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RELIGIOUS EDUCATION FOR EARLY AGE

Silvi Amaliah

SMP Islam Cipasung
alwiesmommy@gmail.com

Muhammad Rizqi Romdhon

Institut Agama Islam Cipasung (IAI Cipasung)
mr.romdhon@gmail.com

ABSTRACT

This research is done because it sees the confusion of parents to educate the religion ways for their child, but according to the Prophet Muhammad sallallaahu 'alaihi wasallam the child education must begin at an early age. Therefore the author intends to examine how the method of religious education for early childhood is appropriate. The research used is literature study research. This research method is used because the problem is related to the theoretical problems that exist in the literature related to the source of the study and discussion that can show the facts logically in order to produce a qualitative conclusion based on the analysis of induction, deduction and convergence. This study aims to determine the religious views of early childhood, the concept of religious education for early childhood, and the method of religious education for young children. The conclusion of this research is: Islam considers that children have the right to get proper education, parents are responsible for religious education of their children, the best method in educating children is the method of riyadlah or habituation.

Keywords: *religious education, Islam, early childhood, educational methods.*

PRELIMINARY

Man is God's most perfect creature, because man is created in perfect form. Allah says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (التين: 4)

"We have certainly created man in the best of stature."

One of the hallmarks of human perfection is that man is endowed with a perfect brain. The human brain is a one-and-a-half-pound material. The human brain receives and manages more information in a day than it's capable of processing by computers for years. It is estimated that the human brain receives

¹ The Noble Qurann, *At-Tin Chapter*, <https://quran.com/95>, accessed on 08/06/17.

between 35,000 and 40,000 kinds of information per second.²

In the sensitive period, the speed of a child's brain growth is very high, reaching 50% of the overall development of the child's brain during his life, which means that the golden age is the perfect time to explore all the potential intelligence of children as much as possible.³ During the first year of a baby's brain grow and develop so rapidly. The developmental apocalypse because the baby's brain generates trillions of connections between brain cells that exceed the number of needs. Instead it will weaken and die if the brain is rare or not used.⁴

The toddler period is the best time to print a devout Muslim. Of course print the best child needs good education. Therefore, it becomes the duty of parents to provide good education for their children. Nabi Muhammad shallallahu 'alaihi wasallam has hinted since time immemorial in the hadith, he said:

أكرموا أولادكم وأحسنوا أدبهم. (رواه ابن ماجه)⁵

"Honor your children and bring them up with good" (HR. Ibn Majah)

Based on this hadith religious education should begin since the child aged early, because at that time the child absorbs all the knowledge that is useful for him. But many parents are confused and unable to educate good for their children because of poor understanding and applied methods. Though it is an obligation for parents to maintain and

² Pam Schiller, *20 Tips Strat Smart! Memompa Kecerdasan Sejak Dini*, (Bandung: Erlangga for Kids, 2005), page 7.

³ Dirjen PLS Departemen Pendidikan Nasional, *PAUD Investasi Masa Depan Bangsa*, (Jakarta: Depdiknas, 2006), page 33.

⁴ Dirjen PLS & Pemuda Departemen Pendidikan Nasional, *Apa, Mengapa dan Siapa yang Bertanggungjawab terhadap Program Pendidikan Anak Usia Dini*, (Jakarta: Depdiknas, 2004), page 10.

⁵ Ibn Majah, *Sunan Ibn Majah*, (Maktabah Syamilah, version 3.64), juz 2, page 1211.

fortify their families from the torment of hell fire. Allah SWT. Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا
(التحریم: 6)

"O you who have believed, protect yourselves and your families from a Fire."⁶

Based on the background that has been mentioned previously, religious education for early childhood is an absolute thing to do for the parents. So the author is interested to lift, examine, and discuss the above issues into a study entitled "Religious Education For Early Age". The formulation of the problem in this research is: what is the religious view about early childhood? What is the concept of religious education for young children? What is the method of religious education for young children?

The purpose of this study is to know the religious views, concepts and methods of religious education in early childhood. The scope of research is religious education in early childhood.

Education according to experts of which are as follows:

1. Ahmad D. Marimba: Education is the guidance or conscious leadership by the educator of the educated physical and spiritual development towards the formation of the ultimate personality.⁷
2. Ki Hajar Dewantara: Education is the work done with the full conviction that is intended for the safety and happiness of the people.⁸
3. Soegarda Poerbakawaca: Education is all efforts and deeds of the older generation to divert experience a nnya,

⁶ The Noble Quran, *At-Tabrim Chapter*, <https://quran.com/66>, accessed on 08/06/17.

