

The Urgency of Islamic Education in Early Children in Forming Islamic Personality

Ferry Indrayani¹

¹Pascasarjana Manajemen Pendidikan Islam (Pendidikan Islam Anak Usia Dini), Institut Agama Islam Negeri Kudus
Jl. Conge Ngembal Rejo Kode Pos 51 Kudus 59322 Telepon (0291) 4326677 Fax: 441613, 438818.

Corresponding author

Ferryindra@student.iainkudus.ac.id

Abstract: Islamic education is an important foundation for early childhood. Early childhood is the basis for physical, motoric, cognitive, religious and moral values, language, social-emotional, and artistic development. Stimulation of children must be adjusted to the needs and development of each child, children have different developments and growths with the child's needs achieved optimally. The golden age is a critical period in the stages of life, which is the basis of development that determines the next child's development. Children's memory will develop very rapidly, this is a lot of new experiences that children get from the surrounding environment. Therefore, the family has a very important role in instilling Islamic education from an early age. The importance of inculcating religious values from an early age in order to create human beings who have noble character and have an Islamic personality. Islamic education is also given starting at the stage of child development, starting from the prenatal phase to the childhood stage. Furthermore, instilling faith from an early age, namely teaching the sentence of monotheism, the sentence of tasbih, the sentence of tahmid, instilling love for Allah and His Messenger, teaching, introducing, and listening to the Qur'an and the value of struggle and sacrifice in Islam. Then it was also introduced to worship, especially prayer, ablution, reading daily prayers. Islamic nuances are also taught in order to form noble character. Education is not limited to formal schools, but education takes place from the time a child is born until the end of his life. Education is very important in life, without education a child cannot develop. Stimulations of Islamic Education that are sought to shape the Islamic personality.

Keywords: Islamic Education, Early Childhood, Islamic Personality.

Introduction

Early childhood is children aged 0-6 years, where children begin to be sensitive to accept various efforts to develop children's talents and potential. Early childhood is a sensitive period for the occurrence of physical and psychological functions that are ready to be stimulated and given direction. At an early age it is the basis for the development of physical-motor, cognitive, religious and moral values, language, social-emotional, and art. Children's stimulation must be adjusted to the needs and development of each child, children have different developments and growth with the child's needs being maximally achieved. The golden age or golden age is a critical period in the stages of life, which becomes the basis for development that determines the next child's

development. (Martinis Yamin & Jamilah Sabri Sanan, 2022, p. 1-2)

Early childhood is in the most rapid stage of growth and development, both physically and mentally. Therefore, at an early age it is necessary to carry out early childhood education efforts which include efforts to stimulate, guide, care for, assist and provide learning activities that develop various potentials of children so that children can develop optimally. Because what children experience in the early stages of growth and development will have an impact on their lives in the future. In short, the success of education in schools depends on early childhood education. This shows the importance of children being given good mental stimulation while studying in

kindergarten to give satisfactory results. (Suyanto, 2005:7)

Education is all experiences in various environments that influence their lives. Education takes place from in the womb to the end of the individual's life. However, many parents do not understand that education begins in the womb. Education is not limited to formal schools, but education takes place from the time a child is born until the end of his life. (Zakiyatul Imamah, 2020: 264) Organizing Early Childhood Education is a stimulating effort aimed at children from birth to the age of six which is carried out through stimulation in assisting growth and aspects of development so that children have readiness to continue to further levels of education. . Early childhood education is the basis or foundation that will become a memory in the next level of life. (Martinis Yamin & Jamilah Sabri Sanan, 2022, P. 22)

The purpose of Islamic education is to instill piety and noble morality and uphold the truth in order to form human beings who have personality and virtuousness according to Islamic teachings. The basic aim of Islamic education is to guide the spiritual and physical growth of children by teaching, directing, training, nurturing and supervising them so that they run according to Islamic teachings.

To respond to such a global phenomenon, the inculcation of religious values into the child's soul at an early age is very much needed. In this connection, the family during the development period (in the Indonesian context it is known as the take-off era) is still expected to be the most basic social institution to realize human quality development and an institution of resilience to create human beings who have good morals (Sulastri, 1993). Family institutions are the starting point of departure as well as the initial capital for their life journey (Syamsuddin, 1993).

