



The methods for the early childhood education in Islam

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Abstract

The issue of education in Indonesia, especially The Early Childhood Education (ECE) has been a concern of government to increase for the dignity of human beings as the most noble of The Allah's creatures. The Act 20, 2003 on The National Education System of Indonesia set in Chapter I, Section 1, Paragraph 14 that The ECE is a development efforts aimed at children from birth to age six, through the provision of educational stimulus to help the growth and development of children physically and mentally so that Childhood have the readiness to enter the further education. This shows the importance of The ECE so that the need for methods of educating, including methods of The ECE in the Islamic concept, that conducted to review at literature researches with a focus on methods of The ECE in the Islamic concept. The research was conducted through a multidisciplinary approach that is the approach of juridical /normative, the paedagogies approach, in particular the approach of religious based on religious values from the Qur'an and the hadis. The results of research and studies conducted that methods of The ECE in Islam refers to the Prophet's method of The ECE namely by the role models, the fairness, and the impartially, the Advising and Praying for childhood, the choosing of the right time to educate, The rewards and warning (*Targib-Tarhib*). The Methods for the ECE in Islam is useful to stimulate The child's mind, to build of the soul and to shape of the physical growth with a framework to learning Through Play and Playing Through Learn.

Keywords: the methods of education, the early childhood education, The Islam

1. Introduction

The Early Childhood Education (ECE) has become a focus issued internationally. In Indonesia, in particular the issue of the ECE has been a concern of government to increase for the dignity of human beings as the most noble of The Allah's creatures. This can be evidenced by the Act No. 20 of 2003 on National Education System on July 8, 2003 which includes the concept of providing education including the ECE and The more details are described in the Act No. 20 of 2003 in Chapter I of Article 1, section 14, on the ECE and in Chapter VI of Part Seven of Article 28 section (1) the organization of the ECE.

The based on the study of neurology at the time the child is born, the completeness of the baby's brain contains about 100-200 billion neurons, whom are ready to make the connections between cells and ready to be developed and actualized in order to achieve the highest level of development potential. In the first years, the baby's brain is growing very rapidly by generating trillions of connections between neurons called synap (Semiawan, 2002) ^[9], including the type of information in human life. The connection should be reinforced through a variety of psychosocial stimulation, and if disconnection will be strengthened (atrophy) and destroyed. That will ultimately affect the level of childhood's intelligence (Departemen Pendidikan dan Kebudayaan, 2002).

Fasli Jalal said that the synap will work quickly under the age of five to six years. (The growth in the number of brain tissue affected by the child's experience gained in the early years of

life, particularly pleasant experiences. In this phase of child development has tremendous potential in developing ability. It has been proved by the study of Baylor College of Medicine that if the childhood rarely obtain to the educational stimulation, the brain development are 20-30% smaller than the normal size of his age. (Redaksi Buletin Pendidikan anak usia dini, 2012):

In another study revealed that childhood's intellectual development occurs very rapidly in the early years of a child's life. About 50% of adult intelligence capability has occurred when the childhood was 4 years old, and 80% have occurred when he was 8 years old, and culminated when the childhood is around 18 years old. This means that developments occur within the first of 4 years as big as the developments that occurred during the next period in 14 years, and then brain development will stagnate (Rahman, 2002) ^[6], but the others argument that the brain development of children will be sooner before the age of 1 year. (Mayza, 2005) ^[5]. Thus, the future development of children between 0-6 years is termed the golden age.

The above description indicates the importance of the ECE and the need for methods to of the ECE including methods of the ECE in Islamic studies. The methods related to development of childhood in cognitive, language, motor skills, creativity, emotional and social aspects.

In general, there are several methods of the ECE that aims to increase the activity and creativity of learners (childhood) namely Playing, touring-(the method of traveling),

Conversing, method of storytelling (show and tell), Method of Demonstration- (Practice directly), method of Project (Small Project), method of Providing Duty, method of Circle time, method of Calendar System, and method of Large Group.

In the Islamic teachings, the issue is whether the methods developed over the times in line with the Islamic teachings, although Islam is a comprehensive, and Islam are not known to discrimination between general education and Islamic education of even the existence/affirmation of the existence of Islamic education, including the ECE in Islamic education becomes equal to general education.

