

ISLAMIC EDUCATIONAL VALUES IN HADITS AQIQAH

Nur Arifuddin
UIN Maulana Malik Ibrahim Malang
e-mail: arifuddin@uin-malang.ac.id

Moh. Zahiq
STIT Al-Urwatul Wutsqo Jombang
e-mail: mohzahid@stituwjombang.ac.id

Ali Mustofa
STIT Al-Urwatul Wutsqo Jombang
e-mail: aljep_90@yahoo.com

Nurkhamimi Zainuddin
Univerisiti Sains Islam Malaysia
e-mail: khamimi@usim.edu.my

Abstract: Islamic education aims to develop students not only physically but also spiritually. Education is not only done in school, but also from observations, from the Qur'an or Hadith, one of the hadiths containing Islamic education is the hadith about aqiqah: The hadith of aqiqah is one of the education of children during childhood. Seeing the situation and conditions of society that deviate among teenagers, which is caused by the lack of parental attention to children's education during childhood. So this study focuses on. how are the values of Islamic education, and how are the values of Islamic education in the hadith of aqiqah. This study is a type of Library Research or literature review research, namely research that critically and deeply examines library materials as a source of ideas. The research approach used is a descriptive analysis approach. Aqiqah worship is one thing that contains Islamic educational values that we can take in order to deliver and educate children to become pious Muslims. One of the educations given by parents to children is educating children since they are born by applying Islamic educational values that are relevant to children's education. Among the educations that parents can give to newborn children is to perform the aqiqah on the seventh day, if not, on the fourteenth day. If not, then on the second day. Because aqiqah contains Islamic educational values that are useful for equipping children to have good morals according to the hopes of their parents. Among the values contained in aqiqah are faith education, moral education, and health education.

Keywords: The Value of Islamic Education, Aqiqah Hadith.

Abstrak: Pendidikan Islam bertujuan untuk membina anak didik tidak hanya segi jasmaniahnya saja akan tetapi membina segi rohaniyah. Pendidikan yang dilakukan bukan hanya dilakukan disekolah saja, melainkan dari pengamatan, dari al-Qur'an ataupun Hadits, salah satu hadits yang mengandung pendidikan

Islam yaitu hadits tentang aqiqah: Hadits aqiqah merupakan salah satu pendidikan anak pada waktu kecil. Melihat situasi dan kondisi masyarakat yang menyimpang dikalangan remaja, yang disebabkan oleh minimnya perhatian orang tua terhadap pendidikan anak pada waktu kecil. Maka penelitian ini berfokus pada bagaimana nilai-nilai pendidikan Islam, dan bagaimana nilai-nilai pendidikan Islam dalam hadits aqiqah. Penelitian ini termasuk jenis *Library Research* atau penelitian kajian pustaka yaitu penelitian yang menelaah secara kritis dan mendalam terhadap bahan-bahan pustaka sebagai sumber ide. Adapun pendekatan penelitian yang digunakan adalah pendekatan *deskriptif analisis*. Ibadah aqiqah merupakan satu hal yang mengandung nilai-nilai pendidikan Islam yang dapat kita ambil dalam rangka mengantarkan dan mendidik anak agar menjadi muslim yang shaleh. Salah satu pendidikan yang diberikan orang tua pada anak, mendidik anak sejak anak lahir dengan menerapkan nilai-nilai pendidikan Islam yang relevan dengan pendidikan anak. Diantara pendidikan yang bisa diberikan orang tua kepada anak yang baru lahir yakni mengaqiqahi anak pada hari ketujuh jika tidak, pada hari ke empat belas. jika tidak juga, maka pada hari ke dua satu. Karena aqiqah mengandung nilai-nilai pendidikan Islam yang berguna untuk membekali anak agar berakhakul karimah sesuai harapan orang tua. Diantara nilai-nilai yang terkandung dalam aqiqah yaitu pendidikan keimanan, pendidikan Akhlak, pendidikan kesehatan.

