وَيُشِيرُ بِأَصْبُعَيْهِ فَيَمُدُّ بِهِمَا
(Al-Bukhari, 1992: 1617)

Meaning:

From Sahal said, “Rasulullah SAW said, I have been sent and the hour as these two fingers ” then he gestured with his two fingers and then stuck them out. (HR. Al-Bukhori) (Al-Asqalani, t.t.-b, : 396)

The redaction وَيُشِيرُ بِأَصْبُعَيْهِ فَيَمُدُّ بِهِمَا shows a teaching method of the Prophet Muhammad SAW with gestures in giving explanations to his companions. He showed with his two fingers the distance from his sending to the Day of Judgment, this gives an explanation that the distance between the two is very close, seen from the two fingers that are so close that he showed his companions.

Not only in teaching in an assembly or meeting, Rasulullah SAW also made himself a mediator in life. Namely in giving teaching about anything, Rasulullah SAW made himself a mediator through practice or exemplary with good behavior and noble character. The Prophet

Muhammad SAW when he ordered something he had practiced it first, then people followed him and practiced as they saw. (Al-Asqalani, 2005: 59.) This is so that those who pay attention will follow what he did.

Exemplary means education by example, both in the form of behavior, nature, way of thinking and so on. exemplary in education is part of a number of the most effective and effective methods in preparing and shaping children morally, spiritually, and socially. Exemplary in education is a method that is in accordance with the method of education of children, because children will better understand and follow what parents command and prohibit because parents first do it (M.Pd dkk., 2021: 42). Therefore, the example given by parents to their children will greatly determine the success of parents in guiding and shaping good children's character. This method is the most effective for guiding their children, parents not only provide verbal guidance but also directly give examples to their children.

Among the supporting facts is that explanations with actions are more powerful than explanation with word, for example:

... قَالَ الزُّهْرِيُّ قَالَ عُمَرُ فَعَمِلْتُ لِدَالِكَ أَعْمَالًا، قَالَ : فَلَمَّا كَتَبَ رَسُولُ اللَّهِ الْقَضِيَّةَ بَيْنَهُ وَبَيْنَ مُشْرِكِي قَرَيْشٍ، وَذَلِكَ بِالْحُدَيْبِيَّةِ عَامَ الْحُدَيْبِيَّةِ، قَالَ لِأَصْحَابِهِ: قُومُوا فَأَنْجِرُوا وَاحْلِقُوا، قَالَ: فَوَاللَّهِ مَا قَامَ مِنْهُمْ رَجُلٌ، حَتَّى قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَلَمَّا لَمْ يَثْمُ مِنْهُمْ أَحَدٌ، قَامَ فَدَخَلَ عَلَى أُمِّ سَلَمَةَ، فَذَكَرَ ذَلِكَ لَهَا، فَقَالَتْ أُمُّ سَلَمَةَ: يَا نَبِيَّ اللَّهِ ! اخْرُجْ ثُمَّ لَا تُكَلِّمْ أَحَدًا مِنْهُمْ بِكَلِمَةٍ، حَتَّى تَنْحَرَ بُدْنَكَ وَتَدْعُو حَالَفَكَ فَتَحَلِّقَهُ ! فَقَامَ فَخَرَجَ فَلَمْ يُكَلِّمْ مِنْهُمْ أَحَدًا، حَتَّى فَعَلَ ذَلِكَ، فَلَمَّا رَأَوْا ذَلِكَ قَامُوا فَتَنَحَرُوا، وَجَعَلَ بَعْضُهُمْ يَحْلِقُ بَعْضًا، حَتَّى كَادَ بَعْضُهُمْ يَقْتُلُ بَعْضًا عَمًّا..... (رواه البخاري)

Meaning:

.....Zubri said 'umar and I did the deed. He said: When the Messenger of Allah (peace be upon him) finished the contract between the Muslims and the polytheists. The Prophet called out to his companions, "Get up and slaughter your sacrifices, then shave your heads." By Allah, none of the Prophet's companions stood up to follow the command, even though the command was repeated three times. Umm Salamah said, "O Prophet, do you want them to do that? You just come out of the tent, no need to say a word to anyone, you just start slaughtering your sacrifice and invite the barber to cut your hair." So the Prophet went out and slaughtered and shaved his hair. When the Companions saw the Prophet himself doing all these things, they stood up, slaughtered their sacrifices and shaved their hair for each other" (HR. Al-Bukhari) (Al-Bukhari, 1992: 525).

