

APPLICATION OF AQIDAH EDUCATION TO EARLY CHILDREN

Abd. Rahman¹

{ abdul.rahman@unismuh.ac.id }

University of Muhammadiyah Makasar¹

Abstract. The application of Aqidah to children must receive great attention from all parties. Instill in the child's soul a sense of the oneness of Allah SWT and keep them away from shirk. This is done by showing logical postulates and proofs that make sense to children for the existence of Allah. The aim of aqidah-based early childhood education is to form Islamic personalities in children, namely the basis of Islamic faith in thinking and acting. Children with Muslim personalities are children who have advantages in many ways, so they can be said to be better children. Superior children are children whose ways of thinking and acting are based on Islamic beliefs and who have skills and abilities that can be used in their own lives and in the lives of society and the state.

Keywords: Education, Aqidah, Early Childhood.

INTRODUCTION

Education is basically a conscious effort aimed at maturing the potential of human nature, so that after reaching that maturity, he is able to conduct himself in accordance with the mandate he bears and is able to be accountable for its implementation to the Creator. Maturity is meant here as an illustration of the optimal level of development achieved by every potential human (Jalaluddin, 2001).

Aqidah Education is composed of two syllables, namely education and aqidah. In the Big Indonesian Dictionary, education is defined as a process, method, or act of educating. In educational terminology, it means conscious guidance by educators on the development of the physical and spiritual aspects of students toward the formation of their main personalities (Bahasa, 1995).

The "aqidah," according to Shaykh Abu Bakar Jabir Al-Jaza'iri, is a series of axiomatic truths that are accepted by common sense, hearing, and fitrah and are believed in the human heart, the truth of which is confirmed and whose existence is believed dogmatically; the opposite is not true and does not exist at all (Al-Jazairi, 2014).

Aqidah education is a deliberate effort made by educators to provide students with teaching, direction, guidance, and coaching so that they can later accept, understand, live, justify, and practice the Islamic Aqidah comprehensively as a manifestation of justifying and believing in the truths from Allah SWT, which originates from the Al-Qur`anul Karim, the Sunnah an-Nabawiyah, the Ijma of the Ulama, and the understanding of the righteous salafus and those who follow them well, so as to make students become complete human beings.

Aqidah should not only be understood as belief in the Pillars of Faith, namely faith in Allah, Allah's angels, Allah's books, prophets, the last day, and qadla-qadar, but aqidah must also be understood as how we carry out everything that has been ordered by Allah and worship Him, and how to apply the values contained in the aqidah that we believe in. Because aqidah will guide us to always obey Allah and believe that His rules are true.

Aqidah will guide us to always obey Allah and believe that His rules are true. So this is where the concept of education should exist. Education aims to create people who are not only qualified in the field of science and technology while being devoid of morals, but also qualified in Imtaq, science, and technology.

Aqidah education functions to instill faith in children as a provision for their future lives. Faith is the main capital for developing what Howard Gardner calls "spiritual intelligence," which is one of the various intelligences (multiple intelligences). Spiritual intelligence should not be underestimated in life. It functions as a kind of life skill to build a quality life.

RESEARCH METHODS

This type of research is known as "field research," and it aims to study the background of the current situation as well as the environmental interactions of a social unit, whether it is individuals, groups, institutions, or society. Library research is research conducted using library materials, such as books, notes, or reports on previous research findings.

The research object is the research object's limitation as objects, people, or data locations for the variables that are inherent and at issue. Subjects in qualitative research are called informants. In this case, the informant is a source of information about the data the researcher wants related to the research being conducted. The subject of this research is how educators in early childhood implement the cultivation of morals. In general, the data collected in this study consisted of primary and secondary data. As for primary data, namely, data obtained from observation and direct visits to informants, Meanwhile, secondary data is data obtained from secondary sources, such as the internet, books, and other literature, to strengthen the data.

Data collection techniques used in this study were library research and accessing internet sites. Data analysis is defined as "a method of research that generates descriptive analysis data, namely what respondents state in writing or verbally as well as their actual behavior, researched and studied as a whole." After all of the data has been properly collected and processed, the data will be analyzed so that specific conclusions can be drawn.

RESULTS AND DISCUSSION

1.1 Definition of Aqidah

In terms of aqidah, it is "a number of truths that can be generally accepted by humans based on nature, reason, and revelation." The truth is imprinted in the heart; it is believed to be authentic, and other truths are rejected.

Aqidah is the Masdar word for knot, link, relationship, agreement, and constancy. even though aqidah technically means faith, belief, and belief. And the growth of faith naturally occurs in the heart, so aqidah means faith that is expressed or contracted in the heart.

