
Child Education in the Household Islamic Education Management Perspective

Halimatussakdiah

Universitas Islam Negeri (UIN) Raden Fatah Palembang, Indonesia, 30126

Email: halimatussakdiah_uin@radenfatah.ac.id

Abstract: The purpose of writing this article is to reveal the basic concepts of Islamic Education for children at the golden age (0-6 years) and reveal the concept of Management of Islamic Education for children aged 0-2 years in households. The method used is descriptive-qualitative through library research and documentary techniques which are then analyzed using the Content Analysis method. Based on the results of the study it was found that; the concept of Management of Islamic Education for early childhood in the household, includes: (1) Planning (planning) of Islamic education which refers to the theory of W5 1 H (What, who, when, where, why, and how), and is carried out in the household by the main teacher namely parents (father and mother) and family. (2) Implementation (actuating) on the basis of the Qur'an, al-Sunnah and Ijtihad, educational goals (physical, spiritual, and intellectual), educational methods (models, habituation and training, advice/reward, supervision, punishment/ penalty). (3) Evaluation (controlling) of various aspects in accordance with the goals and competency standards of Early Childhood Education that have been determined, namely: (a) moral aspects and religious values, (b) social, emotional and independence aspects, (c) language aspects, (d) cognitive aspects, (e) physical/ motor aspects, and (f) artistic aspects.

Keywords:

Early Childhood; Households; Islamic Education

Abstrak: Tujuan penulisan artikel ini adalah untuk mengungkap konsep dasar Pendidikan Islam bagi anak pada usia keemasan (0-6 tahun) dan mengungkap konsep Manajemen Pendidikan Islam bagi anak usia 0-2 tahun di rumah tangga. Metode yang digunakan yaitu deskriptif- kualitatif melalui studi kepustakaan (library research) dan teknik dokumenter yang selanjutnya dianalisis dengan metode Content Analisis. Berdasarkan hasil penelitian diperoleh bahwa; konsep Manajemen Pendidikan islam bagi anak usia dini di rumah tangga, meliputi: (1) Perencanaan (planning) pendidikan Islam yang mengacu pada teori W5 1 H (What, who, when, where, why, and how), dan dilakukan di rumah tangga oleh guru utamanya yaitu orang tua (ayah dan ibu) serta keluarga. (2) Pelaksanaan (actuating) dengan dasar Al-Qur'an, al-Sunnah dan Ijtihad, tujuan pendidikan (jasmani, rohani, dan akal), metode pendidikan (teladan, pembiasaan dan latihan, nasehat/ penghargaan, pengawasan, hukuman/ sanksi). (3) Evaluasi (controlling) dari berbagai aspek sesuai dengan tujuan dan standar kompetensi Pendidikan Anak Usia Dini yang telah ditentukan, yaitu: (a) aspek moral dan nilai-nilai agama, (b) aspek sosial, emosional dan kemandirian, (c) aspek bahasa, (d) aspek kognitif, (e) aspek fisik/ motorik, dan (f) aspek seni.

Kata Kunci:

Anak Usia Dini; Pendidikan Islam; Rumah Tangga

DOI: <https://doi.org/10.15575/ath.v8i1.22933>

Received: 08, 2022. Accepted: 04, 2023. Published: 04, 2023.

INTRODUCTION

Every human being in general needs education, because education is the basic capital for preparing quality human beings. Through education, it is hoped that major changes will be realized in humans, both changes in behavior, mindset, beliefs, as well as various skills and other aspects of behavior in students. Therefore, education is a process of teaching and learning patterns of human behavior according to what society expects (Nasution, 1983). In other words, through education a person's personality will be formed. This means that almost all individual behavior and actions are closely related and much influenced by other people.

The meaning of education above, in line with Hasyimsah's opinion, he stated that education is a process of character formation (Hasyimsyah, 1999). This is also in line with the meaning and purpose of education as stated in the Law of the Republic of Indonesia Number 20 of 2003 Chapter I, article 1, concerning the National Education System. Mentioned that;

"Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state" . (National Education System Law No. 20 of 2003).

