

EARLY CHILDHOOD EDUCATION IN THE PERSPECTIVE OF THE QURAN AND HADITH

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Abstract: *Early Childhood Education (PAUD) is a strategic foundation in the formation of human personality comprehensively. In an Islamic perspective, early childhood education is not only oriented towards the development of cognitive and basic skills, but also serves as a means of instilling the values of monotheism, morals, and spirituality from an early age. This research aims to analyze in depth the concept of early childhood education based on the perspective of the Qur'an and Hadith, as well as its relevance to contemporary educational practices. This research uses a qualitative approach with a literature study method with primary data sources, namely the Qur'an and Hadith that are relevant to early childhood education and secondary data in the form of books on early childhood education as well as literature on interpretation, hadith lectures, and relevant scientific studies. Data analysis is carried out through content analysis techniques to identify the stages of early childhood development, educators' methods in educating early childhood according to Islamic teachings according to the Qur'an and hadith. The results of the study show that the Qur'an and Hadith affirm the urgency of children's education from an early age as a phase of cultivating fitrah, forming noble morals, and developing children's potential in a comprehensive and balanced manner between spiritual, moral, intellectual, emotional, and physical aspects. Early childhood education in Islam emphasizes the approach of example, habituation, compassion, and responsibility of parents and educators as the main agents of education. These findings reinforce the importance of educating early childhood according to Islamic teachings guided by the Qur'an and Hadith. Where, in it there are methods and strategies in educating and building a generation of faith, knowledge, and noble character.*

Keywords: *Education, Early Childhood, Quran, Hadith*

Introduction

Early Childhood Education (PAUD) is a very important basis in shaping children's beliefs and morals. In Islam, this phase receives great attention because in the Qur'an and Hadith it is very clear that comprehensive basics regarding the urgency, purpose, and method of children's education are very clearly stated. Through education, it will make human beings qualified, because education is one of the tools that has an important meaning as a sharpener in exploring professional human resources, especially in the current era education is needed in anticipating the progress of the times. Without education, it will not be possible to make a human being noble. That is the importance of education to be taught to children from an early age.

Early childhood education is strongly supported by developed countries because at this age it is a very easy stage to form character. Early childhood education is education before entering basic education as an effort to optimize motor, psychomotor, and cognitive aspects before children take the next stage of education, both formal, informal, and non-formal education (Syarbaini & Triadi, 2021).

The formation of noble morals in children as part of the goals of national education is still a problem. There are many factors that cause this problem, including the lack of role of parents and teachers in shaping children's morals from an early age. This paper will present Ibn Miskawaih's views on the urgency of forming children's morals from an early age. This study found that a child will be able to display noble morals when educators, both parents and teachers, are able to understand the child's psychology while starting to teach and accustom children to noble morals from childhood, and choose a morally healthy environment for children (Rosnita, 2016).

The goal of Early Childhood Education is to develop all the potential in children so that they will become complete human beings in the future. Meanwhile, the purpose of Early Childhood Education in the Islamic view is to maintain, help the growth and development of human nature possessed by children. The goal of this education must be achieved by hoping that the soul of a child born in a state of fitrah will not be polluted by worldly life (Ayu & Junaidah, 2019).

Literature Review

1. Early Childhood Education

Early childhood is a very important and decisive beginning in human life. This period is in the age range of 0-6 years where the child experiences very rapid development. Based on the results of research, about 40% of human development occurs at this age. This age is also the starting well index which is the basic gate for the formation of children's character. Therefore, a pattern of habitation and centralized stimulation from parents as the first and main educators is absolutely needed in order to form a child's identity towards the desired pattern (Amirudin & Nirmala, 2018; São Paulo, 2022).

Education, especially moral education in early childhood, can deepen the bond between parents and children. The support and role of parents of preschool-age children in storytelling, playing music and children's art is an important factor in the relationship between parents and preschoolers. The Taiwanese government gives responsibility to every educational institution, both formal and non-formal to instill character education in children (Siswoyo et al., 2020).

2. Early Childhood Education in the Quran

In the framework of Islamic education, educational efforts are not only encouraged, but also have a strong normative dimension to reach a degree of obligation for every Muslim. The theological foundation of this principle can be traced through the first revelation revealed to the Prophet Muhammad PBUH, which begins with the command *iqra'* (read) in the Qur'an surah Al-alaq:1. The order contains a deep epistemological meaning, namely the affirmation of the urgency of education, literacy, and knowledge development as the main foundation for the formation of people who believe and are civilized in Islam (Nahar et al., 2021).

