



Character Education In Early Age Children Based On Islamic Views And Teaching Of Rasulullallah SAW

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ABSTRACT: Often we hear news, see children's behavioral events or behavior that violates modesty values, deviant behavior increasingly heard everywhere, moral behavior and immorality increasingly become mass media coverage and electronic media, as noted in the National Commission on Child Protection, a 9-year-old child who is a victim of her mother's violence, and so on. While children's lives at this time cannot be separated from science and technology, creativity and social activities. This has become relevant for implementing character education for early childhood in accordance with Islamic views and the teachings of Rasulaallah SAW. In order to realize good character education in early childhood, schools need to instill social norm values through every activity in school. One way that can be done to shape the character of students is through religious education, one of which is Islam. Through religious education and include examples of good examples of the Prophet Muhammad SAW, early childhood does not only learn the rules of religion but also covers the overall values and norms in society. Islam, which is a perfect religion and an example of the example of Rasulallallah SAW, has fully given human demands, not only in matters of worship but also in the activities of fellow human beings.

KEYWORDS: Character Education, Islamic View & Teachings of Rasullallah SAW

I. INTRODUCTION

Early childhood especially in kindergarten is an effective age for developing various potentials and personalities possessed by children. This development effort can be carried out in various ways including through character education in learning. This activity is not only related to cognitive abilities but also mental, social and emotional readiness. Therefore, the implementation must be carried out in an interesting, varied and enjoyable manner.

The application of character education in early childhood can be set out in a daily program, which is about the child's personality, independence, discipline, and responsibility so that the child is ready to follow the next level of education and adult life

Kindergarten is education for early childhood who are on a formal path which of course must be able to maintain the image and quality of learning so that the community continues to recognize the quality and teaching and learning process carried out. One of them is to prepare students with character. With this writing, it is expected to help educators in implementing character education in the preparation of learning planning so that learning is more directed, effective and efficient in achieving the goals set.

II. LITERATURE REVIEW

A. Character Building

The term character comes from Greek, charassein which means to carve. Forming a character is likened to carving on a gemstone or a hard iron surface. From here then the notion of character develops which is interpreted as a special sign or pattern of behavior. That character is the same as personality. Personality is considered as a characteristic or characteristic that is characteristic of someone originating from the results of formations received from the environment. According to the Ministry of Education Language Center, understanding character is innate, heart, soul, personality, character, behavior, personality, character, temperament, temperament, and character¹.

So it can be concluded that the character is closely related to personality. A person can be said to have character if his behavior is in accordance with moral rules. Individuals who have good or superior character are someone who tries to do the best things for God Almighty, himself, the

¹ Koesoma, doni, *Education*. (Bandung: Rieneka cipta, 2007)



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environment, nation and state, and the international world in general by optimizing his potential (knowledge) and accompanied by awareness, emotions and motivations (feeling). The character is more spontaneous in that it means that in acting or doing an act it is united in human beings so that when it appears it does not need to be thought about again.

B. Character Education Based on The Views of Islam and The Prophet Muhammad

²According to the Islamic view, every child born in the world is pure and clean or more popular with the term "fitrah". Fitrah means a potential that God gives directly to every newborn child. Humans are blessed with a religious nature, with the terms "homo devinans and homo religious", namely God or religious beings. Religious nature is a basic potential that has the opportunity to develop, but that development will be much influenced by parents, such as the hadith of the Prophet "Every human being is born in a state of fitrah. So it was his parents who were able to direct their children, whether he was a Jew, Christian or Magi. "The hadith suggests that the education factor of parents plays a very decisive role in instilling religious awareness in children. In line with that to make children who are intelligent, healthy, and have good social adjustment, the role of the family is very dominant. Family is one of the main determinants in the development of children's personality, in addition to other factors.

Islam is very concerned with children's education starting as early as possible, even before birth (in the womb) the mother has been encouraged to do good and pleasant work. The aim is for children to be healthy, agile, smart and resilient in facing various challenges, so that they become the next generation who are able to carry out the tasks mandated to him. Early childhood education is like the golden age or the golden age that determines its future, as well as a critical period in a child's life. Therefore, at that time it was very appropriate to lay the foundations for developing physical, religious, language, social emotional abilities, self-concept, art and ethics based on moral values, so that their full potential grew and developed optimally³.

