

The Importance of Islamic Children's Education

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ABSTRACT

Education is a process for human beings. Through human education it can grow and develop perfectly, thus fulfilling its duties and responsibilities as a human being. Education is capable of transforming people who were initially ignorant to know, bad to better, so important is education in Islam that it is an individual obligation to demand knowledge. The importance of early childhood education, demands an approach that will be used in learning activities that focus on the child. Because children are the breadwinner of every parent and the next generation of people, however, one of the problems that arises is that not every parent or educator is able to understand the right way to educate the child. Thus, in this article we will talk about educating children in order to create the next generation of potential future successors of the nation.

Keyword : Importance, Islamic, Children's Education

DISCUSSION

Engagement of Child Education

Generally children need the education or guidance of adults especially parents. Education can mean the actions or efforts of older people to pass on (their) knowledge, experience, skills and skills to the younger generation, in an effort to prepare them to fulfill their life's function, both physical and spiritual.[2] Having an education can change a person who is initially ignorant, ignorant, and so education is very important in order to lead a better life.

In Big Indonesian Dictionary explains that the word *education* is derived from the basic *students*, it has maintained and provide training (teaching, guidance, leadership) about morality and intelligence of the mind. The meaning of Education is the process of changing the attitude and behavior of an individual or group of people in the pursuit of human beings through the efforts of teaching and training, processes, methods, and educational practices (Harsojo, 1972).

According to al-Ghazali, children are the trust of God and should be guarded and educated to achieve priority in life and draw closer to Allah SWT. The two young men will carve and make it into a high quality pearl that everyone loves (Uhbiyati, 2013). Families especially parents are the ones most likely to influence children's development. This is because family is the first environment that children know. So, education of children is a deliberate effort to influence and assist the child with the goal of improving the intellect, the physical and the moral so as to gradually

bring the child to its highest goal for the child to live happily, and all that he or she does to benefit himself and the community. .

Aspects of Education

Based on human nature, we find various aspects or aspects of education. Among the most important aspects of education are:

1. Moral or moral education.

Character or morality is a very fundamental aspect of life, both as an individual and community and nation life. The purpose of moral education is to educate children to distinguish between good and bad, good and bad, praised and despised.

2. Intelligence education

Intelligence education is a central task of the school. The purpose of intelligence education is to educate children to think critically, logically, creatively and reflectively.

a. Critically thinking means quickly letting the child see the right things and the things that are not.

b. Thinking logically means being able to quickly see the relationship between one and the other, connecting to some problem, comparing, and drawing conclusions.

c. Thinking creatively about what's been investigated, experimenting, and observing it can discover something new.

d. Reflective thinking means that the child can solve a variety of issues correctly.

3. Social or social education.

This education is related to student socialization and the process of environmental adaptation. Social education aims to educate children to adapt to community life and to actively participate in it.

4. Citizenship

Education Education about the importance of the values and obligations of a country so that everything is done in accordance with the goals and aspirations of the nation and does not deviate from what is expected.

In addition to the four aspects above, in a hadith from Abi Rafi 'it is stated that the aspects of education that parents should teach their children are writing, swimming, archery, passing it on, and finding halal rizki.

عن أبي رافع قال قلت يا رسول الله (الرمائية) وأن يورثه (وأن لا يرزقه إلا) طيبا (هذا حديث ضعيف, من شيوخ بقية منكر الحديث ضعفه يحيى بنو البخاري وغيرهما باب ارتباط الخيل عدة في سبيل الله عز وجل) [٦]

"It is said from Abi Rafi 'that he said: I say, O Messenger of Allah, is there a duty to our children, as is their duty to us? He replied: "Yes, the duty of the parents to the children is to teach, swim, archery, pass on and not give rizki except for good." (This hadith is dhoif, from some Sheikhs whom he had denied. It was narrated by Ya hya bin Mu'in, al -Blackers and others. Chapters for horses to fight in the path of Allah azza wajalla).

1. Writing education

As a priority education given to children aims at eliminating ignorance, reading, writing and seeking broader insights to become smarter and smarter children.

