

The Concept of Forming Islamic Morals in Early Childhood

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Abstract: *The development of religion and morality in early childhood is the foundation for guidance and direction. However, the facts show that there are still many parents and educators who still need information about knowledge regarding how to form Islamic morals in early childhood. Therefore, an in-depth study is needed to find concepts to shape religious character in early childhood. This study aims to examine the concept of moral formation in early childhood with the perspective of Islamic educational values. The type of research method used is literature. The results of this study are to find four that form the basis of the concept of forming Islamic morals in early childhood. First, providing guidance in a positive direction. Second, set an example of good behavior and ethics. Third, the habit of doing good deeds. Finally, parental supervision in controlling children towards Islamic educational values.*

Keywords: *Islamic Moral Concept, Early Childhood*

Introduction

Early age is a child who is in the age range of 0-6 years which at this time is the most appropriate time to stimulate individual development (Khaironi, 2018). However, the main problem in this study is that there are still many young children whose religious and moral development is not achieved, including knowing their religion and God through singing, not getting used to worship, not understanding noble behaviour, not being able to distinguish between good and bad behaviour, and very little knowledge of religious rituals and are not familiar with Islamic holidays (Tanfidiyah, 2017). The lack of knowledge of parents or even teachers regarding how concepts form good character in children (Suharno, 2021). Therefore, everyone need for understanding related to how to form morals at an early age. This can be a form of parental effort through coaching and habituation so that it can create a good personality (Junaedi Sitika, 2018). In Islam itself, good morals have always been the main topic of discussion that must be instilled in children from an early age (Junaedi Sitika, 2018). Therefore, the point of this research is that the concept of forming Islamic morals in early childhood needs to be studied more deeply so that later it can be applied by parents and educators.

This study aims to analyse the concept of forming Islamic morals in early childhood, bearing in mind the importance of building a moral foundation in children from an early age because Islam itself is revealed to perfect morals (Aynun, 2018). In facing the depravity of morals in this country, we as parents must be prepared. Fortifying children with a strong moral foundation we must do since the children are still small. So that good morals are always maintained even though a lot of bad behaviour is happening in the current era (Sidi, 2014). Making our children agents of change for the surrounding environment, not being followers of whatever the environment presents (Aynun, 2018). Early childhood education is a place

for golden age children to develop basic foundations because according to psychologists, early childhood only comes once and cannot be repeated, which is very important for the development of further human qualities (Aryani, 2015). Children are a valuable asset for the family, the environment and the nation. Children are also the nation's next generation in the future, and if you want to see an advanced nation in the future, early childhood education really needs attention at this time (Huliyah, 2016). This needs to be a concern because early childhood is vulnerable to evil influences that they cannot filter or evaluate (Damon, 2003). Through Islamic Religious education, guidance activities for children are always based on Islamic teachings as a means of forming future generations (Junaedi Sitika, 2018). Therefore, the formation of Islamic character in early childhood really needs to be done both at home and at school.

Research results and existing work are reviewed within the same subject and are a related description of the study that serves to clearly define the researcher's contribution. So far, research related to previous studies that have similarities with this study based on literature reviews, has also been described by several other researchers. First, research by Junaedi Sitika (2018), emphasizes that the formation of good morals in early childhood in the view of Islamic education is an effort from parents to early childhood through coaching, direction, and guidance as well as good, noble and commendable deeds based on Islamic values contained in the Al-Qur'an and hadith. The function of children towards parents should respect and maintain the honour of their parents. Second, research from Nur Laiatul Fitri (2017), emphasizes the role of parents in shaping children's morals from an early age by using democratic parenting because they are considered capable of shaping the behaviour of children who are rich in moral values. Third, research conducted by Oktaviana and Maemonah (2022), emphasizes that educating morals in early childhood using the habituation method will instil a religious spirit and can prevent someone from doing bad deeds. Fourth, Akhmad Hasan and friends (2021). The results of his research explain that the thematic PAI curriculum in the formation of pious children's morals at an early age produces pious, intelligent and independent children. However, all of these studies only specifically focus on certain methods and strategies to shape Islamic morals in early childhood. Not extending in general concepts related to how the formation of Islamic morals in early childhood. Therefore, in this study the focus is on concepts that have not been studied in general by previous studies.

