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## SOLUTIONS TO THE FORMATION OF EARLY CHILDHOOD MORAL VALUE BEHAVIOR THROUGH ISLAMIC EDUCATION

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### ABSTRACT

*Parents' anxiety about children's moral behavior that does not reflect religious values always occurs, so it becomes a hot topic that continues to be discussed. Therefore, this study aims to find solutions to how to shape the behavior of children's moral values through Islamic education. This research is in the form of qualitative literature (Library Research) using content analysis. The conclusion of this research is; Education Islam sees that the solution to forming the behavior of religious moral values for early childhood consists of five stages. First, choose a partner who has a strong religion, as a potential child's parent. Second, educate children's behavior starting from the womb by doing good things. Third, after birth, immediately call to prayer, because the call to prayer contains high religious moral values. Fourth, give a good name, because calling a good name is a prayer for children. Fifth, provide education in a good environment because the environment colors the moral behavior of children's religion.*

**KEYWORDS:** solution; behavior formation; religious moral values; early age; Islamic education.

### INTRODUCTION:

Children who have good and polite behavior according to religious and moral values are the dream of every parent, society, and government. Parents are willing to sacrifice anything for the benefit of their children's education so that it is better for their future. For this reason, the government has taken optimal steps to improve education for children. This can be seen in the teacher and lecturer law, precisely in No. 14 of 2015, where it is emphasized that teachers are professional educators in charge of educating, teaching, guiding, directing, training, and assessing or evaluating students, starting from the formal education path, namely PAUD (Early Childhood

Education), SD as basic education and SMP/SMA as secondary education. Of course, this indicates that the government has taken serious steps so that education runs well.

Among the most important points is that the teacher as an educator must be professional in his field, it cannot be done by anyone. Teachers must know their profession (Sulaiman W., 2022). If not, then the destruction of education will occur, the morale of the children will become fragile, and crimes can be committed by underage children. Therefore, this is where the importance of children's religious moral values must be firmly instilled in the child's personality with the aim that children are not easily affected by bad circumstances and environment so that they can distinguish and sort and filter what is good and what is bad in society. environment (Fauziddin, 2016).

It is so important to instill religious and moral values in children from the start, none other than because it is easier for children at an early age and at the right time to strengthen the foundations of religious and moral values for the better (Wahyuni & Purnama, 2020). This is because at this time the development and growth of children are progressing rapidly so that the potential in children can be managed as desired (Pebriana, 2017). In addition, children at an early age are often referred to as the golden age of children (W., 2022). On this basis (Fauziddin, 2017), explains that the preparation of children in their development must be prepared as early as possible, therefore, parents and teachers must have a strong understanding of educational psychology and child development psychology so that all the potential holiness possessed by children can develop. optimally.

The urgency of instilling religious and moral values in early childhood is a necessity that must be programmed. This is important to do to improve the social situation which is getting worse day by day. The nation's moral decline marked by the degradation of a fading culture of shame makes the nation lose its way. Therefore, education on religious and moral values must be strengthened and sharpened, so that humans become complete and complete human beings (Faiz & Kurniawaty, 2022).

In line with the urgency of inculcating religious and moral values in early childhood, it is certainly understandable that in theory, child psychology always imitates and follows what they see. This is the Learning Theory (Social Learning Theory) developed by Ronald Akkers. He linked it to child delinquency. The approach adheres to the view that a person's behavior will be influenced by learning experiences, social experiences, and the values of appreciation obtained in his life. In general, this theory argues that children will imitate their actions based on the reactions they get from other parties, both positive and negative (Sarwirini, 2011). Therefore, parents, teachers, and schools as the main environment for children have an important meaning in the formation of religious and moral values for children. Parents and early childhood education teachers must strive for stimulation by looking at the various potentials of children appropriately. Because they are the closest and most frequent environment for the process of child growth and development (Melanie, 2020).

