EARLY CHILDHOOD ISLAMIC EDUCATION IN DISRUPTION ERA

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Abstract: Islamic Education for Early Childhood should be based on the values of manners, characters or moral animated by the Al-Quran and Sunnah. Achieving manners, characters or the perfect moral are the real purpose of education. Additionally, manners, characters or morality is a basic foundation of one's life in society and the state. The purpose of this paper is to know more clearly what is Early Childhood Islamic Education (PIAUD), and how these concepts in disruption era. The conclusion is the Early Childhood Islamic Education will get more from a family environment, education as a preparation for the child to live in the larger environment, the people. The education should be given to early children is 1) Faith Education and Investment 2) Worship Education and Investment 3) Character Education and development. The Islamic concepts of early childhood education in the era of disruption must start from the family as the first education for children. And the things that must be waged to the families in order to instill the concept of Islamic education itself are: 1) Parents should understand their roles and responsibilities; 2) Family as the first education for children; 3) Commitment to being a good educator for children: 4) Modelling the Prophet as an example; 5) Choose a good school for the children; 6). Being a parent does not have to know everything. And all the concepts of Islamic education will be given to the children by doing the method of habituation, modelling, giving good advice, every attitudes should be punished or rewarded, ordering and prohibiting.

Keywords: PIAUD, Early Childhood Islamic Education, Disruptions Era

INTRODUCTION

Early childhood education is not merely about born child but Islam teaches children education from choosing a spouse to adult. Besides early childhood is an individual who is undergoing a process of growth and development rapidly, even said to be a leap of development. The children basic during the leap is the potential development or nature.

Various literature explains that nature is pure and has the potential to know God, the structure consists of an outward aspect (body) and the inner aspect (spirit). Moreover, Islam also holds that human structures in the inner aspect according to the mode and accidental, such as the sense that there is when it comes to intellect, soul exist when dealing with the human body, and caution when dealing with intuition[1]

In the view of Charlesworth [2] which also refers to Bloom's theory, that the children's intellectual development occurs rapidly in the early years of children's life. About 50% of human intelligence capability occurs when the child was 4 years old, 80% have occurred when he was 8 years old, and culminated when the child is around 18 years old.

The future role of parents is needed because the family is the first education for the child, after that the education environment such as schools. Even today developing the terminology of Islam in Early Childhood Education or abbreviated PIAUD which is a series of development efforts aimed for every Muslim child from birth until about the age of six years of "golden age" and even the advice has to be done until the end of life of every Muslim.

Early childhood education is a development effort aimed at children from birth up to the age of six years are accomplished by providing educational stimulus to help the growth and development of children physically and mentally in order to have the readiness to the further education. Call for maximizing the education of children at an early age due to the developments taking place within the first 4 years as big as the developments that occurred during the period of the next 14 years, and after that time the children's brain development will stagnate. That is why this period is called the golden era (golden age) because after the expiration of this period, regardless of intelligence capability is achieved by each individual will not be increased anymore [3].

At this age, children should be equipped to face the future, especially today we are faced on digital era with the flow of information and technology may not be dammed. The changes today known as the disruption era, an era where changes are taking place rapidly and unexpectedly.

The scope of the change almost every aspect of human life, such as business, banking, transport, social, education to politics, to the last two choices given to

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[1] Muhammad Faiz Al Afify, "Konsep Fitrah Dalam Psikologi Islam," *Tsaqafah Jurnal Peradaban Islam* 14, no. 2 (2018): 296.

[2] Rosalind Charlesworth, *Understanding Child Development*, 9th ed. (USA: Cengange Learning, 2013), 8.

[3] Dyah Lintang Trenggonowati dan Kulsum, "Analisis Faktor Optimalisasi Golden Age Anak Usia Dini Studi Kasus Di Kota Cilegon," *Journal Industrial Servicess* 4, no. 1 (2018): 48–56.

us, changed or extinct [4]. In theory, this disruption was born and introduced the first time by Christensen. Where theory replaces the "old market" industry and technology to produce the novelty of a more efficient and thorough.

In essence, that the Islamic education to early childhood should be based on the values of manners, characters moral animated by the Quran and Sunnah. This is also confirmed by Harun Nasution that the main purpose of the teachings of Islam is to foster man of noble character, in addition to a science.

