



The Concept Of Early Childhood Education According To Al-Ghazali

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ABSTRACT: *Islamic education can be interpreted as guidance toward spiritual growth and physical fitness according to the teachings of Islam with wisdom direct, teach, train, nurture and supervise the introduction of all Islamic teachings it contains notions of effort affect the soul of the student through the process of sake-level a notch towards the goals set forth, namely instill piety and morals as well as uphold the truth so that the resulting human berpribadi and virtuous according the teachings of Islam. The child is a mandate in the hands of both his parents, his heart is clean is the precious gems, innocent and free from all kinds of engravings and descriptions. Children born in pemeliharaan orangtua and raised in the family. Parents without any ruling directly shoulder the task as educators, both are as keepers, as a caregiver, as a supervisor, as a builder or as a teacher and leader against his sons. Education is an important thing that should not be missing from our attention to it. This activity is the effort of generation-next generation solid efforts on people holding his loyalties as a living creature to his Lord. To achieve that goal it takes a form of a learning methodology that leads directly on the formation of a loyal personal religion and the theologically and humanist. This study aims, to do penganalisaan on various aspects of early childhood education, especially in Islamic education studies or approaches, as well as to know the concept of early childhood education in the perspective of Islamic education. A concept offered by Al-Ghazali that starts from the formation of the morals of al-karimah in a child's learning system as the basis for the formation of a strong believer ' ilman, jisman and spiritually.*

KEYWORDS: *Concept, Education, Children, Early Usisa Al-Ghazzali*

I. INTRODUCTION

Review of the structure of the family, the child is part an integral part of a family, as a staple in a family relationship is between husband, wife and parents with children. The child is a mandate in the hands of both his parents, his heart is clean is the precious gems, innocent and free from all kinds of engravings and descriptions. Children born in pemeliharaan orangtua and raised in the family. Parents without any ruling directly shoulder the task as educators, both are as keepers, as a caregiver, as a supervisor, as a builder or as a teacher and leader against his sons.

In the meantime, if reviewed from the angle of psychology of child development, the child is one phase that must be traversed every individual human being to get to his maturity phase. Scholars divide the period of child psychology child development at several phases with different considerations, so as not to be discovered the existence of an agreement among them about the Division of child development phases.

One tangible form attention parent against the child's development was the granting of various education from an early age to his children. In this case, both parents mother or father or even the adults around the child's growth and development, competency based education since the beginning of its development and this is what is more commonly known by the term's "childhood education early".

As for the definition of early childhood is the age group 0-6 years old man, i.e. the Group of children who are in the process of growth and development that is unique, in the sense of having a pattern of growth and development (coordination fine motor and rough), intelligence (intellect, creativity, emotional intelligence, and spiritual intelligence), social-emotional (attitudes and behaviour as well as religion), language and communication are specialized according to the level of growth and development of the child. The growth and development of early childhood is divided into three stages, namely (a) the time the baby is born until the age of 12 months, (b) the period of toddler (the toddler) 1 – 3 years of age, (c) the period of preschool age 3-6 years, (d) the period of the initial SD class 6 -8



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years of age. The growth and development of early childhood need to be directed at laying of proper foundations for the growth and development of the whole person, namely physical growth and development, intellect, creativity, emotional, social, language and communication balanced as the basis for the establishment of a private intact.

II. DISCUSSION

A. Biography of Imam al-Ghazali

Imam al-Ghazali, his full name was Abu Hamid Muhammad ibn Muhammad ibn Muhammad ibn Muhammad ibn Ahmad al-Tusi al-Ghazali, the fifth born in 450 Ah/1058 ad, in the village named Gazalah in the small area of Tus in Khorasan region. He is a thinker and a prolific muslim authors. His father was a follower of Sufism that Saleh, died when al-Ghazali was a child. Before his father died, he had left the Cubs to a sufi teacher to get maintenance and guidance in his life. Al-Ghazali's life journey in the study and search for identity is very long and tortuous. The length of the Perjalanan eventually led him to become a major figure not only admired in the East, but the Western world also acknowledge the greatness and its greatness. Various papers have been remembered in many different areas; philosophy, logic and mysticism, including on education. It is not surprising if he was with Hujjatul Islam, al-Imam al-Jalil, Zainuddin, and others. He died in 505/1111 M at the age of 55 years.