The concept of basic human potential is explained in the Qur'an through various verses that affirm the glory of human creation as well as the possibility of moral and spiritual degradation if these potentials are not maintained and developed properly. One of them is in the Qur'an suroh At-Tin: 4-5, which means: "*Verily, We have created man in the best form. Then We returned him to the lowest place.*" Ibn Kathir interpreted it as the creation of man in the most

perfect condition, both in terms of physical, intellect, and spiritual readiness to receive guidance and truth. This perfection reflects the initial potential of man to believe, be pious, and carry out the functions of the caliphate on earth. However, the next verse explains the possibility of human beings being returned to the lowest degree (*asfal al-sāfilīn*), which according to Ibn Kathir occurs when man deviates from the nature by ignoring faith and righteous deeds, and obeying lust and immoral deeds. Therefore, education has a strategic role as a means of maintaining and developing basic human potential so that it remains on the path of piety and does not fall into moral and spiritual degradation. In the context of early childhood education, this verse contains a normative message that the development of faith and morals from an early age is a preventive step to maintain human dignity as desired by Allah SWT. (Ibn Kathir, 2000).

The implementation of education in early childhood can be seen in the words of Allah SWT in the Qur'an surah An-Nahl: 78, as follows:

We will not be able to do anything about it, and we will not be able to do anything about it, and we will not be able to do anything about it.

Meaning: "*And Allah brought you out of your mother's womb in a state of ignorance, and He gave you hearing, sight and heart, so that you may be grateful*". (Q.S. An-Nahl: 78)

The above verse explains that children are born in a weak state of helplessness and do not know (have no knowledge) whatsoever. However, Allah SWT equips the newborn child with hearing, sight and conscience (i.e. the intellect which, according to valid opinions, is centered in the heart). In the opinion of others it is the brain. With it, humans can distinguish between everything, which is beneficial and which is harmful. These abilities and senses are acquired by a person gradually, namely little by little. The bigger a person is, the more his hearing, discernment, and intellect will increase until he reaches his mature and adult age. With the provision of hearing, vision and conscience (intellect), children in their next development will receive influence as well as various upbringing from the surrounding environment. (Maghfiroh & Good Gift PS, 2020)

The purpose of early childhood education according to the Qur'an is to instill the basic foundation of faith and morality, just as Luqman Alhakim's advice to his children is the most authoritative model of the Islamic PAUD curriculum in the Qur'an QS. Luqman: 13, which means: "*And (remember) when Luqman said to his son, when he taught him: 'O my son, do not associate with Allah, indeed associating with (Allah) is indeed a great tyranny'*." Ibn Kathir explained that this verse shows the ideal method of family education, in which a father plays an active role as the first and foremost educator for his child through a *gentle and compassionate* approach to counseling (maw'izah).

The use of the expression *yā bunayya* (O my son) according to Ibn Kathir reflects an educational communication style that is persuasive, emotional, and dialogical, so that the message of monotheism can be received effectively by children. Ibn Kathir emphasized that the prohibition of shirk in this verse means that deviation from the faith is the greatest form of tyranny, because it places worship not in its right and damages the nature of human monotheism. Therefore, tawhid education from an early age has a preventive and transformative function, namely maintaining the purity of children's nature and building spiritual awareness which is the basis for the formation of noble morals and moral behavior. In the context of early childhood education, this verse emphasizes that the cultivation of faith values cannot be postponed, because monotheism is the core of all dimensions of Islamic education and is a prerequisite for the balanced development of children's cognitive, emotional, and social aspects (Ibn Kathir, 2000).

After monotheism, moral and social aspects became the focus of Luqman teaching moral values to his children, in QS. Luqman: 16-18 which means: "*O my son, if there is (an act) as heavy as a mustard seed, and it is in a rock, in the heavens or in the earth, Allah will surely bring it. Indeed, Allah is Subtle and All-Knowing.*" (QS. Luqman: 16), "*O my son, perform prayers, tell (people) to do what is righteous and prevent what is wrong and be patient with what happens to you. Indeed, such is an important matter.*" (QS. Luqman: 17), "*And do not turn your face away from people (because of pride) and do not walk on the earth proudly. Indeed, Allah does not like those who are haughty and haughty.*" (QS. Luqman: 18).