⁴Next is Allah SWT. Reminding parents as explained in the Qur'an; "And be afraid of God those who leave behind them weak children, whom they fear for their well-being, and" Take care of yourself and your family from hellfire. In these verses Allah reminds parents to look after and take care of their children, so that they are protected from everything that damages them, which causes them to be weak physically, mentally and well-being, even the most burdensome is to become a burden on society.

This paper intends to reveal the Islamic conception of early childhood education, how should the role of parents who are given the mandate, what steps should be done, so that the optimal role of parents is expected to give birth to a generation of moral and moral future. For this reason, so that the nature of the children can grow and develop in accordance with the guidance of Islam, then from the beginning the children must be embedded in the values of Islamic teachings. The Islamic values which are the main pillars consist of 3 main pillars namely, aqeedah, shari'ah, and morality. The three basic principles are like trichotomy which has a very decisive role in fostering children.

1. Planting Aqidah / Belief

Aqeedah contains the belief in the existence of God and the true teachings come from God, firmly believe in the heart, no doubt and are chosen to be a way of life. Therefore aqeedah becomes the main foundation or foundation in one's life, the essence of aqeedah is faith. ⁵So that faith is that you fully believe in the poisoning of God, His angels, His books, His Apostles, the resurrection day and qadha and qadar). The essence of faith is monotheism, which is to disperse Allah revealed in syahadatain.

Tauhid has influence in all aspects of a person's life, social, culture, ideology, politics, education and others. Faith is the key to forming someone's Islam. Someone can be said to be Muslim when he has faith, between Faith and Islam is a unity that is complementary. ⁶Faith is meaningless without good deeds, and pious deeds will be in vain without being based on faith in God. Therefore, the six pillars of faith, namely, trust in God, His angels, His books, His Apostles,

² Al-qardhawi, yusuf. *Islam Education* (Jakarta: Ihsan Cemerlang)

³ H.R. Bukhori

⁴ Nashruddin Baidan the method of interpreting the Quran. (Yogyakarta: Pustaka Belajar)

⁵ Ensiklopedi Islam, 1994. Jakarta : PT. Ichtiar baru va hoeve, cet 2

⁶ Q.S. Al-Ashr 1-3



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the Day of Resurrection on the Hereafter, and qadha and qadhar should be instilled in the child from an early age, because that trust will not grow and develop in children except with coaching and training routinely⁷.

2. Planting Shari'ah / Worship

Obedying the provisions of Allah explained by the Prophet in human life in the world to achieve happiness in the hereafter, both those that govern human relations with God, and relations between humans and relations with the environment, this is included in the object of discussion of Shari'ah. The scholars divided the syari'ah into two categories, namely worship and muamalah. While worship means to submit, obey, obey, follow orders and pray; worship is all obedience done to achieve the pleasure of Allah and expect His reward in the hereafter. While the tauhid ulama formulated that worship is to expose Allah and to humble himself and bow his soul to Allah⁸.

From the above formula, that the scope of worship is very broad and all work is based on sincerity and to seek the pleasure of Allah. Whereas in its implementation worship can be categorized into two, namely special worship (mahdhah) and public worship (ghairu mahdhah). The first is a special service, which is worship which is the way of implementation and the material is clearly and in detail in the Qur'an and as-Sunnah of the Prophet, such as the implementation of the five daily prayers, fasting of Ramadhan, zakat and Hajj. Both public worship, all Muslim activities in fulfilling their lives and obligations, both with God and with fellow human beings and with their natural surroundings, including for motivation to achieve the pleasure of Allah. Thus, both special worship (mahdhah) and public worship (ghairu mahdhah), have a very important role, because worship can provide a feeling of happiness and peace and satisfaction in their lives. Especially for children at an early age, these values need to be sown and implanted in their souls, of course worship in a very simple sense, which is in accordance with the level of development of their thinking.