According to the Character Education Quality Standards, which are related to character education, there are 11 principle recommendations for creating effective character education (Berkowitz, Lickona, Nast, Schaeffer, & Bohlin, 2020). First, promoting basic values rather than ethics as the basis of character. Second, identifying characters in a comprehensive way to include thoughts, feelings, and behaviours. Third, using a detailed, proactive and effective approach aimed at building character. Fourth, create a caring group. Fifth, provide opportunities for students to show good attitudes and behaviour. Sixth, have a meaningful curriculum coverage. Seventh, strive for the growth of individual student motivation. Eighth, functioning all school staff as a moral community that shares responsibility for character education and adheres to the same basic values. Ninth, there is a division of moral leadership and broad support in building character education initiatives. Tenth, functioning families and community members as partners in efforts to build character education. Eleventh, evaluating school character, the function of school staff as character teachers, and the manifestation of positive character in the lives of students (Billah, 2016). Based on these 11 principles of recommendation, it is necessary to find specific concepts in the formation of Islamic character at an early age which so far have not been studied in detail.

Literature Review

There are three point will be discussed in this research such as the definition of concepts, Islamic morals, and early childhood. Concepts in Large Dictionary Indonesian (KBBI) are positioned as designs and blurry letters or the like; thoughts or meanings that are written into a real event: a sentence can have two things that are not the same. Concept definition in general, namely an abstraction that describes the general characteristics of a set of objects, events or other activities (Siadari Coki, 2019). From this understanding of the concept, the researchers conclude that the concept is the beginning that builds understanding.

Meanwhile, Islamic morals can be interpreted as morals based on Islamic teachings or Islamic morals. The word "Islam" which is behind morals occupies a position as an attribute. Thus, Islamic morality is an act that is carried out easily, deliberately, deeply ingrained, and is truly based on Islamic teachings (Akilah Mahmud, 2019). In the quote Mustopa (2018) explains that Islamic morality is a trait that must be possessed and practiced by everyone who considers himself a Muslim. This is because with Islamic morality, humans will be able to place themselves well in the eyes of Allah SWT and other humans. According to Sa'id Hawwa explained that Islamic morality is included in the Islamic formation of human personality; it is the duty of every individual to form the personality of his family; and in the end, he invited mankind to shape their own Islamic personality (Awaliyah, 2018). Therefore, it is very important to teach Islamic morality to early childhood because it can shape the child's religious character.

As for early childhood, namely children entering the age range 0-72 months. Development in children occurs very rapidly at that age (Talango, 2020). Therefore, early age is seen as very important so that it is termed the golden age (Khaironi, 2018). In order to be able to provide various kinds of development efforts, it must be known regarding the developments that occur in early childhood.

Method

This research is an analysis based on descriptive qualitative approach. The researchers try to construct reality and understand its meaning so that this research pays close attention to processes, events, and intensity (Ahmad, 2018). This type of research interprets the findings obtained not from statistical procedures or matters related to calculations (Imam Gunawan, 2013). In other words, the qualitative analysis method is a qualitative data processing technique (words) which is carried out in order to describe or discuss research results using a conceptual analysis approach and theoretical analysis (Wekke Suardi, 2019). Reference data in this article is literature based on sources from previous writings such as books and articles (Afiyanti, 2014). This research focuses on the formation of Islamic character and early childhood. The way to analyse the data is by giving statements, comparisons and meanings based on the concept of forming Islamic morals in early childhood.

Result and Discussion

In this study, researchers obtained 4 things that are included in the concept of forming Islamic morals in early childhood, namely: 1). Providing guidance: more careful training in the ethics of everyday life (Junaedi Sitika, 2018) 2). Imitating good behaviour: Islamic values (Fitri, 2017). 3) Habituation: getting used to good practices (Ahsanul Khaq, 2019). 4). Seriousness of parents: controlling children in behaviour and ethics (Setiawan, 2017).