The etymological understanding of morality comes from the word Khuluq and its plural Akhlaq, which mean character, ethics, and morals. Likewise, the word Khuluq has

compatibility with *Khilqun*; it's just that *Khuluq* is human behavior from within (spiritual), while *Khilqun* is human behavior from outside (physical). Furthermore, Ibnu Maskawaih defines morality as a state of motion if it is what drives one to do an act without the need for thought. (Tadjab, 1994: 243).

The meaning of *aqidah* in general is a firm determination in the hearts of its adherents that there is no doubt at all. *Aqidah*, according to the meaning of *syar'i*, is a matter that must be justified by the heart, spoken verbally, and proven in action so that the soul becomes peaceful because it has become a firm and firm belief that is not interfered with by doubts and indecision (Syamsuddin, 2014).

In fact, the essence of Islamic *aqeedah* is surrendering to Allah through monotheism and obedience to Him. If the Islamic creed is mentioned absolutely, then the meaning is the *Aqidah Ahlus Sunnah wal jama'ah*, because that is the understanding of Islam that has been blessed by Allah as a religion for His servants and the religion of the first three generations that are glorified, namely the generation of companions, the *tabi'in*, and the people who follow them well.

The source of Islamic *aqeedah* is:

1.1.1 Al-Qur'an dan al-Hadits. Artinya apa saja yang disampaikan Allah dalam al-Qur'an dan oleh Rasul dalam Sunnahnya wajib diimani (diyakini dan diamalkan). Akal hanya berfungsi memahami kedua sumber tersebut, atau membuktikan kebenarannya

1.1.2 Divine: everything related to God.

1.1.3 Nubuwat: everything related to prophets and messengers, holy books, sacred miracles, and so on.

1.1.4 Ruhaniyat: everything related to metaphysics, such as angels, jinns, and spirits.

1.1.5 Sam'iyat: everything that is heard through *sam'i* (dalil naqli) such as the afterlife, the punishment of the grave, destiny and so on.

Aqidah joints: faith in Allah, faith in his angels, faith in his books, faith in his apostles, faith in the afterlife, faith in destiny. The main theme of Islamic *aqeedah* is faith in Allah. The essence of faith in Allah SWT is *Tawhid*, namely, oneness with Allah, both in *Asma' wa Shifat* and in his deeds (*af'al*). *Tauhid Rububiyah*: Believing in Allah as the only *Rab* includes the understanding of *khaliq* (magnificent), *raziq* (magnificent of sustenance), *hafizh* (maintaining), *mudabbir* (magnificent), and *malik* (all-possessing). *Tauhid Mulkiyah*: Belief in Allah as the only Sovereign King of all creation, including the concept of *Wali* (leader). *Tauhid Divineyah*: believing in Allah as the only *al-Ma'bud* who is worshiped (20: 14); worship in the sense of being obedient to Allah in all aspects of life.

1.2 Aqidah Education

Aqidah education is a creed capable of encouraging active human involvement in all the bustle of global life, a creed capable of calming and reassuring one's soul throughout the day in one's life, a creed capable of not splitting one's soul (splitting personality) for a person due to his involvement in cultural life and modern science, a creed capable of counteracting all kinds of harmful elements, both from the froth of And of course, the creed is able to encourage people to comply with all Islamic rules in life, both in relation to Allah as well as with fellow human beings and the universal.

Aqidah education is an integral part of Islamic religious teachings, a major part of which was instilled by the Prophet Muhammad in his first followers for the development of an Islamic society in the next era. Part of the mystery of Islamic teachings relating to this faith or

belief was always instilled in tune with the moral development of the people by the Prophet Muhammad. He once emphasized that the best human being in faith is the one with the best character. He also once said: "Whoever believes in Allah and the Hereafter, then he must respect his guests, be kind to his neighbors, and speak kindly, or remain silent without comment." In these sayings, the relationship between aqidah and morals is very clear.

To invite people to see Asmaul husna as aqidah material, which makes Asmaul husna know the names of Allah as aqidah education in order to add knowledge to educate human morals to be better, and that by Asmaul husna of Allah's personality to improve human morals in his life (Jahja, 2010). Mahmud Yunus stated that the purpose of aqidah education is for students to have firm faith in Allah SWT, His messengers, His angels, the last day, and other matters related to Islamic aqeedah. This is intended so that students have faith based on self-awareness and knowledge, not just following along; it is hoped that this faith is not easily damaged, let alone lost (Yunus, 1983).

According to Sayid Sabiq, the main purpose of aqidah is to provide good education in taking the path of life, purify the soul, and then direct it in a certain direction to reach the peak of high and noble qualities, and more importantly, to endeavor to arrive at the highest ma'rifat. Someone with a strong aqeedah will worship in an orderly manner, has noble morals, and behaves well. A person's worship will not be accepted by Allah SWT if it is not based on the correct faith. Aqidah is a fundamental issue in Islam. He became the starting point of Muslim initiation. On the other hand, the establishment of Islamic activities in a person's life can explain that person's aqidah or show the quality of the faith he has. Man is defined by his beliefs. The high and low values of trust give style to life. Or, in other words, the high or low value of human life depends on the beliefs they have. That's why the first life in Islam begins with faith (Razak, 1977).