Kata kunci: *Nilai Pendidikan Islam, Hadits Aqiqah.*

INTRODUCTION

Islamic education is an effort to guide, direct, and foster students that is done consciously and planned so that a primary personality is built in accordance with the values of Islamic teachings. Education if managed properly holds extraordinary power to create all aspects of the living environment. Can provide the most valuable information about future guidance, and help students prepare essential life needs in facing change. Because education is a human nature that must be fulfilled, namely concerning material and spiritual aspects, scientific and moral aspects; worldly and hereafter aspects. Education, especially Islamic education must be able to produce ideal Muslim individuals as abduh and khalifatullah.¹

Meanwhile, in Law Number 20 of 2003 concerning the National Education System, education is defined as "A conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to

¹ Ahmad Tantowi, *Pendidikan di Era Transformasi Global*, (Smarang: Pustaka Rizki Putra, 2008), 1.

have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation, and state." ² As quoted by Ibn Khaldun, education defines changes in each student after going through the learning process, not only limited to increasing intelligence and scientific experience, but also morals.³

Some experts define education in general and, and agree that the word Islam in the theme of Islamic education basically shows a distinctive characteristic, in the history of Indonesian education and educational studies, according to A. Malik Fadjar, "Islamic Education" is generally understood only as "characteristic". In fact, according to him, the existence of Islamic education is not only concerned with the issue of distinctive characteristics, but more fundamentally, namely the goals that are desired and believed to be the most ideal.⁴

Programmed learning education in the form of formal, non-formal, and informal education in schools, and outside of school, which lasts a lifetime with the aim of optimization. Consideration of individual abilities, so that in the future they can play the right role in life. Professional maturity (educational ability); namely paying attention and loving attitude towards students and having sufficient knowledge about the background of students and their development, having the ability to use educational methods.⁵ Therefore, children's education begins with parents, because a child is a trust from Allah entrusted to both parents. Basically, children must receive sufficient care, protection and attention from both parents, because their personality when they are adults or their piety and piety will depend greatly on their childhood education, especially that obtained from both parents.⁶

As parents have a very important role in the life of the child. Parents are responsible for fulfilling all the needs of the child. In addition, parents also act as the first teacher and play an important role in the formation of attitudes, beliefs, values,

² Sutrisno dan Muhyidin Albarobis, *Pendidikan Islam Berbasisi Problem Sosial*, (Jogjakarta: Ar-Ruzz Media, 2012), 18-19.

³ Safrudin Aziz, *Pemikiran Pendidikan Islam*, (Yogyakarta: Kalimedia, 2015), 151.

⁴ Safrudin Aziz, *Pemikiran Pendidikan Islam*, 20.

⁵ Binti Maunah, *Landasan Pendidikan*, (Yogyakarta: Teras, 2009), 5-6.

⁶ Juwariyah, *Dasar-dasar pendidikan anak dalam Al-Qur'an*, (Yogyakarta: Teras, 2010), 69.

and behavior of children.⁷ In the Qur'an, there are many verses that urge parents to always look after and educate all their children, including those who are still in their wife's womb.⁸

Parents must realize that raising and educating children is their obligation and responsibility. because children are part of their own skin and flesh and the connection of their life history. The good or bad life of a child is always associated with the life of their parents.⁹ Various efforts have been made and funds spent, it is hoped that their ideals can be achieved. However, on the other hand, it is found that many people have worked hard day and night, trying physically and mentally, spending a lot of money but their efforts do not produce results or fail. Failure is caused by ignorance about how to properly educate children. That is why education for children begins since infancy by chanting the call to prayer in the right ear and the iqamah in the left ear. This teaching is used to introduce early education of words that contain the greatness and majesty of God to children. By hearing the call to prayer, the sentence of the shahada which is the core of the teaching becomes one of the first sentences heard by children about the message..¹⁰

The phenomena that occur in human life in the present era are increasingly far from the values of the Qur'an and Hadith.¹¹ As explained in the Hadith Samrah which means: "a child is bound to his aqiqah. The aqiqah is slaughtered on the seventh day and given a name." According to al-Turmudzi, the Hadith is Sahih. Aisyara said, "Rasulullah SAW. Performing Aqiqah for Hasan and Husain on the seventh day, he gave names to both of them, and ordered them to throw away the disease from their heads."¹² It signifies that the presence of the child is welcomed with joy. In addition, religion also teaches that children should be circumcised.