Dengan demikian, bahwa perbuatan manusia pada hakekatnya dan hampir keseluruhannya adalah bersifat sosial, yakni hasil yang dipelajari melalui interaksi seseorang dengan orang lain baik di rumah, sekolah, maupun lingkungan masyarakat, tempat bekerja dan lain sebagainya. Untuk itu agar manusia dapat melanjutkan eksistensinya, maka kepada generasi mudanya diberikan nilai-nilai kebenaran, berupa pengetahuan dan keterampilan melalui usaha pendidikan.

It is also on this basis that the problem of education is very important for individuals, because it is impossible for someone to live in the midst of society with a happy life, unless it has been prepared and planned from the start by their parents as a provision to face the struggles of wading through life. There is no such preparation without proper education, namely religious education which must be instilled as early as possible in children in the household.

Islam recommends that family life in the household be food for everyone's thoughts and that valuable lessons can be drawn from the household. According to the view of the Qur'an, apart from being one of the many signs of divine greatness, family life is also a blessing that must be utilized and grateful for. (Shihab, 1992)

In Islam, the concept of lifelong education is known which is summarized in the sentence "Min al-mahdi ila al-lahdi" (long life education) or from the cradle to the grave, according to Al-Sayuti in Jami' al-Shaghir as quoted by (Baihaqi, 1996). Thus, the provision of education to early childhood is recognized as a very

important period in building human resources, so that early stimulation through education is absolutely necessary.

Based on the results of the latest research from neurologists, psychologists and pedagogy experts suggest that, the importance of education is carried out since the child is born, even since the child is still in the mother's womb, precisely in the early days of life this is the golden age of child development. (Asmani, 2009). However, some people are not aware that before a child becomes a student at school, children have acquired education, habits and various skills regarding various things they need during their growth period, namely through the family, especially the father and mother in the household.

In this case Rasulullah SAW. reminded of the big role of parents in terms of early childhood education, based on his words:

عن أبي هريرة رضى الله عنه قال قال رسول الله صلعم كل مولود يولد يهودانه أو ينصرانه أو يمجسانه

Meaning: "Abu Hurairah r.a said; The Prophet SAW said: no baby is born but is born on fitrah, so it is his mother and father who educates him to become a Jew, Christian or Zoroastrian." (HR. Bukhari Muslim) (Al-Baqi, 1996)

Based on the Hadith above, the real person in charge of education is the parents; father and mother. In line with that, 'Abdullah Nashih 'Ulwan said that: "They have an obligation to be responsible for their children in the fields of biological, intellectual, psychological, social and sexual life. Likewise, the issue of health guidance and awareness in various aspects of a child's life is the responsibility of the parents." (Ulwan, 1992)

For this reason, parents must really be aware of and pay attention to their enormous role in designing and instilling educational values for their children from an early age. Because all aspects of children's intelligence, both gross and fine motor, physical and non-physical abilities, spiritual intelligence, emotional intelligence and their intellectual intelligence can develop rapidly, if they get sufficient and adequate environmental stimulation. Because developments that occur at an early age will have a major influence on their further development. So, to find out more about how to carry out Islamic education for children aged 0-2 years in households, the authors will try to research this problem.

RESEARCH METHODS

This research is in the form of library research, which seeks to explore and examine data sources in depth in order to solve problems which are basically based on a critical study of relevant library materials. The approach used is a qualitative descriptive approach through logical analysis. The data sources used are divided into two, namely primary data sources taken from the book "Management of Islamic Education", by Qomar 2007, and the book "Education in the Family", according to Dahlan and the book "Strategic Management of Early Childhood Education", written by Asmani 2009. While secondary sources are taken from educational psychology books, articles, and relevant research. While technical data collection using documentary techniques, then analyzed using content analysis method.

RESEARCH RESULTS AND DISCUSSION

Islamic Education Management

In general, management of Islamic education has much in common with management of education in general, but there are differences in several characters. Among the several characteristics that distinguish educational management theory in Islam from other theories is the focus and concentration of Islamic education theory on variables that influence (influence) management activities inside and outside organizations (companies and countries), and the relationship of individual behavior to social factors. influential. The theory of Islamic education provides moral injection in management, which regulates how individuals should behave. There is no management in Islamic education, unless there are values and ethics that surround it, as it is impossible to build a Muslim society without being based on *akhlakul karimah*.

