How To Instill Islamic Values To Children: A Case Study at Dewi Masyitoh Kindergarten

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Parents should be carefully aware of how they teach and treat their children. One of the reasons is mainly because the children grasp the information around them through adopting and imitating. As a consequence, it plays a significance factor in building children character. Nowadays, majorly parents send their children to the day-care because their workload demands them to do so. Hence, to be concerned in choosing the appropriate place for children to learn is necessary. Thus, this study aims to examine how teachers in Dewi Masyitoh Kindergarten educate and apply these values during teaching and learning. Dewi Masyitoh Kindergarten located at Pemalang, Central Java, Indonesia, is one of the early childhood educations which not only educate but also apply Islamic values in the classroom. Through a descriptive study that was employed in this study it is believed that by early introduction, it will guard the children as they grow and live. The result of this study is expected to present a beneficial insight for parents and teachers

Kata Kunci: Islamic values; Children

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A. INTRODUCTION

In recent years, education has been considered as one of the significant factors in building a civilization in a nation. It can also be understood as a process needed to achieve balance and perfection as a human being. Therefore, every person is obliged to follow the level of education in order to encourage them to be successful and prosperous. People may get education not only in school, but also from family, environment and daily life. The educational awareness needs to be increased these days as it is the most important investment for parents to create a better future of their children.

Having a solid base of education should be introduced as early as possible. Since a child was born, parents need to think hard of how they will grow their children and what kind of education is essential for them. According to Zosh et al. (2017), children are the best learners at their age. They are very fast to grasp information. Hence, parents have to be careful in expressing ideas or arguments to their children. Moreover, Baney (1999) said that children are like a sponge who can absorb large amounts of information from environment readily, incessantly, and indiscriminately. Hence, parents should see this situation as a starting point to grow their children into such a high-quality person.

The role of parents is very significant in educating children from their early age. They should know what to teach in order to build a good attitude to face this tough life. One of the best things to offer is to instill religious education. Islam, a religion which is full of peace has offered some good values to be implemented as a parenting knowledge. Jasuri (2015) and Abdullah (2016) explain that to raise a good child, parents need to be acquainted with three components of islamic values, that are physical, intelligence, and moral education. Firstly, Physical education proposes parents to fulfill educational infrastructure in the form of facilities to nourish, grow and refresh children's physical needs with the intention to a balance of worldly needs and afterlife.
Secondly, *Intelligence education*, where parents give the opportunity for children to obtain education so as to sharpen their mind and brain. Parents may provide and facilitate their children to go to school in order to gain information about numeracy, physics, biology, economics, chemistry, and other material which can be gained not only at home but also from schools or environment. Thirdly, *moral education* as one of the crucial things in shaping someone’s behavior should be concentrated by parents for the reason that children is expected to grow smart in the scope of gratitude and manifest in noble character both in learning and conveying their knowledge. Essentially, this can also be said as the implementation of theories that children got from parents, school, and environment.

Integrating Islamic values is necessarily needed to be taught to children. Jasuri (2015, p. 18) describes some benefits that the children may have if they are introduced by Islamic values as early as possible, it can (1) elevate children’s faith to Allah, (2) be a guidance for them to find happiness in this world and lifeafter, (3) make them be easily adapted by the situations where they can cope with every single barriers in their social life afterward, (4) make them realize how to behave well in socializing with people and solve problems in daily life, (5) hinder them from negative effects of unhealthy environment and keep away bad behaviour or habits from other cultures, (6) optimize their ability and skill to be useful not only for their own selves but also for others in society and nation.

Elhoshi, Embong, Bioumy, Abdullah, and Nawi (2017) say that in the process of teaching Islamic values, the sources of values and ethics in Islam need to be noticed. They are Al-Qur’an as the first supreme source which contains the speech of Allah and His command to Muslim, the proof of the prophet Muhammad (P.B.U.H), and guidance for all mankind to walk on this world and reach His jannah. Al-Sunnah as the second source refers to the narration or information dealing with attitude, behavior, physical attributes and character of the prophet Muhammad (P.B.U.H). This functions as a great detail
information and explanation of guiding principles for human which cannot be found in Al-Qur’an. All the values taught must be in line with this two sources and must not be contradicted with the values contained.