FIND AND DISCUSSION

Islamic Education in Early Childhood

God gives the newborn child with hearing, sight and conscience (I.e. sense that in the opinion of its valid in the heart). Ability and sense of someone gradually obtained little by little. The more children grows the more they increased the ability of hearing, vision, and intellect until he arrived at the age of mature and adult [5]. At this time, a human being or a child has a tendency in fully awareness of the values of religiosity or religious consciousness.

Based on the book written by the Educational Psychology Dalyono, every individual who was born into the world with a certain heredity means the individual characteristics obtained by both parents. In addition, individuals grow and thrive cannot be separated from the environment, physical environment, psychological, and social environment [6]. It can be interpreted that there are several factors that influence human consciousness in religion, namely internal factors (nature) and external factors (nurture). Internal factors, which are factors of the man himself, for man is a religious creature who own nature to religion [7],

The religious nature is a gift that is very basic that contains the possibility or chance to develop. However, the direction and quality of children's religious development is very dependent on the receipt of the educational process[8],

Then there are external factors, which are influenced by the environment. In his book Jalaluddin environmental factors divided into three parts [9]. First, the family environment is the first and primary container for the growth and

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[4] Khoiruddin Bashori, "Pendidikan Politik Di Era Disrupsi," *Jurnal Pendidikan* 2, no. 2 (2018): 287–310.

[5] Al Imam Abul Fida Ismail Ibnu Kasir Ad-Dimasyqi, *Tafsir Ibnu Kasir* (Bandung: Sinar Baru Algesindo, 2003), 216.

[6] M Dulyono, *Psikologi Pendidikan* (Jakarta: Rineka Cipta, 2015), 120.

[7] Jalaluddin Rakhmat, *Psikologi Komunikasi* (Bandung: PT Remaja Rosdakarya, 2013), 305.

[8] Syamsu Yusuf LN, *Psikologi Perkembangan Anak & Remaja* (Bandung: PT Remaja Rosdakarya, 2011), 136.

[9] Rakhmat, *Psikologi Komunikasi*, 311.

development of children. The family atmosphere was good and fun, the children will grow well too, and vice versa. The family has a role as a training center or teaching children to gain an understanding of religious values and ability to implement in everyday life. Second, the educational environment (school), therefore parents should carefully choose the school for children. Third, the environmental community, where neighborhood children to know this is a more real life and all the education they received they will use as long as they live in the middle of an existing community.

There are three main points as the values of Islam which must be given and implant in them since the early part of the efforts of Islamic education for early childhood. Islamic values are, belief, sharia, and morals. Three basic principles are like trichotomi which has the crucial role in child development[10]

First Education and Cultivation of Aqidah. Etymologically the word "aqidah" comes from Arabic which means belief. Another similar word is I'tiqad which means trust. In simple terms it can be understood that "aqidah" is something that is held fast and is deeply rooted in the soul.

Islamic education to early childhood, which is based on aqidah is an attempt to establish an Islamic personality of children. M. Yusuf Qaradawi gives the sense that Islamic education is a whole person education, intellect and heart, spiritual and bodily, character and skill. Therefore, Islamic education aims to prepare a better human life under any circumstances.

Then the second Education and Planting Worship. Worship contains a lot of sense from the viewpoint of the experts. In this case, the sense of worship according to Ash Hasby Shiddieqy namely "intermediaries not the destination, that is an intermediary for a servant toward his Lord"[11] Generally worship means includes behavior in all aspects of life in accordance with the provisions of Allah is done with sincerity to obtain the blessing of Allah.

Worship that needs to be invested in early childhood is in the form of recognition and exercise do the five pillars of Islam, consisting of; the pronunciation of the two sentences about belief, prayer, fasting, tithe and hajj. With the introduction, habituation and exercise from an early age, soon as children become adolescents and adults accustomed to worship, and he felt that it is a requirement that must be implemented.

Than the third education and character development. In language, morality comes from khalaqa which means behavior, temperament, character, habits

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[10] Dulyono, *Psikologi Pendidikan*.