However, various problems and challenges in implementing the formation of children's religious and moral values in Early Childhood Education (PAUD) in the field of course always occur; starting from the difficulty of educating children, such as children who are always sleepy while studying, to the condition of teachers as educators who are not yet in the professional category. As stated by Ahmad Yani in a journal entitled; "Implementation of Islamic Parenting in Forming Early Childhood Character at RA At-Taqwa Cirebon City". The discussion stated that in carrying out the formation of children's religious and moral values there were several difficulties in fostering children to be better; for example, children often fight and disobey teachers, and there are

also children who often fall asleep during the learning process so that what the teacher conveys in instilling religious values is not heard by children. Considering that early childhood education institutions are managed as research sites as superior educational institutions, Ahmad Yani conducted his research intending to find out how Islamic Parenting is implemented in Shaping Early Childhood Character at RA At-Taqwa Cirebon City. In the results of the research, he concluded that Islamic parenting of Islamic childcare carried out by PAUD schools, in this case, RA At-Taqwa, is by seeking awareness of parental involvement in children's education by conducting scientific study to the child's parents once a month. They do this as an effort to increase parents' knowledge about the importance of early childhood education (Yani, 2017).

It is different from the research conducted by Maulidya Ulfah entitled; "Integrative Holistic Approach Based on Family Strengthening in Full Day Early Childhood Education". This research highlights some of the challenges faced in child development in Early Childhood Education, such as those found in PAUD units that teach learning in PAUD schools but are not re-applied at home. Apart from that, there are still obstacles in the process of developing an integrative holistic approach at Aisyiyah Ahmad Dahlan Kindergarten, namely; the background of teachers who are not graduates of early childhood education and the provision of varied parenting styles for each child (Ulfah, 2019). On this basis, a study was conducted to describe a holistic and integrative approach based on family strengthening and the results of its implementation in Full Day PAUD in the City of Yogyakarta. The research method used is descriptive qualitative using data collection techniques through in-depth interviews, structured documentation, and observation. The results of the study found that PAUD educational institutions, in this case, "Aisyiyah Ahmad Dahlan Full Day Kindergarten, Yogyakarta City" are already good at implementing the learning process. But at the end of his conclusion, he explained that "family support as the provision of children's education at home and active participation in activities at school is a supporting factor for the success of a holistic integrative approach to full-day PAUD" (Ulfah, 2019).

Rizki Ananda in his research entitled; "Implementation of Moral and Religious Values in Early Childhood" also highlights the importance of the position of parents, as fathers and mothers in applying religious moral values to early childhood. He emphasized that children have an important and strategic position as the successor of the family and nation. Therefore, fathers, mothers, and educational institutions must be responsible for providing various forms of stimulation and proper guidance to achieve a resilient generation in the future. At the end of his writings, he concluded that technically the implementation of the formal development of moral and religious values in kindergarten children can be carried out 15-20 minutes every day before learning activities begin (initial apperception) in the form of activities using the lecture method (explaining concepts), through games, telling stories, singing, exemplary, role-playing, field trips, and so on. The form of activity is carried out through routine, spontaneous, exemplary, and programmed activities. Ways of developing religious values in children include introducing God, introduce worship to Him, and instill good morals in children (Ananda, 2017).

The three previous writings, in principle, have the same conclusion, namely the emphasis on the importance of the position of parents in the formation of the behavior of religious moral values for early childhood. Therefore, in previous research, as a PAUD educational institution, it has made a breakthrough as a solution in shaping the behavior of children's religious moral values, namely by guiding parents about the importance of the position of parents for children in the formation of religious moral value behavior for children. This is done because indeed there are still parents, as fathers and mothers who do not understand their position as the main key to the success and piety of children.

In addition, previous research conducted by Fitri and Na'imah also highlighted problems in the formation of children's religious moral values, namely the problems of educational background, different behaviors and attitudes of the parents of each child, so that in educating children their children will also produce different behavior from one child to another (Fitri & Na'imah, 2020). Therefore, the Prophet Muhammad explicitly explained the importance of the position of parents for children. As explained in the book (Muslim bin Hijaj Al-Qusyairy, An-Naisabury, nd) "Every child is born in a state of fitrah, it is the parents who influence the child to become a Jew, Christian and Zoroastrian".