According to Muhaimin (2010) management of Islamic education is management applied in developing Islamic education. In this sense, it is the art and science of managing Islamic educational resources to achieve Islamic educational goals effectively and efficiently. Education management is more general in nature for all educational activities in general, while Islamic education management is more specifically directed at the management applied in the development of Islamic education. As according to Ramayulis (2008) what is called Islamic education management, is the process of utilizing all the resources owned (Muslim community, Islamic educational institutions, or others) both software and rough. This utilization is carried out through cooperation with other people in an effective, efficient and productive manner to achieve happiness and prosperity both in this world and in the hereafter.

Meanwhile, Qomar (2007) defines Islamic education management as a process of managing Islamic educational institutions in an Islamic manner by dealing with learning resources and related matters to achieve the goals of Islamic education effectively and efficiently. For this reason, continued Qomar, that the characteristics of Islamic education management must be holistic, meaning that the strategy for managing Islamic education should be carried out by combining learning resources and taking into account human culture, both political, economic, intellectual and theological. Therefore, in detail, the principles of management of Islamic education must be covered by revelation (Al-Qur'an and Al-Hadith), strengthened by rational thinking, based on empirical data, considered through culture, and supported by theories that have been valid).

If one examines the two definitions of Islamic education management above, it seems that the management theory of Islamic education put forward by Qomar is more suitable when applied to Islamic education, especially for early childhood (0-2 years) in the household. This is because it includes all the elements of management, namely the existence of management objects, methods or methods used, as well as goals to be achieved as a result of management. Management activities are a process, as is the case with educational activities.

Educating is a process. Early childhood is the object. This is because, educating early childhood requires a strategy or strategy, because they are unique creatures. Thus, educating them also requires an integrated strategy that can be applied through various scientific angles that support the process of implementing their education.

Early Childhood Education in Households

In the National Education System Law number 20 of 2003 article 1 paragraph 14, states that:

"Early childhood education is a coaching effort aimed at children from birth up to the age of 6 years which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education". (UU-SISDIKNAS no. 20 of 2003)

The same thing was also expressed by Sujiono (2009), that early childhood is a child who has just been born until he is 6 years old, which is a very decisive age in the formation of a child's character and personality. He also called it the golden age, a period of rapid growth and development. Meanwhile, based on the age range of children, the scope of management of early childhood education institutions, according to Asmawaty (2010) consists of: 0.0 years - 2 years in family education / household education, ages 2.1 years - 6 years in education in Child Care Park (TPA), 3 years - 6 years in play groups, ages 4 - 6 years in the form of kindergarten education, and finally ages 6.1 - 8 years for elementary school education (SD) in the early grades.

Early childhood education (PAUD) is very important to be implemented as a basis for the formation of the whole human personality, namely for the formation of character, noble character, intelligent, cheerful, skilled, and devoted to God Almighty. Early childhood education does not always have to be expensive or through a particular platform, but early childhood education can start at home or in the family. (Asmawati, 2010)

At an early age, children experience the golden age, which is a period when children begin to be sensitive or sensitive to receiving various stimuli. The sensitive period for each child is different, along with the rate of growth and development of the individual child. The sensitive period is the time when physical and psychological functions occur that are ready to respond to the stimulation provided by the environment. This period is the foundational period for the development of cognitive, motoric, language, emotional, religious and moral abilities.

In line with that, Gutama (2004) argues, that early childhood education is the most basic and strategic education in human resource development. This is because early childhood education is the basis for the formation of a complete personality, which is characterized by character, noble character, intelligence and skill. It is not surprising that many countries pay great attention to the implementation of early childhood education.

Therefore, the early childhood education institutions in Indonesia now have a very strong foundation, based on very mature thoughts to continue to develop

and strive to always improve the management of early childhood education, taking into account the characteristics of its development. Therefore, as educators and parents in particular, not to waste education for children at an early age (golden age) in their development in order to train them to optimize all their potential intelligence, both intellectual intelligence (IQ), emotional intelligence (EQ), as well as spiritual intelligence (SQ).

