

## Investment Of Islamic Aqidah In Children Since

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**Abstract:** *The majority of causes of damage to children are due to parents ignoring them, and not teaching various obligations and religious teachings. Many of us also see around us parents or educators frighten children with superstition and other things that are prohibited by Sharia which can be a cause damage to the aqeedah which is the basis of Islam. Early childhood is the most important time for planting the foundation of true faith and teaching the Koran because at that time the nature of the child is still clean. When the creed has been firmly embedded in the heart, the child will become a figure of a faithful person with a strong personality, both in his attitude and deeds because he always feels under God's supervision, and minimizes children from doing bad deeds, such as saying dirty, deceiving, and others can make a useful generation for family, community and country.*

**Keywords:** *Aqidah, Islam, Al Quran*

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### A. INTRODUCTION

In the view of Islam children are a mandate for both parents. So parents are obliged to provide guidance and direction so that children develop well in accordance with Islamic teachings. Educating children in the view of Islam is a noble work that must be carried out by every parent, so that children avoid negative things so as to obtain happiness in the world and the hereafter. As explained in the word of God in surah al-Tahrim verse 6 which means "" Many of us see around us children become victims because parents ignore the Islamic aqeedah education in their children, so that children's understanding and mindset becomes incorrect planting aqidah. Usually parents teach religious education after children start school age, and in daily life the child is often adopted the thought of believing things that are superstitious and superstitious. This is the cause of the lack of understanding of the true Aqeedah when they are adults which results in the morals formed . Many things we need to know about how to instill aqidah from an early age.

#### **Formulation of the problem**

1. What are the basics of Islamic Aqeedah
2. How to instill Islamic Aqeedah in children at an early age

#### **Aim**

1. To find out what is the basis of Islamic aqidah
2. To find out how to instill Islamic aqidah in children at an early age

### B. Basics of Islamic Aqeedah

Education comes from the word students, which means to maintain and provide training (teachings, guidance, leadership) regarding morals and intelligence of the mind. While the meaning of the word education is in accordance with the Indonesian dictionary (Editorial Team 2004) is the process of changing the attitudes and behavior of a person or group of people

in an effort to mature humans through teaching and training efforts, processes, ways, and acts of educating. While the words of faith come from the Arabic "aqada," which means bond or conclusion.

According to Hasan Al-Bana (Aqeedah is something that requires one's heart to justify it, which makes one's soul calm, peaceful in him and who becomes a person's belief that is clean from doubts and doubts.<sup>3</sup> Aqidah in it also includes the six pillars of faith, namely faith in God, the angels of Allah, have faith in the books, Rasul Allah's Apostle, have faith in the End Times and have faith in good and bad qadar. La ilaha illallah is the main basis which has a very large position in Islam .It is the first pillar of Islam and the highest branch of faith. The acceptance of all deeds depends on the pronunciation of this sentence and the practice of all its consequences. <sup>4</sup> child's heart since childhood. When the child has received p he understanding and meaningfulness of this sentence in his heart will form strong individuals in living life, having a strong personality and good character. In Islamic aqeedah, monotheism which also must be known and understood to cause a deep conviction, there is also monotheism and praise. kind, the first Tauhid Rububiyah means to force God in all forms of worship that is special and mandatory (QS: Adzariyat: 56), (QS: Annisa: 36), the second is Tawheed Uluhiyah which is to force God in all forms of worship by not making something even those who are worshiped with Him because of that Allah sent His Apostles and revealed His books (QS.Al Anbiya: 25) (QS.Al 'Araf: 70), the third is Tawheed Asma wa nature that is believing in Allah and His attributes (QS : ash Shura: 11). There is no doubt that monotheism is the light that Allah gives to His desired servants. Now shirk is darkness which is partly more concentrated than some others; which made it look beautiful to unbelievers. Allah 'azza wa jalla said (which means), "What is the person who is dead-minded - then we turn it on and we make it light for him to walk among people in the same condition with people like himself who remain trapped in the darkness-darkness and can't get out of it. Thus made beautiful for those who disbelieve what they do. "(Surah Al-An'aam: 122)

In a Hadith, Ubadah bin Ash-Shamit said: Rasulullah SAW said: "Whoever confides (testifies) that no worship is entitled to be worshiped (properly) except Allah alone; there is no partner with Him, and Muhammad is His servant and Messenger, and that 'Isa is His servant and Messenger, and His sentences were delivered to Mary, and the Spirit from Him, and Heaven is true, Hell also true; then Allah must have put him in heaven, according to the deeds he has done. "Narrated by both (Al-Bukhari and Muslim).

Faith is a verbalization of a belief, a statement is an explicit argument and a practical application is an act born from a thing called faith. Mu'tazilah for example, makes faith something that is heard because of obedience and happiness. They say that faith is the designation of the justification of the heart, oral vows, and the actions of members of the body in the sense of carrying out obligations and avoiding prohibitions. An interesting argument is that compulsory action is religion. Religion is Islam and Islam is faith (Hasan Hanaf: 2003) So that it can be understood that an ideal appreciation of Islam is how one is able to make integration and interconnection between faith, Islam and be applied honestly (ihsan) in life. Because Ihsan requires the existence of true faith and Islamic motivation within.