⁷ Arianto Samier Irhash, *Pengertian Pendidikan Agama Islam*, <http://sobatbaru.blogspot.co.id/2008/08/pengertian-pendidikan-agama-islam.html>, accessed on 04/02/2017.

⁸ Arianto Samier Irhash, *Pengertian Pendidikan...*, accessed on 04/02/2017.

knowledge, kecakapannya and skills to the younger generation to carry out his functions in the association well together.⁹

4. Mortimer J. Adler: Education is by which all human capabilities (talents and abilities acquired) which can be influenced by habituation, enhanced with good habits through sara na artistically created and used by anyone. Also to help others or themselves achieve the established goal of good habits.¹⁰

While the meaning of religion is:

1. Frazer: Religion is a way of seeking pleasure or power over human beings, that is, the power that human beings assume can control, restrain the smoothness of nature and human life.¹¹
2. Mattegart: Religion is a process of man's perceived relationship to something he believes, that something is higher than human.¹²
3. Indonesian Dictionaru: Religion/teaching, the system governing the order of faith (belief) and worship to God Almighty and the rules related to social and human interaction and environment.¹³
4. Meanwhile, according to Al-Quran religion is Islam. Allah SWT. Say:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران: 19)

"Indeed, the religion in the sight of Allah is Islam".¹⁴

The definition of Islamic education is:

1. Ahmad D. Marimba: Islamic education is physical, spiritual guidance based on the laws of Islam toward the formation of the main personality according to the measures of Islam.¹⁵
2. Abdurrahman An-Nahlawi: Islamic education is a personal and community arrangement so as to embrace Islam logically and as a whole in both individual and collective life.¹⁶
3. Drs. Burlian Shomad: Islamic education is education that aims to form individuals into creatures of high degree of character according to the measure of God and the educational side to realize that goal is the teaching of God.¹⁷
4. Musthafa Al-Ghulayani: Islamic education is to inculcate the noble character in the soul of the child at the time of its growth and water it with water guidance and counsel, so that morality becomes one of the ability (pervaded in) soul then the fruit tangible virtue, kindness and love work for expediency homeland.¹⁸
5. Muhammad A. Naquib Al-Attas: Islamic Education is the work done to the educators and students for the introduction of a kuan peng correct places of all things in the order of creation so as to guide the direction of recognition and acknowledgment of God's proper place in The order of being and personality.¹⁹

Early childhood education is a coaching effort aimed at children from birth up to the age of six who is done

⁹ Arianto Samier Irhash, *Pengertian Pendidikan...*, accessed on 04/02/2017.

¹⁰ Arianto Samier Irhash, *Pengertian Pendidikan...*, accessed on 04/02/2017.

¹¹ Muhaimin, *Ilmu Jiwa Agama*, (Cirebon: Badan Penerbit Fakultas Tarbiyyah IAIN Sunan Gunung Djati, 1987), page 20.

¹² Muhaimin, *Ilmu Jiwa...*, page 20.

¹³ Kamus Besar Bahasa Indonesia, *Agama*, <http://kbbi.web.id/agama>, accessed on 04/02/2017.

¹⁴ The Noble Quran, <https://quran.com/3>, accessed on 08/06/17.

¹⁵ Hamdani Ihsan & A. Fuad Ihsan, *Filsafat Pendidikan Islam*, (Bandung: Pustaka Setia, 1998), page 15.

¹⁶ Abdurrahman An-Nahlawi: *Ushul At-Tarbiyyah Al-Islamiyyah wa Asalibuha*, (Damascus: Dar El-Fiqr, 2004), page 23.

¹⁷ Hamdani Ihsan & A. Fuad Ihsan, *Filsafat Pendidikan...*, page 15.

¹⁸ Hamdani Ihsan & A. Fuad Ihsan, *Filsafat Pendidikan...*, page 16.

¹⁹ Hamdani Ihsan & A. Fuad Ihsan, *Filsafat Pendidikan...*, page 16.

through the provision of educational stimuli to assist growth and physical and spiritual development so that children have readiness in entering further education.²⁰

Early childhood education is one form of education that focuses on laying the foundation toward growth and physical development (fine and coarse motor coordination), intelligence (thinking power, creativity, emotional intelligence, spiritual intelligence), emotional (attitude and behavioral As well as religion), language and communication, in accordance with the uniqueness, and stages of development through which young children live.²¹

The author uses research in the literature study of research on books, reading materials related to research problems. This study is used because the problem is related to the theoretical problems that exist in the literature related to the source of the study and discussion which can show the facts logically in order to produce a qualitative conclusion based on the analysis of induction, deduction and convergence.

