

INCULCATE ISLAMIC VALUES CONTAINED IN THE SENTENCE TOYYIBAH IN EARLY CHILDHOOD IN KAMPUNG GUNUNG KONENG

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Abstract

Children are a great gift that God has given to parents who will later become the successors of generations of families and nations, therefore children really need to be given the best education, and in their best education they must also instill Islamic values in themselves, so that they grow become a child who has a strong personality and is protected from negative influences from outside or from anywhere. This research is a qualitative approach. And using purposive techniques or in accordance with the objectives or criteria of the research population. Data collection techniques used in this study were interviews, observation and documentation. from the author's interview, not all early childhood children should have gone to school or been sent to PAUD (Early Childhood Education). Therefore the author tries to teach or instill Islamic values contained in the toyyibah sentence to early childhood children in Kp. Gunung Koneng rt01/rw07 can be grouped into four components, namely: the values of faith, worship and morality and connecting contained in the Toyyibah sentence. Most of the children at an early age in Gunung Koneng Village have begun to understand and are accustomed to using the toyyibah sentence in everyday life.

Keywords: Islamic Values, Toyyibah Sentences, Early Childhood

INTRODUCTION

The person who will pass on the generations of his family and his nation is a child. Therefore, each child really needs the best proper education, until the potentials that exist in him develop rapidly, and the child will have a strong personality and have many useful abilities. And the one who will inherit leadership in all fields is the child. Law Number 23 of 2002 concerning Child Protection. What is meant by a child is someone who is not yet 18 years old, included in the order still in the womb of Maria and Abdullah, (2010). And there is also from, Jane Brooks (2011) said that a child is someone who has no experience and is still dependent on his parents, who is expected to obey the rules and requests of his parents, and is considered incapable of making decisions so that before the child turns 18 years old, it is the parents who must give permission for whatever is done for their child. Children have a need to be taught and educated about religion and of course in a religious way, and every child has the potential to want to practice the religion.

Education is an effort or effort that is carried out by a person in a good and orderly way with the aim of realizing the atmosphere of the learning process, so that it grows into superior and accomplished generations because of the development of their potential in the learning process. And a word superior genealogy is also commonly interpreted, namely a generation that has a very good character and intelligence embedded in it, and is always willing to give a good impact or a positive impact on itself or others who are surrounded by it. The world of children, especially those at an early age, is naturally a world filled with fun and fun in order to build potential development in children, and where the most time in daily life should be filled with games activities that are inserted with learning materials in the environment. Of course, it is certainly necessary to instill very strong and strong religious or Islamic values towards this nation and country which also aims to have a filter and so that it is not easily influenced by negative or bad influences both from within the country and the nation that enters this country Indonesia. Therefore, in order for efforts to instill values and norms to grow firmly inherent in children, it must be applied from an early age. Fauziddin (2016)

In line with early childhood education that has existed for a long time such as Kindergarten or PAUD, it turns out that earlier in Islamic history we knew about this from the reign of the Commander of the Believers, Saidina Umar bin Al-Khattab r.a ruled at that time (634 AD - 644 AD). And from this we can know from the statement of Umar bin Al-Khattab r.a who said "teach your children archery, swimming and riding horses". The word PAUD itself can be interpreted as a debriefing that guides, nurtures, and provides an activity that produces the child's skills and abilities, Muazar Habibi (2015). Early childhood education (PAUD) is a level of education before the primary education level.

Religious values or Islamic values are a very important need for children and children really need to get education in the form of the best education in their lives, the most important thing is learning about religion in the form of Islamic values given by parents or other adults around them. Then, parents and adult human beings are obliged to provide a good education for children, the most important thing is religious education and Islamic values to be taught to children from an early age, so that when in adulthood the pillars of religion and morals of the child have become solid and cannot be easily destroyed by bad influences in their environment. For the process of instilling Islamic values for early children. Based on the description above, the author is interested in conducting research on early childhood children aged 0-6 years with the title "Instilling Islamic Values Contained in the Sentence of Toyyibah in Early Childhood in Gunung Koneng Village".

LITERATURE REVIEW

This Riview literature aims to analyze how to instill religious values in children at an early age. If you look at the results of Umayah's research. 2016. Instilling Religious Values in Early Childhood Through Stories. Journal of Teacher Education Raudatul Athfal:As-Sibyan: With the storytelling method, it will be easier to provide a learning experience that aims to train the sense of hearing and by telling will provide a session of a very unique and interesting learning experience. moral, social and can provide new knowledge and information for students after listening to a story from someone.