In Globally, The Early Childhood Education has been stipulated in Islam that the education apply in early, (the Quran, Surah *Luqman* (31): 14, and the Quran, Surah *al-Ahqaf* (46):15), ordered that the childhood is breastfed since birth and weaned in a certain time that is 30 months.

This indicates that the Islamic teachings of the ECE have methods in accordance with religious values based on the Qur'an and the prophet of Muhammad's Hadis. The based on the results of research and studies conducted it was found that methods of the ECE in Islam refers to the methods of the prophet of Muhammad in the ECE namely by the role models, the fairness, and the impartially, the Advising and Praying for childhood, the choosing of the right time to educate, The rewards and warning (*Targib-Tarhib*). The Methods for the ECE in Islam is useful to stimulate The child's mind, to build of the soul and to shape of the physical growth with a framework to learning Through Play and Playing Through Learn. Thus, this discussion that will be studied in this research.

2. Metod

The Research of the ECE is not a new issue to be studied, because it has been there since long ago, especially in Indonesia. Thus, the Research of the ECE that is relevant is the case study comparing two objects to show the similarities and differences and accompanied by the respective arguments. Similarly, historical study to explore and reconstruct the object's history traces the research by turning to the past, and to the assessment glance, discover and reconstruct the footsteps of the prophet in the ECE as data, facts related to the the research of Islamic studies.

This study comes from research through literature review and case study then in the research using the library research and field research by taking samples in the highlight of the two institutions namely the institution of the ECE formally on the path of General Education (Kindergarten Asoka Makassar) and institute of the ECE formally on the path of Religious Education (Raudatul Atfal Alauddin UIN Makassar).

This study is also a highlight of the Islamic concept, the main data source on the Qur'an and the Muhammad's Hadis, Arguments (*ijtihad*) and Islamic studies book more relevant. In addition to the literature to study of the ECE in general law became absolute references, government regulations and ministerial decrees are relevant to the research.

3. Research

A. Definition

The method is regularly used way to carry out a job to be achieved in accordance with the desired; can also mean a way

of working-system to facilitate the implementation of an activity in order to achieve a specified goal. (Departemen Pendidikan dan Kebudayaan 2002). in line with Ahmad Tafsir's definition that method with the most appropriate way and fast in doing something. According to phrase "a quick and precise" is what distinguishes *the method* with *the way* in English. (Tafsir, 2012) ^[11].

The method can be divided into *general methods* and *specific methods*, and this *specific methods* is what distinguishes a certain level of education including methods of the adult education and methods of the early childhood education. Thus, the method of the ECE is the ways of the collection system to facilitate the implementation of an activity in order to achieve a goal that is determined in the process of the interaction of learners with educators and learning resources in a learning environment for the ECE.

B. Methods of The ECE in Islam

The methods of ECE in Islam can be learned through the method of the Prophet of Muhammad in giving an example especially for childhood as an educator, who are able to make the role of the three at the same time, educators as teachers, educators as parents and educators as members of society. The Prophet of Muhammad educated the childhood by methods in the following manner:

4. The role model

The role model is something that should be in duplicate or well to emulate. (Departemen Pendidikan dan Kebudayaan 2002). The Social education much influence on the behavior of other people who used the example of being imitated by childhood. Therefore, the Prophet ordered to always be a good example to childhood.

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The Allah says in the Qur'an, Surah *Al-Ahzab* (33):21 that: There has already been at the (self) that the prophet of Allah (Muhammad) a good role model for you, (that) for people who expect (the grace) of Allah and the (arrival) Day of Resurrection and remember by much the name of Allah. (Departemen Agama RI, 2011)

"Abu al Azim bin Dinar tells us that some people came to Sahl bin Sa 'ad and they questioned seat made of wood what? Sahl said: for Allah's sake I prefer to know where the object is made, I noticed immediately when first laid and the first day of the Prophet possess. And then said: At a time of the Prophet sent a man to a woman who has Gulam (group Ansar) clever tinkering with wood (carpenter) for the Prophet so on Make a beam that the Prophet can sit when he was lecturing in front of an audience. Then the woman ordered the child and make him out of wood removed from forests after completion, he sent it to the Prophet and put at somewhere then I saw the Prophet of sitting on the seat, and practice the praying that begins with *Takbir*, bow and then he fell slowly to the surface where it fell down, then climb back down. When he finished to practice the praying and then he turned to the audience and said: "O congregation really I do this all for you to follow and learn all

ordinances as I pray." (Narrated by al-Bukhari). (*al-Bukhari*, t.th; 324).