B. Children In Al-Ghazali's Views

Islam looked at that kid is a God-given mandate to parents. He was present without being asked, he has a world of its own. He is deciding the future generation 6 So great Islam put IE as Caliph pemakmur candidate of Earth. Future Earth exists on their shoulders, then no doubt the education is an absolute in an effort to guide and steer at the same time to provide them. As the views of Islam, al-Ghazali sees, that is as a mandate for his parents. He is like the pearls, clean lines and painting in her will, when the mewarnainya good, good form of his paintings, and if bad, bad anyway tabita and unruly behavior.

In this case, al-Ghazali to see that children are born with an innate potential, that brings. Pendidikanlah who was instrumental in shaping and coloring of his personality. In line with this view the convergence theory pioneered by William Stern (1871-1938). See that bringing good will not mean when no process and efforts to educate and develop it. Thus, education is the absolute, keberadaanya is a must in an effort to develop its potential to prevent tainted and exposed to environmental pollutants that dirty and irresponsible. Certainly the intended education is education which has a clear direction and purpose, so that clear form and model it wants.

C. The Purpose Of The Education

Education as a process, it must end in an estuary. The estuary is meant here is the accomplishment of the purpose of education. In an effort to educate children, al-Ghazali focusing more on efforts to bring closer the son of God. Any any form in activities, education should lead to the introduction of and approach to the creator son. The road to the achievement of these goals will become increasingly stretched wide when children are provided with science and knowledge obtained through teaching that is meant, then the principle of learning in mastering a science according to the Al-Ghazali was studying science for science itself.

In this case, al-Ghazali argued that aspects of thought, formed by studying science is as a means for closer to the creator. Thus it is hoped will manifest the life balance and harmony in the world and in the hereafter so that the specified joy tercapailah. This is where the principle differences are evident between the views of philosophers of the West in General with the view of al-Ghazali in looking at human nature. Western philosophers regard human beings as creatures are antroposentris, while al-Ghazali looking man as the being which is teosentris, so that in education, the goal of education is not just intellectualize the mind as the the concept of the Progressivism, but he is also trying to steer, guide, how to raise and purify the heart closer to God.

More in learning science, al-Ghazali said that the main purpose of studying science is to achieve excellence and virtue. Perfection and virtue is perfection and the field in the world and reached the ketumaan life in the hereafter. Similar with that of al-Abrasyi reveals that the



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purpose of the Islamic education is reaching fadhillah (virtue). He further said that the ketumaan can only be achieved by familiarizing children with modesty, teach them sincere and honest in the Act.

As such, then the attempt to achieve virtue and fadhillah in order closer to God is to give moral guidance and morals as early as possible so that the child will get used to the things that are good, so the education moral education question is because the character is the soul of the soul of the Islamic education itself.

D. Method Of Moral Education For Children

Al-Ghazali defines ethics as follows: "Ethics is rooted in attitudes *statu jira* that him born the various deeds easily and easily, without the need for a thoughtful and *pertologan*. If the attitude of it born good and meritorious acts, both in terms of common sense *nor syara'*, good moral character, and *jira* born of these reprehensible, then the attitudes referred to bad moral character".

In fact the central issue of moral education and education in General is also the possibility of a change in the holding of human behaviour. Some experts argue that there may be changed, and some contradictory. Al-Ghazali in this respect basing his views on the classification of the creature, the man is found as a living thing and every creature that lives will surely change. For example, the animal can be trained, the rice seeds could grow and develop into a rice plant. Therefore the morals of mankind can be modified though basic shape *tabi'atnya* cannot be modified as the rice is not likely able to grow into a mango tree.

Al-Ghazali have beliefs that morals can be straightened through character education. He was very critical towards the flow of the mentality of someone who says that it can not be changed by *lingkungannya*. As the opinions of individual behaviour that nativism was carried from birth. So did he disagree against pragmatism that says that the mentality of it depends on their environment, are the basic do not play a role at all, as expressed by John Locke with his empiricism. Al-Ghazali's position in this regard is like saying: "If morals (behavior) it's not accept change, undoubtedly the fatwa, advice and education it was empty".

