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## Early Childhood Education In Islamic Education Perspective

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***Abstract:** To find out how the involvement of Islamic education experts in studying early childhood education, it is deemed necessary to conduct a study entitled "Early Childhood Education in the Perspective of Islamic Education". This study aims to analyze various aspects of early childhood education, especially in the approach or study of Islamic education, as well as to find out the concept of early childhood education in the perspective of Islamic education, especially with regard to the basis and objectives, curriculum/materials, educational methods and its evaluation. This study uses a non-interactive qualitative method, namely research on concepts through a document analysis. The non-interactive qualitative research approach chosen in conducting this study/research is an analytical concept. This research is focused on analyzing several research objects, in the form of books or books related to early childhood education and Islamic education. The research data were analyzed using content analysis techniques.*

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## INTRODUCTION

Viewed from the family structure, children are an inseparable part of a family, because the main relationship in a family is between husband, wife and parents with children (Tabroni & Dodi, 2022), (Tabroni & Purnamasari, 2022), (Tabroni & Juliani, 2022). Children are a trust in the hands of their parents, their clean hearts are precious gems, innocent and free from all kinds of carvings and images (Tabroni, Imam, Romdhon, n.d.-a). Children are born in the care of their parents and raised in the family (Imam Tabroni & Rahmania, 2022). Parents without any direct command assume the task as educators, both as caregivers, as caregivers, as mentors, as coaches as well as as teachers and leaders for their children. (Ahmadi, 1991).

One tangible form of parental attention to child development is the provision of various educations from an early age to their children (Imam Tabroni & Siti Maryatul Qutbiyah, 2022). In this case, parents, either mothers or fathers or even adults who are around the growth and development of children, are competent to provide education from the beginning of their development and this is what today is better known as "early childhood education" (Imam Tabroni, Hana Ihzan Nazillah, n.d.).

What is meant by early childhood is the human age group aged 0-6 years, namely the group of children who are in a unique process of growth and development, in the sense of having

a pattern of growth and development (fine and gross motor coordination), intelligence (power thinking, creativity, emotional intelligence, and spiritual intelligence), social-emotional (attitudes and behavior as well as religion), language and special communication according to the level of growth and development of children. The growth and development of early childhood is divided into three stages, namely (a) the baby is born to the age of 12 months, (b) the toddler period (toddler) aged 1-3 years, (c) the preschool period aged 3-6 years, (d) ) the early grades of elementary school aged 6-8 years. The growth and development of early childhood needs to be directed at laying the right foundations for the growth and development of a complete human being, namely physical growth and development, thinking power, creativity, social-emotional, language and balanced communication as the basis for the formation of a complete personality (Winfred F.Hill, 2012), (Schunk, 2015), (Newstrom, 2006), (Hartoyo, 2004).

So far, studies or studies on early childhood education are generally carried out in the context of general education, in particular adopting educational theories from the West (Imam Tabroni & Rahmania, 2022). Therefore, it is not surprising that among the Indonesian Muslim community, information about early childhood education is mostly consumed from Western ideas, thoughts, or theories (R. P. S. Imam Tabroni, n.d.), (Zakiyah, Rafani Aura Suci, Tabroni, Imam, n.d.). Although not all of these ideas, thoughts and theories are wrong, in many ways they are contrary to the conception of Islam. If such conditions are allowed, then gradually, the education of Muslim children will be far from the conception of Islam (TABRONI, ERAWATI, MSPIAH, & SA'ADATUNNISA, 2022). For this reason, studies or studies on Early Childhood Education from an Islamic perspective are an absolute necessity or necessity (Imam Tabroni, Ayit Irpani, et al., 2022). To find out how the involvement of Islamic education experts in studying early childhood education, it is deemed necessary to conduct a study entitled "Early Childhood Education in the Perspective of Islamic Education" (Budiarti, Tabroni, & Fauziah, 2021) in the approach or study of Islamic education.

## **RESEARCH METHOD**

### **Research Methods and Approach**

This study uses a qualitative method. The type of qualitative method used is qualitative non-interactive, namely research on concepts through a document analysis. In conducting non-interactive qualitative research, researchers identify, study, and then synthesize available data to provide understanding (understanding) about the concept under study. Documents in the form of books on Islamic education are used as primary or primary sources in research. (McMillan & Schumacher, 2001).

The non-interactive qualitative research approach chosen in conducting this study/research is an analytical concept. According to McMillan and Schumacher a concept analysis is: a study that clarifies the meaning of a concept by describing the essential or generic meaning, the different meaning, and the appropriate usage of the concept. use according to the concept). In the context of this research, a concept analysis is conducted on the concept of Early Childhood Education which will be analyzed from the point of view of Islamic education.