The hadis shows that the Prophet provide guidance about the praying at a higher place on the prayers so that prayers can follow and learn the material praying perfectly, sometimes if done in a low place some materials do not appear clearly by the audience (*al-Bukhari*, t.th; 400).

The above hadis can be understood that the Prophet (educators) in conveying the material (the praying), using by a method (practice) and very attentive to the audience (learners), *let alone* the audience that the majority are childhood. This is to be followed perfectly by the audience. Moreover, it can be understood that the Prophet teach the material (the praying) to be practiced firstly and then he asked to be followed and studied.

5. The fairness and the impartially

As an educator, to be fair and the impartially for childhood is one attitude that must be owned to make childhood obedient to educators. As the following hadis mentioned that:

Nu'man bin Bashir that he (Nu'man ibn Bashir) together with his father came to the Prophet and his father said: Behold I have given something to my son that this Gulam then the Prophet said: if any you have given your son the same thing as the other sons, his father said "no", the Prophet said go back at home (give your child something is fair). (Narrated by Bukhari) (*al-Bukhari* tth; 90).

Ibn Hajar al-Asqalani insists the hadis, the law should not give something to some of the children to be fair to them and give it to a child like the others (*al-'Asqalani* tth; 211-214) Be fair to the childhood who are willing to accept the truth will make itself to be opened. The fairness to childhood means that childhood feel their rights are met. Thus, the child will have a positive attitude towards life. He will learn that in this life must be give and take, as well as train himself to submit to the truth. In fact he will actualize their identity and dare to demand their rights. If it happens on the contrary, the potential of the child will gradually become extinct and be extinguished.

Thus, the unfair and partially of parents of children would cause jealousy and envy in the soul of the child because he felt he set aside

6. The advising and choosing of the right time to educate

The one of the tasks of educators are advising their children to the child's behavior was not digress. In addition, the advice of educators also can build the child's personality healthy and clean.

The Prophet *always* choose the right time and place to advise childhood. Because the burden of education will decrease, and results of education will be achieved to the maximum, as narrated by al-Bukhari that:

'Umar bin Abi Salamah said: ever a time when I was *Gulam* in the prophet's caring, my hands penetrated on the dish in a jar, then the prophet said: "O son" read "*Basmalah*" before eating, eat with your right hand and eat what is near you. So how to eat me afterwards (*al-Bukhari* tth).

Ibnu Hajar insists that the content of this hadis that: be allowed to pray for those who violate the provisions of Islamic (Shari'ah), including the ethics of eating with hands extended

(unethical) and commanding the good and forbidding unjust that all the behavior of children considered (*al-Tasmiyah*, t.th). The researcher sees in the hadis is that some errors immediately corrected by him with good and impressive by the prophet. Umar bin Abi Salamah ra. recalled that when he was a childhood at the time in the built (caring) directly by the Prophet.

The hadis contains several meanings, among others that be allowed to educate/counsel in terms of ethical of eating and drinking as well as begin to read "*Basmalah*" and to eat by right hand (*al-'Asqalani*, tth.).

These events illustrate that advice to children is important, including when the eating, *let alone* childhood often make mistakes and act disrespectful (unethical) when eating. Thus, the time of eating is the best opportunity for the parents to advise their childhood.

Thus in the ECE need to be taken into account the issue of time, including choosing the right time and place to educate. Educators should be able to choose the right when it's time that the hearts of the children to accept and impressed with his advice. Thus, the burden of education will decrease, and results of education will be achieved to the maximum (*Suwaid*, 2014) ^[10]. The Prophet in the ECE is very concern to the right time and place, especially to advice the childhood. Time performed by the Prophet in interacting with childhood at the time of eating and drinking.

7. The Praying for childhood

The content of the hadis (Umar bin Abi Salamah) besides the affection of educators, especially the parents can do to pray for the childhood. The Praying is the main pillar that must be practiced by the parents for the good of the childhood. The parents should plead earnestly and expectantly to Allah, because it is the *sunnah* of the Prophets and the Messengers of the God (Allah).

As the Prophet did for Sahabat Abu Musa expressed by Ibn Hajar al-Asqalani and dealt with specifically in the chapter on the importance of praying for blessing for the childhood, as the Prophet did to child named Ibrahim (son of Abu Musa), the Prophet prayed the child constantly to rubbed her head and face of a child who prayed (*Suwaid*, 2014) ^[10].