Good moral training or guidance is the first concept that researchers found for the formation of Islamic morals in early childhood. Training for early childhood to form Islamic character is carried out by teaching prayers in Islamic teachings, prayer movements and readings, teaching the Qur'an, sayings and good deeds (Junaedi Sitika, 2018). This training needs to be emphasized because early childhood learns through sight and then follows it (Ayu & Junaidah, 2019). Character building in early childhood will be successful if parents and

educators carry out guidance, teaching and training activities towards aspects of words, attitudes, actions based on Islamic values, norms and moral values (Juwita, 2018). In addition, the presence of good morals can produce Indonesian academics who have noble character, are honest, intelligent, responsible, and disciplined (Oktaviana, Marhumah, Munastiwi, & Na'imah, 2022).). Based on these explanations, training or guidance is one of the concepts for forming Islamic character in early childhood.

Second, imitate good behaviour. This is the basis because morals cannot be taught, but must be instilled through a process of imitation and exemplary (Fitri, 2017) Through the example of parents, educators or educators can give examples about how to speak, behave, worship and so on (Gade, 2019). The role model for this moral example is the character of the prophet Muhammad S.A.W. with the eels found in him namely *shidiq* (Honest), *tabligh* (delivery), *Amanah* (Trusted), *Fathonah* (intelligent) (Mufarohah, Mujahidin, & Alim, 2018). Setting a good example in the view of Islam is an educational method that makes the most impression on students. When the child finds in his educator a good role model in all things, then he has ingested the principles of goodness which in his soul will imprint various Islamic ethics (Hamide, Alhadad, & Samad, 2021). Therefore, imitating good behavior is included in the category of the concept of forming Islamic morals in early childhood.

Third, in terms of attitude habituation, the habituation method is an effective way of educating children at an early age (Oktaviana et al., 2022). Habituation done by parents or educators to their children will make it easier for children to do what is usually done. Habituation in children's education is very important, especially in the formation of personality, morals, and religion in general. Because religious habituation will include positive elements in the development of a child's personality (Khaidir, 2021).). If every parent, teacher, or preacher comes into the room to say hello, it can be interpreted as an effort to get used to it. If the child enters the room without saying hello, parents can remind him that when he enters the room he must say hello; this is one way to get used to it (Ulya, 2020). Through habituation, children who have strong records and immature personality conditions will easily get carried away with the habits they do every day. The values instilled in this child will then be realized in his life along with his development towards the next age (Ahsanulhaq, 2019). These explanations emphasize that habituation is a concept of forming Islamic morals that are appropriate for early childhood.

Finally, the seriousness of parents in educating children. When a child enters school age, parents have an obligation to arrange the best school for their child, the best school is not only learning about general learning, especially studying religion, the two are interrelated. The concept of forming Islamic morals in early childhood towards the child education system according to Imam Al Ghazali is *mujahadah* (seriousness) and getting used to good deeds (Setiawan, 2017). The *sholeh* practice in question is able to balance with *mujahadah* and *riyadhah* (training), the meaning is to bring oneself to actions that are in harmony with the values of Islamic education.

The concept of moral formation in preschool-aged children in the family, a discussion is carried out which includes the understanding of the concept which includes three things, namely the understanding of *al-karimah* morality and the understanding of preschool-aged children and the understanding of family. So the purpose of forming character in these children is the seriousness of parents towards early childhood through coaching, direction, guidance, and good attitudes so as to form Islamic character and be accompanied by piety to Allah SWT (Junaedi Sitika, 2018). Parents are educators in the family sphere who are obliged to pay attention to and give love to children, not excessive and lacking (Novrinda, Kurniah, & Yulidesni, 2017). Good education is able to provide strong encouragement to children to get religious education. Education in the family has a positive influence, seen from the family environment which provides encouragement and motivation to children so that

children are able to accept and understand and practice Islamic teachings (Warasto, 2018). This is the basis for why the role of parents is the concept of forming Islamic morals in the growth and development of early childhood.

Conclusion

The golden period is the right time to foster and direct the child's personality. At this time, children are able to record all forms of coaching from their parents. However, it would be a shame if early childhood in this millennial era did not recognize their God or the Islamic education they received was just playing and singing. The formation of Islamic morals in early childhood is an obligation for every parent. Having a child who has a personality is every parent's dream, for that every parent is obliged to foster Islamic morals in early childhood in accordance with the guidance of the Prophet Muhammad. The concept of forming Islamic morals in early childhood refers to educational values based on the Qur'an and hadith. Based on the results of this study, the formation of morals at an early age can be done by providing training or direction, exemplary, habituation, and the seriousness of parents in educating children. Thus will give birth to children who have a noble and commendable personality.

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