Early childhood education is a form of education that focuses on laying the groundwork for physical growth and development (fine and gross motor coordination), intelligence (thinking power, creativity, emotional intelligence, spiritual intelligence), socio-emotional (attitudes and behavior), language and communication, according to the uniqueness and stages of early childhood development (Asmani, 2009)

According to Gutama (2004), that the purpose of implementing early childhood education consists of two objectives, namely: the main goal (primary goal) and the accompanying goal (nurturing goal). The main goal (primary goal) is to form quality Indonesian children, namely children who grow and develop according to their level of development, so that they have optimal readiness to enter basic education and navigate life in their adult years. Or in other words the main goal of early childhood education is to facilitate the growth and development of children as early as possible, which includes the physical, psychological and social aspects as a whole.

According to Montessori in Asmani (2009), that the first six years of childhood is the most important period for development, it is also a period of personality development, as well as abilities in various aspects (cognitive, language, gross motor, fine motor art, independence, and social emotional). Thus, teaching early childhood requires a unique and creative methodology. For this reason, every effort that is designed must be adjusted to the interests and potential of the child.

In fact, the things that must be considered and which will become a guideline in the framework of educating early childhood in the household are: first, oriented to the needs of children based on their stage of development. Second, using various learning facilities and media that are educative, easy, and close to children through play. Third, done gradually, repeatedly, which will eventually become a habit.

For this reason, it is hoped that all education practitioners, more specifically parents, really pay attention to various general principles in educating children and always understand the characteristics of children's development, in order to create a curriculum, method and environment that is conducive to educating early childhood, so that the development the potential of all aspects of child development takes place optimally as expected.

Children's education at the time of the Prophet SAW. Basically concentrated in the household. Education for the Prophet when he was 0-2 years old was entrusted to the family of his nursing mothers (Tsuwaibah and Halimah al-Sa'diyah), this was done so that during his golden age, the Prophet was in a family and community environment that was maintained, not contaminated with

bad behavior. The Prophet's recommendations about this always addressed to parents. While the methods or techniques are not explained in detail, except simply to imitate the methods and techniques of the Prophet. He himself educates his followers, namely reading, listening, explaining, demonstrating, giving examples, getting used to it, debriefing, punishing, and of course there is more, even though theoretically the concept of the Prophet SAW. did not mention specific terms for it. Technical matters are always left to the thinkers behind them. According to Al-Ghazali, in Yusuf (2003), he said that "a child is a trust for his parents, his heart is still pure like a beautiful and unpretentious gem, clean from every painting and drawing. He accepts everything that is depicted, tends towards whatever is directed at him. If he is accustomed to studying well, he will grow up to be good, lucky in this world and in the hereafter. His parents, all his teachers, tutors and educators are equally rewarded. And if he is accustomed to doing evil and neglected as neglecting animals, he will be wretched and corrupted. And his sin befalls his nanny and his parents."

Thus, children are likened to the most fertile land to accept every idea. The parable of children's reason is like an empty land that accepts whatever is implanted in it. This fact must be utilized and must be known by many parents in order to direct children to uphold the value of honesty and to always get used to good behavior.

Psychoanalytic experts have proven that moral and religious values in children mature only in the family environment. And various modern education surveys show that family complications and chaos are the biggest elements of deviation (Al-Qarasshi, 2003). For this reason, the existence of good role models and various main examples is the most important rule in the educational process in the household. This shows that the family has an important role in children's education. Because the family is the first child's growth place where he gets influence from his members during a very important and most critical period in a child's education, namely the first years of his life. Because at that time what is instilled in children will make a lasting impression, so that it is not easily lost or changed afterward.

The importance of education, especially Islamic education has an important and very deep role, because it has a very big influence on changes in the behavior and personality of children. Likewise with religious education, is a fortress that can protect against mistakes and irregularities. Religious education can open knowledge and understanding about good and true knowledge about crime, and strengthen faith, as well as foster a social spirit in children.

Thus, honest education will bring intellectual property, noble values, and dignified habits to the next generations. Children will be happy dreams if they are educated properly, and vice versa it will be disastrous if they are not educated. A pious child is a saving reward for his parents even though he has passed away. For this reason, parents should have a high awareness of the importance of educating their children from an early age, so that they will be born as intelligent and pious generations.