In reality, many parents who cannot take care of their children 24 hours should send them to a day-care since they are working from morning to afternoon. Consequently, they need to entrust teachers at the day-care to be responsible for their kids. At times, they are wondering on how the teachers will integrate the good values to the children. Unlike some previous researchers (Bunanta & Farida, 2018) who did a research on islamic values contained in children religiuos, (Ubale et al., 2015) who focus on the teaching of Islamic values done by parents, (Borhan, 2004) who investigated the teaching of Islamic values in preschools who focused on the children about four to six years old, this study tried to focus in a different way to find how early childhood teachers teach children from their early ages, start from one to five years old at PAUD which stands for Pendidikan Anak Usia Dini (Early Childhood Education) Dewi Masyitoh. Surely, the way how teachers integrate Islamic values might be slightly different since the age of the children they handle are not the same.

This study would like to examine how teachers at PAUD Dewi Masyitoh implement Islamic values to children started from the early age by following the concept of several Islamic values and ethics that can be carried out by teachers as follows:

a) **Religious and Spiritual Values:** These relate to how a person applies six faith of Islam, that are faith in Allah, Angels, Apostles and Heavenly Books; Faith in Fatalism and Occult such as Doomsday, Expiration Age and Resurrection, and implement five pillars of Islam such as declaring Syahadat, Praying, Fasting, Spending Zakat and Going for Hajj.

b) **Moral and Behavioral Values:** These focus on the reflection of individual’s behavior toward other people along with religion, habits, social norms
and how someone control their good manner, avoid lying, show justice, be honest etc.

c) Knowledge and Scientific Values: These deal with human’s interest in gaining knowledge and education, for instance knowledge of scientific facts and things surrounding them. People needs to know some sights like why people must have education, what advantages they will get from seeking for knowledge, what kinds of education need by people, and why somebody has to respect for science and scientist.

d) Family and Social Science: These involve everything that happens within a family that assist somebody to reach his desires, for example, the importance parents’ role in the family, children growth and their education, sons and daughters’ position, individual opinion, and kinship within the family.

e) Other Forms of Values: These include human values, emotional values, political values, aesthetic and biological values and economic values.

Therefore, from some concepts above, this study attempts to explore how teachers at PAUD Dewi Masyitoh instill Islamic values to the children from the very young age

B. Research Method

This is a field research which aims to gather data and information from real life in order to solve the problems that is habitually happened in society. The method employed was a descriptive qualitative study. This study was done at PAUD Dewi Masyitoh where it is located at Pemalang, Central Java, Indonesia. This place is a kind of early childhood educations that takes care children from 07.00 a.m. until 05.00 p.m. It is said that this school implemented Islamic values to be taught to the children. In this place, All teachers are young women between twenty four to thirty years old. Each teacher has a responsibility to pay attention to the children who starts from three to five years old.
C. RESULT AND DISCUSSION

Islamic Values Taught by Teachers

Based on the observation and interview done at PAUD Dewi Masyitoh, the teachers have implemented some Islamic values to the children from their early age. The youngest is 3 years old and the oldest is 5 years old. Instilling Islamic education as the basis in their golden age will make a strong personality for them which will prepare them to succeed in the long run.

Shaari in (Sulaiman & Jamsari, 2015) argues that a one to four-year-old child should be taken care and educated by a kindly and religious woman in order to shape a tough child character mentally and physically. In addition, a good circumstance should be considered as one of the successful ways to instill Islamic values to children. There are three conditions where children could be influenced by, that are parents, teachers, and environment. All these three things will decide how a child will grow into.

Along the lines of the teachers who teach the children in this labschool. They will also affect the children growth. The explanation below is the result of the observation of some Islamic values taught by the teachers start from morning to afternoon everyday:

Greeting and Hand-kissing

Parents send their children at 07.00 a.m. and the teachers on duty on that day pick them up by greeting salaam ‘Assalammu’alaikum’. Then, the children reply ‘wa’alaikumsalam’, kiss the teachers’ hand and kiss their parents’ hands when they are leaving the room. From this activity, the children learn about politeness and respecting others, especially how to respect older people. Moreover, there is also du’a contained in Islamic greeting that hopes people are in a good health and condition. This salaam is taught by the prophet Muhammad (P.B.U.H). So when the children are doing this, they do one of good deeds as a way to love him.
Listening to surah in Qur’an

When the children arrive at school, they are occasionally welcomed by the sound of people who recite some surah in Qur’an. It is hoped that by being accustomed to listening ayah from Qur’an, they will love, remember each ayah, and implement the guidance stated in this holy book. A current research done by Nayef and Wahab (2018) claim that reciting Qur’an will make a significant relaxation for people’s heart as it affects and increases some hormone and chemical in human heart rate variability and breathing behaviour.