The description of this hadis shows that the importance of praying for the childhood while sweeping the head and rubbed his face even with the aim of providing better the psychological therapy to children and educators.

Another thing to be understood that the praying for children not only the duty of parents even become mandatory for all educators as exemplified by the Prophet as an educator, when the father named Abu Musa took his son Ibrahim and he also prayed for the child and rubbed his head. It shows that the pray for childhood will give a positive impact on the psychological development of childhood is not only done by the parents, but both are needed by anyone, including teachers as educators.

8. The rewards and warning (Targib-Tarhib)

Although most teachers assume that the rewards and warning (*Targib-Tarhib*) is not the method, but based on the results of research undertaken in kindergarten Asoka Makassar found that the rewards and warning (*Targib-Tarhib*) was a method of

educating children. Those results obtained to research in kindergarten Asoka Makassar when teacher has been interviewed and said that:

the rewards and warning (*Targib-Tarhib*) is not the method, but according to the observations of one teacher while teaching in the classroom by giving the task to the children to do chores with coloring the pictures, but there is a child who is totally reject and do not follow the instructions of his teacher, even reticent in place and the teacher said, "Why, son, not to do the work? But the son did not answer even choose to remain silent. Then the teacher is giving instruction "Children ! who completed quickly, should come out to play firstly!". The phrase of teachers in the form of the rewards and warning (*Targib-Tarhib*) such as the above, making the child is willing to finish the job quickly.

The Based on observations and interviews mentioned above, the researchers concluded that the rewards and warning (*Targib-Tarhib*) is a method and such methods are found in the ECE in the Islamic education as in narrated by Imam Bukhari which means:

Ibn 'Umar that on a journey together with the Prophet. The child is named Abdullah (the son of Umar) ride on umar's camel was young and wild, so that the Abdullah's camel past the prophet's camel, the father said: O Abdullah, nobody should pass (camel) the prophet! (Another story says Abdullah also directs the camel to be behind the camel of the Prophet), then the Prophet said (to Umar): sell your camel to me! Umar berkata: (camel) it's for you (the Muhammad's Prophet), and He also bought the camel, and then said: (camels) that's (reward) for you, O Abdullah, then treat (camels) as you please(al-Bukhari tth)

Ibn Hajar al-'Asqalani provide commentary that the Prophet Gave gifts (camel) to child (son of Umar bin Khattab) which he rode (al-'Asqalani, tth). and Ibn Hajar gives commentary above hadis related by another history in the Book of al-Buyu' and says that among other things contains hadis indicates that no body from the Sahabat was unethical to the Prophet even when walking. The Hadis also contain that the Prophet is very attentive to the Sahabat (Umar and his son) and motivates him to do things that are uplifting (al-'Asqalani, tth).

Thus, It's clear that the warning are carried out to Abdullah by his father a lesson and from the condition that the Prophet reward as motivation to do so encouraging for the childhood (Abdullah).

The research in the ECE in Islam indicates that a warning may motivate children to avoid unwanted things, which the researcher termed *Tarheeb*. Likewise, a reward to a child will motivate the childhood, when the child is right or succeed in doing something good, which researcher termed *Targib*, so that the warning and the awards used a method with the terms of the method of *Targib-Tarheeb*.

The Prophet is very attention to build the child's physical form, by the macth of running for children of his uncle (Abbas), then greet the champion with his chest, then the next, and continue until the last. (Redaksi Buletin Pendidikan anak usia; 2012). Thus, it can be understood that the ECE in Islam through the method of playing greatly affects the growth of the childhood' soul and mind as well as physical growth.

9. Conclusion

In the ECE is essential for growth and development at an early age and the development of children at an early age (0-6 years) termed the *golden age*. Thus, the need for a method to the ECE including methods of the ECE in Islamic studies.

In general there are some methods to the ECE developed during aims to increase the activity and creativity of learners. Similarly, the Islamic teachings of the ECE have methods in accordance with religious values based on the Qur'an and the prophet of Muhammad's Hadis. The based on the results of research and studies conducted it was found that methods of the ECE in Islam refers to the methods of the prophet of Muhammad in the ECE namely by the role models, the fairness, and the impartially, the Advising and Praying for childhood, the choosing of the right time to educate, The rewards and warning (*Targib-Tarhib*).

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