Planning (planning) of Islamic Education for Early Childhood in the Household

According to Fattah (1996) that planning is the act of first determining what to do, how to do it, who will do it, where and when it will do it (W5 1 H). Thus, planning must be made the first step that is really considered by managers and administrators of Islamic education, in this case are parents (father and mother). Because planning is an important part of success, mistakes in determining Islamic education planning will be very fatal for the sustainability of Islamic education.

In fact, Allah gives directions to every believer to design a plan for what to do in the future, as His Word in the Qur'an Surah Al Hasyr 59: 18 which reads:

تَعْمَلُونَ بِمَا حَبِيبُ اللَّهِ إِنَّ اللَّهَ وَانفُوا ۖ لِعَدِّ قَدَمْتُمْ مَا نَفْسُ وَلَنْتَنْظُرُ اللَّهُ انْفُوا الَّذِينَ أَيُّهَا يَا

Meaning: "you who believe, fear Allah and let each person pay attention to what he has done for tomorrow (hereafter); and fear Allah, Verily Allah is Aware of what you do." (Qur'an tarjamah, 2007, hal. 548).

When drawing up a plan in Islamic education for children in the household, it is not done only to achieve worldly goals, but must be far more than that beyond the limits of worldly life targets. Direct the planning also to achieve the target of happiness in the world and the hereafter, so that both can be achieved in balance.

According to Saleh (1990) that in carrying out Islamic education for early childhood in the household it should refer to the Islamic education curriculum or guidelines that form the basis or underlie Islamic education planning theories, which are sourced from Islamic law itself, namely: Alqur' an, Al-Sunnah and ijtihad of the Ulama'.

Al-Qur'an

According to An-Nahlawi (1995) that the Qur'an is the source or basis for the education of the Apostles and companions. There is no doubt that the existence of the Qur'an has influenced the educational system of the Prophet Muhammad. In order for its adherents to be able to carry out the mandate desired by Allah SWT, then we must interpret Islamic education in detail. Therefore, the existence of references or sources of Islamic education is the main source of Islam itself, namely the Al-Qur'an and Al-Sunnah.

With the same intention as stated by Shihab (1992) according to him that "Al-Qur'an" contains teachings that are universal. Evidence of its universality can be seen from its contents which contain a number of aspects of the teachings, such as teachings that need to be learned and practiced in everyday life, not to mention educational issues. He is present not for one generation or just one group of people, but for all mankind "rahmatan lil'alamin"

As-Sunnah

Al-Sunnah (etymology: traditions and travels), sometimes called al-Hadith, (etymology: means: sayings or statements and something new), is

the second main source of Islamic shari'ah explaining the meaning and intent of the Qur'an, either verbally or with certain actions or attitudes (Anshari, 1986).

According to An-Nahlawi (1995), after the Qur'an, Islamic Education makes Al-Sunnah the second basis, as well as its educational curriculum. The truth of the teachings contained in Al-Sunnah is highly believed by the Muslim community, because it comes from the Prophet Muhammad, who holds the title Al-Amin (the person who can be trusted). Prophet's exemplary, as a good figure (*uswah hasanah*), deserves to be emulated. As the word of Allah QS. Al-Ahzab (33 : 21)

كثِيرًا اللَّهُ وَذَكَرَ الْآخِرَ وَالْيَوْمَ اللَّهُ يَرْجُو كَانِ لِمَنْ حَسَنَةً أَسْوَةً اللَّهُ رَسُولٌ فِي لَكُمْ كَانِ لَقَدْ

Meaning: "Indeed, in (self) the Messenger of Allah is a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Resurrection and who remember Allah much (Qur'an Tarjamah 2007, p. 420)

Meanwhile, if viewed from its function, continued An-Nahlawi in Djamarah (2004), that Al-Sunnah in Islamic education has two functions; first, explaining the Islamic education system that is in the Qur'an, and explaining what is not in it. Second, concluding educational methods from the life of Rasulullah SAW. with his friends, his treatment of children and the faith education he has done.

1. Ijtihad

According to Djamarah (2004), that Ijtihad as the third basis of Islamic education is seen as very important in facing the demands of progress in education in all ages. Even so, ijtihad cannot be done freely, regardless of the guidance of the Qur'an and Al-Sunnah. Therefore, ijtihad in education must be sourced from the Al-Qur'an and Al-Sunnah which are processed by common sense from Islamic education experts.

