

## Early Children's Education in Psychological Perspectives and Islamic Values

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**Abstract :** *Get bearing with preeminent generation preparation, early age child education hold position that momentarily, between position that held by other scope. It was caused by experience early education gets to give influence that melandasi processes education and succeeding child developing. On childs early age experience psikis's physical and developing growth, namely formative motorik, bicara, emotion, social, creativity, moral, sexual, and personality. In consequence teaching on Early Age Child Education is attributed for moral construction, religion, discipline, lingual ability, energy thoughts, energy composes, emotion, societal ability, and earthly concern skill. In the meantime of Islami's point perspective educations on early age child is emphasized on believe construction, religious service, behavior, intellectual, bodily, psikis, social, and sexual manner.*

**Keywords:** *Early Childhood Education, Psychology, Islamic Values*

## Introduction

In the development of society, nation and state, attention to the quality of human resources is one of the main and main things, because humans are the subject as well as the most important source of development in question. Human resource development is a lifelong process that is absolutely necessary, mainly carried out through education, in a complex and comprehensive manner that covers various aspects and dimensions of human development.

The age of birth until entering primary education is a golden period as well as a critical period in the stages of human life, which will determine the child's subsequent development. This period is the right time to lay the foundations for developing physical, language, social-emotional, self-concept, artistic, moral and religious values. So that efforts to develop the full potential of early childhood should be started so that the child's growth and development are optimally achieved.

With regard to preparing a superior generation, early childhood education holds a very important position, among positions held by other spheres. This is due to the experience of early education can provide an influence on the educational process and subsequent child development.

The initial period of growth and development of children becomes the basis for the continuation of the next life. Based on its characteristics, children's development is divided into three stages, namely infancy (age 0 to 2 years), early childhood (age 3 to 6 years), and the age of advanced children (ages 7 to 12 years). Early childhood (aged 3 to 6 years) is what is commonly called early childhood or preschool age.<sup>1</sup>

In the first five years there was a rapid development of intelligence. Bloom's research longitudinally shows that in 4-year-old children have developed 50% of the variation in adult intelligence, and is considered to achieve optimal development at the age of 17 years.<sup>2</sup>

But in practice community awareness of the urgency of early childhood education is less attention, so in its development it is very necessary to grow. The socialization that has been carried out by the Government seems to have not been very successful in building public

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<sup>1</sup> Edy Gustian, *Mempersiapkan Anak Masuk Sekolah*, hlm. 1.

<sup>2</sup> Monks [et.al.], *Psikologi Perkembangan Pengantar dalam Berbagai Bagiannya*, hlm. 239.

awareness of the importance of education in this phase of development. In addition, early childhood education is still considered a natural task for parents.

On the basis of that reality, the author wants to present a few issues related to the implementation of Early Childhood Education (PAUD) in terms of psychological concepts and concepts of Islamic education perspective.

### **Early Childhood Education in Psychology Review**

Early Childhood Education (PAUD) is essentially education that is held with the aim of facilitating children's growth and development as a whole or emphasizing the development of all aspects of the child's personality. Institutionally, Early Childhood Education can also be interpreted as a form of education that focuses on laying the foundation for growth and development, both motor coordination, emotional intelligence, plural intelligence, and spiritual intelligence.

Children's development at a certain age, in addition to being marked by physical growth, includes several aspects of development, namely motor development, speech development, emotional development, social development, play development, creativity development, understanding development, moral development, sexual development, and personality development.<sup>3</sup>

Meanwhile, development in early childhood includes aspects: physical-motor, intellectual, moral, emotional, social, language, and creativity. This is in line with the characteristics of teaching in Preschool Education, namely that the education program for early childhood is aimed at fostering moral, religious, disciplinary, language skills, thinking power, creativity, emotions, community skills, and physical skills.<sup>4</sup>

In terms of its objectives, early childhood education is intended to shape children to become quality children, grow and develop according to their level of development so that they have optimal readiness in entering basic education and wading through life in adulthood. In this case the education is intended to facilitate the growth and development of physical and spiritual early childhood so that he can grow and develop in a healthy and optimal manner.