Based on the above thoughts, Islamic education through its shari'ah teachings offers a solution in the formation of religious moral values for children, so that children become pious and far from evil deeds that deviate from behavior that has no religious moral values because the purpose of education is Religion of Islam (PAI) is to form a child's personality in which all aspects are imbued with Islamic teachings. People who have a Muslim personality in the Koran are called muttaqin. Therefore, in realizing the goals of Islamic Religious Education, a strong theoretical foundation of Islamic education is needed that understands the philosophical foundations of Islamic education well, for the sake of the realization of pious children, namely being able to serve Allah SWT. (Yaqin, 2016). This is the focus as well as the difference with previous research; which in this discussion will describe theoretically how the solution in the formation of the behavior of moral values of children at an early age through Islamic education.

#### **METHODOLOGY:**

discussion in this paper uses qualitative methods with the type of literature review (Library Research). The data was developed through analytical studies on Islamic education. Therefore, to obtain data in the form of these perspectives, an analysis of official documents, especially the Qur'an and Hadith, will be carried out as the philosophical foundations of Islamic education by exploring signs regarding children's education from the start. To maintain the scientificity of the data, researchers used several books and journals by utilizing the Google Scholar site in tracking down some of the latest research concerning the formation of the behavior of religious moral values in early childhood from the point of view of Islamic education.

This research will discuss the solutions used in Islamic education fundamentally by using Islamic philosophy as an analytical knife about the stages of forming children's behavior from as early as possible so that children's chastity can develop properly according to their nature. The stages of this discussion will start first from how to find a good partner, as prospective fathers and mothers of children's parents who are by Islamic teachings to the formal stage of children's education.

While the data will be analyzed using the steps: (1) data reduction; (2) data presentation; and (3) conclusions or verification (Nur & Fadli, 2021). In more detail, the research flow is presented as can be seen in Figure 1.

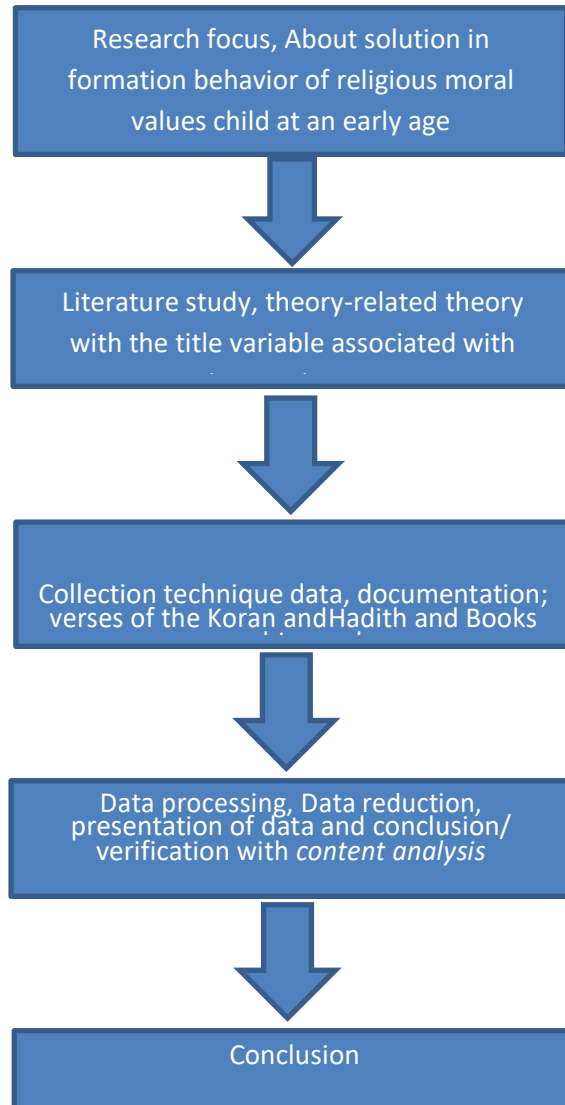


Figure 1. Research Flow

## RESULTS AND DISCUSSION:

Solutions in the formation of the behavior of religious moral values of early childhood through Islamic education can be done in several stages. (Nata, 2005) explains that one of the efforts that can be made is to shape the child's behavior long before birth, namely by choosing a good partner for the prospective mother and father of the child, after that shape the character of the child who is still in the womb.