The following is an example of ijtihad regarding recommendations for educating early childhood, as revealed in the wise sayings of the Ulama' which read:

الأم مدرسة إذا أعددتها أعددت شبابا طيب الأعراق

Meaning: "A mother is like a school, if you prepare her (as well as possible), it means you have prepared a strong and sturdy generation."

The meaning of the expression above is concern for choosing a partner in the context of carrying out the Sunnah of the Prophet, namely marriage based on the desire to care for offspring, a place to sow the seeds of faith, so as to give birth to healthy offspring, who can carry on the message and prepare generations for a strong and weighty nation.

As for the purpose of a plan, Saleh (1990) argues that the humans who will be fostered and educated, as referred to above, are creatures that have elements or basic characteristics of material (physical) and immaterial (mind and soul). So he divided the main objectives of Islamic education into 3 categories, namely: first, the goals of physical education (*ahdāf al-jismiyyah*). secondly, the purpose of spiritual education (*ahdāf al-rūhiyyah*), and thirdly, the purpose of intellectual education (*ahdāf al-aqliyyah*).

1. Purpose of Physical Education (*ahdāf al-jismiyyah*)

What is meant by physical education or body education is that it focuses more on maintaining and maintaining physical health, as well as how to make children strong enough to carry out all their obligations. (Fananie, 2010). Prophet Saw. is very concerned about health, because he believes that without the values of physical education along with its application, elements of a right life will not exist. He always advised this to his friends to always pray to Allah SWT. for good health and healing. Likewise, the advice to everyone who is sick to seek treatment immediately.

Based on the results of research that healthy and high-value food greatly influences the physical and spiritual growth and development of children. In Islam, the recommended food and drink must be related to the source of origin, namely as a blessing from Allah SWT. and based on legal provisions that have been regulated by the giver. Such food is known as Halaalan Thayyiban food (halal and good). In addition to healthy and nutritious food, cleanliness is one of the most important elements in realizing the composition and richness of physical vitality, because it protects against various deadly and contagious diseases. (Al-Qarashi, 2003)

On this basis also, Islam is very concerned about the importance of maintaining cleanliness. Because, a person's physical cleanliness is also closely related to spiritual cleanliness. This also means that the cleanliness of a person's body shows the level of his faith. As the popular sentence "*al-nazhāfatu minal īmān*" (Cleanliness is a part of faith). As an example revealed by Al-Qarashi (2003) regarding Islamic advice regarding body hygiene, it can be understood through the command to bathe, purify (*thahārah*), the teaching of ablution', the teaching of the face or brushing teeth, the teaching of using the toilet, the advice to cut hair and cut nails, and cleaning clothes, namely by eliminating various germs that carry disease. Thus it is clear that how much Islam pays great attention to this physical education.

2. The Purpose of Spiritual Education (*ahdāf al-rūhiyyah*)

In the view of Islam, the spiritual is the center of human existence as the foundation or backrest of all interconnected nature. He is the maintenance of human life, is the guide of the right path, and is the link between humans and their Creator (Quthb, 1993).

Thus, it can be understood that spiritual (spiritual) education for early childhood in the household is, in order to instill the values of truth, goodness and aesthetic values. All of these elements only exist and mature through religious education in children. Religious education for children as intended, is reflected in 3 main teachings including: instilling faith values (tauhid), cultivating worship values, and forming good morals.

3. Purpose of Intellect Education (*ahdāf al-aqliyyah*)

According to Saleh (1990) what is meant by the purpose of intellectual education (*al-ahdāf al-aqliyyah*) is education that is concerned with helping to develop one's intelligence as an individual to be able to find the real truth. According to Prabu as revealed by Djamarah (2010) that apart from the environment (pre-natal), there are several other factors that are very important for parents to pay attention to in helping the development of intelligence levels after the child is born, including; instill compassion, maintain health and develop children's creativity; such as play creativity, speaking creativity and thinking creativity.

As an example, a baby in his mother's womb is around 4 months old, if he is educated continuously by listening to the recitation of verses from the Qur'an, then after his birth he will have good intelligence capacity. This is because children already have a memory map, a kind of cognitive structure, about a number of verses of the Qur'an that were often heard to them when they were in their mother's womb.