RESEARCH METHODS

The approach method used by the author is a qualitative approach, in order to see or describe how the reality process of a tragedy that the author researches in order to make it easier to obtain objective data. Sugiyono (2015) according to him, the qualitative research method is used by researchers to research the condition of natural objects. If viewed from the meaning here, it can be concluded that qualitative research is research that has a natural nature and the data produced is descriptive. And from the criteria used by the researcher are those who exist or know that the activities will be researched, in the subject of this research will be selected as follows:

1. Children aged 0-6 years old in Gunung Koneng Village rt.01 rw.07 Jayaraharja
2. Parents of children aged 0-6 years in Gunung Koneng Village rt.01 rw.07 Jayaraharja

In this research, it was carried out using engineering techniques that are in accordance with the population criteria of the study. The data collection techniques used in this study are:

1. Interview

Esterberg in Sugiyono (2015) interviews are information obtained from the results of meetings between two people who exchange information by way of questions and answers, which aims to be a conclusion or meaning in the purpose of a certain topic. During the interview, a researcher asked the respondents to always provide information that is appropriate to what has been experienced, felt and made in an effort to instill Islamic values contained in the sentence *toyyibah* to early childhood in their environment. And this interview was conducted in person with the informant.

2. Observations

Sugiyono (2015) has said that starting research is by recording, then analyzing and the next thing is to draw conclusions about the results of the program and implementation that we can learn, namely from the absence or development of the students' children. In this study, the participatory observation technique was also used, because the researcher was directly involved in field observation.

3. Documentation

The next thing used by the author in the data collection technique is documentation. This technique is used by the author to collect data. Sugiyono (2015) said that documentation is a past event that is recorded in the form of works, writings or drawings from a person. The documentation used by the author is in the form of photos.

RESULTS AND DISCUSSION

From the results of field research that the author obtained from an interview with one of the parents of a child who is this age, not all early childhood children should have gone to school or been schooled in PAUD (Early Childhood Education), but only a handful or some children are lucky, it is also due to one of the cost factors that make the child not have been schooled in PAUD/Kindergarten. And many of the children, especially early childhood who do not really understand and are used to saying the phrase *toyyibah* at certain times, therefore the author tries to teach or instill the Islamic values contained in the sentence *toyyibah* that has been instilled in early

childhood children in Kp. Gunung Koneng rt01/rw07 can be grouped into four components, namely: the value of faith, worship and morals and connecting the things contained in the sentence *Toyyibah*.

Values of Faith

The values of faith have been instilled in early childhood in Gunung Koneng village using a very simple language. In every learning activity, starting from the beginning and after the end of learning activities, I always try to include Islamic values, namely about faith values, for example I am a researcher taking the theme "Surrounding Scenery", I am a researcher trying to say and start asking students, "let's go and see together the natural scenery around us, do you (children) think it is beautiful or not?, and the children answered with enthusiasm, "very beautiful" and I asked again, "We are human beings who are able or not to create such a beautiful nature", then on that occasion I began to try to explain to the children that everything that we have seen together or we see is all the creation of Allah SWT, and no one is able to create this beautiful nature. and on that occasion I the researcher taught the students, if there is something beautiful, we should say the sentence *Toyyibah*, which is *Maasya Allah* which means it happens on the will of Allah SWT.

1. Values of Worship

The values of worship have also been instilled by the author, namely teaching that our obligatory worship as Muslims is the five-time prayer, and teaching that it requires knowledge even if it counts worship, on that occasion the author also teaches with habituation when you want to do everything, such as one example when you want to learn, namely writing, then get used to starting it with the sentence *Toyyibah*, namely *Bismillah* which means by saying the name of Allah the Most Merciful and the Most Merciful and ending the work or everything with the sentence *Toyyibah*, namely *Alhamdulillah* which means all praise to Allah SWT.

2. Karimah Moral Values

The next thing is that the moral values of *karimah* have been taught and instilled as well, namely by teaching good *tatak rama*, such as being polite towards parents, teachers, friends and older people (whoever it is). And on that occasion I also try to teach and instill or habit when I feel happy or happy, I should thank you for the kindness and services of people who have helped, besides that I, the writer, also try to instill the habit when making mistakes, I should say the sentence *Toyyibah*, namely *Astagfirullah* which means I ask for forgiveness from Allah and apologize for his mistakes.

If you look at the results of the evaluation of 15 (fifteen) students on the material that has been taught, almost all of them understand and practice it in their daily lives, even though there are some children who have not been able to maximize in grasping the material that has been taught, due to the age factor that is still under 3 years old, and there is one child with special needs, such as for example when in the implementation of learning there is a child who cries, The author used the incident to test the students, the author asked the students, "What should we say when we are sad?, the children also answered, "Hasbunallah,,," in a loud voice, and there is another example when the author invites his students to take a walk in the afternoon, then see a very beautiful view of rice fields and mountains, at that time the author also uses that time to evaluate from the learning material that has been taught by asking the students, "Well, when we see something beautiful, what

should we say, children?", the children also answered, "Maasya Allah". And many evaluations have been carried out by the author to find out the ability or results of learning the material that has been taught.