2. Swimming Education

The essence of swimming is to maintain life, the ability to protect yourself, where the mind is trained not to drown, not to give up, and to keep swimming to the extreme. Just like in life, one must be strong, not sink easily and have a vision and a life mission.

3. Archery education

This education aims to make children strong and love their homeland, as well as to protect themselves from the enemy and to train them to aim for the target, in other words, to make the right decisions

4. Economic education

This education aims at avoiding illicit foods, with good and halal foods being directed towards good, and vice versa, illegal foods will lead to perversion.

Parental Responsibility for Children

Every child is born with the nature (feeling and ability) to know God and to do God's teaching. This aspect of religious consciousness is a disposition that contains possibilities or opportunities for growth. However, the direction or quality of children's religious development depends greatly on the educational process they receive. This is where a parent's role is most important in directing their child. This is in accordance with the words of the Prophet:

عن هريرة رضي الله عنه قال قال رسول (فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ (حَصَّحَ الْحَقُّهُ الْحَقَّ الِ **bahwa** الْجَابِ الْمَقَّةُ)

" saying, "Every child is born according to the nature (Islamic potential). Then his parents turn him into Jew, Christian, or Majestic like a breeding animal, do you see any deficiency in it?"(Abu Husain) Then Abu Huraira said, "Fitrah The God of man created there is no change in the nature of God. It is a straightforward religion."(HR. Bukhari) The

Hadith explains the importance of the role of family or parents in the development of children. The word *Yuhawwidaanihi* in the above hadith means that both

parents teach and lead them into Judaism.says *Yunassiranihi* that both parents teach and lead children into marriage. Great opportunities that influence children should be taken advantage of by parents. They need to create conducive conditions in order for their child to have the best possible growth potential. If parents do not educate their children or do not actively educate their children, as a result the child will not develop as expected (Umar Bukhori, 2012).

Parents play an important role in the personal development of children. Therefore, parents are obligated to provide guidance or to be actively involved in their child's life. There are several obligations parents should give to their child, including:

1. Be grateful to God for the gift and trust you give as a child.

In the Qur'an it is shown that Lukman is a parent who needs to be educated in raising his children and his family. She reminds her family to be grateful. Allah says in the QS. Lukman verses 12-13

(12) **ولقد آتينا لقمان الحكمة أن اشكر الله ومن**

(13) **وإذ قال لقمان لابنه وهو يعظه يا بني**

12. *And indeed, been We give Luqman wisdom, namely, "Be grateful to Allah. And whoever is grateful (to Allah), then surely he is grateful for himself, and whoever is not grateful, then surely Allah is rich and most praised. remember when luqman said to his son, while teaching him, "O my son, do not associate with Allah, for he is in the company of (Allah) h is really a great injustice "*

2. Aqiqah

After the first day of the baby's hearing the words of monotheism, after the seventh day the child is given a good name at the aqiqahi as evidence of parental love and as a redeemer of a pious form of worship. [9] Because the child is in fact in danger and the only ransom is with aqiqah. It is as stated in the hadith:

عن سمرة قال قال رسول الله صلى الله عليه وآله (أخرج الترمذي في كتاب الاضاحي)

From Samura reported that he said that the messenger of Allah said: "every young children (unborn) (redeemed) by his vindication, sacrificed on the seventh day of his birth, named, and shaved his hair "(HR. at-Tirmizi)

3. Breastfeeding for two years

The newborn's baby needs the most appropriate food and drink which is ASI. The recommended breastfeeding period in Islam is two years. This is in accordance with the word of God in Qs.Al-Baqarah verse 233:

والوالدات يرضعن أولادهن حولين كاملين لمن أراد أنفصالا عن تراض منهما

وتشاور فلا جناح عليهما بالمعروف واتقوا الله واعلموا أن الله بما

"Mothers shall suckle their children for two full years, that is for those who want to complete the term. And it is the duty of the father to give the Mother food and clothes in a rapture A person is not burdened except by his or her willingness. Let not a mother suffer for her son and a father for his son, and the heir to such. If both wish to weep (before two years) by both will and mediation, then there is no sin in both. And if you want your child to be breastfed by others, then it is not your fault if you pay accordingly. Fear Allah and know that Allah is well-aware of what you do. "

4. The circumcision

Circumcision is to clean the genitals, by removing the skin that covers the genitals.