As for the worship that needs to be instilled in early childhood, namely in the form of introduction and practice of doing the five pillars of Islam, consisting of; pronunciation of two sentences creed, prayer, fasting, zakat and pilgrimage. Likewise, public worship, in the form of introduction and habituation, pronounces tayyibah sentences, good deeds, such as worshiping parents, loving friends, helping neighbors, giving information, helping the poor and others. With the introduction, habituation and training from an early age, later when children become teenagers and adults accustomed to worship and he feels that worship is one of the necessities that must be implemented.⁹

3. Akhlakh coaching

¹⁰The word moral comes from khalafa which means behavior, character, character, customary habits, and civilization. that, morals are traits that are embedded in the soul, encourage actions without requiring thought and consideration. ¹¹Al-Ghazali argues that morality is an inherent characteristic of the soul that causes various kinds of actions easily and easily, without the need for thought or consideration.

Noting the formulation above, that morality is a manipulation of the image of one's soul manifested in attitudes, speech and actions. Obviously the real moral behavior, is not a silat ibu game, a skit. The activity is carried out sincerely towards His pleasure. On the other hand, morality is a behavior that arises from the result of a combination of conscience, feelings, thoughts, innate and habits that are united, forming a unified act of morality in the reality of life. From that behavior was born the feeling (moral) contained in human beings as fitrah, so that he was able to distinguish between good and bad. Moral application can be viewed from two sides, namely vertically and horizontally. Vertical morality is morality to God, that is, an ethical procedure for making relations or communication with God as a sign of gratitude for His various blessings and gifts. Whereas horizontally morality is the attitude and ethics of actions towards

⁷ Ensiklopedi Islam, 1994. Jakarta : PT. Ichtiar baru va hoeve, cet 2

⁸ Q.S. Yasin : 60

⁹ Ashidiqie (1954;5) para fuqaha'

¹⁰ Maskawaih (1934;3) Maskawaih,Ibnu. 1934. *Tahzibi al-akhlak wa Farhil al-Araq; At-T*¹⁰. Nata (1996;25) ¹⁰al-Ghazali,

¹¹ Nata (1996;25) ¹¹al-Ghazali,



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oneself, to fellow human beings and to the natural surroundings. To grow the next generation of morality, it is necessary to give and instill in children from an early age a moral manner, both to God, to oneself and the family environment and the surrounding environment. For this reason, children are protected from despicable morals, moral development needs to be done from an early age, through training, habituation, and exemplary examples of family members especially parents, because what children receive and experience early will be attached to them and will shape their personality.

C. Implementation of Character Education Especially in Early Childhood

Character education is a system in administering character values to early childhood, which includes the components of knowledge, intelligence or willingness and actions to carry out these values, both to God Almighty, oneself, others, environment and nationality so that later These early childhood became human beings. In character education in schools, all components must be involved and must be included. And includes the components of character education itself, namely curriculum, learning and assessment processes, quality of relationships, handling or management in subjects, school management, implementation of activities or non-curricular activities, empowerment of facilities and infrastructure, funding and all residents and the school environment¹².

So far education in the family environment has not contributed significantly in supporting the achievement of competencies and the formation of character of students. The busyness of parents at this time is a problem, which has a relatively high number. The intense activities of parents who have never been at home will affect the development of early childhood. Where we know that early childhood is a child who grows up and wants to be cared for, accompanied and always supervised. Lack of understanding of parents in educating children, the influence of outside relationships, environment, friends, social media and the influence of electronic media can influence the development and achievement of participants' learning outcomes (early childhood). One alternative to overcome this problem is through integrated character education, which combines and optimizes informal education activities in the family environment with formal education in schools. ¹³So parents and teachers in schools must work together to shape character education for early childhood.

1. Stages of learning In character education towards the formation of noble character in children, there are three stages that must be passed, namely:
 - a) Moral knowing, aims to enable early childhood to be able to distinguish between the values of noble characters and despicable characters.
 - b) Moral loving, aiming to foster a sense of love and affection for noble characters.
 - c) Moral doing, which is the culmination of the success of karkter education in which students practice the noble character in daily life.
2. CTL as an alternative in character education

Contextual teaching learning is an educational process that links learning with the child's real experience. Children are expected to learn directly by seeking and combining information actively from the surrounding environment, can be friends, parents and teachers when at school. Furthermore, students are stimulated to ask questions about character. This question will help students to find links between lessons in class and the situations they experience both in school, home and community. In an effort to strengthen awareness of positive character, students need to be brought into the experience of living with others in situations that are very different from their daily lives.