⁷ Imam Kurniasih, *Mendidik SQ Anak Menurut Nabi Muhammad SAW*, (Yogyakarta: Pustaka Marwa, 2010), 8.

⁸ Ubes Nur, *Mendidik Anak Dalam Kandungan*, (Gema Insani, 2003), 12-13.

⁹ Nur Uhbiyati, *Long Life Education*, (Semarang: Walisongo Pres, 2009), 38.

¹⁰ Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kemantrian Agama RI, *Pendidikan Karakter dan Sumber Daya Manusia*, (Jakarta: Perpustakaan Nasional RI, 2010), 183.

¹¹ Aat Syafaat dkk, *Peran Pendidikan Dalam Mencegah Kenakalan Remaja*, (Jakarta: Raja Grafindo Persada, 2008), 4.

¹² Ibn Qayim Al-Jauziyyah, *Mengantar Balita Menuju Dewasa*, (Jakarta: Serambi Ilmu Semesta, 2014), 54-55.

Aqiqah is one manifestation of parental affection for their children. However, this religious recommendation seems to still receive less serious attention so that not all Muslim parents perform aqiqah for their children. This could be due to the lack of attention and understanding of Muslim parents regarding the teachings of the aqiqah worship. Therefore, parents are encouraged to perform aqiqah for their children as the beginning of educating their children to become good people. It is stated in the Hadith narrated by Abu Hurairah "that a child is born in a state of fitrah, then the parents are the ones who make the child a Christian or a Zoroastrian". So it is the family that can provide children with the necessary values. These values and norms will be the guidelines in socializing so that if, for example, the child associates with naughty children, he will not be carried away to become naughty, because he is able to filter what is good and what is bad. He has a strong spiritual fortress.¹³ In the book *Bulughul Maraam*, from Aisyah that Rasulullah SAW. ordering friends to make aqiqah or slaughter a goat for a newborn child, shave it and name the child on the seventh day.

عن عائشة رضی اللہ عنہا ان رسول اللہ صلی اللہ علیہ وسلم أمرهم أن يُعَقَّ عَنِ الْعُلَامِ شَاتَانِ
مَكَافِئَتَانِ وَعَنِ الْجَارِيَةِ شَاةً (رواه الترمذیء وصححه واخرج احمد والاربعة عن ام كرزالكعبية نحوه)

From 'Aisyah that Rasulullah SAW. They ordered them (friends) to give aqiqah for boys two goats at the same time and for girls one goat.¹⁴

Aqiqah worship is one of the things that contains educational values that we can take in order to deliver and educate children to become pious Muslims. Given this, it is very important to learn what and how the teachings of aqiqah worship are according to the hadith of the Prophet and what values are contained therein and how to implement them in children's education.

METHOD

The literature research method is a research method that is carried out by conducting a literature study or literature review of sources related to the topic or

¹³ Ibn Qayim Al-Jauziyyah, *Mengantar Balita Menuju Dewasa*, 6-7.

¹⁴ Mahmd Annawi Almuftas Bil Azhar, *Dipartemin Kebakiman dan Hak Asasi Manusia Republik Indonesia*, (Direktorat Jendral Hak Kekayaan Intelektual, 2001), 303.

problem to be researched. This method is one of the research methods that is quite commonly used in various disciplines, such as social sciences, humanities, and applied sciences. In the literature research method, researchers collect data from sources such as journals, books, documents, and other publications related to the research topic. Then, the data obtained is analyzed and interpreted to answer research questions.