It is as the Prophet Muhammad

الفطرة خمس - أو خمس من الفطرة - الختان والاستحداد ونتف الإبط وتقليم الأظفار وقص الشارب

"Article fithrah the five-or five of the following as of things that fithrah-circumcision, istihad (remove hair that grows on around the genitals), removing the armpits, cutting nails, and cutting the mustache. (HR. Bukhari no. 5889, 5891, 6297 and Muslim no. 597)

5. Marrying

After the child is old enough, is mature and ready to be born and inwardly and capable of family, then parents are encouraged to marry their child.[11] This is in accordance with Hadith's history of Abdullah bin Mas'ud radhiyallahu 'anhu, which is why he says :

قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ
فَلْيَتَزَوَّجْ فَإِنَّهُ أَحْضٌ لِلْبَصْرِ، وَأَخْصَنُ
لِلْفَرْجِ فَإِنَّهُ لَهُ وَجَاءٌ

The Prophet sallallaahu 'alaihi wa Sallam said to us: "O generation, whoever among you has the ability (both physical and material), he should marry, for he can subdue his views and preserve his genitals. And those who have not been able should fast, because it can muffle (lust)." (Bukhori Muslim)

Messenger a'alaihi wa sallam in the hadith above ordered the youth to marry by saying "falyatazawaj "(immediately she married), the sentence contains command. In the rules of ushul fiqh it is stated: "al ashlu fi al amr lil wujub " (The order basically contains the meaning of the obligation).

Compulsory education from parents to children

There are several Qur'anic verses and Hadiths that instruct parents to instruct or teach their children to perform prayers. [13] It is found in Qs. Al-Luqman verse 17, which reads:

(17) يَا بَنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ

17. My son, establish prayer, enjoin (people) do the good and forbid (them) of the act be patient and be patient with what happens to you. Verily, that is what is required of Allah.

In the Qur'an Surat al-Luqman verse 17 makes it clear that Lukman (the devout whose name and teachings are immortalized in the Qur'an) asks his son to offer prayers. Later in the hadith it is explained that the child who is able to distinguish between right and left hand is trained or taught for prayer.

عن عمرو بن شعيب عن أبيه عن جده (أخرجه ابوداود في كتاب الصلاة)

"From 'Amar bin Shuaib, from his father from his grandfather, he said: Allah's Messenger (may peace be upon him). It says: "Command your children to perform their prayers at the age of seven, and beat them for leaving their prayers at the age of ten, and separate their beds (men and women)!". (HR. David's Prayer in Prayer). "

At the age of seven children are asked to pray so that they can get used to and pray. After the age of ten parents can hit when children leave for prayer because they are puberty or approach puberty. It is also permissible to hit a ten-year-old because it is the age limit for a child to be able or willing to take a beating. The punch in question is a non-painful blow to the face. The conditions allow him to hit young children:

1. It should not be focused on one limb
2. There should be a time delay between the two strokes, which can alleviate the pain caused by
3. The batter should not raise his hand so the shot will not hurt too much
4. Educators should not hit him when he is angry
5. Did not hit when the child mentioned the name of Allah
6. Don't hit before the child reaches the age of ten. The condition of hitting is to educate, not to anger, to revenge, or to hate and it should be part of an education (Nabil Kazim, 2011).

CONCLUSION

The child is a God-given gift to parents entrusted with caring for, lovingly, lovingly. Thus we should be grateful for this great gift of God by taking good care of it.

In addition, the form of affection can be done by blessing his child. Because the child is in fact mortgaged and the only ransom is in the form of worship which is aqiqah.

In addition, children should be given the lessons required to be known to suit his age. For example, when a child is seven years old the parent is obliged to train

their child for prayer, by training and teaching the child to pray at an early age so it will be a good routine for the child.

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