RESULTS AND DISCUSSION

Religious Views of Early Childhood

Children is a mandate for both parents. If the child is accustomed to do good, surely the child will grow up to be good and be a happy person of the world and the hereafter. Conversely, if a child is accustomed to evil and abandoned like a cattle, undoubtedly the child will become a wretched person and perish. Based on the hadith of Rasulullah SAW:

عن أبي هريرة رضي الله عنه قال: قال صلى الله عليه وسلم: مولود إلا يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه (رواه البخاري)

“From Abu Hurairah RA said: The Prophet SAW said: every baby born in a state of fitrah (sacred), then his parents who make it Jewish, Christian and Zoroastrian.” (HR Bukhari)

Every child born to this dunia is a holy person, not perching a slight stain and sin in him. The newborn's growth period depends on the person who looks after it and takes care of it. If the maintenance, management and education are good, then it will be okay when the adult. Vice versa. So education is very important for children since the age of age.

Religious Education for Early Childhood

1. Position of Education in Islamic Religion

Education in Arabic is often translated with the *tarbiyyah*.²² The term education means guidance or help given to students by adults so that he becomes an adult. In its development, education means an effort run by a person or a group of people to become adults or to achieve a higher mental level of life.²³

In the National Education System explained that education is a conscious and planned business undertaken by adults by realizing a learning atmosphere and a good learning process so that learners can develop their physical and spiritual potential toward perfection. Among the perfection is the learner can have spiritual strength, self-control, personality, intelligence, noble character, as well as the

²⁰ Dirjen PLS & Pemuda Departemen Pendidikan Nasional, *Apa, Mengapa...*, page 1.

²¹ Dirjen PLS & Pemuda Departemen Pendidikan Nasional, *Apa, Mengapa...*, page 1.

²² Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2006), page 13.

²³ Sudirman N, *et. al.*, *Ilmu Pendidikan*, Bandung: CV Remaja Karya, 1987), page 4.

skills needed him, society nation and state.²⁴

In general, the definition of education can be defined as a human effort to foster his personality in accordance with the values in society and culture. However, seen from the announcement, the definition of education has not explained about how the concept of personality formation in accordance with these values. Therefore, Islamic qualifications for education provide clarity on how conceptual it should be. For example, what is meant by the formation of personality as a result of education is the personality of Muslims, the progress of society and culture that does not deviate from the teachings of Islam.²⁵

2. Interests of Religious Education for Early Childhood

Islam teaches that to educate or teach it should start from since the child is born, not by age or school age tamyiz. Although teaching and educating children from birth is difficult, but education and teaching will remain until the child's death. Based on the words of the Prophet:

مثل الذين يتعلم العلم في صغره كالنقش على الحجر ومثل الذي يتعلم العلم في كبره كالذي يكتب على الماء (رواه الطبراني)

"The likeness of those who studied in such little time to carve on stone, whereas the parable of the study when parents like writing on water." (HR Ath-Thabrani)

During the first year the baby's brain grows and develops so rapidly. Developmental strain is because the baby's brain generates trillions of connections between brain cells that exceed the number of needs. This connection will be stronger when used frequently. Instead it will weaken and eventually die if rarely or

not used. The results of the study mentioned that children who are rarely touched brain development 20-30% smaller than the normal size of children his age.²⁶

Methods of Religious Education for Early Childhood

According to Abdurrahman An-Nahlawi the best method to use in educating someone in religious studies especially Islam is divided into seven methods, namely: dialogue, story, parable, giving examples, practice and practice, like and advise and encourage and frighten.²⁷ This method is a method of public education is not only to early childhood alone.

A special method for educating young children is proposed by Imam Al-Ghazali in *Ihya 'Ulumuddin*. Interestingly, he was in formulating methods of religious education for children can not use the word *Tarbiyyah*, *Ta'lim* or *Ta'dib*. But he used the word *Riyadlah*, he named it *Al-Bayan fi Riyadlat At-Tariq al-Shibyan*, or "explanation for the conditioning method for children"²⁸ *Riyadlah* derived from the Arabic word *رياضة* its meaning is self-defeating.²⁹ While the word *riyadlah* itself has two meanings, namely:

1. القيام بحركات خاصة تكتسب البدن قوة ومرونة.
"Doing special movement for the body to be strong and resilient."³⁰
2. تهذيب الأخلاق النفيسة بملازمة العبادات والتخلي عن الشهوات.

²⁶ Dirjen PLS & Pemuda Departemen Pendidikan Nasional, *Apa, Mengapa...*, page 9.

²⁷ Abdurrahman An-Nahlawi: *Ushul At-Tarbiyyah...*, page 166.