QS Luqman: 16–18 written above describes a comprehensive model of Islamic education, covering the dimensions of faith, worship, morals, and social responsibility. In the commentary Ibn Kathir explained that verse 16 instills the awareness of monotheism and Divine supervision (*muroqabah*), which is the belief that Allah is Omniscient of all human deeds, no matter how small and wherever they are. This awareness education aims to form self-regulation and moral integrity from an early age, so that children grow up with a sense of responsibility and honesty that comes from faith, not solely external supervision. Verse 17 emphasizes the dimension of educational praxis through the command to establish prayer as a spiritual foundation, followed by the obligation of *amar ma'ruf nahi mungkar* and patience in facing the social consequences of this moral commitment. Ibn Kathir emphasizes that the order of command in this verse indicates the hierarchy of Islamic education: the development of a vertical relationship with Allah (*ḥabl min Allāh*) becomes the basis for the establishment of social responsibility (*ḥabl min al-nās*). Patience is positioned as a character competency that must be instilled from an early age because the struggle to uphold the value of goodness cannot be separated from challenges and tests. Furthermore, the 18th paragraph focuses on social moral education by prohibiting arrogance, arrogance, and degrading attitudes towards others. According to Ibn Kathir, the prohibition of turning one's face away and walking with pride shows the importance of education in manners and humility as a manifestation of authentic faith. In the context of early childhood education, these verses affirm that character formation is not enough with moral knowledge alone, but must be manifested in attitudes, behaviors, and social interactions that reflect the values of monotheism and noble morals (Ibn Kathir, 2000).

3. Early Childhood Education in Hadith

The hadith narrated by Imam Bukhari and Imam Muslim has the status of saheeh because it meets all the requirements of the authenticity of the hadith, so that it has scientific legitimacy as the basis for early childhood education in Islam. The hadith on fitrah emphasizes that every child is born with the potential for religious diversity that can develop positively or aberrantly, depending on the educational process and environmental influences. In this context, education plays a role as the main instrument to maintain and develop fitrah so that it is manifested in faith and noble morals. Parents hold the central responsibility in children's education, which needs to be supported by the family, school, and community environment through the cultivation of monotheism, moral development, habituation of worship, strengthening *amar ma'ruf nahi mungkar*, and forming an attitude of patience and character (Parents et al., 2022).

The hadith about every child born in a state of fitrah as narrated by Imam Bukhari and Imam Muslim is a sahih hadith. This hadith has a strong epistemological position as the conceptual foundation of early childhood education in Islam. The concept of fitrah shows that children from birth carry the potential of religion that can develop towards good or deviation, depending on the educational process and the environment that shapes it. Therefore, education functions as a means of maintaining and developing this nature so that it is actualized in the form

of faith and noble morals. The main responsibility in this process lies with parents, with the support of the family, school, and community environment, through tawhid education, moral development, habituation of worship, cultivation of amar ma'ruf nahi mungkar, and strengthening the attitude of patience and steadfastness (Luthphie Noor Fithriasari, 2023). of character The hadith reads:

He was a Jew, and he was a Jew.

Meaning: "Every child is born in a state of *fitrah*. So it was his parents who made him a Jew, a Christian, or a Magi." (Narrated by al-Bukhari no. 1358; Muslim no. 2658).

This hadith emphasizes that human beings from birth carry the potential of monotheism and a tendency towards truth, which in Islamic terminology is referred to as *fitrah*. *Fitrah* is not understood as a passive condition, but as a dynamic potential that requires a process of education, guidance, and habituation in order to develop optimally (Ibn Taymiyyah, 2005).

In the context of early childhood education, this hadith has very significant pedagogical implications. Education is positioned as the main instrument of guardians and developers of nature, not just a means of cognitive knowledge transfer. Islamic education in early childhood must be directed to internalize the value of monotheism, the development of noble morals, and the strengthening of spirituality from the early development phase (Ulwan, 2012). This is in line with modern developmental theory which asserts that early childhood is a *critical period* in the formation of character and value systems (Bronfenbrenner, 1979). This hadith also emphasizes that human beings from birth carry the potential of monotheism and a tendency towards truth, which in Islamic terminology is called *fitrah*. *Fitrah* is not understood as a passive condition, but as a dynamic potential that requires a process of education, guidance, and habituation in order to develop optimally (Ibn Taymiyyah, 2005).

However, the responsibility for children's education does not stop with the family alone. This hadith also hints at the importance of the synergy of the educational environment, which includes family, school, and community. An environment that is religiously and morally conducive will strengthen the actualization of *fitrah*, while an environment that is permissive and ignorant of spiritual values has the potential to weaken the development of children's faith and character (Fithriasari, 2023). Therefore, early childhood education in Islam must be designed in a holistic, integrative, and sustainable manner, placing *fitrah* as the center of educational orientation.

In addition to the hadith of *fitrah* narrated by Imam al-Bukhari and Imam Muslim, there are a number of other saheeh hadiths that strengthen the conceptual foundation of early childhood education in Islam. Among them, about the responsibility of parents as educators, the Prophet PBUH said: *يَبِيْهٖ كُنتُمْ رَاعٍ وَكُنتُمْ مَسْنُوْلٌ عَنْ رَاعٍ* "Each of you is a leader and each of you will be held accountable for what he leads." (Narrated by al-Bukhari no. 893; Muslim no. 1829). In the context of early childhood education, parents are positioned as *primary educators* who have moral and spiritual responsibility for the development of children's faith, morals, and character. (al-Nawawi, 1996).