### **C. How to instill Islamic Aqeedah in Children at an Early Age**

Islamic educational activities have arisen since the existence of man himself (the Prophet Adam and Eve), even the verses of the Koran that were first revealed to the Prophet Muhammad SAW are not commands about prayer, fasting, etc., but rather the iqra 'command (reading, contemplating, studying, researching or studying) or orders to educate human life which is the core of educational activities. Starting from where humans think, examine and examine how the implementation of education, so that the thought and theories of Islamic education emerge. Therefore, according to Abd al-Gani 'Ubud, as quoted by Muhaimin stated that there is no Islamic educational activity and Islamic teaching system, without theories or thoughts of Islamic education. The purpose of Islamic Religious Education is to guide children so that they become true Muslims, faithful, charitable and virtuous and useful for society, religion and country

In instilling Islamic creed in children at an early age we can learn from the Luqman Story written in the Koran. The educational values in the Luqman story can be taken as a reference, Aqidah Education is the first and foremost education that Luqman does to his child, this aims to free humans from dependence on other than God.

This religious education has really become a serious concern of Luqman. According to Al-maraghi The polytheists are people who are wrongdoers again lost, Luqman explained to his son that the act of shirk is a great tyranny, shirk is called the act of the wrongdoers because shirk means putting something out of place and he is said to be a grave sin because it means equalizing wrongdoing the position of god that only from him is all the blessings of Allah swt with something that does not have any favor, namely idols. Allah Ta'ala says (which means), "O people, worship your Rabb; that is, who created you and the people before you, hopefully you are cautious. The Essence that has made for you the earth as the expanse and the sky as the roof as well as the one who descends from the sky [rain] water then Allah spit out because the water was a variety of fruits as a blessing for you. Therefore do not make you a match for Allah, while you know. "(Surat al-Baqarah: 21-22). After in the verse he instilled in his son the soul of monotheism and did not associate any god with anything, then in verse 16 Luqman gave a lesson about the consequences of faith namely responsibility for all his deeds. Acts as large as mustard seeds cannot be separated from the consequences or rewards. (Luqman said), "O my dear! Really, if there is something as heavy as mustard seeds, and are in stone or in the sky or on earth, Allah will surely reward him. Indeed, Allah is subtle and most conscientious. Thus to instill Islamic Aqeedah which is strong in children from an early age.

The formation of human faith in God requires the existence of religious education from an early age to children, as an effort to instill the values of faith in him so that the nature of the faith to develop in accordance with the demands of Islamic teachings. Faith according to Islam is not only the words spoken or the motto that is maintained, but is the essence that permeates the mind, arouses feelings and moves the faith and what is believed in the heart to prove its truth by deeds. Faith education in Islam is oriented to the formation of a Muslim person who is consistent in affirming Allah, accepts the Islamic Shari'ah that the Apostle brings, is willing to strive to uphold the truth of religion despite having to sacrifice his life and wealth in the course of his life. Desired Muslim personality by inculcating the values of faith in children is a personality that has Islamic religious values, chooses and decides and acts according to Islamic values and is responsible according to Islamic values. A personality that has Islamic values that emerge at any time as they think, behave and behave in the lives of individuals and society.

Muslim personal life is the life of a Muslim who identifies himself with the rules set by Allah swt. manifested in the beliefs contained in the words and deeds contained in the pillars of Islam.

Life like this is the degree of muttaqin and muhsinin. Muslim personality is expected to have dimensions that are subject to the basics of faith as taught by Islam. Because of that the prominent characteristics of the Muslim person are having strong integrity in matters of faith, life goals, worship, thoughts, natural life feelings and attitudes. The strong personality integrity of every Muslim is the most important thing in religious education.

1) Teach children about monotheism from an early age. In children who are still very young of course not the same mindset with adults, but at that time the most appropriate time to teach about monotheism in order to remain firmly planted in their hearts with us introducing monotheism and the like

2) Familiarizing children with worship. Getting used to worship in early childhood can give a deep impression in the hearts of children that is difficult to leave because of a habit will form a character that departs from habit. If good habits are carried out then it will form a character the good one

3) Learn by following studies about monotheism with parents

Learning is a process of gaining knowledge, by frequently following studies about monotheism and giving habit to children who are happy to learn which will affect their lives

4) Keep away from actions that contain shirk early on.

A person's character is formed from a habit that is often done continuously. By removing children from an early age from the habit of doing bondage - actions that contain shirk will make the child's soul clean from superstition and khurafat which leads to sinfulness which is not forgiven by Allah SWT

#### **D. Conclusions**

From the discussion in this paper we can draw a conclusion that in instilling the value of aqidah to children from an early age we must provide learning about the basics of aqidah itself, then provide the stages of the process, namely 1) Teach children about monotheism from an early age. . 2) By getting used to worship in early childhood. 3) Learn by following studies about monotheism with parents, 4) Keep away from actions that contain shirk early on.

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