

The Urgence of Culturing Aqidah In Early Childhood Based on Hadith

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Abstract

The problem of education is a problem that acquires the main perioritas since the beginning of human life. Even the Prophet himself has hinted that the learning process for every human being is since he was still in his mother's womb, until the man approached his grave. In addition, with knowledge humans will be able to obtain the happiness of life in this world and in the hereafter. As a religion that prioritizes the problem of education, so throughout the life of Islam until now has emerged many experts who contribute the fruits of his mind in the field of education in particular, as well as in various other disciplines. Departing from etymological understanding in essence Islamic education cannot be separated from al-Khaliq, the Creator. Instilling aqidah in children is the responsibility of parents and is done based on the level of understanding. Planting aqidah in early childhood, which is by 1.) Instilling Prenatal Aqidah through Prayer, Dhikr Activities and Worship Together, and Fostering Compassion. Then 2.) Cultivating Post-Birth Aqidah, namely by Praying and Teaching the phrase Tawhid, Including in Worship, and Praying and Teaching Prayers

Keywords: Urgence, Culturing Aqidah, Early Childhood, Hadith

INTRODUCTION

The means of education is a series of activities that are programmatic, directed and continuous, therefore education is not a spontaneous activity that is once finished, but is a process. There are various components that serve as a support for the implementation of educational activities effectively and efficiently. The whole component is interconnected and has dependence on each other, therefore, it can be said that education is a collection of activities in a system(Padjrin, 2016; Wajdi, 2015). As a system, education cannot be separated from the philosophical framework that examines the issue of education. It is this philosophical framework that forms the ideas on which the basis and direction is constructed to construct the system(Hatim, 2019; Sudrajat & Sufiyana, 2020). In the philosophical realm, this can be seen from three aspects, namely the ontological aspect related to the nature studied, the epistemological aspect related

to the process, which includes its sources, characteristics, properties, and truths, and the axiological aspects related to their useful value (Halik, 2020). This philosophical aspect will enrich the perspective on Islamic education (Jalaluddin, 2011). That is, Islamic education is not only concerned with the problem of fiqh, but also includes all branches of knowledge in Islamic review (Mujib, 2019).

Departing from etymological understanding in essence Islamic education cannot be separated from al-Khaliq, the Creator. The concepts of *Tarbiyah*, *Ta'lim* and *Ta'dib* are attempts to increase *habl min al-Nâs* and *habl min Allâh* formally or non-formally with the following objectives:

Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, rational self, feeling and bodily senses. The training imparted to a Muslim must be such that faith is infused into the hole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Qurân and the Sunnah and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as Khalifah Allah to whom Allah has promised the authority of the universe (Hermawan et al., 2020).

With regard to human status it is actually necessary to be excised that the unity of human form between fisik and psychic and supported by existing potentials shows that the creation of man is *ahsan al-Taqwim* and has a strategic position as a servant of Allah (*'abd Allah*) and caliph of Allah (*khalîfah fi al-Ardh*) (Ramayulis, 2011). To develop all the potential that God has given, Thus education acts as a process of transformation of human fitrah of holy origin towards *râdhiyât mardhiyât* (Al-Hazmi, 2009). Al-Hâzimi argued that the educational process should be based on *Islamic aqidah* to direct the condition of the soul to be peaceful, because Allah created man to believe, worship, hope and complain in praying only to Him. So it is only by remembering Allah swt that the heart and soul become serene. This kind of mental condition is the implication of education based on *Islamic aqidah*, because the person who has a strong *aqidah* certainly has a firm belief that whatever happens to him cannot harm him except by the permission of Allah Swt,

In this context humans are created to have religious instincts, namely the religion of tawhid which is the basis of the importance of *aqidah* education from an early age, a study in the field of psicology explained that anything experienced by a mother when pregnant, will affect the baby she contains, if the mother gets a faith education, then the child she contains also gets the education.

Tawhid is the basis of human creation which is also a human nature that since the time of creation has been instilled in man, the concept of fitrah is contained in surah al-A'raf verse 172 which indicates the existence of a Primordial covenant between man and God that took place in the time of Azali while still in the

spirit, which can be implied that humans have fitrily have the instinct or potential to believe in God.