As with the concept analysis approach in non-interactive qualitative research, the steps of this research can be described as follows: First, determine the concept to be studied, in this case the researcher sets out to analyze the concept of Early Childhood Education in the perspective of Islamic education. Second, explore and identify how to use the concept of Early Childhood Education in the perspective of Islamic education in the Islamic education literature which is used as the main source of research data. Third, explain the understanding of the concept of Early

Childhood Education in the perspective of Islamic education contained in the literature of Islamic Education. Fourth, critically analyze the actual use and meaning of the concept under study (Imam Tabroni, 2022).

In the content analysis process, the researcher focuses on the differences and similarities in the meaning of the concept of Early Childhood Education as contained in the reference literature which is used as the main data source in the study and compares it with secondary sources as well as understanding the scientific logic of the researcher with an inductive mindset. and deductive (Creswell & Guetterman, 2020).

### **Data Sources and Research**

This research is focused on analyzing several research objects, in the form of books or books related to early childhood education; book

1. Theo Riyanto FIC and Martin Handko FIC, Early Childhood Education, Jakarta, Grasindo, 2004.
2. Muhammad Ali Qutb, Aulāduna fi Dlau al-Tarbiyyati al-Islāmiyyah, translation of Bahrum Abu Bakar Ihsan, Bandung. Diponegoro, 1988.
3. M. Nipan Abdul Halim, Saleh's Children's Dream, Jakarta: Mitra Pustaka, 2001. Jalaluddin, Preparing Saleh's Children to Study the Sunnah of Rasulullah, Jakarta: Rajagrafindo Persada, 2000.
4. Muhammad Zuhaili, Al-Islam wa al-Syabbab, translation of Arum Titisari, The Importance of Early Islamic Education, Jakarta, H.A. Ba'adillah Press, 2002.

### **Technical Analysis of Research Results Data**

The research data were analyzed using content analysis techniques. According to Muhadjir (1995), in conducting content analysis there are three steps taken by researchers, namely: (1) determining the themes and keywords that are sought in the documents to be researched and studied, (2) giving meaning to these themes and keywords, and (3) perform internal interpretation. In this context, all information obtained is defined as data that still has to be tested for its validity internally, in the sense that the data does not conflict with other information contained in the same source.

According to the opinion above, the data analysis of this research was carried out by following the following three steps: First, set a theme or keywords. In the context of this research, the theme or keyword is related to information on Early Childhood Education in the perspective of Islamic Education. Second, after all the themes or keywords have been collected, the next step is to give meaning to the themes or keywords by studying and tracing the content of meaning contained in each theme or keyword to clarify the overall meaning, message or information conveyed, both through statements or statements contained in Islamic Education Science books. It is intended to find or capture the general meaning, true meaning, and implied meaning of a theme or keyword. Third, carry out internal interpretation, which is to test the validity of information about Early Childhood Education which has been identified from primary sources and data with other information which is entirely contained in the same book or data source. This is intended so that data on Early Childhood Education that have been identified or obtained by researchers from books that have been studied for their meaning and use do not conflict internally with other information contained in the same source. This means that a theme or keyword is interpreted with an internal meaning so that its internal coherence is maintained.

## RESULTS AND DISCUSSION

### Basics and Objectives of Early Childhood Education in the Perspective of Islamic Education

In the view of Islam, children are a mandate in the hands of their parents. Her pure heart is a precious gem, innocent and free from all kinds of engravings and images (A. R. B. Imam Tabroni, n.d.), (Tabroni, 2019). Carving in the form of good education will thrive in children, so that they will develop well and according to Islamic teachings, and in the end will achieve happiness in this world and in the hereafter (Imam Tabroni, Hana Ihzan Nazillah, n.d.). If children are taught and taught good things from an early age, they will grow and develop well and will gain happiness and avoid suffering/torment both in their life in this world and in the hereafter. This is in line with the word of Allah: *“O you who believe, protect yourselves and your families from a hell fire whose fuel is humans and stones; its guardians are angels who are harsh, tough, who do not disobey Allah in what He commands them and always do what was ordered.”* (At Tahrir: 6)

### Curriculum and Materials for Early Childhood Education in the Perspective of Islamic Education

There are various forms of curriculum developed by experts in early childhood education. There is what is called a separate curriculum, namely the curriculum has separate subjects that have nothing to do with each other, because each subject has an integrated organization (Tabroni, Imam, Romdhon, n.d.-b), (Nurpita Sari, Rita Ratnasari Tabroni, n.d.). There is also an interrelated curriculum, namely between each subject there is a relationship, between the two subjects there is still a connection. Thus, children have the opportunity to see the relationship between subjects, so that children can still learn to integrate even though it is only between two subjects. (Boediono, 2003).