In accordance with aspects of children's development and needs, Early Childhood Education is directed to the following matters: first,

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<sup>3</sup> Mansur, *Pendidikan Anak Usia Dini dalam Islam*, hlm. 19.

<sup>4</sup> *Ibid.*

to develop the full potential of children; second, instill values and norms of life; third, shape and get used to the expected behavior; fourth, develop basic knowledge and skills; and fifth, develop positive motivation and learning attitudes.

By developing and instilling these aspects children are expected to get stimulation and great opportunities to develop their full potential. Children have unlimited talent, interest and potential to be developed in a loving, safe atmosphere, fulfilled their basic needs, rich in stimulation, accompanied by physical and inner communication.

Various research results prove that the early age phase is the most rapid development of children's intelligence, therefore Early Childhood Education is a very important process for the development of children's intelligence potential.

There is a new concept offered by some experts in learning for children, with attention to 8 abilities, which are often referred to as multiple intelligence, as described in A. Martuti in the book *Managing Early Childhood Education with Various Games Achieving Multiple Intelligences*,<sup>5</sup> namely:

- 1) Spatial-Visual Intelligence (spacial-visual intelligence), which is the ability to recognize things that can be visualized through colors, shapes, or images. This intelligence can be stimulated through various games of blocks and geometric shapes, completing puzzles, drawing, painting, watching movies or playing with imagination.
- 2) Linguistic-Verbal Intelligence (linguistic-verbal intelligence), which is the ability to express or display whatever is imagined or thought. This intelligence can be stimulated through speaking, listening, reading, writing, discussing, and telling stories.
- 3) Interpersonal intelligence (interpersonal intelligence), namely the ability to share ideas or give and receive stories or experiences from and to others. This intelligence can be realized in collaborative activities, simulations, exercises and playing together.
- 4) Musical-rhythmic intelligence, which is the ability to utilize singing, rhymes, poetry, and music to improve the sharpness of thoughts and feelings. This intelligence balances the abilities of the right brain and the left brain.

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<sup>5</sup> Martuti, *Mengelola PAUD dengan Aneka Permainan Meraih Kecerdasan Majemuk*, hlm. 79-99.

- The development of this intelligence can be stimulated through rhythm, tone, time frame, various sounds and clapping.
- 5) Naturalist intelligence (naturalist intelligence), namely the ability to understand and adapt to the natural environment. The development of this intelligence can be stimulated through observing the environment, farming, raising animals, including observing natural phenomena that are often encountered in everyday life such as rain, wind, flood, rainbow, moon, sun, stars, and so on.
  - 6) Bodily-kinesthetic intelligence (bodily-kinesthetic intelligence), which is the ability to understand the functions of body parts and parts and can move them. This intelligence can be stimulated through movement, dance, sports, and athletics.
  - 7) Intrapersonal intelligence (intrapersonal intelligence), namely the ability to understand what is owned and exist in oneself. This intelligence can be stimulated through the development of self-concept, self-esteem, self-knowledge, self-confidence, including self-discipline.
  - 8) Logical-mathematical intelligence, namely the ability to think logically, calculate and quantify, make classifications and categorizations, and think scientifically. This ability can be stimulated through the activities of calculating, differentiating forms, analyzing data and grouping objects that are around it.

In addition there is mention of the nine compound intelligence by adding the ninth, namely: Spiritual intelligence (spiritual intelligence) is the ability to recognize and love the universe and everything in it as God's creation. This intelligence can be stimulated through instilling moral and religious values.<sup>6</sup>

Learning in early childhood needs to be developed according to the child's world, which is to provide opportunities for them to be active and creative by applying the concept of learning through play. The learning process should pay attention to meaningfulness. That is, what is meaningful to the child refers to learning experiences that match his interests. The implementation of PAUD, which has been emphasizing academic activities (reading, writing, and arithmetic) and

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<sup>6</sup> Sukidi, *Rahasia Hidup Bahagia "Kecerdasan Spiritual"*, (Jakarta: PT. Gramedia Pustaka Utama, 2002), hlm. 45

memorization that is less meaningful to children, should be directed towards learning that is centered on children's interests by applying learning in accordance with the level of development. Here children are seen as unique individuals, possessing different talents and abilities. Therefore Early Childhood Education must be based on the principles and stages of child development that can spur the development of potentials and interests through the provision of a rich learning environment, as well as incorporating the essence of play in every learning activity, including feeling happy, free and merdeka that animates each of these learning activities.