## Choosing a Good Life Partner

Choosing a good life partner is a religious order. Because from this good couple pious children will be born who have strong religious moral values. This is because the family is the first environment that influences the soul and behavior of children (Purwaningsih & Syamsudin, 2022). Therefore, it is not surprising that Islam as educational teaching places the position of parents who have the most influence on the behavior of children's religious and moral values. For this reason, Islam in its teachings comprehensively reminds us to pay good attention to children. As explained in the Qur'an "And let fear Allah those who should leave behind them weak children, they are worried about their (welfare). Therefore, let them fear Allah and let them speak the right words" (QS. An-Nisa: 9).

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۙ

Dan hendaklah takut kepada Allah orang-orang yang seandainya meninggalkan dibelakang mereka anak-anak yang lemah, yang mereka khawatir terhadap (kesejahteraan) mereka. Oleh sebab itu hendaklah mereka bertakwa kepada Allah dan hendaklah mereka mengucapkan perkataan yang benar

Sayyid Qutub in his Interpretation of " Fi Dzilal Al-Quran" explained that the word of Allah SWT above strongly warns that no human being as a parent neglects the rights of children by neglecting their obligations. This verse was revealed because there are still Muslims who are negligent in their obligations to children, and this occurs in Muslim society as a legacy of the customs of the ignorance period (Sayyid Qutb, 2000).

The Messenger of Allah gave instructions that every couple must choose a prospective mother and father of the child by prioritizing their religion first because by having a strong religion the prospective mother and father will be able to educate their children to become pious, faithful, and pious children of Allah SWT who have good behavior. good religious moral values, and do not leave weak children. As the words of Rasulullah saw in Sahih (Al-Bukhāri)

تُنكِحُ الْمَرْأَةَ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ، تَرَبَّتْ يَدَاكَ

Meaning: "Marry the woman for four reasons. Her possessions, heredity, her beauty, and her religion. Choose a good religion, because you will be safe (from poverty) ". (Narrated by Bukhari).

The above hadith implicitly gives understanding to mankind that children's education must begin as early as possible, that is, it must begin by choosing the right mate, having strong faith as a candidate for the child's parents by prioritizing religious choices over other choices. This is important to be the main concern because parents are the closest family to children (Agung Hidayatulloh & Lily Fauziyah, 2020), and at the same time the main and first teachers for their children (Irma et al., 2019). Irma also reinforces this view, that the role of parents for children, especially at an early age is very important because parents are the main managerial role in children's emotional and social development. This is very reasonable because it is parents who have always had social contact with their children since childhood (Irma et al., 2019).

The view on the selection of a mate as a prospective mother and father of the child's parents as described above is further emphasized by the word of Allah SWT in QS. Al-Baqarah verse 221 means as follows.

"Do not marry polytheistic women, before they believe. Indeed, a servant woman who has faith is better than a polytheistic woman, even though she attracts your heart. And do not marry polytheists (men) before they believe. Truly a male servant who believes is better than a polytheist man even though he attracts your heart. They invite them to hell, while Allah invites them to heaven and forgiveness with His permission. (Allah) recites His verses for people so that they will learn a lesson." (QS. Al-Baqarah: 221).

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا  
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ  
ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ٢٢١

221. And do not marry polytheistic women, before they believe. Indeed, a believing slave woman is better than a mushrik woman, even if she attracts your heart. And do not marry polytheists (to believing women) before they believe. Verily, a believing slave is better than a polytheist, even if he seduces your heart. They invite to hell, while Allah invites to heaven and forgiveness with His permission. And Allah explains His verses (His commandments) to humans so that they take lessons

It is clear that the verse mentioned above explicitly and clearly states that in choosing a mate one must be selected and it is advisable to choose first before carrying out the marriage. The verse also indicates how pious children are formed, and pious children can't be obtained if the father and mother are polytheists. Therefore, it is the mandate and responsibility of parents from the start, starting in choosing a mate to the creation process in the mother's womb. For this reason, follow what has been recommended by the Qur'an as a source of teachings from Islamic education, so that the formation of the behavior of children's religious moral values can be achieved properly (Hasnawati, 2021).