So, there is no doubt that the method of teaching through practice and example is stronger and more influential in the heart, more quickly understood and memorized, and more attractive to imitate and follow. In addition, teaching and practice are natural teaching methods (Al-Asqalani, 2005: 59).

CONCLUSION

From explanation above, several conclusions can be drawn, related to educators as mediators, which in this case are devoted to parents's education towards their children in building good character. There are several methods contained in this hadith that can be applied by each parent to their children, as follows 1) the storytelling method, 2) the dialog and discussion method, 3) the good speaking method 4) the harmonizing explanations with hand gestures method, 5) the exemplary method.

References

- Abdul Majid Khon. 2003. *Hadits Tarbawi*. Jakarta: Prenadamedia Group.
- Akhmad Riandy & Agusta. 2021. *Inovasi Pendidikan*. Aceh: Yayasan Penerbit Muhammad Zaini.
- Al-Asqalani. 2011. *Fathul Baari Jilid I. Terj.* Jakarta: Pustaka Azzam.
- Al-Asqalani. 2005. *Fathul Baari Jilid I*. Jakarta: Pustaka Azzam.
- Al-Asqalani, Ibnu Hajar. 2000. *Fathul Baari Jilid 31 Terj. Amiruddin*. Jakarta: Pustaka Azzam.
- Al-Bukhari, M. bin I. 1992. *Shahih al-Bukhari*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Amala, Siti Juariah, Nilna Azizatus Shofiyyah, Pertiwi Kamariah Hasis, Euis Dewi Wijayanti, Usep Malik Haerudin, & Anidah Inayah, Fitria Ulfah. 2022. *Konsep Dasar Pendidikan Anak Usia Dini Perspektif Islam*. Bandung: Media Sains Indonesia.
- Ardiana, D. P. Y., Widyastuti, A., Susanti, S. S., Halim, N. M., Herlina, E. S., Nugroho, D. Y., Veryawan, D. F., & Yuniwati, I. 2021. *Metode Pembelajaran Guru*. Sumatera Utara: Yayasan Kita Menulis.
- Arti kata mediator—Kamus Besar Bahasa Indonesia (KBBI) Online*. (t.t.). Diambil 22 Februari 2023, [<https://kbbi.web.id/mediator>]
- Ependi, N. H., Pratiwi, D., Ningsih, A. M., Kamilah, A., Wijayanto, P. W., Dermawan, H., Hutapea, B., Yusuf, M., Indarwati, Alamsyah, T., Sholikhah, N., Efendi, S., Subiantoro, & Wibowo, T. P. 2023. *Pendidikan Karakter*. Banten: Sada Kurnia Pustaka.
- Ghuddah & Abdul Fattah Abu. 2012. *Al-rasulu Al- Muallimu wa Asaaliibuhu Fii Al-Ta'lim*. Kuala Lumpur: Pustaka Abadi.
- Meriyati. 2015. *Memahami Karakteristik Anak Didik*. Fakta Press.
- M.Pd, W. V. 2021. *Pendidikan Karakter Bagi Anak Usia Dini*. Bandung: Media Sains Indonesia.
- Parapat Asmidar. 2023. *Strategi Pembelajaran Anak Usia Dini: Panduan Bagi Orang Tua, Guru, Mahasiswa, dan Praktisi*. Jawa Barat: Paud. Edu Publisher.
- Switri Endang. 2022. *Meningkatkan Kemampuan Mahasiswa Dalam Memahami Tata Bahasa Arab Melalui Penggunaan Media Permainan Domino*. Surabaya: Penerbit Qiara Media.
- Widiastuti. 2018. *Pendidikan dan Kesadaran Masyarakat terhadap Dampak Interaksi Sosial di Era Digital*. 1: 26-34.