Thus, the efforts of the education should be continually emphasized on the formation of morals and good manners. But the effort for that too is not easy. In educating and imparting values good morals, teachers or educators by al-Ghazali likened as doctors who treat patients in accordance with the illness he suffered. Is a folly if treating various diseases using only one kind of medication only. This of course is very dangerous and can be fatal. Likewise, teachers in imparting moral values must be good at being good at choosing and using the right method and in accordance with the conditions and his ability.

In applying a method, a lot of things that must be considered by a teacher. Among them is the *baik-buruknya* method. In addition also the ability of the teacher concerned and the psychiatric condition *yaang* of protégé. The child is a figure that is growing and growing. He hasn't been able to think logically and understand abstract things or in other words, he has not known the meaning of authority, so that the method of educating that suits their conditions is a method of conditioning, exercise and giving examples. Or can also use *dressure*. It is very important for the child especially in an attempt to impart the basics of good moral and ethical. Etiquette of eating and drinking for example, children are trained so that using the right hand and start with *bismillah*, as well as taking anything that front side, because it is not ethical if take entirely in once upon a time.

Aside from that, children should also be familiarized and civilized manners in a *majlis*. He should have been taught not to spit before others, was trained how to sit in a place that suits how good and polite. He should also respect the older people, no swearing and abusive words. So and so on, with practice and conditioning yourself with good morals, children will get used and eventually become his habit in times to come.

This method does indeed tend to coerce and raping the rights and freedoms of the child, although when in fact no such scrutiny. At this time the child is still not capable of logical and abstract thinking. Behavior like that imitate and follow whatever he saw and heard. Then this conditioning method was instrumental in instilling the basics such as morals, praying, children are forced to work on the prayer as early as possible so that she gets used and did not feel compelled to exercise the Next *lakgi* Al-Ghazali says: "If the teachers see *murin* stubborn, arrogant and cocky, he was instructed to market to *meminta-minta*. Indeed the nature of pride and selfish that won't crumble in addition to the nature of humiliation".



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Practical methods introduced al-Ghazali appeared as a therapy that very telling with meperlihatkan child psychiatric aspects, so knowing clearly the disease he suffered and can give drugs penangkalnya, so, gradually but steadily recovered from the illness he suffered.

In theory, the body should be treated with pain medication. Such as pain heat, obatnya is with a cold, and vice versa. Likewise, if the spiritual/soul sick. For example some stupid people who must learn, miserly disease treated by doing charity, pompous disease by limiting the desires, all of it does have to be done by imposing themselves. Then as we must hold the bitter medicine and patient holding taste in mengobatri body is sick, so we had to stand and wait in treating leprosy.

In addition to the child are observed with things that are good, such as in terms of eating and drinking, sleep and so on, are also trained to the noble character, respect for the elderly, care for each other, hanging out with good friends. Children should be also provided with religious knowledge. Early on children must be taught the Qur'an, Hadith, and if already entered adulthood, he tutored the Shari'ah Sciences, because his mind is already able to receive it.

Thus, although specifically al-Ghazali does not introduce a method of moral education for children, but in general the moral cultivation of the method appears indirectly in a variety of his work, as in ihya Uloom mizanul charity ayyuhal walad, and so on.

III. CONCLUSION

Thus the figure of al-Ghazali, a controversial figure, whose works made by the world's scientific literature, both in the West and in the East. The figure of al-Ghazali had considerable attention in the world of education child education in particular. Indeed he is not specifically discussed in the work of his Ihya Uloom, but one his works namely ayyuhal walad examines in particular how children's education according to his view.

In his view the child is a mandate from God. He should be maintained, safeguarded and accounted for in the future before God. The moral sense, education is an effort to introduce children to the creators. A balance between the aspects of thought and remembrance harmonize efforts is living in the world as a means to reach the harmony of life in akherat later.

The moral education is the soul of Islamic education should be instilled in children early on with the conditioning and training sekaligus a good example of giving. With hope when a child cradle already familiarized with good temperaments and habits, will be accustomed to stepping on adulthood.

In general education al-Ghazali have in common with the direction and purpose of national education in Indonesia in three aspects. Especially in the aspect of religious moral, its relevance is increasingly evident especially Indonesia society is a society of Hindu religious texts, which upholds the values of religious and moral. Expect improvements and changes in the condition of education in Indonesia from the concept of the education of al-Ghazali is expectations that hopefully reap the harvest of the fruit and blissful. Considering the relevance and correlation between the range of his vision with the problems faced by the world of childhood education in Indonesia.

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