The development of children's intelligence takes place very quickly, especially in the first two years after birth. Therefore, to develop children's intelligence, this period needs serious attention. According to Hasan (1991) that providing a creative family environment by minimizing negative opportunities is an absolute requirement in efforts to foster early childhood. Because the influence of the environment on the growth and development of children at this time is very dominant. In addition to a conducive family environment, nutritious food and exclusive breastfeeding greatly affect the growth and development of children's intelligence.

Thus that, these three elements of education; physical education, spiritual education and intellectual education, which must be built and maintained as well as possible by parents, educators of children from an early age. Because according to Musa (2009) this period is the golden age of optimizing the basic potential of the elements for forming the human mind, which in this term he calls "optimizing basic intelligence" which is the goal of Islamic education for early childhood.

With the hope that training and nurturing his body will produce intelligence in skills or skills or what is known as "Emotional Quotient" (EQ), coaching his soul will produce intelligence on purity and ethics "Spiritual Quotient" (SQ), while coaching and nurturing his mind will produce intelligence in science "Intelligence Quotient" (IQ). So that the combination of the three elements mentioned above, according to Shihab (1992) is the main goal of education in Islam, which is to give birth to people with high personality (moral and good morals) so that they can achieve happiness in life in the world and the hereafter, balanced in knowledge and faith (physical and spiritual). .

From the description above, it can be concluded that in Islamic Education Management, planning is the main key to determining the next activity. Without careful planning other activities will not go well and may even fail. Because planning provides instructions and guidelines for the implementation of educational activities and provides clear direction in the goals of Islamic education. Therefore, make a plan as mature as possible in order to meet satisfactory success.

Implementation (actuating) of Islamic Education for Early Childhood in Households

According to Winardi (2010) that actuating includes motivation, leadership, communication, training and other forms of influence. So by itself, continued Winardi that "actuating" must be closely related to other functions, such as planning, organizing and monitoring or evaluation in education. Implementation or direction is the process of providing guidance to colleagues so that they become employees who are knowledgeable and will work effectively towards predetermined goals. In relation to the implementation of Islamic education for early childhood in the household, the implementation refers to all directions, guidance that invites all good things in behavior and speech as well as a form of training on how to function children's physical/motor according to their growth and development phase. .

Regarding the objectives referred to in this implementation, they are the same as the objectives that have been formulated in the planning program as previously disclosed. Namely in order to optimize all the elements that make up the child's personality (physical, spiritual and intellectual), so that it is hoped that in the future the child will become independent and have a high personality (moral).

As for the Islamic education curriculum for early childhood (0-2 years) in the household, according to Soebahar (2001) includes: inculcating faith values (tawhid), cultivating religious values, and forming akhlakul karimah. According to Ulwan (1992), there are 5 educational methods that greatly influence a child's personality, namely: first, exemplary education. Second, education with customs. Third, education with advice, fourth, education with supervision, and fifth, education with punishment (sanctions).

According to its nature, the Islamic education curriculum is seen as a mirror of Islamic ideals which is structured in the form of a series of programs

and concepts in achieving educational goals. By paying attention to the program in the form of a curriculum, we will know what ideals Islamic education wants to realize. According to Arifin (2003) that the notion of curriculum in a nutshell can be interpreted as a form of activity that must be carried out jointly by teachers or parents and students, which contains pedagogical meanings both in formal and non-formal institutions.

In addition to the above, according to Drajat (2006) that the right and correct Islamic education curriculum for children must be aimed at producing pious human beings, obtaining their rights in this world and in the hereafter. As for the Islamic education curriculum for early childhood (0-2 years) in the household, according to Soebahar (2001) includes: inculcating faith values (tawhid), cultivating religious values, and forming akhlakul karimah.

1. Instilling Faith Values (*tauhid*)

According to Ulwan (1999) faith in Allah SWT is the basic foundation of education for children both morally and psychologically and there is a close relationship between faith and morals or belief with actions. As for the values of the Islamic faith that can be introduced to children, according to Soebahar (2001) is to introduce the name Allah SWT. and the name of His Messenger, gives an idea of who the creator of this universe is through light stories and introduces the Supreme Being of Allah SWT by explaining a light description of the existence of the universe.