### **Early Childhood Education in Islamic Perspective**

Islam views children as a very valuable asset for future investments both worldly and ukhrawi. This asset must be maintained and fostered as much as possible so that later it can be a complete human being (human being). Failure to foster children can wreak havoc (slander) for both parents and educators, even the wider community in the future.

Therefore, children's education is a must for every parent and educator for their future. In addition, children's education is also important for the nation's future, because children are the next generation. Thus the education of children must be prepared, planned and implemented properly and correctly in accordance with growth and development, so that one day become a generation of believers, pious, intelligent, skilled, virtuous and noble and useful for the family, religion, nation and society.

In the Islamic perspective, children's education begins long before the child is born, namely since the selection of a prospective husband and wife with the demands that have been taught by Islam, because the potential that exists in both parents will decrease or affect the child to be born.

Before a meeting that ties a marriage between a man and a woman, it should be noted by each of them that choosing a mate means choosing a mother or father for the child. Choosing a good mother or father is a right for children.<sup>7</sup> Even choosing a good mother is the right of the child from her father. This is because the quality of a mother will determine the quality of a child born and fostered later.

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<sup>7</sup> Majelis Ulama Indonesia, *Pendidikan Anak Usia Dini Menurut Pandangan Islam*, hlm. 13.

Nowadays social change is happening so fast, and not least has influenced the values of people's lives. The phenomenon of daily life shows, children's education in the family occurs naturally and unconsciously both parents, even though its influence and effect on the child is very large.<sup>8</sup> There are still many women who carry out their maternal role based on instincts and hereditary patterns, not as a conscious choice accompanied by sincerity and willingness to continuously improve the quality of motherhood. The role of mothers is second only to being married, they do not have a clear concept of the child.<sup>9</sup>

The existence of parents, especially mothers for the growth and development of children at an early age is very important. If the child loses the role and function of his mother in the form of attention, guidance, education, affection, then the child experiences maternal deprivation and can hinder the development of his intelligence, and weaken his mental defenses and weaken his physical.<sup>10</sup> Dadang Hawari stated that maternal deprivation and paternal deprivation put children at high risk of suffering from personality development disorders, namely mental-intellectual development, mental-emotional development, psycho-social development and spiritual development. Not infrequently when they grow up they will display a variety of deviant behavior, anti-social and even to the crime.<sup>11</sup>

### **Planting Islamic Values in Early Childhood**

Early age is the most important form of formation, because it really determines a person's attitude and behavior later in life. If the child at an early age gets the right stimulation or coaching, then the child will be able to grow and develop properly and optimally. Therefore, it is important for educators to implement coaching in early childhood based on the exemplary exemplified by the Messenger of Allah, namely fostering creed, fostering worship, fostering morals, intellectual fostering, fostering physical / physical, psychological fostering, social fostering, fostering fostering sexual ethics.

#### ***Fostering the Aqedah***

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<sup>8</sup> Zakiah Daradjat, *Pendidikan Islam dalam Keluarga dan Sekolah*, hlm. 74.

<sup>9</sup> M. Fauzil Adhim, "Bangga Menjadi Ibu", *Ummi*, edisi 8/XII/2001, hlm. 8.

<sup>10</sup> James C. Coleman, *Abnormal Psychology and Modern Life*, hlm. 146-148.

<sup>11</sup> Dadang Hawari, *Al-Qur'an: Ilmu Kedokteran Jiwa dan Kesehatan Jiwa*, hlm.

The word *aqidah* comes from Arabic (*al-'aqidah*) from the verb '*aqada* and the noun (*mashdar*)' *aqdan* which means knot, bond, and agreement.<sup>12</sup> In linguistic faith means that which is bound, concluded, confirmed, promised. In terminology, it means religious beliefs held by a person and becomes the basis for all forms of activities, attitudes, views and handles of his life. The term is identical to the faith or beliefs and beliefs held by someone.