LITERATURE REVIEW

A. Derivation of Aqidah

'Aqidah (الْعَقِيدَةُ) according to Arabic derived from the word *al-'aqd* (الْعَقْدُ) which means bond, *al-Tautsîq* (التَّوَثِيقُ) which means strong belief or belief, *al-Ihkâm* (الإِحْكَامُ) which means to establish (establish), and *al-Rabthu biquwwah* (الرَّبْطُ بِقُوَّةٍ) which means to bind firmly (Munawir, 1997). In the book of *Syarh 'Aqidah Ahl al-Sunnah Wa al-Jamâ'ah* is mentioned by several other names, such as: **Al-Îmân**, aqidah is also called *al-Îmân* as mentioned in the Qur'an and the hadiths of the Prophet (peace be upon him), because *aqidah* discusses the six pillars of faith and the things related to it. *I'tiqâd* and *'Aqâid*, for talking about the bonds that are related to God. *Tawhid*, because the discussion revolves around Tawhid or the condemnation of Allah in *Rubûbiyyah*, *Ulûhiyyah* and *Asmâ' wa Shifât. Al-Sunnah*, this term was popular (popular) in the first three generations. *Ushûl al-Dîn* and *Ushûl al-Diyânah*, for talking about the fundamentals of religion are essential issues in Islamic teachings, such as the pillars of Faith, the pillars of Islam and the problems of qath'i. *Al-Fiqh al-Akbar*, the term appears based on *tafaqquh fî al-Dîn* commanded by Allah in Qs. al-Taubah: 122. *Al-Syarî'ah*, with regard to something that has been established by Allah Swt and His Messenger in the form of guidance, especially and the most important is *Ushûl al-Dîn* (the problems of 'aqidah). *Kalam* science, because it talks about the existence of God and things related to Him using philosophical arguments as well as logic and mantiq (Jawas, 2005).

The Qur'an uses several terms with the same root as *'aqidah*, i.e. (*'Aqada*), the term includes: *'Aqadat* this word is used to refer to the oath of allegiance (Qs. Al-Nisâ:33), *'Aqadtum* this word is used to refer to oath (Qs. Al-Mâidah: 89), *'Uqûd* means covenant (Qs. Al-Mâidah: 1), *'Uqdah* which means akad (bond), that is, in the case of marriage. this word is listed in (Qs. Al-Baqarah: 235), *'Uqad* which means knot, i.e. knot / buhul exhaled by the sorcerer (Qs. Al-Falâq: 4), from the root of the word none of which alludes to the problem of aqidah in the sense of faith.

Hadith specifically also uses the term aqidah for matters concerning *knots*, *covenants* and *vows*, this can be seen in the book *Mu'jam Mufahras li Alfâzh al-Hadîts al-Nabawî* as illustrated in the following table (Wensick, 1943):

NO	LIMBS	SUM	WORDS
1	Bind	31	Contract to be held
2	Bind	1	I complicate
3	Promise each other	3	To be
4	Bound	2	knotted
5	Mutually entering into agreements	4	Contract
6	Bind	1	Held
7	Have	1	believe
8	Bond	17	contract
9	Necklace	6	contract
10	Covenant	26	Knot

The term *aqidah* was only known after the 4th century AD, through the writings of al-Shâbûnî (died th. 449 H) with his work *'Aqidah al-Salaf Ashhâb al-Hadith*, Imam al-Lalika-i (died th. 418 H) with his work *Syarh Ushûl al-I'tiqâd Ahl al-Sunnah wal Jamâ'ah* and Imam al-Baihaqî (died th. 458 H), with his al-I'tiqâd.

B. Aqidah Planting Pattern from an early age

1. Instilling Prenatal Aqidah

In Islam planting Aqidah is done since choosing a soul mate, therefore it is necessary to be careful in choosing a soul mate because the nature of the father and the nature of the mother will decrease in the child, in addition the Prophet taught 4 criteria in determining a soul mate, and affirmed by his word- **تَحَيَّرُوا**

لِنُطْفِكُمْ - which leads to choosing a good partner, so that in marriage will give birth to good offspring as well, According to Gillian Turner(Hunter et al., 2014) a geneticist from Australia stated that the intelligence of the boy passed down from his mother is probably the secret of the prophet's hadith **فَاطَقَرُوا** - and - **تَحَيَّرُوا لِنُطْفِكُمْ**

- **بِذَاتِ الدِّينِ** - and of course under the supervision of a mother who has a good religion and morality, will give birth to a good generation as well. so that it is very much in the direction of education of children and on hadith - **يَهُودَانِهِ أَوْ يَنْصَرَانِهِ أَوْ**

يُجسّسه describes the influence of parents on the development of 'aqidah of the child (Supian, 2017).

Choosing a partner from a good offspring will give birth to good offspring, therefore in marriage sometimes consider the factors of heredity and sometimes consider the factors (environment) of religion and morals, because under the supervision of a mother who has good religion and morals, will give birth to a good generation as well. This was also expressed by a poet:

الأم مدرسة إذا أعددتها # أعددت شعبا طيب الأعراق

In the conception phase the Prophet taught **إِنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ وَقَالَ بِسْمِ اللَّهِ** Growth human It begins at the time of conception (fertilization), where the meeting of sperm that form bones and nerves, as described by the Prophet's hadith- **فَأَمَّا نُطْفَةُ الرَّجُلِ فَنُطْفَةٌ** - **وَأَمَّا نُطْفَةُ الْمَرْأَةِ** - **غَلِيظَةٌ مِنْهَا الْعَظْمُ وَالْعَصَبُ** - **فَنُطْفَةٌ رَقِيْقَةٌ مِنْهَا اللَّحْمُ وَالْدَّمُ** - Then the fetus will grow in the womb with three stages, namely *the nuthfah* period in 40 days, the *'alâqah* period of 40 days, and the *mudghah* period of 40 days, this is called-*fî zhulumâtin tsalâts-* and blown the spirit to him, the next is the period of the man alive until birth.

Therefore, the function of hearing first functions, therefore according to medical science and developmental mental science it is stated that the baby in the womb can already hear. Research by Western scientists in prenatal development shows that while in the womb the baby can learn. This is based on their research and scientists in the field of prenatal development showed that during being in the womb, the baby can learn, feel and know the difference between light and dark. And by the time the womb is 20 weeks old the baby's ability to feel the stimulus has developed well, so that learning games can begin. And according to Antony J Descafer quoted by Handini Yozardi, that the prenatal game of the type of touch that the fetus responds to by kicking or changing position can trigger the development of the fetal brain (Rusdiana & M Noor, 2012).

Education for the fetus in the womb actively can not be done. Educating children in the womb is more abstract, or still preparatory to actual education, in terms called *Dresuur*. Educating children in the womb is only in the form of stimulation with stimulus that is arranged and designed systematically and educatively.

Participate in worship

Including children is the effort of parents to give example to their children and familiarize them to carry out the commandments of Allah Swt even though they do not understand the movements and cannot read and get along with each worship, such as participating in prayer, as hadeeth Abu Qathâdah Ra explained that the Prophet carried his grandson when praying, issued zakat for children or brought it when issuing zakat (Islamy et al., 2020; Narimo, 2020), So invite children to fast, include them in hajj, and other worship. What children see, hear, and do will always remember and imprint on their hearts.

Praying and Teaching Prayers

The Prophet taught prayers to a little friend at that time as to Hasan Ibn Ali Ra, which he always read at the time of witr prayer, as illustrated in the following hadith:

The Prophet of Allah, peace be upon him, taught me words to say in the chard. Oh God, guide me to who you calmed down and left me, who asked me to do what I took over, and bless me with what you gave, and taught me the evil of what you spent, that you would not spend and not eliminate you, and that he would not humiliate those who were humiliated, and not comfort those who were normal, blessed by Our Lord and raised (narrated by Abu Dawood)

Ibn 'Abbâs Ra also stated that the Prophet taught him prayer as he taught surahs in the Qur'an, as contained in the following hadith:

The Messenger of Allah, peace be upon him, was teaching us this prayer as the Surah teaches us from the Qur'an. Oh God, I seek refuge in you from the torment of hell, and I seek refuge in you from the torment of the grave, and I seek refuge in you from the affliction of the messiah and the dead (narrated by Ibn Maga)

Meanwhile Abdullâh Ibn Amr Ibn 'Âsh Ra issued a paper containing the prayer notes he taught the Prophet as contained in the following hadith:

"Abdullah ibn Amr Kratasa came out to us and said, ""The Messenger of God, peace be upon him, was teaching us, ""Oh God, take care of the heavens and the earth, the world of the unseen, and witness. You are the Lord of everything and God. I testify that there is no God but you alone, and that Muhammad is your servant, your messenger and the angels witness, I seek refuge with you from Satan and his company, and I seek refuge in you to commit sin against myself or not.""Drag it on a Muslim (narrated by Ahmed)

Umar ibn Abî Salamah Ra, recounted as a child the Prophet taught him to always start something by mentioning the name of Allah Swt, as contained in the following hadith:

I was a boy in the stone of the Messenger of Allah, peace be upon him, and my hand was in the newspaper, and the messenger of Allah, peace be upon him, said to me, ""Oh, my god's poison, and all of your right and all that follows you, this is still my taste¹ after" narrated by Bukhari"

The prayers taught by the Prophet (peace be upon him) to the little companions are the prayers they practice *continuously* every day, by teaching Hasan Ibn Alî Ra witir prayer prayer, teaching Ibn Abbâs Ra the final *Tasyahhud* prayer, teaching Abdullâh Ibn 'Amr Ibn 'Âsh Ra prayer before going to bed, and teaching Umar ibn Abî Salamah Ra prayer to start all deeds by *basmalah* make their hearts accustomed to being bound to Allah Swt besides That Rasulullah SAW He also taught prayers to other companions with the same intention.

A child knows God through what is seen and heard from his environment. At first he will accept indifferently, but when he sees or hears the family environment greatly admires God, mentions His name a lot, tells about Him and His creations and so on, then he will be interested and the sense of faith begins to be deeper than before and the process of religious experience interacts in him. That's why at times like this what happens in the family environment in his home is very influential on the development of his aqidah.

Besides teaching the companions the prayers of the Prophet PBUH also prayed for them, such as when he prayed for Hasan Ibn Ali Ra and Husein Ibn Ali Ra with his prayers, Prophet Ibrahim As prayed for Ishmael and Ishaq. As أُعِيدُكُمْ

بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ ثُمَّ يَقُولُ كَانَ أَبُوكُمْ يُعَوِّدُ بِهِمَا

إِسْمَاعِيلَ وَإِسْحَاقَ so that both of them may always be in the love of Allah SWT, the

Prophet PBUH also prayed for Ibn Abbâs Ra اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ² agar menjadi

mutafaqqih fi al-Din. beliau juga mendoakan seorang anak yahudi yang sedang

sakit الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ doa merupakan instrumen yang sangat ampuh

untuk mengantarkan pada kesuksesan, segala sesuatu upaya pada akhirnya only

Allah almighty has the right to determine the outcome - الإنسان بالتفكير والله

بالتقدير-, Praying means always fostering passion and optimism to achieve goals and at the same time opening the door of the heart to hang wholeheartedly on a good ending in the sight of Allah Swt.

Experiences that are seen, heard, felt and so on in the postpartum period, are elements of his personality formation. That is why the newborn child is prayed that the first experience he receives is a religious experience as the basis of the formation of the personality of religious education at this age through all the experiences of the child, both through the speech he hears, the actions, actions and attitudes he sees, and the treatment he feels. This aqidah education in this phase is indeed more using habituation and exemplary methods.

The method of example is a very effective means of education because children learn a lot and gain knowledge through the process of imitation from those around them which also greatly affects their soul. Parents are the children, therefore the person who is first admired by the child is his parents, for that the existence is very necessary. When going to eat for example children are taught to read *basmalah* together, when praying children are invited to participate even though they do not know how and how to read, when fasting children are invited to participate in eating sahur and breaking the fast etc.

In the habituation phase of the activity is to give general knowledge and habituation to remember that God exists, a child knows God through the intercession of what is seen and heard from his environment, when he sees and hears his family environment many mentions of God's name. The more religious experience he gained through habituation, the more religious elements in his person and the easier he understood the teachings of religion.

In addition to the two methods above can also use the method of story, Islam is aware of the nature of humans to love and like stories, and realizes its enormous influence on one's feelings. Therefore Islam exploits the story to be used as one of the methods in Islamic education. The Qur'an and hadith tell a lot about God and His creations etc., about angels, about **the** ancients, about the prophets and messengers of Allah before Muhammad **and about the last** day, as tamsil and lessons for the people of the last. Telling stories will attract the interest of children and a sense of faith begins to be ingrained in him. Because in this way what happens in family life at home is very influential on the development of aqidah life.

Another method that can be used is the Drill Method, this method is used to train children who have started to be able to speak in order to be trained to recite prayers a day, short verses, tawhid sentences, *thayyibah* and Asmâ al-Husnâ, this is what the Prophet did. **كان رسول الله صلى الله عليه وسلم يعلم الغلام من بني هاشم إذا**

أفصح ، سبع مرات (الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك في الملك) إلى آخر
السورة³

In the Islamic perspective there is a factor of Allah's provision which is also very influential, because Allah Swt has complete control over everything with His power and influence. Historical facts prove the persistence of Noah educating his son to believe in Allah Almighty. but Allah wills another - *إِنِّي عَمَلٌ غَيْرٌ صَالِحٍ* - Prophet Moses as who was fostered by Pharaoh since infancy in the environment of the opponents of Allah Swt became a caliber of Allah - *كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا وَ*-. This means that not all constructs and tendencies of psychology can be strictly influenced by solely the influence of heredity and the environment. Because however individuals sometimes exhibit a distorted tendency from explanations of hereditary and environmental influences.

CONCLUSION

From the description above it can be concluded, that the planting of aqidah early on is very important to prepare generations of believers then the planting of Aqidah must be done from an early age, even since pre-marriage which continues to pre-Christmas and post-birth. Instilling aqidah in children is the responsibility of parents and is done based on the level of understanding. Planting aqidah in early childhood, which is by 1.) Instilling Prenatal Aqidah through Prayer, Dhikr Activities and Worship Together, and Fostering Compassion. Then 2.) Cultivating Post-Birth Aqidah, namely by Praying and Teaching the phrase Tawhid, Including in Worship, and Praying and Teaching Prayers.

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