FINDING AND DISCUSSION

A. Islamic Educational Values in the Aqiqah Hadith

1. Value of Faith Education

The value of faith education is one form of effort to instill faith in the hearts of our children. Because a child is just born in a state of fitrah. What is meant by fitrah here is that there is no disgrace, unless the disgrace is triggered by the presence of the human being itself. And every child is born in a state of fitrah. It is his parents who will make the child embrace the Jewish, Christian, or Magian faith.¹⁵ and children who are born in a state of monotheism, have basic concepts of thought patterns, and have general morals. He was born with compassion, justice, goodness, and beauty. This is what is emphasized in Islamic law. Allah's religion is in harmony with human nature, because it justifies what is right and condemns what is wrong; enjoins good and forbids evil. Human nature is general and Islamic law explains it specifically. Fitrah is the initial guidance, and revelation is the second guidance that justifies the existence of fitrah and explains its specifications.¹⁶

Aqiqah worship is the initial education for children in getting closer to Allah SWT or to make children believe in Allah SWT. Meanwhile, for parents, it is an expression of gratitude to Allah SWT for the trust He has given them. And Aqiqah can free children from the obstacles they face so they can provide

¹⁵ Muhammad Izzuddin Taufiq, *Panduan Lengkap Dan Praktis Psikologi Islam*, (Jakarta: Gema Insani Press, 2006), 180.

¹⁶ Muhammad Izzuddin Taufiq, 180.

intercession "help" to their parents.¹⁷ Therefore, faith education for children is a fundamental and primary thing.

As the hadith written in the book *Bulughul Maarom* narrated by Imam Abu Daud:

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُمْ أَنْ يُعَقَّ عَنِ الْغُلَامِ شَاتَانِ مَكَافِئَتَانِ وَعَنِ الْجَارِيَةِ شَاةً (رواه الترمذیء وصححه واخرج احمد والاربعه عن ام كرزالكعبية نحوه)

From 'Aisyah that Rasulullah SAW. They (friends) ordered that two goats be given aqiqah for boys and one goat for girls.¹⁸

We can understand the hadith above from the words of *أَمَرَهُمْ* that the Prophet ordered us to provide education to newly born children. One of the educations given to children is to do the aqiqahi for children on the seventh day, because that is a form of faith education for children, and introduces children to the basics of faith, such as teaching children about:

a. Faith in God

Faith in Allah is the first pillar of faith. This means that we must have faith and believe that Allah SWT is the One God with no partners. He who creates and gives us sustenance, He who gives life and death. Believing that Allah is a being who must be worshiped. As in the Hadith narrated by Aisyah which contains the command to rape aqiqah for boys two goats at the same time and for girls one goat. Having a sunnah for children's aqiqah is a form of introducing children to Allah.

b. Faith in His Angels

Angels are created creatures who live in the unseen world and always worship Allah. They do not have the slightest special characteristics of rububiyah and uluhiyah. They were created from light and given the power to obey and carry out orders perfectly. The Word of Allah SWT.

¹⁷Ahmad Ibn Muhmud Ad-Dib, *Aqiqah Risalah Lengkap Berdasarkan Sunnah Nabi*, (Jakarta: Qisthi Press, 2008), 52.

¹⁸Mahmd Annawi Almuftas Bil Azhar, *Dipartemin Kebakiman dan Hak Asasi Manusia Republik Indonesia*, (Direktorat Jendral Hak Kekayaan Intelektual, 2001), 303.

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ
(١٩) يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْئُتُونَ (٢٠)

and to Him belongs everything in the heavens and the earth. and the angels who are by His side, they do not have the arrogance to worship Him and do not (nor) feel tired. And they always glorify night and day without stopping. al-Anbiya : 19-20

c. Faith in His Books

The Book of Allah is a book that Allah revealed to His messengers as mercy and guidance so that humans can live happily in this world and the hereafter. Faith in the Book believes that God has revealed the book to the people He chooses. The book is used as a guide for humans in this world. In a fragment of Muhammad's story

d. Faith in His Messenger

Believing in the Messenger means believing that Allah has sent certain people to make them leaders on earth. Rasul Allah (messenger of Allah) to convey something. And Allah's Apostle was someone who was given a revelation in the form of the Shari'a and was ordered to convey it to his people.

e. Faith in the Last Day

The last day is the Day of Resurrection, on which day all humans will be resurrected to be judged and given retribution. It is said to be the last day because there is no day after that, where every inhabitant of heaven will settle in heaven and the people of hell will settle in hell. Because the afterlife begins after we die until humans go to heaven or hell, according to their respective deeds.

f. Faith in Qada and Qadar

Belief in Qada and Qadar means believing that everything that happens in the world is according to Allah's will. Allah determines destiny before the creation of the heavens and the earth. Belief in Qada and Qadar means believing that everything that happens in the world is according to Allah's will. Allah determines destiny before the creation of the heavens and the earth.