1. Basic Elements of Religion

The main elements of religion in it have three main elements that must be present in it. And the three main elements according to Endang Saifudin Ansari (Kurnia, 2015) are:

- It is a CREDO system (the system of faith or the system of belief)
- It is a system of RITUS (worship or worship matters)
- It is a NORMA system (existing rules)
- And the last is the last element of religion, namely the moral system.

2. Islamic Religious Values

a. Religious Values in General

In the course of the educational process in formal schools, it is actually not enough just to improve intellectual quality, knowledge and skills, therefore the cultivation of religious or Islamic values for children at an early age who are considered to be in their golden age, namely between the ages of 0 – 6 years is a very important need because the purpose and function of education which is most important and most important is morality is no longer focused on intelligence.

b. The Urgency of Islamic Values for Early Childhood

And human development from time to time is very good and appropriate is to start from the time when the child is still in the womb and has entered the golden age (the golden age) is from the age of 0 – 6 years with the best education and the inculcation of religious values or Islamic values. And the most important education is that which aims to instill Islamic values in children from the earliest possible age, and what is expected next is that children will grow up to be kaffaf Muslim individuals, of course those who always believe and fear their god, namely Allah SWT, so that they can lead them to a happy life in the world and be blessed in the future.

And in the Qur'an, Allah SWT has commanded people, especially parents, to educate their children with the best education and must always be based on instilling the values of devotion and faith in themselves and the hearts of their children.

Firman Allah SWT:

And the Messenger of Allaah (peace and blessings of Allaah be upon him) said, "O Messenger of Allaah (peace and blessings of Allaah be upon him), I am the Messenger of Allaah (peace and blessings of Allaah be upon him) and I am the Messenger of Allaah (peace and blessings of Allaah be upon him).

"And let Allah be feared by those who leave behind them weak children, whom they fear for their welfare. Therefore, let them speak the truth" (Q.S. Al-Nisaa [3]: 9).

If understood from the above verse, it has been explained that the obligation and necessity for parents and adults who are in the circle of children are expected to provide the best education for their children, because children are a great mandate that has been given from Allah, as Allah SWT says:

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "O Messenger of Allaah (peace and blessings of Allaah be upon him) and I am the Messenger of Allaah (peace and blessings of Allaah be upon him).

"O you who have believed, do not betray Allah and the Messenger, and do not betray the commands that have been entrusted to you, while you know" (Q.S. Al-Anfal [8]: 27).

And there are many verses in the Qur'an and al-Sunnah that have advised parents to pay more attention to their children in terms of education. Because children are a great mandate given by Allah SWT which will also be held accountable by Allah SWT.

3. Words of Thoyyibah

The Toyibah sentence is a very good sentence, which contains good praises to Allah SWT. The sentence toyibah also contains a meaning of good and praiseworthy sentences which also mean the expression of our remembrance of Allah SWT. And from the purpose of dhikr is that we always remember the existence of Allah SWT, from several sentences of toyibah one of them is basmalah, this sentence of toyibah is more precisely pronounced when we want to start all deeds in daily life. When our words have begun to get used to it, this speech will become our habit or our reflex when we want to do something, therefore it will be easier for us to try to protect ourselves from bad or bad deeds, it is because we always feel that there is a God Allah SWT who always sees and supervises our deeds in daily life. Apart from that, there are many other toyibah sentences.

4. Inculcation of Islamic Values

To instill Islamic values in early childhood, the following methods can be used.

a. Exemplary Method

This exemplary method is very suitable to be used as an effort to instill Islamic values. Example is one of the effective methods to be practiced to early children. According to the opinion of Ostroff (2013), "The children will actively try to find examples to follow or imitate and learn. The meaning of imitation itself is a way of the learning process that can be said to be very efficient and suitable for early children. By going through the process of imitation, children will identify and communicate with their friends in their social environment and always respect the mental state of others". And parents are the figures of someone who is figured by early childhood children in the home environment and in the school environment, namely the teacher who teaches them at school. So parents and teachers are the best figures for the development of early childhood. Cryan (in Seniati Sutarmin, et al., 2014) from the full-day school system in early childhood development has also been considered quite effective and efficient, because it can provide an example with the mentality of brotherhood, friendship and of course in a pleasant atmosphere.

b. Habituation method

In this method of habituation, children will become more passive, but because of their social environment which is very active in bringing about situations so that something in certain behaviors or actions can be imitated by children. And habituation itself also means an imitation that is carried out repeatedly by children because of certain behaviors carried out by adults who have conditioned it. Kustanto (2014) in his daily life in the form of activities

Most of the early children in the village of Gunung Koneng have begun to understand and are used to using the phrase *toyyibah* in their daily lives, such as one example when they want to start something first say Bismillah and when they finish doing something say Alhamdulillah, and they have begun to know Allah their Lord, Islam their religion, the Prophet Muhammad Saw their Prophet and the Qur'an is their book (early childhood).

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