

THE URGENCE OF ISLAMIC EDUCATION IN EARLY CHILDREN

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I. INTRODUCTION

In the era of globalization, humans must be able to compete because all opportunities are open to anyone. In pursuit of success in life, there will be fierce competition, therefore reliable Human Resources (HR) are needed, namely Human Resources who have expertise, tenacity, honesty and hard work. Human Resources who do not have these characteristics will lose the competition.

Education functions to improve the quality of human life, both as individuals and as groups in social life, since birth, children are cared for and educated by their parents. He learned from his mother how to develop his abilities. Education can also be interpreted as the development of individuals or groups of life or society big or small. In this case education is defined as the delivery of cultural values to the younger generation

Humans are born into this world with nothing. However, humans are born equipped with potential and are entrusted with being caliphs. To be grateful for the blessings that have been bestowed by the Creator to humans, one of which is by developing this potential in a way that is blessed. By exploring and understanding science or even instilling educational values from an early age so that it will give birth to a young generation of quality and good morals.

To give birth to a quality generation is certainly not an easy matter, it requires a long process and persistence and patience in educating them. For example, by introducing and providing education from an early age regarding morals and knowledge that will be useful for his life when he becomes an adult. We as educators must be good role models because, no matter how small or how big, what we do will be recorded in the child's memory and even imitated by what we do.

Childhood is a very important period in the context of influence on the growth and development of a child in the future. Early childhood education is directed in the context of stimulating, guiding, nurturing and encouraging learning that will produce abilities and skills in children. It can be said that education in childhood is a kind of foundation of children's interests, talents and abilities.

In this regard, Islamic Religious Education is very much needed, because it is the main foundation of student character and the corridor of their morals and manners. The existence of Islamic Religious Education in Early Childhood Education is needed at least for two fundamental reasons. First, Islamic Religious Education is needed to develop students' beliefs about the religion they profess and believe in. This effort is very important, especially as a basic capital for the development of the building of faith and Islam in students. Second, Islamic Religious Education provides a basis for faith, worship, and noble character which is developed through habituation and exemplary activities. With this perspective, Islamic Religious Education in Education in Early Childhood is the main basis for developing the character of students.

II. DISCUSSION

A. Early Childhood Education from the Perspective of the Qur'an

According to the Law of the Republic of Indonesia No. 20 of 2003 concerning the national education system in article 1 paragraph 14 states that "Early Childhood Education is a coaching effort aimed at children from birth to the age of six which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children are ready to enter further education. Based on the statement above, it can be concluded that early childhood education is a fundamental thing that we must think about and formulate in accordance with the Al-Qur'an and As-Sunnah as explained by the word of Allah SWT.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْعِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

Meaning: And Allah brought you out of the wombs of your mothers in a state of not knowing anything, and He gave you hearing, sight and conscience, so that you may be grateful.

According to Quraish Shihab, verse 78 can be connected with the previous verse by saying that its description is one proof of the power of Allah S.W.T. revive those who died and the resurrection of humans on the Day of Resurrection. Then after Allah S.W.T. mentions about knowledge and the abundance of His grace to humans in verse 78 of surah an-Nahl, and to aya Allah S.W.T. explain the signs of his power. The emphasis on verses 77 and 78 is not on His grace but on proving that power is only of Allah S.W.T.

Quraish Shihab uses the tahlili method, which is an analytical method by interpreting the verses of the Koran based on verse by verse, letter by letter, according to the order of the Ottoman manuscripts. While the style of interpretation of al-Misbah is the adabi ijtimai style, namely the style of interpretation that explains the verses of the Qur'an based on the accuracy of the expressions which are composed using straightforward language and emphasizes the main purpose of the Qur'an, then correlates it with everyday life. such as solving the problems of the people and the nation that are in line with the current development of society.

This Qur'an surah an-nahl verse 78 can be linked to the previous verse by stating that its description is one of the proofs of the power of Allah SWT to revive those who have died and the resurrection on the Day of Resurrection. Interpretation of Al Mishbah QS. An Nahl (16): 78. By Muhammad Quraish Shihab: Allah took you out of your mother's womb while not knowing anything around you. Then Allah gave you hearing, sight and eyes as a provision to seek knowledge, so that you believe in Him on the basis of faith and be grateful for all His gifts.

Modern medical science proves that the sense of hearing begins to grow in a baby at a relatively early age, in the first weeks. Meanwhile, the baby's sense of sight begins in the third month and becomes perfect at the sixth month. Meanwhile, the ability of the heart's eye which functions to distinguish between good and bad comes after that. The order of mentioning the senses in the verse above reflects the stages of the development of these sensory functions.

According to Al Misbah's Tafsir regarding QS An Nahl verse 78, that is, and as Allah brings you out of the wombs of your mothers, you are all in the state of not knowing anything that is around you and He made for you hearing, sight, and various hearts as provisions and tools to gain knowledge so that you will be grateful by using these tools according to God's purpose in bestowing them on you.

B. The Concept of Early Childhood Education

Children are essentially unique, relatively spontaneous in expressing their behavior, active and energetic, egocentric (great curiosity and don't want to know from other people, or want to know on their own), and have great enthusiasm for many things. Children tend to be adventurous (inquisitive), have large fantasies, easily frustrated, more or less able to consider in taking action, have little / short attention span, in childhood it is generally a period of learning with the most potential / abilities and children are increasingly showing interest towards his friends.

Early childhood development has several aspects that are interrelated and influence one another. Namely the physical, motor, social, emotional, language, and cognitive aspects. Development takes place in a range that varies in an increasingly complex direction. the development and way of learning of children is influenced by the socio-cultural context in which children try to build their understanding of the surrounding environment in an interactive way. one of the ways children learn by playing, playing is the most important means for children that can help social-emotional and cognitive growth and development child. A good condition for the development and learning of children is a community or environment that can appreciate and be safe.