2. The Value of Worship Education

It can be understood that worship is an Islamic teaching that cannot be separated from faith, because worship is a form of manifestation of faith. Thus, the strength or weakness of a person's worship is determined by the quality of his faith. The higher the value of worship that is owned, the higher the person's faith. So worship is a reflection or real evidence of faith. As Allah says:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى (۱۳۲)

And order your family to pray and be patient in doing it. We do not ask you for sustenance, we are the ones who give you sustenance. And the consequences (good in the afterlife) are for those who are pious. QS Taha: 132

According to the commandment for prayer, children should also get used to fasting if they feel they are capable, and Hajj if their parents are able. The benefit of this command is that children will learn these laws of worship as they grow up and will get used to implementing and enforcing them. Apart from that, he is also educated to obey Allah, exercise His rights, give thanks to Him, return to Him, hold fast to Him, rely on Him, and surrender to Him. Apart from that, with this worship, children can maintain their spiritual purity, physical health, good morals, and the straightness of their words and actions.¹⁹

¹⁹ Abdullah Nashih, 'Ulwan, *Pendidikan Anak Dalam Islam*, 112.

3. Value of Moral Education

Moral education is a system of values that regulates human actions and attitudes on earth. The value system includes Islamic teachings, with the Qur'an and the Sunnah of the Prophet as sources of value, and ijthied as an Islamic method of thinking. The actions and attitude patterns in question include various patterns of relationships with God, fellow humans and nature.²⁰

Moral education is one of the responsibilities of parents to make children have noble character and keep them away from crime and humiliation.

As in the hadith narrated by Samurah, Rasulullah SAW said:

كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيْقَةِ تُدْبِخُ عَنْهُ يَوْمَ سَابِعِهِ وَيُسَمَّى فِيهِ وَيُحْلَقُ رَأْسُهُ

Each child was mortgaged with his aqiqah. He was slaughtered (an animal) on the seventh day of his birth, given a name on the seventh day, and his head was shaved.²¹

The hadith narrated by Samurah above contains the words "And He is the Most Merciful" which mean "Naming the child." The name is a hope that the child can be equal or on par with humans in general. when parents name their children is to choose good and beautiful names as the embodiment of the guidance and command of the Prophet Muhammad SAW. So bad names will affect the glory, become the subject of ridicule and mockery should be avoided. Names that contain pessimism should also be avoided so that children are safe from pessimistic names..²² Therefore, it is very important that moral education is taught to children at an early age, such as education of tawaduk, obedience, Qonaah, patience.

a. humble

It is mandatory for parents to teach their children to always submit to anyone and anywhere because submission will give birth to a value in the child, because Tawaduk is a humble character, not being arrogant/arrogant

²⁰ Abdullah Nashih, 'Ulwan, *Pendidikan Anak Dalam Islam*, 516.

²¹ Abdullah Nashih, 'Ulwan, *Pendidikan Anak Dalam Islam*, (Solo: Insan Kamil, 2013), 56.