Based on the background stated earlier, the main problem in this paper is "The Urgency of Islamic Education in Early Childhood in Forming Islamic Personality in KB IT Al Ikhsan".

Materials and Methods

This research was conducted using a qualitative approach, where qualitative research is photographing phenomena that exist realistically in children related to the introduction of diversity, ethnicity, religion, race and between groups (Moleong, 2005). Besides this, it is also related to school policies, existing concepts and theories, methods and information related to this research. This research was conducted at KB IT Al Ikhsan Kudus.

Results and Discussion

Early Childhood Islamic Education

Education has social and individual functions. It has a social function because education is tasked with helping each individual to become a more successful and beneficial member of society. Education has an individual function because the task of education is to help and foster individuals so that they can enjoy a fulfilling and successful life by preparing each individual to face life's challenges. Education is a process of life and human life, so the goals of education experience changes and developments in line with changing times (Zuhairini, 1995).

Early childhood education is a place to guide children at the age of 0-6 through creative and innovative learning to be given stimulus aspects of development, growth and knowledge to prepare and produce a superior generation. Early childhood education in the current era of globalization is experiencing very rapid development from year to year, in the generation in the current era of globalization, PAUD is developing, namely to become an obligation for education in early childhood before entering elementary school, so that the central government becomes diverted its attention to institutions. early childhood education to improve the quality of education in PAUD institutions. (Luluk Asmawati, 2014)

Religious education is basic education that must be given to children from an early age when they are young. This is considering that the personality

of children at a young age is still young to be formed and many students are still under the influence of the household environment. Given the strategic meaning of the family institution, religious education, which is basic education, must be started from the household by the parents.

The real essence of religious education is the inculcation of faith into the souls of students, and the maximum implementation of this can only be carried out in the household. Harun Nasution said that religious education, in the sense of basic education and the concept of Islam, is moral education. It is this religion-based noble character education that must be started by parents in the household environment. This is where the development of good habits in students must begin. It is the household environment that can foster this education, because young and small children are more likely to be in the household than outside (Nasution, 1995).

The provision of religious education that children receive from the family environment will give them the ability to take direction in the midst of such rapid progress. Muslim families are families that have a very big responsibility in educating their generations to be able to avoid various forms of deviant actions. Therefore, improving the pattern of children's education in the family is a must and requires serious attention.

The aim of Islamic education is to instill piety and noble morality and uphold the truth in order to form human beings who have personality and virtuousness according to Islamic teachings. The basic objective of Islamic education is to guide the spiritual and physical growth of children by teaching, directing, training, nurturing and supervising them so that they run according to Islamic teachings. Thus the end of the goal of Islamic education is surrender in totality to the creator of Allah SWT. in accordance with His word which states that Allah did not create jinn and humans except to worship Him.

Islamic personality

The formation of a child's personality is closely related to the development of faith and morals. In general, psychology experts argue that personality is a mechanism that controls and directs one's attitudes and behavior. Personality is formed

through all the experiences and values absorbed in its growth, especially in the first years of life. If religious values enter a lot into the formation of a person's personality, the person's behavior will be directed and controlled by religious values. This is where the importance of religious experience and education lies in the period of one's growth and development. Therefore, the involvement of parents (read: family) in instilling basic religious values for children is increasingly needed (Darajat, 1993).

Educating children so that a generation with an Islamic personality is born is the main task of parents. Although it is often referred to as informal education, it does not mean that family education can be ignored or ignored. Parents must understand that the family is an educational institution that is no less important than formal educational institutions. This is understandable because the family is the earliest school for children. It is in the family that a child first gets knowledge, teaching, and education.

Thus there is no debate that the golden age or golden age in early childhood must be utilized as well as possible by parents to instill education. It's just that an understanding of what and how the golden age period can be optimized is needed. For a Muslim, guidelines for utilizing signs. Besides that, take advantage of the golden age of children, you don't need to worry about it because Rasulullah saw. gave directions. In addition, in the self and life of Rasulullah saw. there has been the most appropriate example in education. So sunnah and hadith become guidelines in educating children based on the Qur'an, regarding their application in accordance with the times.

Forming an Islamic Personality Personality in general consists of (1) reason and (2) a motivated soul, while what is meant by personality formation is shaping a person's personality so that he has a distinctive personality. So the Islamic personality is a personality based on the mind, soul and motivation of life which is based on Islamic creed and rules.