Thus, there is no doubt that Islamic education is very committed and serious in forming the behavior of religious and moral values of children from an early age. This is proven long before the child is born from the mother's womb, Islam has given instructions by giving signals to prospective parents of children to be able to choose a good life partner, with the aim that the child born later is a pious child who can help parents, society and even country. This is the commitment of Islamic education which is the solution in efforts to form children who have good behavior through religious teachings.

### **Educating Children's Behavior Starting from the Mother's Content**

After determining the choice of partner by religious guidance, the next step in efforts to form the behavior of religious moral values in children from an early age is to try to shape the child's character since he is still in the womb (Rahma, 2019). This can technically be done by providing halal dishes for consumption, communicating in a kind and gentle way to the prospective baby, listening to the recitation of the Koran, and reciting music with educational poetry, which can help develop the prospective baby's brain (Ma'arif, 2017). Therefore, in Islam it is taught, if the wife is pregnant, then both parents should always pray to Allah SWT so that they will be given pious children, as exemplified by the Prophet Zakariya for the baby branch; "O my Lord, give me from Your side a good (pious) son. Verily, you are the Hearer of prayer." (QS Ali Imran: 38). May also with other prayers in their language, especially recited after the obligatory prayer, with a slightly audible voice also by the baby branch. For example, "O Allah, I hope that my child in this womb can be born healthy and normal, and become a pious child."

In this case, Zakiyah Dradjat explained that "if the wife has started to have signs of being pregnant, then both parents should pray to Allah. If the prenatal child is solely the creation of the almighty God, then it is He who is also the Almighty to make the prenatal child godly or vice versa. If this is the case, praying for a child to make him good and pious is a logical thing" (Hasanah, 2008).

Before the theory of early childhood education emerged, education experts initially argued that children's education begins at the age of 7 years, after that, a new view emerged that children's education begins at the age of 4, namely kindergarten education. However, now a final view appears that looks at it from the point of view of Islamic teachings, namely that children's education starts from the beginning (Abdul Ghofur, 2019). Therefore, (Fauziddin & Mufarizuddin, 2018) explain that when a child is in the womb to an early age, from zero to six years old, these are the most decisive periods. During this period, the child's brain is developing so rapidly, for this reason, parents must pay attention to their children during this period of development. Among the forms of attention that parents must do is to provide education either directly from the parents themselves or through Early Childhood Education (PAUD) institutions. This is done because the development in this early period will be a determinant for further developments. If at this early stage it can be carried out well, then for the next child's development it will be even better. However, if from the early stages of child development, it is never noticed, then of course for further development it will experience difficulties for the continuation of child development (Fauziddin & Mufarizuddin, 2018).

Maybe some people ask whether the child who is still in the mother's womb can hear what his parents are saying. It turns out that medical science justifies the statement from the verses of the Qur'an that prenatal children can already hear.

"The process of hearing has started since in the womb. Starting at 20 weeks of gestation, the fetus can react to low tones and when it reaches 35 weeks of age, the fetus will begin to react to medium and high tones. Delays in responding to sound stimuli occur in babies with low birth weight. So growth disturbance is one of the factors that play an important role in the occurrence of impaired response to sound stimuli which is the initial stage of the hearing process" (Suwento, 2016).

Thus, it turns out that what is explained in the Qur'an is indeed true. The spirit that has been blown into the mother's womb turns out to be able to give a reaction to the unborn baby. As the word of Allah SWT.

"And (remember) when your Lord brought forth the offspring of the children of Adam from their syllabi and Allah took witness against their souls (while saying) "Am I not your Lord?" they replied, "Yes (you are our Lord), we are witnesses" (we do that) so that on the Day of Resurrection you will not say "Indeed we (Bani Adam) are the ones who are heedless (to the Oneness of God)" (QS. Al-Araf: 176).

