

## HUMANIZATION OF EDUCATION: ANALYSIS OF THE PROPHET'S INTERACTION WITH THE BEDOUIN

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**Abstract.** Dehumanization such as acts of violence both verbal and non-verbal often occur in educational institutions. Verbal violence such as words that contain insults and harassment. Non-verbal violence such as sexual violence and bullying, especially to those who have deficiencies, both physically and intellectually. This paper aims to analyze the humanization side of the Prophet in interacting with Bedouin people which is identical to the simplicity of thinking. The hadith about the interaction between the prophet and the Bedouin documented in the hadith books were analyzed descriptively. The Prophet's interaction with the Bedouin gave an educational message that responded to feelings, appreciated and adapted the contents of the child's frame of mind. The interaction of the Prophet with the Bedouins deserves to be a model of humanist education. Therefore, Islamic education can adopt the educational practices of the Prophet. This research needs to be developed to find deeper and broader prophetic educational practices.

**Keywords.** Humanization; Education; Prophet Interaction

### A. INTRODUCTION

Educators who are supposed to maintain and develop the positive potentials of students with love have recently found education that commits acts of violence against their students. Research conducted by the NGO Plan International and the International Center for Research on Women (ICRW) in 2015 showed that 84% of Indonesian children had experienced violence at school. This figure is higher than the Asian region average, which is 70 percent. (Katadata 2017). Even sexual violence against children, for example, has increased every year (Solehati et al. 2022).

Violent behavior is not only physical, but violent behavior is also non-physical which leads to the psychological side. People with disabilities are often the object of violence, ranging from being ridiculed, humiliated and even bullying at school, causing them to be less able to explore their abilities. (Fuad et al. 2021). The impact of violence is that both victims and witnesses of violence will have poorer mental health, struggle with social relationships, have attachment problems and have the potential to develop Post Traumatic Stress Disorder (PTSD) (Fuad 2021).

Education that is safe from violence is very urgent, because the educational process itself is essentially an effort to develop intellectual, emotional and spiritual abilities. One of the goals of education is to humanize humans. Education must be pursued by the process of humanizing. Humanization of education is the opposite of dehumanization of education. Dehumanization of education means education that distances humans from their nature. This education distances humans from their existence as humans who should think freely and critically, to become the oppressed who are continuously used by the oppressors (Abdillah 2017).

Dehumanization is considered to undermine human values because it views humans as slaves or pawns who are powerless to be controlled by the environment and the past, and have

little ability to direct themselves (Solichin 2018). While the humanization of education is humanizing humans by means of education. In this concept, education seeks to develop all the abilities and potentials of each student by accepting the differences that each student has (Sya'baniah and Kuswanto 2020). The main goal of educators is to help each individual to recognize themselves as unique human beings and help them to realize the potential that exists within themselves (Nast and Yarni 2019). There are five hierarchies of human needs, one of which is safety needs such as feelings of security, comfort and peace (Taormina and Gao 2013). Violence is not an effective attitude to achieve goals. The use of violence will certainly eliminate the purpose of education itself.

Prophet Muhammad (PBUH) was an educator (Daf 2009), and he is the first and foremost teacher in Islamic education (Malek 1997). The Prophet had an extraordinary character, gentle, smooth in behavior and speech, humble and kind, moderate, modest, polite, trustworthy and honest (Gonaim 2016). The Prophet not only taught the cognitive aspect to the companions but also taught them the attitude aspect. Education that is oriented to the cognitive domain only by ignoring other domains will tend to eliminate the humanization aspect in education (Fuad 2021).

As a member of society, the Prophet interacted with individuals and groups. There are associative relationships and disassociative relationships. Associatively, the Prophet related to his Companions of various social and economic status, ethnicity and nation, children and adults as well as ordinary people and intellectuals. The Prophet was very accommodating for example with Bedouin people. Disassociatively, the Prophet interacted with the Quraysh infidels, Medina Jews and tribes that interfered with the da'wah.