²² Abdullah Nashih Ulwan, *Tarbiyatul Aulad fil Islam*, terj. Khalilullah Ahmad Masjkur Hakim, (Bandung: Remaja Rosdakarya, 1992), 60.

or arrogant about the advantages that Allah SWT has given him. The Word of Allah SWT

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (٦٣)

and the servants of the Most Merciful God (are) those who walk on the earth humbly and when ignorant people greet them, they utter words (containing) salvation.(QS Al Furqan verse 63)

b. Obedient

Obedience means obeying, submitting to the commands of Allah SWT. Which is manifested in the form of carrying out His commands away from His prohibitions. Apart from Allah SWT, humans are also required to obey the apostles and Ulil Amri (Leaders). The Word of Allah SWT

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٥٩)

O you who believe, obey Allah and obey (His) Messenger, and the ulil amri among you. then if you have different opinions about something, then return it to Allah (the Koran) and the Messenger (sunnah), if you truly believe in Allah and the Last Day. that is more important (for you) and the consequences are better.(QS An Nisa verse 59)

c. Contentment

According to the Qanaah language, it means feeling satisfied, willing. Meanwhile, according to the term Qanah, it means the attitude of feeling content with what Allah SWT has bestowed upon us. The Word of Allah SWT.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ (٦)

And there is not a single creeping animal on the earth except that Allah provides its sustenance, and He knows the place where the animal

lives and the place where it is kept. everything is written in a real Book
(Lauh mahfuzh) (QSHud verse 6)

d. Be patient

Patience means being able to restrain oneself from anything that is unpleasant/unliked by hoping for the pleasure of Allah SWT. The Word of Allah SWT::

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (١٥٣)

O you who believe, make patience and prayer your helpers. Indeed, Allah is with those who are patient.. QS Al Baqarah verse 153.²³

Patience is the ability to control oneself and one's emotions from anger, hatred, revenge, and still be able to carry out pious deeds.

4. The Value of Tauhid Education

Tauhid means to unite or consider one. While in terms it is used to refer to a belief or belief that only recognizes that God is only one, namely Allah SWT. With the existence of tauhid education, it will strengthen children's belief in Allah SWT, because children since birth have been created in a state of pure tauhid, straight religion, and faith in Allah. From here we as parents must maintain the growth of children and strengthen pure tauhid, noble morals, great souls, and straight sharia ethics. It is no longer in dispute that when a child has two factors: a straight Islamic education factor and a conducive environmental factor, it is certain that the child will grow in strong faith, have Islamic morals, and reach the peak of the greatness of the soul and a noble personality.

5. Value of Health Education

In the hadith narrated by at-tirmidhi, Nasa'i, and Ibn Majah from the hadith of Al-Hasan from Samurah that Rasulullah SAW said:

²³ <https://rohissmpn14depok.wordpress.com/kbm-pai/tawadhutaat-qanaah-dan-sabar>, 12 Juni 2017

كُلُّ غُلَامٍ مُرْهَنٌ بِعَقِيْقَتِهِ تَدْبِيْحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُخْلَقُ رَأْسُهُ, وَيُسَمَّى

Each child was pawned for his aqiqah. It was sacrificed for him on the seventh day of his birth, his head was shaved, and he was given a name.²⁴

The hadith contains the words *وَيُخْلَقُ رَأْسُهُ* which means "and shave his head" This is part of an effort to provide early health education to children. Where shaving the hair of a newborn child on the seventh day means strengthening the child's head and opening the pores of his head. In addition, shaving the hair of the head will strengthen the child's body, open the scalp membrane and sharpen the senses of sight, smell and hearing. By shaving the child's hair, dirt carried from the womb and sticking to the hair will be lost, and the development of many microorganisms that can cause disease and peeling skin can be avoided.²⁵

One form of Islamic concern for children is to pay attention to their cleanliness and remove everything that sticks to them while they are in their mother's womb. Islam recommends shaving the hair on the child's head, because if not, the hair can harm the child because it covers the pores of the head and blocks the release of steam rising from inside the body. The roots of the child's hair will also be stronger, the pores will be open and there will be no scales so that the scalp and hair will be more active.²⁶

Parents' responsibility for their children's physical condition also includes food, clothing, and other things that affect the perfection of the physical growth process. That way, they can grow and develop with a body that is always fit and healthy, not affected by any kind of disease.²⁷

B. Actualization of Islamic Educational Values in the Aqiqah Hadith

1. Education in the Family

Children's education begins from the family. If you want to form a pious and pious child, intelligent and skilled, then it must start from the family. In

²⁴ Abdullah Nashih, 'Ulwan, *Pendidikan Anak Dalam Islam*, (Solo: Insan Kamil, 2013), 55-56.