In teaching this field of faith, the teacher needs to understand the scope of the discussion of Islamic faith which includes four things, namely: *ilahiyyah*, *nubuwwah*, *ruhaniyyah*, and *sam'iyat*. These four things can be described as follows: (a) *Ilahiyyah* (divinity), which is a discussion of everything related to God (Allah), such as His form, names, attributes, and actions. (b) *Nubuwwah* (prophethood), which is a discussion of everything related to the Prophet and Apostles, such as about the books of God, miracles, and so on. (c) *Ruhaniyyah*, which is a discussion of everything related to the realm of metaphysics, such as angels, jinn, demons, spirits, and so on. (d) *Sam'iyat*, which is a discussion of everything related to things that are known only through revelation information (*Al-Quran* or *Hadith*), such as doomsday, the torment of the grave, happiness in heaven, doom in hell, and so on.<sup>13</sup>

Furthermore, the material presented to students can be simplified, systematically as contained in the pillars of faith, which include six aspects, namely faith in Allah, towards His angels, in the books that He has revealed, faith in messengers Him, towards the last day, and faith in the provisions (*qadar*) that He has desired, namely good or bad destiny.

All aspects of the faith are supernatural, unable to be captured with the five senses. This seems difficult to explain to children, in what ways can six aspects of faith be instilled in them and how can children express their faith? But if you study the life process of the Prophet Muhammad with everything he has taught, you will get answers to these questions.

The steps of fostering creed for early childhood are as follows: Reciting monotheism sentences since childhood, Instill love for Allah SWT, Instilling love with the Prophet and Teach the reading of the Koran.

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<sup>12</sup> Yunahar Ilyas, *Kuliah Aqidah Islam*, hlm. 1.

<sup>13</sup> *Ibid.*, hlm. 6.

### ***Worship guidance***

Child coaching in worship is considered as a completion of fostering faith. Because the value of worship obtained by children will be able to increase confidence in the truth of the teaching. The higher the value of worship that is owned, the higher the faith will also be. Then the form of worship performed by children can be said to be a reflection or tangible proof of their faith.

There is a relationship between worship and religious formation. For children, so that faith is firmly planted in the soul, it must be fertilized with worship in various forms and kinds, so that the faith can grow firmly, rigidly in the face of the reality of worldly life.

Worship is a vertical relationship from humans to God, which is based on awareness as a servant who is dependent and in need of God's help.

The practice of worship is more meaningful if the culprit has an awareness of who he is in contact with. In a hadith it is described that consciousness is named *ihsan*. It means: *"Ihsan is that you should worship (worship) Allah as if you saw Him, and if you do not see Him, surely He will see you"* (HR. Muslim).

In connection with fostering worship of children, there are several things that need attention including: Coaching prayer, Guiding children to love the mosque, Fostering fasting, Introduction to Hajj, the introduction of zakat worship and the practice of charity.

### **Moral Development**

In moral language comes from the Arabic "*akhlaq*" which is the plural form of *khuluq*, which means "character, temperament, behavior or character".<sup>14</sup> According to the term, as quoted from Al-Ghazali, morals are: "A condition or trait that has permeated the soul and become a personality so that various kinds of actions arise spontaneously and easily without being made up and without the need for thought and consideration".<sup>15</sup>

Moral development in children from an early age is very important, as Al-Ghazali said: "Children are a mandate for their parents, a pure heart is an expensive gem, empty of all sizes and images, the child always accepts everything carved into him and will tend towards whatever influences him, then if he is accustomed to doing good, surely he will be formed like that and will get happiness in

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<sup>14</sup> *Ibid.*, hlm. 1.

<sup>15</sup> *Ibid.*, hlm. 2.

this world and the hereafter, but if the child is accustomed to doing evil and abandoned like animals then he will be miserable and perish".

Muslim morality refers to two main sources namely the Qur'an and the example exemplified by the Prophet Muhammad. Based on the two sources there are several things given to children, namely: (a) Fostering character and manners, to parents, teachers, scholars and older people, (b) Ethical guidance for brothers, neighbors, friends, etc. (c) Coaching being honest. (d) Guidance to maintain the mandate and confidential, (e) Coaching to stay away from bad traits.