Discussion

As for the educational process in instilling Islam from early childhood, namely:

- a. Teaching monotheism sentences and instilling love for Allah. Introducing Allah to early childhood can be done by continuously getting used to saying thoyyibah sentences, such as saying Subhanallah, Alhamdulillah, Allahu Akbar accompanied by activities carried out so that children can continue their reading and activities. For example, Alhamdulillah is pronounced as a form of gratitude when we have finished carrying out certain activities, Subhanallah is pronounced when we see Allah's creation and so on.
- b. Instill love for the Prophet. Because those who keep the Qur'an are under the protection of Allah's throne on that day there is no protection other than His protection and His Prophets and holy people. (HR. Ath-Thabrani). Stories about the history of the Prophet's life will affect the development of the child's soul. Because of a good understanding of the personality of the Prophet, unconsciously it will foster a child's love for the person of the Prophet. He will be used as an idol figure which in the end the child will try to imitate what he has done throughout his life.
- c. Teaching the Qur'an. Teaching the Qur'an to children means inviting children to be close to their life guidelines. In that way, hopefully one day when they grow up the children can really live their lives according to the Qur'an. This is the only way to form a pious human being. Teaching the Qur'an can be done by starting to introduce, listen to, and memorize. No wonder the Messenger of Allah reminded him to educate children with the Koran. As in the word of Allah Al Isra 'verse 9, which means: Verily this Qur'an gives instructions to the straight path and gives good news to the believers who do good deeds that for them there is a great reward.
- d. Introducing and playing the Al-Qur'an. Occasionally show the Al-Qur'an to children before they get to know other books, especially books with more interesting pictures. Introducing the Qur'an can also be introduced

by first introducing hijaiyah letters. Not teaching him to read, but just showing it before the child knows the letters A, B, C, D. Paste the pictures where the child often sees them, complete with attractive pictures and colors. By seeing it often, it will lure the child to ask further questions.

The value of struggle and sacrifice. Introducing children to Allah, Rasulullah, and the Qur'an in toddlers will be the basis for the growth of faith in the child's soul. Because instilling faith in children from an early age is an effective educational tool for the growth and development of the child's soul. It can even grow the value of struggle and sacrifice in children.

Conclusions

The purpose of Islamic education is to instill piety and noble morality and uphold the truth in order to form human beings who have personality and virtuousness according to Islamic teachings. The basic objective of Islamic education is to guide the spiritual and physical growth of children by teaching, directing, training, nurturing and supervising them so that they run according to Islamic teachings. Instill aqeedah in children from an early age to know the existence of Allah through His creation, introduce Allah's books, know the Prophets and Messengers. As well as introducing worship and morals such as prayer, good behavior from an early age such as respecting older people must go through habituation and parental example.

References

- Asmawati Luluk. 2014. *Perencanaan Pembelajaran PAUD*. PT. Remaja Rosdakarya Offset: Bandung.
- Daradjat, Zakiyah. (1994). *Pendidikan Islam dalam Keluarga dan Sekolah*. Jakarta: Ruhama
- Imamah Zakiyatul, Muqowim. 2020. "Pengembangan Kreativitas dan Berfikir Kritis pada Anak Usia Dini melalui metode pembelajaran berbasis STEAM and Loose Part". *Jurnal Studi Islam, Gender, dan Anak*. Vol. 15 N0. 2.
- Nasution, Harun. 1995. *Islam Rasional Gagasan dan Pemikiran*. Jakarta: Mizan.

- Suyanto. *Strategi Pendidikan Anak (Pengenalan dengan Matematika, Sains, Seni, Bahasa, dan Pengetahuan Sosial)*. Yogyakarta: Hikayat Publishing. 2008.
- Syamsuddin, M., TB. Abin. 1993. Kata Sambutan, dalam Jalaluddin Rahmat dan Myhtar Gandaatmaja (peny.), *Keluarga Muslim dalam Masyarakat Modern*. (Cetakan Pertama). Bandung: Remadja Rosdakarya.
- Yamin Martinis & Sanan Jamilah Sabri. 2012. *Panduan PAUD*. Gaung Persada Press Group: Ciputat.
- Zuhairini. 1995. *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara