



# Six Values of Muhammad Nur Abdul Hafizh Suwaid's Moral Education for Early Childhood

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## Abstract

The application of the basic principles of Islamic teachings from the aqidah aspect of educating early childhood in the household can be applied based on the pillars that have been put forward by Muhammad Nur Abdul Hafizh Suwaid, namely dictating Tawheed sentences to children, instilling children's love for Allah, always asking for help and supervision. only to Allah and believe in the provisions of Allah SWT, instilling children's love for the Prophet Muhammad SAW, teaching the Quran to children, and instilling strong beliefs and a willingness to make sacrifices for it. The application of the basic principles of Islamic teachings from the aspect of worship educates young children in the household through from an early age parents have to get used to and teach children to pray, take children to the mosque, fast, teach about what the Hajj is, and zakat. The application of the basic principles of Islamic teachings from the moral aspect of educating young children in the household is based on Muhammad Suwaid's opinion, namely teaching children from an early age about manners, honesty, keeping secrets, being trustworthy, open-minded, and not being envious.

## INTRODUCTION

According to the Islamic view, children are a mandate imposed by Allah SWT on their parents. Therefore, parents must look after, nurture and educate the child so that one day he becomes a Muslim who is able to apply the principles of Islamic teachings in his life (Busa & Arif, 2020; Hikmatullah & Fachmi, 2020; Hasni, 2021). In this case, Allah SWT has given direction as well as a warning in His word, found in Surah At-Tahrim verse 6, meaning (Ghofur et al., 2023): *O believers, protect yourselves and your families from the fire of hell whose fuel is people and stones; guardian angels who are harsh, harsh, and do not disobey God against what He commands them to do and always do what is commanded* (QS. At-Tahrim: 6).

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According to Ibn Katsir, this verse instructs parents to call their families to fear God, that is, you should tell them to obey God and prevent them from disobeying Him. And you should carry out God's commands to them and command them to carry them out, if you see them disobeying God, warn and prevent them (Sundari, 2018; Mahera, 2020). Furthermore, according to Hamka, he also explained how big a parent's responsibility is to the family, in this case especially to children, which also shows the importance of children's education in the household. This is understandable, because it is from the household that the instilling of faith and cultivating Islam starts from the household where a community will be formed and within that community an Islamic society will be established (Ardi et al., 2023; Has et al., 2023).

Teaching and learning activities are a communication process. The communication process must be realized through the activities of conveying and exchanging information by teachers and students. It is through this communication process that messages or information can be absorbed and internalized by students (Pane, 2019; Harianto, 2020). Religious education in the family is the main foundation, as one psychologist, namely Hurlock, believes that the family is "*Training Centre*" for the cultivation of values (including religious values). This opinion shows that the family has a role as a training center for children to gain an understanding of values (manners, manners, or religious teachings) and the ability to practice or apply them in everyday life, both personally and socially (Sandria et al., 2022; Pasaleron et al., 2023). Muhammad Suwaid explains about educating children in his book *Educating Children with the Prophet*. According to him, educating children at an early age starting from the age of two until puberty through several constructions, namely in general (1) construction of faith; (2) building worship; (3) character development; (4) community building; (5) building feelings; (6) physical construction; (7) intellectual construction; (8) health construction; and (9) sexual construction. While the tips for raising children like the Prophet. is through: (1) the principles of the method that must be held by both parents and educators; (2) thinking methods that influence children's mental health; (3) the basics of psychological methods that influence children (Harahap, 2018; Safira et al., 2024).

From the explanation above, it can be understood that there are various educational methods that parents can use in married life to educate their children so that they are in accordance with the basic teachings of Islam. Tips for educating early childhood, and educating early childhood carried out by the Prophet. Everything can be done by the household, especially parents. So that applying the basic principles of Islamic teachings is achieved and in accordance with the level of development and growth of early childhood (Marampa, 2021). Islam sees that education should be done from an early age, starting from the pre-marital period, then pregnancy, then birth and breastfeeding, then childhood and finally adolescence which is the last phase of education where children have freedom. in determining attitudes and acting after his self-confidence grows perfectly.

The principles of Islamic teachings that must be instilled by parents in early childhood include three aspects, namely: (1) faith, (2) shari'ah, and (3) morals. *Aqidah* technically means belief, belief, faith, or what the heart believes. Islamic Sharia is a system of divine norms that regulates human relationships with God, human relationships with fellow humans, and human relationships with nature (Amaliati, 2020). Man's relationship with God (*Hablum min Allah*) is usually called worship, while human relations with each other (*hablum min al-Nas*) is called muamalah. Meanwhile, morals are essentially a condition or characteristic that has penetrated the soul and become a personality, so that from there various kinds of actions arise spontaneously and easily without being contrived, and without requiring thought. These aspects of faith, shari'ah and morals contain various values that are really

needed in human life such as moral, social and aesthetic values (Hasibuan, 2023).

In this era of globalization, there are many impacts on society, both positive and negative impacts. The positive impact is that it makes it easier to find information, entertainment and knowledge, but the negative impact is related to children's behavior and etiquette, namely that children tend to imitate Western culture. A child can behave this way because he sees or watches television shows that are less educational and lacks parental supervision, so that the child is not selective in choosing television shows. Therefore, parents should and should always supervise and guide their children properly and correctly (Irmania, 2021; Aviva et al., 2022).

## METHODS

The method in this study is library research. This research is classified into the qualitative research category, namely research that produces descriptive data in the form of written words (Ulfah, & Arifudin, 2021; Supriani et al., 2022; Irawati et al., 2022; Rahman et al., 2023). Library research or also called library research is a type of research that limits its activities to library collection materials and document studies without requiring field research.

## RESULT AND DISCUSSION

### Educating Early Childhood with basic Islamic principles

In the current era of globalization and the rapid development of science and technology, it turns out that it has a lot of influence on society, both on the way of thinking, behaving and behaving. The progress of science and technology cannot yet be balanced with morals and morals, therefore parents are required to play a more active role in providing education for children, especially faith education for children in the household. When a child is still walking in his nature as a pure human being without sin, this is the most open ground for getting the light of wisdom hidden in the Quran, before the desires within the child begin to influence him (Ramdani et al., 2022). A strong faith (aqidah) that is embedded in a person's soul is important in a child's educational development. One thing that can strengthen one's faith is to have the value of sacrifice within one's self in order to defend one's faith which one believes to be true. The stronger the value of sacrifice, the stronger the faith he has (Supardi, 2021).

Then, more clearly, Muhammad Nur Abdul Hafizh also gave the steps that must be taken to form a child's Aqidah as follows: First dictating the Sentence of Tawheed to Children, narrated by Al-Hakim from Ibnu Abbas r.a. that the Prophet SAW, said: "Let the first words spoken by a child be Tawheed, which is a sentence *"La Ilaha Illallah"*, and read it to them at the time of death (Naufal, 2017). Zakiah Darajat believes that "children who often hear their parents say the name of Allah will begin to know the name of Allah. This then encourages the growth of a religious spirit in the child (Nurhayati, 2020; Aryanti et al., 2022). Cultivating Children's Love for God, Always Asking for Help and Supervision Only from God and Confident in the Provisions of God. Islam gives the correct answer. That is, by instilling the child's love for the Almighty and Almighty. Allah SWT. who will give help to whomever he wants, who always watches over everything we do. And instill confidence in children in the existence of destiny or God's will in the form of good or bad. This is the most important teaching of the Prophet. As God's messenger who has been given to his people no one can create this kind of teaching (Gojali, 2020).

Based on the explanation above, it can be understood that if the child has been able to appreciate these forms of faith, and the child has strong beliefs and has good knowledge about his creator, then all forms of problems that will be faced will not make him restless or anxious. The faith that is embedded in their chests will enable them to face the life problems they are facing until their adulthood.

Second, inculcating the love of children in Prophet Muhammad. Love for the Prophet is the embodiment of the second form of testimony of Muslims, which is the testimony of Muhammad as God's messenger sent to this earth. The great scholars of the past and his successors have tried to devote serious attention to instilling the love of children in the Prophet, who is the best example in the entire human race on this earth. Because when the child's love for the Prophet has been instilled in the child's soul, it will increase the child's love for the religion of God. Based on the explanation above, the author can understand that the construction of children's faith can be done through love for the Prophet, which is the embodiment of the second form of testimony of Muslims, which is the testimony of Muhammad SAW. as God's messenger sent to this earth. While the way to build children's creed, it is necessary to teach children how to speak or explain their understanding of the Creed. But it is enough for them to busy themselves with a lot of reading the Quran, studying its interpretation, as well as the hadiths of the Prophet, as well as keeping them busy with daily practices in ritual worship. In this way, confidence will arise by itself in children when they are reading the Quran and hadith.

Third, teaching the Quran to children. Every parent should teach the Quran to their sons and daughters from a young age. The goal is to direct them to believe that Allah is their Rabb and that this is His word, so that the spirit of the Quran can breathe in their souls, and its light shines in their thinking and intellect. Based on the explanation above, the author can understand the importance of teaching the Quran to children from an early age. With the aim that they can accept the Quran faith from childhood and then grow and develop in love for Allah and His Messenger and have a close relationship with him. Instilling Strong Aqidah and Willingness to Sacrifice Therefore Aqidah requires sacrifice. The greater the sacrifice, the stronger the determination of the soul will be. This shows sincerity and is the essence of istiqamah.

Education or faith building according to Abdullah Nashih Ulwan is included in faith education, what is meant by faith education is, binding the child with the basics of faith from the time he understands, familiarizing him with the pillars of Islam from the time he understands, and teaching him the basics of Sharia from the age of tamyiz. What is meant by the basics of faith is everything that is established through correct reporting, in the form of the essence of faith and unseen problems. The obligation of educators is to grow children on the basis of the above understandings, in the form of the fundamentals of faith education and Islamic teachings from the time of their growth. So that the child will be bound to Islam, both belief and worship, and also he will always communicate with him in terms of applying methods and rules. After receiving this guidance and education, he will only know Islam as his religion, the Quran as his imam, and the Prophet, as his leader and role model. A comprehensive understanding of this Faith education should be based on the wills of the Prophet. And the instructions in conveying the basics of faith and the pillars of Islam to children. As the guidance and will of the Prophet, namely.

Parents are responsible for guiding their children on the basis of understanding and education in the Faith in accordance with Islamic teachings. By opening children's lives with sentences "*Laa ilaha illa Allah*" when born. The secret is so that the sentences of monotheism and the syiar of converting to Islam are the first to enter the child's ears, the first sentences uttered verbally and the first pronunciation that the child understands (Saida et al., 2023). Introducing halal and haram laws. The secret is so that when he opens his eyes and grows up, he knows God's commandments. So that he hastens to carry it out, and understands His prohibitions, so that he stays away from them. If a child from reaching puberty understands the laws of halal and haram, in addition to being bound by the laws of the Shari'a, then from now on, he will not know any laws and regulations other than Islam.

Teaching the procedures for worship (prayer orders), we can equate it with fasting and Hajj. We train children to fast if they are strong, and perform Hajj if their father is able. The secret is that children can learn these laws of worship from the time they grow up. So that when children grow up, they are accustomed to doing things and are educated to obey Allah, carry out His rights, thank Him, return to Him, hold fast to Him, rely on Him and surrender to Him. Apart from that, children will receive spiritual purity, physical health, good morals, words and deeds in these acts of worship. Educating children to love the Prophet, his household, and the Quran. Talking about love for the Prophet, and his members, it is necessary to teach them the wars of the Prophet, the life journey of the companions, the personalities of the great leaders and various other major battles. The secret is for children to be able to imitate the lives of the previous people, both in terms of their movements, thoughts, heroism and jihad, so that they also have a connection to history, both their feelings and their successes: and also so that they are bound to the Quran, both in their spirit, in their methods as well as the reading.

In short, the responsibility of faith education is really the most important responsibility for educators, parents. Because that is the source of all excellence and perfection. In fact, it is the foundation for children to enter the gate of Faith and cross the bridge of Islam. Without that education, children will not have a sense of responsibility, cannot be trusted, do not know purpose, do not understand noble human values and will not be able to emulate something noble. In the end he lives like an animal, who has only desire to satisfy his hunger, satisfy the demands of his instincts, pursue the pleasures of all his passions, and associate with wicked people who are stained with sin. In a situation like this, the child will join the misguided group of infidels and always legitimize all means.

In Islam, it has been explained the efforts of faith education for children who receive clear guidance from the Quran as in the story of Luqman in giving faith education to his son so that he does not commit shirk by associating with Allah (Rahman et al., 2023). Related to the problem of belief in the Quran, chapter Luqman verse 13: *"And (remember) when Luqman said to his son, when he was giving him a lesson: 'O my son, do not associate partners with Allah. Indeed, associating partners (with Allah) is truly a great injustice'"* (QS. Luqman: 13).

In the verse above, it is clearly explained that Lukman Hakim once gave the first message of education to his son regarding the nature of monotheism, namely the prohibition of associating partners with Allah SWT. According to Umar Hasyim, "children in the household must be given education from an early age by their parents because the times faced by children are different from the times experienced by their parents." Islamic faith education for children in the family is the first and foremost education. The family is said to be the first educational environment because every child is born in the middle of a family and receives the first education in the family. It is said to be important because the education that occurs and takes place in the family greatly influences the child's subsequent life and education.

### **Educating Early Childhood with basic Islamic principles**

Worship education includes all actions in daily life, both relating to God such as prayer, as well as relating to fellow human beings. Worship formation is a complement to faith formation. Because worship provides food for the faith with its spirit. It also provides a reflection of the faith. When a child accepts God's call and carries out His commands, it means that he is welcoming the natural tendencies that exist in his soul so that he will nourish them. Muhammdah Nur Abdul Hafizh Suwaid gave several pillars that can be done in educating children, as follows: Firstly, pray. Parents can start guiding their children to pray by inviting them to pray beside them, starting when they already know their right hand and their left hand. This pillar of prayer can be carried out by parents through: a) ordering children to pray, b)



teaching children to pray, c) hitting children if they are reluctant to pray, d) educating children to attend prayers, e) praying at night, f) getting children to pray istikharah, g) invite children to perform ID prayers. Both children and the mosque, parents can do this by: a) taking the child to the mosque, b) tying the child to the mosque.

Third Fasting, Fasting is a spiritual act of worship as well as a physical act of worship. By fasting, children will learn genuine sincerity towards Allah SWT. and will always feel watched over by Him in his solitude. He will be trained to refrain from the desire to eat even if he is hungry, and from even if he is thirsty. Similarly, fasting will strengthen their control over all desires. Here children will learn to be patient and persevere. Based on the explanation above, regarding child development carried out through fasting, if this guidance is carried out by parents continuously and is used to the child, it will create a commendable attitude in the child, such as fostering an attitude of patience, istiqamah, qonaah and other qualities. Fasting is a ritual worship that is closely related to the process of improving the spirit and body. In this worship, children are taught to know more deeply the true meaning of sincerity before Allah SWT because fasting not only teaches children to refrain from thirst and hunger but also trains them to always be patient and steadfast. Fourth hajj, hajj for small children is the same as fasting and prayer. This is simply to familiarize children with worship in order to establish a relationship with Allah SWT, worship Him and respond to His commands. In this way, the child also prepares himself to fulfill the obligations that he must carry out when he reaches maturity. Fifth, zakat, we must inform and teach children that it is obligatory and not sunnah. Based on the opinion above, according to the author's analysis, parents in the household must apply it because it will have a positive impact and influence on young children if parents always exemplify and get used to it in everyday life.

Worship is obedience that moves from feelings of the heart to glorify what is worshiped. Obedience in question is a servant who is devoted to Allah SWT. Worship is clear evidence for a Muslim to believe in and adhere to the Islamic faith. From an early age, children must be introduced to the values of worship by: Taking children to places of worship, showing them forms of worship, introducing the meaning of worship (Wahyuni, 2023). Fostering obedience to worship in children also begins with activities that can be interesting for young children, namely those that contain movement. Children like to pray, imitating their parents even though they don't understand what they are doing. The value of worship for children will get them used to carrying out their obligations. The worship education that Luqman gave his children prayed when they were little in the Quran of Allah SWT (Nurhanifah, 2018; Yafi et al., 2023). *"O my son, establish prayer and order (people) to do good and prevent (them) from evil deeds and be patient with what befalls you. Verily, that includes things that are obligatory (by Allah) (QS: Luqman: 17).*

The verse above explains that Luqman instilled good values in his children from an early age. Luqman wanted his children to know the purpose of human life, which is to worship Allah SWT. That indeed there is no God worthy of worship other than Allah SWT. What Luqman did to his children can be emulated by parents today. The Prophet, set an example to his people about the value of worship. He taught a seven-year-old child to be trained in prayer and when he was ten years old he began to discipline his prayer, this explanation can be seen from the narration given by Abu Daud, namely: "From Umar bin Shuaib from his father from his grandfather who said: The Messenger of God said: "Your children pray from the age of seven and beat them if they leave the prayer at the age of ten and separate their beds (from the age of 10)" (HR. Abu Daud).

### **Educating Early Childhood with basic Islamic principles**

Young children are the most appropriate age to shape a person's character. If each child's character can be formed during this period, then in adulthood they will

become a generation with strong character. This is what causes early childhood education to become the strongest foundation for upholding national character in the future. The better the quality of early childhood education, the stronger the foundation for the intelligence of the nation's children. On the contrary, the weaker the quality of education at this level, the weaker the character of the nation's children in the future (Ahmad, 2020; Efendi et al., 2022). Moral education is a means that gives humans concrete rules or instructions about how they should live and act in a good human life, and how to avoid despicable behavior. Morals are the most important thing in everyday life, especially in relationships between people. To realize that humans are the best and most complete people, Allah has sent His Messenger as a role model for all of Allah's creatures, to be imitated in all their morals in order to become safe humans, both in this world and in the afterlife.

According to the author, thus education and moral development for children is a non-negotiable thing to be implemented, both in formal environments such as in educational institutions, and non-formal ones in the family or in society, and this education and moral development is necessary. the existence of correct and appropriate steps and methods, in order to achieve the goals of education and moral development and to create a generation with morals and morals. Building a child's morals should be applied by parents since the child is still small, so parents have the main responsibility in building the children's morals. As the Prophet. Said: It means: *are respect your children and pay attention to their education, because your children are God's gift to you* (HR. Ibn Majah). The above hadith contains an order for parents to pay attention to education and direct their children to the formation of noble morals in accordance with the teachings of the Islamic religion. Even if a child has great readiness to be good, even if his nature is clean and straight, he will not be guided by the main principles of education as long as the educator does not have noble morals and noble values. All positive expectations in children cannot be fulfilled without adequate, harmonious and balanced guidance. Muhammad Nur Abdul Hafizh Suwaid said, the form of character building for children, can be done as follows:

First, the development of character and manners (politeness). Citing Ibnu Hajar's opinion, what is called adab is using commendable words or actions. This is also called noble morals (*Makarim al-Akhlak*). There is also an opinion that says, "good behavior". There are others who say they glorify older people and are gentle with younger people. The manners and manners taught by the Prophet include: (a) politeness towards parents, both manners of talking to parents and manners of looking at parents; (b) courtesy towards ulama; (c) ethics of respecting older people; (d) sibling ethics; (e) neighborly ethics; (f) etiquette when eating. Based on the explanation above, according to the author's analysis, if the development of morals in early childhood is related to the development of adab (good manners) and has been carried out through what was patterned and carried out by the Prophet, namely through habituation, then it will be easy to instill these manners in early childhood. . Because parents must know that instilling these manners is a child's right to their father, just like their right to be given food and drink. Even if the family neglects the urgency of this etiquette and considers it a trivial matter that can be ignored. So, we don't know that we have actually prepared our children to act disobediently.

Both Constructions are honest. Being honest is the foundation of moral development which is very important in Islamic teachings, and behaving like this requires a struggle that is not easy, because of the many temptations from the surrounding environment that make one not be honest. That is why the Prophet SAW paid so much attention to the education of honesty by building it from a very young age.