¹⁴At school character education is integrated in various disciplines. Then how can character education be provided and delivered effectively to students? The following are effective strategies in conducting character building learning, namely:

- a) Involve the parents (involve parents), Involve parents in school activities. Besides that, it always conducts intensive and open communication in order to build the moral standing of children.

¹² Daradjat, Zakiah. 1995. *Islamic education in family and school*, Jakarta; CV.Ruhama.

¹³ Muhammad Nur Abdul Hafizh Suwaidi (2009). *Prophetic Parenting: Cara Nabi s.a.w., mendidik anak* (penerj Farid Abdu Aziz Qurusy). Yogyakarta : Pro-U Media,

¹⁴ Muhammad Nur Abdul Hafizh Suwaidi (2009). *Prophetic Parenting: Cara Nabi s.a.w., mendidik anak* (penerj Farid Abdu Aziz Qurusy). Yogyakarta : Pro-U Media,



- b) Role playing, students, especially early childhood, are very fond of playing roles. The teacher should give the students the opportunity to play certain roles.
- c) Introduce reading good books (introduce good kinds of books), forget the student activity sheet temporarily. It's time for students to explore the magic of reading. The book is the center of strength of value. Lots of values are embedded through reading fairy tales.
- d) Play games (playing games), through game play we can instill the importance of a sense of responsibility, and work together with the team.
- e) Praise and recognition, Strengthens every good deed by giving praise and recognition as a form of motivation¹⁵.

III. RESEARCH METHODS

Type of Research is development with the design of this study will test the implementation of character education values, using qualitative descriptive. And with a case study method. Qualitative approach is a research procedure that produces descriptive data in the form of written or oral data from people and from the behavior observed by the researcher as a whole. Qualitative research focuses more on the process aspect than the results. This is due to the relationship of the parts being studied will be much clearer if observed in the process. The reason the researchers used the case study method with a qualitative approach was because researchers wanted to reveal in depth the data on Character Education in Early Childhood Based on Islamic Views and the Teachings of Rasulullah SAW¹⁶.

IV. RESULTS AND DISCUSSION

A. Results

Education was an important factor for the development and existence of a nation, when the United States was left behind from the Soviet Union in developing science and technology, the United States government immediately overhauled its education system, and Japan lost its atomic bomb dropped by allied forces, which resulted in population deaths and damage to infrastructure and the environment, the first thing to look for is educators who are given the mandate to improve destruction. England in reforming the education system applied the SMSC system (Spiritual, Moral, Social and Culture) as a measure of the success of achieving child development. One of the main drivers who safeguard the SMSC aspect of the education agenda in the UK and throughout the world is the challenge of how best to educate children from an early age so that they acquire knowledge, skills, attitudes, values and abilities that are often summed up in the term 'competency' active, productive, responsible and participatory citizens in modern democratic societies.

Education in Indonesia has gone out of its way, because it only becomes a tool to develop intellectual abilities only, not to develop multi-aspect self potential optimally and intact, including: intellectual, emotional, moral, spiritual and social so that success in mastering science and technology is not accompanied with moral resilience and social sensitivity, which results in the loss of national identity due to the destruction of character¹⁷.

B. Discussion

¹⁸Character values that must appear in every person in Indonesia according to the Ministry of National Education are: religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curiosity, national spirit, love for the country, respect achievement, communicative, peaceful love, love to read, care for the environment, care for the social, and be responsible. Character cultivation is not an instant process, but it is a long process that is carried out gradually and continuously, starting from the child in the womb until the child reaches adulthood (baligh).