Research on the interaction of the Prophet with the Bedouin, which is identical with low intellectuality and simplicity of thought, is expected to be able to find a formulation of educational humanization. The exploration of education practiced by the Prophet to his companions, including the Bedouins, is a very valuable legacy for educators in the current era, especially in relation to the humanization of education.

## B. METHOD

This type of research is *library research* and the approach is qualitative. In simple terms, qualitative research can be formulated as a research activity in which the data that is sought and produced is in the form of a series of words or sentence narratives in such a way, and not in the form of a series of quantitative numbers that will be completed with calculations and scientific analysis through inferential statistical formulas.

This research is focused on the hadith about the interaction of the Prophet (PBUH) with the Bedouin. The primary data source in this study is the book of hadith *al-kutub al-sittah*. While the secondary data source is the *syarah* of the book. The data collection of this research uses documentation techniques. The researcher collects the hadiths that have been documented in one of the books of *al-kutub al-tis'ah* (the nine books).

While the data analysis uses descriptive analysis, which is a study that aims to find out how the process or form of implementation of certain concepts. This research is for the values of the Prophet's humanistic education in interacting with the Bedouin.

To analyze the collected data, the researcher took several steps. First, the researcher examines the research data one by one by understanding deeply the meaning and meaning of its substance. Second, classifying and grouping each into data categories according to the research focus. Third, the formulation of the ideal concept of the Prophet's humanistic education in interacting with the Bedouin.

## C. RESULTS AND DISCUSSION

### 1. The Prophet allowed Bedouins to urinate in the mosque

Anas bin Malik narrates that there was a Bedouin who urinated in the mosque, when the people of the Messenger of Allah (PBUH) came to him saying, "Do not stop urinating for a moment." Then he asked for a jug of water to pour (Al-Bukhāriy 2015). After he finished urinating, the Prophet called the Bedouin for advice. The contents of his advice are "indeed this mosque is

not suitable for urinating and defecating , this mosque is for remembrance of Allah, praying and reading the Qur'an." (Al-Syaukany, n.d.)

Table. 1. Continuation of Hadith Sanads

No	Narrator's Name	Order of Sanad	Jarh-Ta'dil	Sanad Connection
1	Anas bin Mālik (w. 91 H.)	1	Companion	Continued
2	Šābit bin Aslam (w.127 H.)	2	Šiqah	Continued
3	Ḥammād bin Zaid (w. 179 H.)	3	Šiqah	Continued
4	'Abdullah bin 'Abdul wahhāb (W. 228 H.)	4	Šiqah	Continued

The Prophet allowed the Bedouin to keep urinating and forbade the companions to rebuke him even in the mosque for several reasons. *First* , stopping people who are urinating certainly disturbs a person's comfort. *Second* , the ban on dismissal is very rational because after all the Bedouin has poured the unclean water in the mosque so that if he is dismissed it does not mean removing the najis. *Third* , the risk of stopping urination is greater than letting it go. Stopping a person while urinating poses a risk to the health of a person or human being while allowing the person to continue urinating risks the object i.e. the mosque becoming unclean. The second risk is lighter because the najis attached to the object can be removed by pouring water. *Fourth* , the ignorance factor of the Bedouin is treated with tolerance. An angry attitude towards behavior caused by ignorance will actually keep the perpetrator away from a higher invitation. What the Bedouin did by urinating in the mosque was not an intention to blaspheme religion but simply ignorance.

The Prophet prioritized human factors over non-human risks such as mosques being unclean. The Prophet tried to approach the Bedouin according to his basic needs but still carried out his mission of preaching, namely by advising the Bedouin by introducing the function of the mosque, namely to worship, dhikr and read the Qur'an not to urinate. As is known, the basic human needs according to Abraham Maslow are physiological, including urination, security, love, respect and self-actualization.