In Law No. 20 of 2003 concerning the national education system, chapter I, article I, point 14, it is stated that "Early Childhood Education is a coaching effort aimed at children from birth to 6 years old which is carried out through providing educational stimuli to help physical and spiritual growth and development so that children are ready to enter further education.

Early Childhood Education (PAUD) is education that is organized with the aim of facilitating the overall growth and development of children or emphasizing the development of all aspects of child development. Early childhood education is education given to children under the age of seven. In Indonesia, the early childhood category is children aged 0 to 6 years. Children are born into the world with all the potential (intelligence) bestowed by God, but these potentials will not develop and appear optimally in children if they are not stimulated from an early age.

Islamic Religious Education for early childhood is a means to prepare students to understand, know, be pious, believe in religious teachings, practice noble Islamic morals from the main source, namely the holy Qur'an and hadith, through teaching, mentoring and training activities as well as the use experience. So, learning Islamic Religious Education for early childhood is a process of interaction and recognition that takes place between educators and students to acquire knowledge and live, believe in and practice the teachings of Islam.

Islamic Religious Education has a very close relationship with other education in general, Islamic Religious Education aims to increase the piety of students to Allah SWT. Islamic Religious Education has a goal that is in line with the mission of Islam, namely to enhance moral values in humans so as to achieve noble character. The success of Islamic Religious Education for early childhood will have a positive impact on the success of national education. Vice versa, the success of national education massively helps achieve Islamic religious education, therefore the existence of Islamic religious education by the government is used as a partner to educate the life of the nation and state.

Basically the things that are important in education and must be given to children are regarding Islamic teachings. In general, Islamic teachings can be divided into three, namely faith, worship, and morals.

1. Faith Education

The religion of Islam places faith education at the most basic position. Moreover, in a child's life, the basis of faith must be continuously given by parents to the child so that the child's development is always in accordance with the true faith. Aqidah is a pillar of faith, and a pillar of Islam which is also a differentiator between Muslims and non-Muslims. In early faith education, material can be given about knowing the names of Allah, being told about Allah's creations that are in the environment around children, the names of angels, stories of prophets and apostles, and others. An example of providing education can be done when the child is walking with his parents, at that time the child can be asked questions about who created water, trees, clouds, etc. to arouse the child's attention and interest in the greatness of God.

2. Worship Education

Religious education is an important thing for the development of early childhood. As recorded in the teachings of Islamic jurisprudence, it states that worship education should be taught and given from an early age starting from childhood. The aim is to teach worship education from an early age so that children can practice worship in accordance with Islamic teachings and can become obedient people in worshiping Allah, and also stay away from Allah's prohibitions. Worship as a manifestation of the Islamic faith must continue to exist and can be practiced properly by every child.

3. Moral education

Moral education is a way of instilling moral values in children in the form of high awareness, concern, and understanding of God, humans, and their environment and is carried out continuously. Morals are traits that are deeply ingrained in a person then transformed into an action without requiring protracted consideration and thought. If the deed is good then it is called commendable morality, and if the deed is bad then it is called despicable morality.

Instilling morals from an early age in children will help them socialize with their environment, both in the family, school and community. Children will get used to behaving that reflects religious values. The inculcation of these moral values and material must be accompanied by the inculcation of the benefits and uses of children in moral behavior, so that children understand and understand what they are doing and saying. In carrying out moral education for children, an appropriate way or method is needed in its delivery. There are several methods that can be applied in the process of education and instilling morals in children, including the uswah method (abandonment), riyadhah (habituation exercises), mauidhah (advice), and qishah (storytelling).

C. the importance of Islamic religious education in early childhood

According to experts, early childhood education allows them to interact in social relations. In this case children begin to play and learn together with their friends through the social interactions that occur. This activity can help them to manage stress to solve problems.

Children at an early age have a high curiosity. Educating children from an early age can help them know the world better. This can also support children to prepare for formal education in elementary school to a higher level. This early childhood education can have a holistic impact on children's development starting from the motor, cognitive language, and social development.

Child development can be seen from the emotional and intellectual. According to experts, children who are educated from an early age have the opportunity to get success in the future. At an early age they will receive a lot of important stimulation at their age. Some of them are the development of children's brains that make them more creative, confident, and independent.

Guiding children by giving them a good education can positively shape the child's personality. They will also be trained on how to socialize and deal with problems properly. This problem solving skill is very important for children because basically in life we will be adventurous in overcoming every obstacle that exists.

During the golden ages, children begin to find out what makes them curious. They start the spirit of learning to read and discover new interesting things. The more interesting what he finds at that time, the more likely his little one will find a passion or potential that he can develop from an early age.

From the various explanations above, it can be concluded that early childhood is an important part of instilling religious education as a moral support for the younger generation in treading real life.

III. Conclusion

Early childhood education is to provide knowledge, introduction, understanding of himself, the environment in order to grow and develop the potential and channel children's talents according to the talents of children and cannot be separated from instilling religious values to equip children's lives in the future.

To educate children, we must first know the location of the child's talents so that it will be easier to educate and direct them according to the child's potential and talents. In terms of educating children from an early age, we begin to introduce ma'rifatullah and ma'rifatunnas so that they give birth to strong monotheism and good morals according to syara'.

The aim is to educate children from an early age so that children are able to grow and develop the potential that Allah SWT has bestowed on them, so that they will give birth to children who are able to recognize themselves by understanding and being equipped with Islamic teachings that are in accordance with the syara' so that children born with good morals and piety to Allah SWT., and has a strong faith that is not easily eroded or swayed by the increasing number of understandings that will shake the faith

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