Based on the explanation above, you need to know that this is a very important pillar in educating morals in early childhood. Even the Prophet Muhammad himself

paid great attention to instilling this temperament in children. Likewise, we as parents must always get used to always behaving honestly. Third Coaching keeps secrets. Rasulallah was very attentive in forming children who could keep secrets. Because this kind of attitude is a manifestation of the child's steadfastness in defending the truth. Children will be able to live in society with full confidence and society will trust them. This training must be carried out by parents every day for their children, so that when they grow up the children are used to not revealing any secrets to anyone. Through giving advice, we must be able to keep secrets, whether friends' secrets if someone tells them, secrets at home, and so on.

Fourth construction takes care of trust (trust). Al-Amanah or trust is the basic nature of the Prophet that he has had since childhood until his apostleship. Until the polytheists called him "honest and trustworthy" or in other terms "*al-shadiq al-amin*". Based on the example set by the Prophet above, every generation of Muslims should imitate it today. Because this basic belief is one of the criteria for the success of Islamic da'wah wherever you are. Therefore, this quality of trust must be instilled in the household, so that it is also instilled in the children. The Fifth construction avoids envy. Cleansing children's hearts from feelings of envy or envy is one form of guidance that is the main target of parents towards their children. Because by eliminating the jealousy that exists in their souls, children will have a noble personality and will always love goodness in society and will always be strong from the heartache of the people around them. Thus, Rasulallah always taught the children of his friends to stay away from envy and to be open-hearted towards people who had bad intentions towards him, and to empty their hearts of satanic interference (Gucandra et al., 2021; Rahmawati & Anggara, 2023).

Based on the explanation above, it can be understood that the development of children's morals is shown in various forms and ways, but the goal of achieving the development is the same. The formation of children's morals is more visible in the guidance carried out by parents. If associated with parents as counselors, they must have or implement the above guidance. Furthermore, Abdullah Nashih Ulwan has also explained in his book that what is meant by moral education (morals) is a series of basic moral principles and the virtues of attitudes and character (characters) that children must have and make habits from an early age until they become amukallaf, that is, ready to navigate the world. sea of life. Including issues that are beyond doubt, that morals, attitudes and character are one of the fruits of strong faith and the growth of a person's correct attitude towards diversity. Parents are responsible for instilling and training their children to behave nobly in their lives. Ibn Majah narrated from Ibnu Abbas r.a. that Rasulallah, said: Has narrated al Abbas bin al Waliid al Damasyqi, has narrated "Ali bin Iyas, has narrated Sa'id bin Imarah, has informed me al Harist bin Nu'man, I heard from Anas bin Malik narrating from the Messenger of Allah, peace be upon him, saying: "Glorify your children and educate them with good character" (HR. Ibnu Majah). According to the author's analysis, if all the pillars and steps that have been described by Muhammad Suwaid and Abdullah Nashih Ulwan are applied by parents in building and educating children's morals at an early age and adapted to the child's level in intelligence, culture, sensitivity and temperament, so that the purpose of moral education will be achieved.

## CONCLUSION

From the discussion of the article above, the author can conclude: First, the application of the basic principles of Islamic teachings from the aqidah aspect of educating early childhood in the household can be carried out based on the pillars that have been put forward by Muhammad Nur Abdul Hafizh Suwaid, namely dictating the sentence of Tawheed to children, instilling love children to Allah, always ask for help and supervision only from Allah and believe in the provisions of Allah



SWT, instill children's love for the Prophet Muhammad, teach the Quran to children, and instill strong beliefs and a willingness to make sacrifices for it. And there are many other expert opinions on educating early childhood beliefs. Second, the application of the basic principles of Islamic teachings from the aspect of worship, educating young children in the household, from an early age, parents must get used to and teach children to pray, take children to the mosque, fast, teach them about what the Hajj is, and zakat. Third, the application of the basic principles of Islamic teachings from the moral aspect of educating young children in the household is based on Muhammad Suwaid's opinion, namely teaching children from an early age about manners, honesty, keeping secrets, being trustworthy, open-minded, and not being spiteful.

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