Then there is also what is called the Integrated Curriculum, in this curriculum children get extensive experience, because between one subject and other subjects are interrelated (Siti Nurjanah, Syarah Fakhrunnisa Imam Tabroni, n.d.). In relation to educational materials for early childhood, Ibn Sina has mentioned in his book entitled *As-Siyasah*, brilliant ideas in educating children. He advised that in educating children start by teaching him the al-Qur'an al-Karim which is a physical and mental preparation for learning (Heni Hermaningsih SM Imam Tabroni, n.d.).

### Methods of Early Childhood Education in the Perspective of Islamic Education

To realize the implementation of educational activities in early childhood and to achieve encouraging results, educators should always look for various effective methods, as well as look for educational principles that influence in preparing and assisting the growth of early childhood, both mentally and morally, spiritually. and social ethos. Based on the al-Qur'an and hadith, there are several methods of Islamic education that can and should be applied to educational activities for early childhood. The methods in question are:

1. The Exemplary Method

Modeling in Islamic Education is an influential and proven method in preparing and shaping the moral, spiritual, and social ethos of children from an early age. This is because educators are the best figures in the eyes of students whose behavior and manners, whether consciously or not, will become the attention of children and imitate them (Imam Tabroni & Rahmania, 2022)

## 2. Education with Practice and Practice

In terms of education through practical training, the Messenger of Allah, as the first and foremost Islamic educator, has actually applied this method and turned out to give encouraging results for the development of Islam among the companions. In many ways, the Apostle always taught it accompanied by practical exercises, including; procedures for purification, ablution, performing prayers, performing the pilgrimage and fasting (Imam Tabroni, Putra, Adawiah, & Rosmiati, 2022).

## 3. Educate through games, songs and stories

In accordance with their growth, early childhood is indeed fond of playing various games that are interesting to him. In this regard, education through games is an interesting method applied in early childhood education. Of course the game is positive and can develop children's intellectual and creativity. For children under five, playing with their mother certainly has more positive impacts because it facilitates communication between the two, is their best friend (Imam Tabroni, Husniyah, Sapitri, & Azzahra, 2022).

## 4. Educate with Targhib and Tarhib

Targhib is a promise accompanied by persuasion and makes happy about something benefit, enjoyment, or pleasure in the hereafter (Imam Tabroni & Ismiati Ismiati, 2021). While tarhib is the threat of punishment as a result of committing a sin or mistake that is forbidden by Allah, or the result of being negligent in carrying out the obligations ordered by Allah (Imam Tabroni & Ismiati Ismiati, 2021). This is a method of Islamic education that is based on the nature that Allah has given to humans.

## 5. Praise and Flattery

No doubt, praise Children have a very dominant influence on themselves, so that it will move their feelings and senses (Imam Tabroni, Rendy Afrizal, Elsa Nurmawati, Siti Nurlatifah, & Siti Nurlatifah, 2021). Thus, a child will rush to straighten out his behavior and actions (Imam Tabroni, Alya Siti Nurhasanah, & Vina Maulidina, 2021). His soul will be cheerful and also happy with this compliment to then be more active (Imam Tabroni & Nurarita Nurarita, 2021). The Prophet as a human being who understands the human psyche has reminded him of praise that has a positive impact on the child's soul, his soul will be moved to welcome and carry out the tasks assigned to him (Imam Tabroni & Anita Nurul Wafa, 2021).

## 6. Cultivate Good Habits

In an effort to provide education and help the development of early childhood, in addition to developing intelligence and skills, it is also necessary to instill positive habits from an early age (Tabroni & Budiarti, 2021). Education by teaching and habituation is the strongest pillar for early childhood education, and the most effective method in shaping children's faith and rectifying their morals, because this method is based on participation (Imam Tabroni, Hana Ihzan Nazillah, n.d.). Undoubtedly, educating children by habituation from an early age is the most guaranteed to bring positive results, while educating and training after adulthood is very difficult to achieve perfection (Imam Tabroni, Ismayanti, & Diaz Budiarti, 2022).



## CONCLUSION

From the discussion in the previous chapter, it can be concluded that the material or curriculum that must be given to early childhood is the basics of Islamic teachings; such as knowing Allah, the Messenger and His Book, learning to purify (taharah), learning to pray, learning to read the Qur'an, and morality lessons, as well as other general lessons that are useful for the development and life of children in childhood and adulthood. later. Teaching methods that can be applied in early childhood education; among others are exemplary methods, habituation, exercises, games, songs, and stories (stories), targhib and tarhib, as well as by giving praise, flattery and gifts or awards to children. Evaluation of early childhood education can be done by observing and recording anecdotes. By using evaluation tools such as; portfolio, performance (performance), assignment (project), and work (product).

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