Rasulullah saw in a hadith, narrated by Abi Hurairah, that "the Messenger of Allah said: Every child is born with the potential to believe in monotheism in Allah and in good." It was his parents who made the child a Jew, Christian, or Zoroastrian.

2.1 Early childhood

Everything we see, feel, hear, and do in Islam is related to education and teaching, both formal and informal, including early Islamic education. In accordance with nature, children are created in a state of purity without any sin. Children get good or bad influences based on the upbringing of their parents as well as their own environment.

And it can also be understood that in terms of child development, parents have an obligation to protect themselves and their family (their children) from the torment of hell fire. In this case, parents can do it from an early age by educating, guiding, and teaching morals in accordance with religious teachings. As well as children, parents also have a share in keeping their children from associations that are not good, which can damage the child's faith, as well as damage the child's mindset and attitude. In terms of educating and teaching their children, parents have their own way, a method that is considered capable of bringing good influence to their child. Therefore, parents are encouraged to educate and teach their children from an early age so that his future is arranged according to expectations.

In this case, faith education, worship education, and moral education are very much needed for the good of the child, because the education of faith, worship, and morality will slowly and in a good way instill a good education in children and form a good personality in them. the concept of developing children and meeting their characteristics, which are unique characteristics. Children need a variety of stimulation and encouragement, especially from

their parents, who are very encouraging and helpful. Educating children in accordance with the way, according to the early childhood curriculum, because early childhood has distinct characteristics.

The development of early childhood has several aspects, including the development of morals and religious values, physical development (physical condition), social emotional development, and the development of art and creativity. In accordance with the basic goals of early childhood education, there are several lessons that must be given to young children that refer to their growth and development.

Children's education from an Islamic perspective is an important thing that must be considered by everyone involved in a child's environment. Children are the next generation of civilization. So they must have enough provisions to grow into someone who is smart, strong, and devoted to religion and the state. As a result, these provisions must be made as soon as possible, beginning with knowing their god, worshiping, and having morals in everyday life.

3.1 Application of Aqidah Education at an early age

Aqidah education can be interpreted as a guidance procedure or method that will be carried out by educators for the development of aqidah students so that they realize their duties as humans, namely, to worship only Allah. The following is the aqidah education method:

3.1.1 Habituation

The Habituation Method, or simply Habituation, is more well-known. In relation to the aqidah education method, it can be said that habituation is a way that can be done to accustom students to think, behave, and act in accordance with the guidance of good aqidah. Habituation is considered very effective if it is applied to students from an early age. This is because children have very strong memory records and immature personality conditions, so they are easily formed into the habits they do every day (Siswanto, 2014).

A small example of the habituation method is taking children to the mosque to pray five times a day. Of course, this is done from an early age so that later the child gets used to praying at the mosque five times a day. This is also done so that children understand that prayer is a consequence of believing in the existence of a creator.

3.1.2 Targhib

Targhib (motivation) is one of the methods used in aqidah education. Shaykh Shalih Fauzan stated that the best basis for motivating students is with the arguments from the Qur'an and hadith about luck for humans who are able to maintain their faith well (Naufal, 2016).

3.1.3 Gentle and Affectionate

Affection and gentleness are two of the most important things in aqidah education. This is because the love and gentleness of parents will foster the child's closeness to his parents. The closeness that arises because of the gentleness and affection that parents give to their children will make it easy for parents to direct them to goodness and to advise them, as well as for children to easily accept and welcome their parents' advice (Al-badr, 2018).

3.1.4 Story

Shaykh Abdurrazzaq bin Abdul Muhsin Al-Abbad Al-Badr explained that one of the reasons for the strengthening of one's faith and the safety of one's faith from deviations is wanting to take lessons from the stories of former people. There are stories of people in the past who were lucky because they tried to purify their faith and stories of people who got lost because they refused to purify their faith. Murtadho Naufal mentioned in his dissertation that the story method works in the process of aqidah education so that students learn through the experiences of previous nations.

CONCLUSION

Aqidah planting gets great attention from the teachers. Instill into the child's soul about the Oneness of Allah SWT, and keep them away from shirk. This is done by showing logical postulates and proofs that make sense to children for the existence of Allah. Faith-based early childhood education aims to form children with Islamic personality, namely having Islamic faith as a foundation when thinking and behaving in life. Children who have Islamic personality are children who have advantages in many ways, so they can be said to be superior children. A superior child is a child who has a directed way of thinking and behaving based on Islamic beliefs and has abilities and skills that he can use for his own life as well as for the life of society and the state.

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