[11] Tengku Muhammad Hasbi Ash-Shiddieqy, *Falsafah Hukum Islam*, ed. H Z Fuad Hasbi Ash Shiddieqy (Semarang: Pustaka Rizki Putra, 2013).

prevalence, and civilization. Miskawayh (d. 421 AH / 1030 CE), a leading expert in the fields morals as quoted by Akilah Mahmud revealed that the character is a trait that is embedded in the spirit of encouraging someone to commit an act without requiring thought and consideration. Furthermore, Miskawayh revealed that morality is inherently embedded in the soul that gave birth to a variety of actions with ease, without having to think and consider[12],

So morality is a manifestation of a picture of a person's soul manifested in attitudes, words and actions. To foster the next generation who berakhlakul karimah, it needs to be given and inculcated to children since an early age, good character to God, morality to self and family environment and the surrounding environment.

According to Dr. Abdullah Nashih Ulwan[13] hierarchically points in educating children Islamically it includes seven stages of responsibilities should parents and educators, namely:

First, the responsibility of children's religious education. Perhaps this is one of the reasons why children should be sanctioned or saved when new born, even though this issue is debated among Islamic thinkers. However, in it concerns about opening up the life of a child with the sentence Laa Ilaaha Illallaah, where the responsibility is about the issue of belief in persuading God. When children reach the age of seven, parents are responsible for sending children to worship; and educating children to love the Prophet, his family, and introducing the Qur'an from an early age and teaching children to read the Qur'an.

Second, responsibility for children's moral education. Moral education for children is education that will make children in the future become wise and will understand life in real terms

Third, Responsibility for the child's physical education. The generation that will grow and develop future generations must be healthy, both physically and psychologically. This message it contains about the responsibility of providing for the family and children; but it always follows the health rules in eating and drinking and sleeping enough. This responsibility also involves the issue of protecting the child from infectious diseases and other dangerous diseases. To achieve all that, children should also be taught to love to exercise, in order to physically fit.

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[12] Akilah Mahmud, "Akhlak Terhadap Allah Dan Rasulullah Saw" *Sulesana* 11, no. 2 (2017): 58.

[13] Abdullah Nashih 'Ulwan, *Pendidikan Anak Dalam Islam* (Surakarta, Solo: Insan Kamil, 2012).

Fourth, Responsibility for education ratio (reason). Parents and educators should be able to form a child's mindset with everything that is useful, such as the science of religion, culture, and civilization. The child attempted to always learn, grow awareness of thought and clarity of thought.

Fifth, the responsibility of psychiatric education. This education is intended to educate children who are brave to be open, independent, helpful, able to control anger, and be pleased with all forms of mental and moral virtues absolutely. One form is how to educate children not to be inferior, timid, lack of confidence, envy, and angry.

Sixth, Responsibility for social education. Educating children from childhood to get accustomed to running a major social behavior. Planting them in the form of psychiatric noble basic principle is based on the eternal Islamic Aqeedah and a deep sense of faith. So that the child in the middle of the community will be able to mingle and social well-behaved, have a mature sense of balance, and act wisely.

Seventh, Responsibility for sexual education. Sex education in question is education or recognition related to children early on his own body, and how they should treat her in particular and also related issues pertaining to the instincts of sex and marriage. Moreover, how fortify children against promiscuity that is not good as well as the risk of the association itself. So when the child has grown into a young man and be able to understand the affairs of life, he has to know what is forbidden and what is permitted.

The Concepts of Islamic Education of Early Childhood in the Era of Disruptions

Each person would live in his day, and every age are always changing, these changes there is a long and gradual, and no changes have occurred so quickly. We are witnessing the world experienced such a massive change in all aspects of life, which in turn affects every joint in society. The changes are known as the era of disruptive or disruption era. The emergence of a variety of disorders, the occurrence of many changes in society, including behavioral changes that occur in children in their daily lives[14].