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثَ أَوْ تَرَكَهُ يَلْهَثَ  
ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ١٧٦

176. And if We will, We will indeed exalt him (degree) with these verses, but he tends to the world and follows his low desires, then his example is like a dog if you drive him out of his tongue and if you let him stretch out his tongue (too). Such is the parable of those who deny Our verses. Then tell (to them) the stories so they think



The Qur'anic verse above explains that the spirits before being tasked with giving life to humans first make a promise to Allah the Creator by acknowledging the divinity of Allah SWT. The spirit's agreement with Allah SWT can be interpreted that humans from the beginning in the mother's womb have been able to understand, hear and be able to speak dialect to Allah SWT. It is very improbable if the fetus in the womb of the mother does not understand what Allah is asking her, of course, Allah SWT will not bear witness to her. Therefore, from the start, the child in the womb of the mother can understand what her parents are doing (Abdul Ghofur, 2019). This is also confirmed by the results of the research "Dr. Marion Diamond" which explains that children who are offered prenatal education look superior to children who are not given early education from their mother's womb (Abdul Ghofur, 2019).

Thus, it can be understood that in Islamic teachings education must begin as early as possible for children. Education before birth is a priority for parents in realizing the behavior of children's religious and moral values properly. Therefore, this prenatal education should not be taken lightly for mothers who are expecting a baby, because what the mother of the child who is still in the womb can do can record and imitate what the parents do, and it becomes an example for the child. . On this basis, prenatal education is a must for both parents and children (Abdul Ghofur, 2019).

### Adhan the Newborn Child

After the child is born, the educational process to form the behavior of the child's religious and moral values from an early age in Islamic education is to perform the call to prayer in the ear of the newborn. Azan followed by iqamah is a sentence of monotheism (belief) to exalt Allah SWT as the creator. From the great sentence that is first heard when a child is born into this world, it will strengthen the nature that is already present in the child he has been carrying since birth. The implementation of the call to prayer when a new child is born is exemplified by Rasulullah saw as in the hadith which means as follows.

رُويَ عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا حِينَ وُلِدَتْهُ فَاطِمَةُ – بِالصَّلَاةِ

"Abdullah bin Abi Rafi' from his father said: I saw the Messenger of Allah recite Hasan bin Ali in his ear when Fatimah gave birth to him" (At-Turmudji, 1994).

As for the wisdom from the call to prayer and iqamah according to Ibn Qayyim al-Jauziyah in the book, Tuhfatul Maudud, quoted by Abdullah Nashih Ulwan, namely: "So that what first penetrates human hearing is the sentence of the Highest appeal which contains the greatness of God and the creed as Talqin (teaching) sentences for him about Islamic law when a child just enters the world, just as the monotheism sentence is talking to him when he dies. And the influence of the call to prayer may seep into his heart, even though he does not feel it" (H. Salati, n.d.)

The information above describes that the first education when a child is born in the teachings of Islamic education is to listen to children in sublime sentences in the form of sentences that show the greatness of Allah SWT as the creator. The teachings of this Supreme sentence, hint to the child that no matter how great and big he is when he grows up he should not be arrogant because all of that means nothing before Allah SWT, the Creator. Allah SWT is the greatest of the greatness that exists in this world.

## Giving a Good Name to Children

After the child gets the first education after he is born, the next step is to give the child a good name. This is as described by Allah SWT. in (QS. Maryam: 7).

يُزَكِّرِيَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۗ

Meaning: "O Zakaria! We give glad tidings to you with a son whose name is Yahya, whom We have never given such a name before." (QS. Maryam: 7).

The word of Allah SWT above shows that after a child is born, then give the best name as an identity as well as the pride that will be felt both in this world and in the hereafter. Because everyone will be called on the day of the hereafter by the best name. That is why parents are not justified in naming their children with names that contain bad meanings in the form of insults or insults (Al-'Asqalāni, n.d.).

Thus, giving a good name to children is the teaching of Islamic education. Therefore, parents make a child's name that contains goodness. Making a good name that is always called a good name for children is a prayer because a good name will form a good moral personality for children (Chomaria, 2015).