## 2. The Prophet adjusted the contents of the Bedouin's frame of mind

Anas bin Malik narrated that a man asked the Messenger of Allah about the Day of Judgment, when the prayer was being held. When the Messenger of Allah had finished praying, he asked, "Where is the person who asked about the Day of Judgment?" One of them replied, "I am O Messenger of Allah?", the Messenger of Allah asked, "What have you prepared for him, because it will surely happen?" He replied, "I did not prepare with special deeds, but only love Allah and His Messenger." (The Messenger of Allah) said, "You will be with him." (Hanbal 2013)

Table 2. Continuation of Hadith Sanads

No	Narrator's Name	Order of Sanad	Jarh-Ta'dil	Sanad Connection
1	Anas bin Mālik (w. 91 H.)	1	Sahabat (Adil)	Continued
2	Humaid bin Abū Humaid (w. 142 H.)	2	Šiqah	Continued
3	Yazīd bin Hārūn (w.206 H.)	3	Šiqah	Continued

The Prophet (PBUH) confirmed the Bedouin's thoughts about his limitations in doing good by providing positive *reinforcement* . The Bedouin does not do much sunnah prayer, sunnah fasting and sunnah alms but he claims to love Allah and His Messenger. The reinforcement conveyed by the Prophet is that you are with the people you love. The Prophet adjusted the content of the Bedouin's frame of mind by providing a very short and simple reinforcement of a simple Bedouin question which is also sufficient to provide good news. The strengthening above

seems simple because with the capital of love, you will get a mutual reward with the loved one. This is understandable because the recipient of the reinforcement is an interior person (Bedouin) who is identical with the simplicity of thinking. Psychologically, the reinforcement conveyed by the Prophet to the questioner shows that he understands the condition of the questioner very well. The questioner is a Bedouin who is generally considered intellectually low. The Prophet's answer seemed very easy to accept.

Anas bin Malik, who participated in narrating the hadith, also expressed his joy at the reinforcement. Nothing pleases us after converting to Islam more than the words of the Prophet "Indeed you will be with whom you love." Anas said: "Because I love Allah, His Messenger, Abu Bakr and 'Umar, I hope to be with them someday even though I cannot do good deeds like them.

### 3. The Prophet accommodated the request of the Bedouin

Anas bin Malik narrated that there was a Bedouin man who suddenly said while the Prophet was standing for the Friday sermon. the man said ; "It hasn't rained for a long time, so ask your Lord for rain!" Then the Prophet looked up to the sky, and did not see many clouds. Then he *istisqā'* (asking for rain to fall), suddenly the clouds appeared and merged with one another, until the rain fell and streams of water flowed in Medina. This went on until the following Friday and did not stop. Then the man or another stood up while the Prophet was preaching, he said; "We have all been flooded, so pray to your Lord to keep the rain from us." He smiled then prayed: "O Allah, send down (rain) around us and not on us". Up to two or three times, then the clouds shifted from Medina to the right and left, rained around them and did not fall on Medina at all, it turned out that Allah was about to show karma to His Prophet and answer his prayer (Al-Bukhāriy 2015).

Table 3 . Conjunction of Hadith Sanads

No	Narrator's Name	Order of Sanad	<i>Jarḥ-Ta'dil</i>	Sanad Connection
1	Anas bin Mālik (w. 91 H.)	1	companion	Continued
2	Qatadah bin Di'amah (w.117 H.)	2	<i>Ṣiqah</i>	Continued
3	Abu 'Awanah (w. 176 H.)	3	<i>Ṣiqah</i>	Continued
4	Muhammad bin Mahbub (W. 223 H.)	4	<i>Ṣiqah</i>	Continued

The above hadith provides information that the Prophet (PBUH) interacted in an associative manner by accommodating the request of the Bedouin to pray for rain and stop the rain from praying to Allah in the midst of preaching. The Prophet respected the request of the Bedouin. The Prophet also gave the Bedouin a sense of security with a laughing expression . This laughter also shows the tolerance of the Prophet to people who are considered weak in civilization. The Prophet was not angry and even obeyed the bedouin's request.