Era of disruption, all parties, the world of education, the social environment and especially parents must be vigilant and alert. Families who in this context are parents will be the first environment known to the child who is also the closest environment to the child. So it should, all matters relating to child care and

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[14] Eka Cahya Maulidiyah, "Penanaman Nilai-Nilai Agama Dalam Pendidikan Anak Di Era Digital," *Martabat: Jurnal Perempuan Dan Anak* 2, no. 1 (2018): 71–91.

education must be planned carefully and planned. Likewise in the education and inculcation of religious values in children, it certainly cannot be done without awareness of the phenomena that accompany this era of disruption. Matters relating to all the effects of the era of disruption in the family environment need to be identified and carried out prevention against all possibilities that could have happened. Because, the birth of this era of disruption certainly also shifts many things, especially shifting values in the family, including the rise of the use of gadgets, which ultimately shift the traditional game, whereas traditional games also have the benefit of instilling honesty, sportsmanship, persistence, and mutual cooperation. Then the birth of an instant and consumptive lifestyle, even though parents must give an example to children about a life that proceeds and appreciates everything that is passed and not get everything instantly. In addition, with too many parents busy outside the home so that ultimately makes the lack of parental involvement in parenting and even learning at home

Various problems and conditions, we would have to find the answers and solutions. wise and appropriate steps would make parents and school or education institutions understand and have a strategy to inculcate Islamic values in children, in order to change the times that so quickly is not detrimental to the child's mental development and personality. Here are the things that should be the primary educators of concentration by parent family environment:

1. Parents should go back to understand the roles and responsibilities

Family as the first school for children, has a very heavy responsibility. This responsibility starts since planning a husband and wife to have children, then the birth process to its conclusion golden age of the child, and continue until the child reaches puberty or to be mukallaf (burdened liabilities)[15],

2. Commitment to Become Good Educators for Children

Relationships parents and children is surely a big impact in the planting of Islamic values which will be held by a child. At the time the child does not have a close meaning to their parents, of course, the introduction of the values prevailing in the family will be more difficult to be inherited[16], This is why the importance of instilling a commitment parenting with love and good behavior from parents.

3. Make Prophet as Example

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[15] 'Ulwan, *Pendidikan Anak Dalam Islam*.
[16] Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility*, ed. Terjemahan Juma Abdu Wamaungo (Jakarta: Bumi Aksara, 2016).

Prophet Muhammad is the noblest creature portrayed in Islamic history. He has the moral perfection as a human being. As a father and grandfather, the Prophet is the father and loving grandfather. He is the one who gently but does not eliminate the firmness in any actions.

4. Choose A Good School For Children

At a certain time, parents still have to need help from others in the care and education for children. Times were the child knows the formal education, and the selection of this child educational institutions should be done selectively and calculating. A good school is a school that has the education program of religious values and moral well-thought.

5. Being a Parent does not have to Know Everything

Being a parent who is smart and intelligent is a necessity, but there is no requirement that parents must know everything. Parents just need to also learn the proper methods now, both when delivered everything asked of children, or suspend the answer to every question a child with full responsibility. For this, parents should have the concept of openness in the family, especially to children. In parinsipnya, parents must accompany and be a good listener to all complaints of children, so that children are not looking for anything they want to know outside the house that eventually plunged the child into the wrong crowd and irresponsible[17],

Then, there are several strategies that can be done in planting values and Muslim religious education for children, this method is habituation, exemplary, always gave good advice, appreciate and consequences on the attitudes of children, as well as giving orders and prohibitions.

CONCLUSION

Human beings are endowed nature of Allah or the potential to know Allah and do his bidding. However, the direction and quality of the potential of each child is highly dependent on the receipt of the educational process. Education gained more influenced by the environment, because the environment is a place where a person lives and interacts. First: the family environment is the first and primary container for the growth and development of children. Second: of environmental education (schools), therefore parents should carefully choose the school for children. Third: the environmental community, where neighborhood children to know this is a more real life. The education should be given to

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[17] Maulidiyah, "Penanaman Nilai-Nilai Agama Dalam Pendidikan Anak Di Era Digital."

children early on is 1). Education Investment and creed. 2). Education Investment and Worship. 3). Education and character development.

The concepts of Islamic education in the era of early childhood disruption must start from the family as the first madrasa for children. how to instill the concept of Islamic education itself is: 1). Parents should go back to understand their roles and responsibilities; 2). Family as the first madrasa for children; 3). Commitment To Become Educators good for children: 4). Making the Prophet as an Example; 5). Choose a good school for the children; 6). Being a parent does not have to know everything. And all the concepts of Islamic education will be given to children tesebut done by the method of habituation, exemplary, always gave good advice, appreciate and consequences for the child's attitude, as well as giving orders and prohibitions.

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