²⁸ Imam Al-Ghazali, *Ihya 'Ulumuddin*, (Jeddah: Al-Haramain, wy), juz 3, page 69.

²⁹ Majma' Al-Lughah Al-'Arabiyyah, *Al-Mu'jam Al-Wasith*, (Egypt: Wizarah At-Tarbiyyah wat Ta'lim, 2004), page 282.

³⁰ Majma' Al-Lughah Al-'Arabiyyah, *Al-Mu'jam...*, page 282.

²⁴ Ramayulis, *Ilmu Pendidikan...*, page 13.

²⁵ Ramayulis, *Ilmu Pendidikan...*, page 29.

“Educate morals on self by getting used to worship and away from lust.”³¹

Riyadlah meaning can be interpreted as habituation exercises (drill) as mentioned by Fuad A. Hamdani Ihsan Ihsan and in their book.³² While the word *Ash-Sibyan* derived from the word الصبيان Which is the plural of the word صبي its meaning الصغیر دون الغلام Or early childhood.³³ Thus the term *Riyadlah Ash-Shibyan* stated by Imam Al-Ghazali could mean habituation method for early childhood. He argues that this method is best used to educate early childhood religions because: "Early children receive every stimulant and follow what they follow. When accustomed and taught to do good, then he will live in the good, and will be happy the next world, also parents, teachers and educators will get the same reward. Conversely, if accustomed to ignore the ugliness and ignored like an animal, then the child will be wretched and broken, also sin will be on the shoulders of the person responsible and the guardian of the child."³⁴

This practice is intended to allow the physical dimensions of the individual (child) personality to be formed by providing the ability to do and speak. This habituation stage becomes a fundamental support and preparation for the life and development of the child's personality in the future.³⁵ Dr. Muhammad Al-Ghazali argues that the teachings that will produce results require long habituation practices

of the time-process and constant attention (of educators).³⁶

Imam Al-Ghazali believes that early childhood should be considered from the beginning. So when the child tersebuty cradled and breastfed do not choose mothers except shalehah mothers who eat halal food, because milk that comes out of illicit food there is no blessing.³⁷ However, this method needs to be supported by the creation of a conducive situation. Abraham Maslow asserted that self-actualization (habituation) of individuals is only possible when environmental conditions support it.³⁸

Imam Al-Ghazali alludes to this also he argues that the main thing to note is that the early child was created to accept all good and evil. Surely it is his parents who determine where the direction of his son. Nabi Muhammad shallallahu 'alaihi wasallam said that each child born into the world is in a state of purity. It was his parents who made him Jewish, Christian or Major.³⁹

CONCLUSIONS

On the above discussion, then: *First*, Islam considers that the child is a gift from Allah. Therefore, the gift should not be wasted. There should be a responsibility in the care of the child. Every child born into the world must have rights protected by religion, especially appropriate education for the child; *Second*, Education is a right for every human being, including early childhood. And the parents are most instrumental in educating their children. Because parents have been given the trust and responsibility of God to keep his family from the fire of hell by providing

³¹ Majma' Al-Lughah Al-'Arabiyyah, *Al-Mu'jam...*, page 282.

³² Hamdani Ihsan & A. Fuad Ihsan, *Filsafat Pendidikan...*, page 242.

³³ Majma' Al-Lughah Al-'Arabiyyah, *Al-Mu'jam...*, page 359.

³⁴ Imam Al-Ghazali, *Ihya 'Ulumuddin...*, page 69-70.

³⁵ Hamdani Ihsan & A. Fuad Ihsan, *Filsafat Pendidikan...*, page 241.

³⁶ Hamdani Ihsan & A. Fuad Ihsan, *Filsafat Pendidikan...*, page 241.

³⁷ Imam Al-Ghazali, *Ihya 'Ulumuddin...*, page 70.

³⁸ Hamdani Ihsan & A. Fuad Ihsan, *Filsafat Pendidikan...*, page 242.

³⁹ Imam Al-Ghazali, *Ihya 'Ulumuddin...*, page 71-72.

good religious education for his family; *Third*, The best method to educate early childhood religion is using habituation or *Riyadlah*.

Suggestions

Based on the conclusions that have been put forward, the authors propose some suggestions, including:

1. To the Government Agency to further advance the institution of Early Childhood Education and further re-establish the religious lesson at the level of early childhood to the generation of the nation into a generation of qurani.
2. To the Cipasung Islamic Institute to open the majors of Early Childhood Education, because Early Childhood Education majors are needed by the community but not widely available in universities.
3. To scholars and community leaders in order to open Early Childhood Education institutions in pesantren or their respective places.
4. To parents to educate their early child well and send it to Early Childhood Education institution to be educated since his early age. []

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