### 4. The Prophet smiled when the Bedouin pulled his shawl

Anas bin Malik narrated that he once walked with the Prophet who was wearing a thick Najran blanket. but suddenly, there was a bedouin who met him and immediately pulled the blanket from the Messenger of Allah firmly until the surface of his shoulder made an impression due to the pull. The Bedouin said, "O Muhammad, give me of the wealth that Allah has given yo" so he turned to him with a smile and ordered one of his companions to give the Bedouin something (al-Bukhary).

Table 4. Continuation of Hadith Sanads

No	Narrator's Name	Order of Sanad	<i>Jarḥ-Ta'dil</i>	Sanad Connection
1	Anas bin Malik (d. 91 H.)	1	companion	Continued
2	Ishaq bin Abdullah (d.132 H.)	2	<i>Ṣiqah</i>	Continued

3	Malik bin Anas (d. 179 H.)	3	<i>Ṣiqah</i>	Continued
4	Abdul Aziz bin Abdullah	4	<i>Ṣiqah</i>	Continued

Education based on humanistic principles was carried out by the Prophet (PBUH) to the Bedouin in the form of laughing expressions at him. The Bedouin performs unpleasant acts both verbally and non-verbally. Verbally, the bedouin candidly asked for the blanket by saying, "O Muhammad, give me of the treasure that Allah has given you!" Non-verbally, the bedouin pulled the blanket that the Prophet was wearing until the tug made an imprint on the shoulders of the Prophet. Unpleasant acts committed by the Bedouin are solely related to personal matters, not religious matters.

Education that occurred in the *Burdah incident Najran* above is the cultivation of an attitude of patience, gentleness, gracefulness and forgiveness when afflicted with unpleasant actions. The humanist attitude of the Prophet a positive impact on others. This attitude can soften a person's heart to convert to Islam, strengthen Islam that is still weak and prevent bad actions against Islam. According to al- 'Ainiy , the attitude of the Prophet was a form of leniency towards the perpetrator (Al-'Ainiy, n.d.). Laughter was expressed after the Holy Prophet heard the Bedouin's words that the treasure that was brought belonged to Allah. This statement is essentially true but it is not a publicly recognized statement. Such a statement is an indication of the state of mind of the perpetrator (Al-Shiddiqiy, n.d.). The editorial narrated by the Muslim imam said that the Bedouin said, "O Muhammad, order your treasurer to give me the treasure that is under your control." The Messenger of Allah turned to the person laughing (Muslim 2014). The attitude of the Prophet PBUH not only educate the Bedouin, but also educate the companions who at that time accompanied him.

The Prophet's example inspires teachers in today's era. Humanistic psychology pays attention to the teacher as a facilitator. The characteristics of the teacher as a facilitator are responding to the feelings of students, using the ideas of their students to carry out interactions that have been designed, having dialogue and discussions with students, respecting students, conformity between behavior and actions, adjusting the contents of students' thinking frameworks and smiling to students (Nast and Yarni 2019).

#### D. CONCLUSION

The interaction of the Prophet (PBUH) with the Bedouins described by hadith above contains the humanization of education, namely the educational process that humanizes humans. First, the Prophet saw to pay attention to basic human needs, both physiological needs such as the comfort of urination and psychological such as a sense of security and love while still providing an understanding of Islamic teachings. Second, the Prophet gave answers to others simply according to his ability and level of thinking. Third, the Prophet still respected the requests of the weak even in an unusual situation. Fourth, the Prophet remained calm and responded positively to someone's unpleasant behavior caused by low civilization.

The results of this study are a new study in the efforts to humanize education carried out by the Prophet in his interactions with Bedouin people. This research is limited to only four hadiths so that it cannot describe the problem comprehensively. In line with this, research with more hadith content will further refine this research.

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