²⁵ Juwariyah, *Dasar-dasar Pendidikan Anak dalam al-Qur'an*, (Yogyakarta: Teras, 2010), 15-16.

²⁶ Hanan Athiyah Ath-Thuri, *Mendidik Anak Perempuan di Masa Kanak-Kanak*, (Jakarta: Amzah, 2007), 54.

²⁷ Hamdan Rajih, *Cerdas Akal, Cerdas Hati*, (Jogjakarta: Diva Press, 2008), 35.

order to form a healthy and happy family, parents need sufficient knowledge so that they are able to guide and direct each family member towards the desired goal.²⁸

Among the goals of education in the family are the following:²⁹

- a. Protect your family from hellfire.
- b. Worship Allah SWT.
- c. Forming noble morals.
- d. Shaping children to be strong individually, socially and professionally.

So, the purpose of family education is to educate and foster children into adults who have noble mentality and morals, responsible both morally, religiously and socially. The family plays a big role in preparing the next generation with character and in turn will become children who will build the nation and state.

2. Parents' Obligations in Educating Children to be Pious

In the Islamic view, children are a mandate imposed by Allah SWT on their parents. Parents must look after and maintain it well. In this case, it takes the form of pious education for children in order to form children as expected by the Islamic religion.³⁰ Allah says in QS at-Tahrim (66): 6)

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ (٦)

As for the people of 'Aad Maka, they were destroyed by a very cold and very strong wind,

This verse firmly orders parents, especially heads of families, to protect themselves and all their family members from the threat of the torment of hell through advice and teaching. One of the family members is a child

Aqiqah worship is an inseparable element of the series of educating children's piety. So that in the aqiqah process there are a series of activities of

²⁸ Helmawati, *Pendidikan Keluarga Teoritis dan Praktis*, (Bandung:Remaja Rosdakarya, 2014), 1.

²⁹ Helmawati, *Pendidikan Keluarga Teoritis dan Praktis* 51.

³⁰ Chabib Thoah, *Kapita Selekta Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 1996), 103.

slaughtering animals, giving names and shaving the child's hair. This is the initial step of the unity of efforts to form the personality of a pious child that must be fulfilled by parents and is a right that must be obtained by the child. Therefore, parents must be sure that aqiqah has wisdom in forming the child's personality. So in aqiqah, parents should not forget to place the goal of educating children's piety. Therefore, humans must be aware of their obligations and responsibilities as parents who are given a mandate by Allah in the form of children.

CONCLUSION

From the results of the study conducted by the author regarding the Values of Islamic Education in the Aqiqah Hadith, the following conclusions are drawn. Islamic Education Values are values that individuals have both physically and spiritually "physical, psychic, reason, spiritual, nature, talent and social" which are abstract and developed through education. Among these values are: faith values, worship values, moral values, and monotheism values. Aqiqah is an animal slaughtered for a newborn boy or girl on the seventh day. If not, then on the fourteenth day. If not, then on the twelfth day, and aqiqah for boys is two goats at the same time and for girls one goat. In the tradition of aqiqah there are a series of rituals, slaughtering the aqiqah animal, giving a good name and shaving the hair. What is seen from the quality of the hadith through the narrations of Salman and Tirmidhi is that it is of *sahih li-zatihi* quality. Because the sanad of the two hadiths is *muttašil* "continued" to the Prophet Muhammad SAW, *šiqah* is "fair and *ḍabith*", free from *syuzudž* "oddities" and free from 'illat "defects". In addition, in terms of *matan*, it is also proven that the *matan* of the two hadiths is of *sahih* quality because the arrangement of the pronunciation and the content of the meaning do not contradict the Qur'an or the hadith of the Prophet which are of *sahih* quality. Aqiqah worship has Islamic educational values that can be applied to educate children from birth, including faith education, moral education, health education. By performing aqiqah for a newborn child, it can influence the growth and development of the child both physically and spiritually so that later they will become pious and devoted

children to their parents and they can live happily, both in the world and in the hereafter.

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