Praying before doing everything

Children will start to do some activities like praying, singing, and playing at 09.00 a.m until 11.00 a.m. Before they start to do the activities, they begin to pray in order to nourish their inner body. Henry (2013) mentions praying functions as a catalyst for physchoteraphy. It is said as a source of spiritual energy that has potency in healing and transforming person who prays. There are some psychological advantages that a prayer may have, such preventing somebody from stress and anxiety, defending person’s feeling of solitude, providing a sense of efficacy that deals with social life problems, creating a spiritual power to feel serenity and contentment, helping worshipers gain self-effacement and compassion, and letting worshipers to help themselves in forgiving their own sins.

Cleaning the things

After the children-play-time, they are asked to clean all the stuffs that they have used in the room. They must put it back to the place where it is before. In line with what Islam teaches us that cleanliness is one sign of eemaan. In Islam, it is considered as one of the basic principles in Islamic faith. Educating children to keep clean will guide them to have a healthy life. The prophet and the Imams have taught people to be clean since it will hamper them from microbes which in reality has not been found yet by the researchers.
at that time (Kiani & Saeidi, 2015). It is proved that the teaching of Islamic values leads people to a better life.

*Reading aloud Islamic bedtime stories*

After playing-time, the children are asked to take a nap. The sleeping hours is between 11.00 a.m. to 02.00 p.m. Taking a nap has numerous beneficial effects, especially for children who are still in their golden time that need ten to twelve-hour-sleep. Certainly, this can increase a person’s life quality. According to Kamal, Wahida, and Yunus (2012), children may get lots of advantages when they are taking a nap, for instance, it can (1) increase motor learning performance, (2) reduce tiredness as well as enhance cognitive and psychological motor performance, (3) boost energy level and intellectual skills, (4) make someone more alert, creative, and productive (5) reduce stress, (5) increase short-term memory, and (6) decrease chance to get diabetes.

Furthermore, before the children sleep, the teachers read aloud Islamic bedtime stories for them. There are various kinds of stories that are told such as important religious figures (the 25 prophets, the prophet companions), Islamic education contained in the books (how to be honest, loyal, dilligent, clean, tidy, trusted, friendly, kind, generous, and grateful). The teaching of Islamic through bedtime stories can help the children to practice good character and manner. This is supported by Ibrahim (2015) who delivers an example of the importance of instilling islamic stories for them before they are going to bed. He says that introducing Islamic stories to young children will stimulate them to see the point of adaab concept and retain the right adaab in their circumstances. For instance, whenever a child does an inappropriate thing, she or he will remember about the importance of adaab and what Islam says about it. Therefore, it can be used as a reminder for the children when they are in a wrong path.

*Reciting short surah and salawat before sleeping*
Another way that the teachers usually do to make the children sleep is by reciting short surah and salawat. These two things are different from the second point above. In this time, teachers will recite short surah and salawat by their own voice in order to create a pleasant situation. It is hoped that the children will be relaxed and easily sleep. Likewise, the aim at reciting is to make them be accustomed to listening to ayah, love every single surah, and implement the good deeds contained in Qur’an.

D. CONCLUSION

The teachers of PAUD Dewi Masyitoh have already applied some of Islamic values in their daily caring to the children. Then, there are the six habits that parents and teachers can imitate to teach their children soon from this study, for instance being accustomed to, greeting and hand-kissing, listening to surah in Qur’an, praying before doing everything, cleaning the things, reading aloud Islamic bedtime stories, and reciting short surah and salawat before sleeping. Each of them facilitates children to understand the values of Islam and it is hoped that they can apply those values routinely in their daily life. Since the role of parents and teacher is extremely influential in building the character of a child, they should focus on the way how to educate their children to become a well-behaved and good-quality person. Three points that need to be kept in mind are aqidah education which can be done by familiarizing the child to utter a word that glorifies Allah, religious education which should be introduced as early as possible to grow a child into a truly pious man, and moral education which can be taught by the appropriate exemplary, like showing how to respect people, and beyond.

E. REFERENCES