Method

This research uses a qualitative approach with the type of *library research* or literature review. Data was obtained from written sources in the form of the Qur'an, Hadith, books of tafsir, hadith lectures, as well as books and scientific journals relevant to early childhood education in Islam. The data analysis technique used is content analysis, which is studying and

interpreting verses of the Qur'an and Hadith to explore the concepts, principles, and values of early childhood education. This method aims to gain an in-depth understanding of the normative and conceptual foundations of early childhood education according to an Islamic perspective.

Result and Discussion

The Qur'an and Hadith occupy a fundamental position as a normative basis in the development of early childhood spiritual and social competence. The ethical principles contained in the Qur'an—such as honesty, compassion, justice, patience, and responsibility—serve as a framework of values that need to be introduced and internalized from the early stages of children's development through the process of habituation, educational experience, and reinforcement that is carried out consistently and continuously. Furthermore, the Hadith of the Prophet Muhammad PBUH emphasizes the urgency of seeking knowledge throughout the span of human life, from the beginning to the end of life, which implicitly shows that the formation of character and personality is a continuous educational process rooted in education from an early age (Suwanto & Zainudin, 2025).

Good Early Childhood character education, children must have good knowledge (moral knowing), good feelings or loving good (moral feeling) and good behavior (moral action) so that the realization of the unity of behavior and attitude of Early Childhood life as the capital of the heir of the nation's struggle is formed. In addition, this deafness contains the Objectives, Functions of Early Childhood Character Education, Early Childhood Character Formation Values, Early Childhood Character Education Process, Early Childhood Character Education Implementation Strategies Assessment of the Success of Early Childhood Character Education. In conclusion, that the function of Early Childhood character education is to develop, strengthen personal potential, and filter out external influences that can ultimately form the character of Early Childhood that can reflect the culture of the Indonesian nation, Early Childhood character education can develop well through a supportive Early Childhood school culture, which is carried out through a series of activities: planning, implementation of more Early Childhood-oriented learning, and comprehensive assessments (Salam et al., 2022).

The main purpose of the Prophet's sending was to improve human character. The Prophet whose behavior is a reflection of the Qur'an has succeeded in producing a generation known as the Rabbani generation, which is a generation that is established in terms of Aqidah and capable of ethics/character. The theory of quality education is a theory that is logically correct and a theory that comes from a solid source, and that theory can only be found in the Qur'an and the Hadith of the Prophet (peace and blessings of Allaah be upon him) (Hairuddin, 2013).

From the perspective of Islamic teachings, children's education is not solely directed at mastering basic skills such as reading, writing, and arithmetic, but rather focuses on internalizing the values of monotheism, the formation of al-karimah morals, strengthening adab, and developing a balanced personality between the physical and spiritual dimensions (Muhaimin, 2007). This paradigm is explicitly reflected in various verses of the Qur'an and Hadith of the Prophet Muhammad PBUH which affirm the urgency of children's education from an early age through an approach based on compassion, example, and the cultivation of solid Islamic values. For example, QS. At-Tahrim:6 contains a divine command to parents to protect themselves and their families from the torment of hell, which implicitly affirms correct education from an early age as a preventive and transformative instrument. Furthermore, Luqman's educational narrative of his son as stated in QS. Luqman: 13–19 represents an Islamic educational model that emphasizes the strengthening of faith, ethics, and morals through advisory mechanisms, reflective dialogue, and exemplary praxis. In line with that, the Hadith of the Prophet PBUH which states that every child is born in a state of fitrah, while the environment and parenting

patterns play a role in determining the direction of the development of his beliefs and personality (HR. Bukhari and Muslim), provides a strong theological foundation that early childhood education is a fundamental responsibility not only for parents, but also for society at large (Many & Anshori, 2025).

Conclusion

Early Childhood Education (PAUD) in the perspective of the Qur'an and Hadith emphasizes that early childhood is a fundamental phase in the formation of human personality and morals. Islam views children as a mandate from Allah who is born in *a state of fitrah*, so parents and educators have a great responsibility to guide, direct, and instill the values of monotheism from an early age. The Qur'an and Hadith emphasize the importance of holistic education, including spiritual, moral, intellectual, emotional, and physical aspects, which is carried out with an approach of compassion, example, and good habituation. With education based on Islamic values from an early age, it is hoped that children will grow up to be individuals of faith, noble character, intelligent, and able to live a balanced life between worldly affairs and the hereafter.

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