## Providing Education in a Good Environment

After the child gets a good name from both parents, then the child will get an education from his environment. Theoretically, children's education is carried out through three environments, namely family, school, and organizations or society. In Islamic education, the family environment is the first and foremost center of early education. Therefore, the family environment is very influential on early childhood development (W., 2022). On this basis, parents are obliged to educate their children, so that their children do not fall into disgrace, as the word of Allah SWT.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

Meaning: "O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones; guardians of angels who are rough and hard, who do not disobey Allah in what He commands them and always do what they are commanded. (At Tahrim: 6).

The verse above Allah SWT reminds believers to take care of themselves and their families consisting of wives and children from the fires of hell which is a very great tribulation. Therefore, to avoid this very heavy tribulation one must have sufficient knowledge, and the way to obtain that knowledge must be through good education throughout the learning process. Thus, it is clear that children's education is the responsibility of parents. This is reinforced by the Hadith of Rasulullah saw which states; "Tell your children to pray when they are seven years old, and beat them if you leave them when they are ten years old, and separate their beds" (Abdul Hamid, n.d.). The sentence in this hadith does not interpret with violence. However, it shows how big and heavy the responsibility of parents is for the education of religious and moral values of their children. It is on this basis that educational experts have emerged who states that the role of parents and how they treat children will have a major

influence on the formation of children's behavior and character from an early age (Wuryaningsih & Prasetyo, 2022).

So great is the responsibility of parents for their children's education, so if parents do not have adequate knowledge, parents should be obliged to hand over their children's education to educational institutions. However, that does not mean that parents are free from the burden of responsibility because they have handed over their children to educational institutions. This is why parents often misinterpret the duties and responsibilities of children's education. Parents must understand that educational institutions are meant to help parents with their children's education. Therefore, parents on behalf of society and the government must support these institutions of education for the sake of education for children as the golden generation in the future. Thus, starting from the obligation of parents to children's education, formal Islamic educational institutions were established. In theory, it can be said that because of the needs of the community who want formal educational institutions, educational institutions are formed. Then educational institutions to develop children's education continues to develop along with the pace of development of the times in which education uses the term curriculum in implementing the learning process so that sociological and technological foundational theories emerge in curriculum development as teaching materials for children (W, 2022).

In line with its development, Islamic educational institutions on behalf of Islamic education, both pesantren and madrasah which have been formally managed and recognized by the government, are a system of national education. As Hasbullah explains;

"As stated in RI Law No. 20 of 2003 concerning the National Education System article 3 which contains educational objectives, namely: aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Meanwhile, the purpose of Islamic education is to guide spiritual and physical growth according to Islamic teachings. By looking at the two educational goals above, both the national education goals and the goals of Islamic education have similarities that want to be realized, namely: the transcendental dimension (ukhrowi) and the worldly dimension (material)" (Hasbullah, 2016).

Thus, there is no doubt that Islamic education inspired by the sources of the Koran and Hadith of the Prophet Muhammad has a strong desire to make students whole, faithful, and charitable human beings who have religious and moral behavior according to the corridors of the Indonesian nation. Therefore, to realize this, religious education materials are based on the Qur'an in Surah Luqman verse 31 which includes soul coaching, faith and monotheism development, moral development, worship coaching, and children's personality and social development. while the educational media used through effective modern media are adapted to the level of children's needs. While the educational methods that are often used by parents in educating children are exemplary, advice, reprimands, stories, habituation, gifts, and so on (Tati, 2015). Finally, the author realizes that there are still some deficiencies in this discussion, including that it is still too abstract and general in its discussion, so it still requires an in-depth analysis of how the right solution is in forming the moral values of early childhood behavior through Islamic education. For this reason, it is hoped that future researchers can be more specific about the stages in the formation of this early childhood.

**CONCLUSION:**

Islamic education sees that the solution to forming the behavior of religious moral values for early childhood must be implemented earlier. This is important as a basic foundation for realizing godly children. For this reason, the selection of a spouse as a candidate for the child's parents must be by religious guidance so that in the future the child can be properly educated according to the stages of education in Islamic teachings. If parents are right and good, then we can be sure that all stages of children's education will go well.

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