### **Physical Development**

In a hadith (narration of Ibn Majah) it is stated that "a strong believer is better and more favored by Allah than a weak believer". The statement of the hadith explains that physical strength is an important thing that must be considered because with a strong body one can carry out the tasks of life well. Therefore parents should provide physical guidance to children, among others by: (a) Following a healthy lifestyle in terms of eating, drinking, sleeping, and resting. (b) Getting used to exercise, (c) Keep away from infectious diseases, (d) Avoid from the environment that has the potential for disease.

### **Intellectual Development**

Intellect is a great favor for humans, through human reason can get to know Allah SWT and akallah is what distinguishes humans from other creatures. Intellectual development in children is very important in shaping the mindset of children to later children. (a) Instill love for science, (b) Guide memorizing some verses of the Koran and the Hadith of the Prophet, (c) Inviting play that has educational value.

### **Guiding Socializing**

Guiding socializing is intended so that children can easily adapt to the surrounding environment. Both with adults and children his age. In addition, so that children do not have feelings of inferiority that are bad enough for their mental health. With this education, children are expected to be right in their relationships with the people around them, both in interacting with others, in buying and selling, also in courtesy towards older people.

The following are some steps taught by Rasulullah SAW. in mentally educating children to be social: Bringing children to places of adults, Governing children to carry out family tasks, Familiarize children greeting, Choose children with good friends and Train children to make buying and selling transactions.

### **Fostering Feelings and Emotions**

A child has a big enough opportunity to be nurtured his feelings, which will further influence the formation of the soul and personality. If parents as educators are able to develop in a balanced way, children will be formed into humans who have a balance in acting and in their daily lives. But if parents are not able to do it, then there will be an imbalance in the development of feeling in their souls. And in the end the bad character will be found in the child.

If he has too much sense value, the child develops spoiled. He will live with his very sensitive feelings. In the end he will not be able to face his future well because his life will always depend on others. Conversely, if the child has very little sense value, he will be formed into a hard-hearted person even this condition will form the child to be violent and heartless. Therefore these two conditions should be harmonized.

Efforts that can be made to foster balanced feelings and emotions for children include manifesting the following things: Give kisses and affection, Give appreciation and gifts, Caress the child's head, Welcomes children well

### **Fostering Sexual Ethics**

Islamic teachings are very concerned about fostering sexual ethics for children. Coaching is given early so that children avoid sexual deviations in adolescence, adulthood or old age. So, if you pay attention to why the punishment for sex offenses is graded and very severe, that is, being beaten or stoned, even killed, it actually shows how serious this sexual problem is in the Islamic view. Therefore, concerning this problem, anticipation and coaching must be done early on.

The training starts from the differentiation of treatment to purify the urine of boys and girls. Likewise separating the beds of boys and girls from an early age. Among the fostering of sex ethics for children is the suggestion to ask permission at three times when entering a parent's room, separate the bed of a boy and a woman when

he is ten years old, teach the children of *adam istinja`*, teach the child about closing genitalia, and teach the consequences *baligh* for children.

### **Conclusion**

From the description above it can be concluded that Early Childhood Education is in a very strategic position, because it is the initial shaper for the growth and development of various potential intelligence of a child. If this education is not well planned, it is feared that it will disrupt the development of all the potential of the child. At an early age children experience physical growth and psychological development, namely motor development, speech, emotions, social, creativity, morals, sexual, and personality. Therefore teaching in Early Childhood Education is aimed at fostering morals, religion, discipline, language skills, power of thought, creativity, emotions, social skills, and physical skills.

Meanwhile, from the perspective of Islamic values of education in early childhood the emphasis is on fostering the creed, worship, morals, intellectual, physical, psychological, social, and sexual ethics. Combining the various dimensions of Early Childhood Education with the viewpoints of these two psychological and Islamic perspectives will produce a more perfect educational product, and in time will produce superior generations as building human beings so that intelligent, creative, characterized and civilized societies are created.

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