Character education is a shared responsibility between family, school, and society. The family is the first and foremost center of education, since the emergence of human civilization until now the family has the most influence on the development of human character, then the existence of schools that have structures and programs that clearly have an important role to cultivate character in children,

¹⁵ Nashruddin Baidan (2011). *The method of interpreting the Quran*. Yogyakarta : Pustaka Pelajar

¹⁶ Nashruddin Baidan (2011). *Method of interpretation of the Quran* Yogyakarta : Pustaka Pelajar

¹⁷ Taylor, A. (2017). *Character Education: a Bibliography of Recent Research, Reports and Resources*. Slough: NFER.

¹⁸ Suyadi (2013). *Character education learning strategies*. Bandung : Remaja Rosdakarya



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especially for AUD must be regulated, policies, and programs that are tailored to the child's growth, children's needs, and problems faced by the child.

Character education for AUD in Islamic teachings is contained in the Qur'an and Hadith, including the educational concepts of the character of Prophet Ibrahim, Prophet Jacob, Prophet Zakaria, Prophet David, Prophet Muhammad, Lukmannul Hakim, and other Prophets. The education concept of Lukmanul hakim's character is interesting to study because he is not a prophet and apostle, part of ordinary society in social and economic strata, and reviews the concept of teachings in the Qur'an in more detailed, structured, and systematic ways, starting from verse 13 to verse 19, namely:

1. The sentence "laa Tusyrik billah, inna syirka ladzulmun Adzim" in verse 13, begins with the word laa nahiyah as a form of rejection, then followed by the word Tusyriku which means to associate, support, and make a rival. Syaraka words in the form of fiil mudari are Tusyriku, Usyriku, and Yusriku which in the Qur'an are found in 14 verses. The Tusyriku word is used as a form of prohibition and rejection of all forms of shirk, found in 3 verses, Usyriku is used as a form of pledge not to commit shirk, found in 5 verses, while the Yusyriku word is used as an excuse not to commit shirk, found at 5 paragraph. In this verse Lukman teaches his children about the attitude of loyalty to Khalik and creatures, even though loyalty to beings is bound by rules that have no obedience to beings in disobedience to Allah.
2. In the 14th verse there is the phrase "wawashaina al insana wabil walidaini ikhsana" which means that the child must have respect for his parents, by loving, respecting, obeying, and praying for him. The verse ends with the phrase "Anisykurlii wali walidaika" which teaches children to have an attitude of gratitude or gratitude for the kindness they have received, as well as gratitude to God who has given life and gratitude to parents who have conceived, nurtured, and cared for him.

V. CONCLUDING DAN SUGGESTION

A. Conclusion

From the description above, some conclusions can be drawn including:

- a. Form characters likened to carving on gemstones or hard metal surfaces. From here then the notion of character develops which is interpreted as a special sign or pattern of behavior. Understands that character is the same as personality. Personality is considered as a characteristic or characteristic that is characteristic of someone originating from the results of formations received from the environment. According to the Ministry of Education Language Center, understanding character is innate, heart, soul, personality, character, behavior, personality, character, temperament, temperament, and character.
- b. Education is the process of internalizing cultural values into a person and society so that people and society become adept. Character education is interpreted as education that develops the cultural values and national character of the students so that they have values and character as their character, apply those values in their lives, as members of society, and citizens who are religious, nationalist, productive and creative.
- c. Factors that lead to less success in the academic field not only lie in the intelligence of the brain, but on character problems, namely self-confidence, ability to work together, social skills, ability to concentrate, empathy, and ability to communicate.
- d. The role of educational institutions is likened to a "machine" to print character human resources. Educational institutions become a "workshop" for the improvement of national morality eroded by the negative impact of modernization. Education is required to play an active role as an agent of change
- e. Character education in schools is also strongly associated with school management or management. Management in question is how character education is planned, carried out, and controlled in educational activities in schools adequately. The management includes the values that need to be instilled, the content of the curriculum, learning, assessment, educators and education staff.

B. Suggestion

The author can give a number of suggestions based on the description above. Given the importance of character education as supporting the harmony of the community, character education should be instilled early on, not only at school, but also in the family and school environment. So it is very important that cooperation between parties is for the success of the good personality of the nation's children, especially early childhood.



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