This clue can also be understood through the Prophet's advice. "So that every newborn baby is immediately recited and recited in the right and left ears of the baby. This is intended so that the words of monotheism and Islamic symbols are the first sounds children hear, and are the basis for reminding children of the foundations of faith and monotheism.

2. Instilling Worship Values

Instilling religious values in infants can be done through their sensorimotor senses. Namely through touch and gentle words that are always heard through the hearts (souls) of children in the form of good motivational sentences (kalimah thayyibah), asma'ul husnah, chanting verses of the Qur'an, remembrance and prayer, as well as sentences - sentences of praise and flattery, so that self-confidence will arise in children, and will ultimately bring a sense of security, comfort and protection as a form of fulfilling their spiritual needs. According to Soebahar (2001) cultivating religious values can also be introduced to early childhood through: inviting children to places of worship, showing forms of worship such as prayer procedures, ablution, introducing the meaning of worship to children with light presentations .

This advice also basically leads to parents, so that they should not be careless in the slightest from efforts to educate their children from birth, through gentle touches and utterances that are always heard through the heart (soul). For this reason, instructions for educating children as recommended by the Prophet SAW. in the context of teaching faith

(monotheism), and motivating to perform worship, it is absolutely instilled in children from an early age. Because educating is a continuous process, the contribution of this teaching is always used in the principles of Islamic education for children to adulthood.

3. Formation of *Akhlakul Karimah*

There are two ways according to al-Ghazali in educating children's morals as cited by Hasanah (2012), namely: first, mujahadah and getting used to practicing good deeds. Second, the action is done repeatedly. In short, that morals will change only through education and training or habituation. In contrast to Ramayulis, according to him, apart from the two methods mentioned by al-Ghazali above, there are other methods that can be used in fostering the morals of children in the household, namely: through direct practice, competition, talent development, through example, orders, and prohibitions, as well as creating peace and tranquility in the household (Ramayulis, 2008)

If one looks at the several methods that can be used in fostering children's morals in the household, then in fact this method was also exemplified by the Prophet Muhammad, through his sunnah in educating his children and grandchildren Hasan and Husen when they were small. Thus, it can be understood that the actual process of educating is in the context of trying to foster children's morals so that they become high personalities as the highest goal in Islamic education. This is in line with the mission of the Prophet Muhammad, in order to improve and foster human morality as a whole (*liutammima makaarima al-akhlak*).

Evaluation (controlling) of Islamic Education for Early Childhood in Households

Educational evaluation or in management terms in general is also known as controlling. According to Winardi (2010) that supervision or evaluation includes the act of checking and comparing the results achieved with the standards that have been outlined. If the results of the work deviate, it is necessary to take corrective actions to correct them.

As revealed by Musbikin (2010), according to him, in efforts to foster early childhood education units, a basic framework or what he refers to as competency standards is needed. And these competency standards, continued Musbikin, should apply nationally and be prepared based on age ranges and adapted to the needs and development of children, and can be used for any form of early childhood education unit.

As for the scope of competency standards for early childhood development (0-2 years) that can be evaluated through observation, according to Musbikin (2010, p. 245) consists of several aspects as follows:

1. Moral Aspects and Religious Values

According to Abdurahman (2005) there are several efforts in the context of instilling moral values and religious values in early childhood (0-2 years)

based on the example of the Prophet Muhammad including: calling the call to prayer in the right ear of a newborn, teaching the baby and pray for it, fortify the baby from disaster with remembrance and gratitude to Allah SWT, give a good name, shave the baby's hair, clean and remove dirt, circumcise the child, hold the child in his lap and care for him when he is sick, give affection, emphasize saying honest, listening to the kalimah thayyibah, both through various media, radio, tv, CD cassette, reading exemplary story books, getting used to dressing modestly, giving food that is halal and thayyib, also giving food that has a higher nutritional value and is full of various features namely "breastfeeding" with breast milk (ASI).

2. Social, Emotional, and Independence Aspects

Educating early childhood (0-2 years) in the context of fostering social aspects, educating children's emotional souls, and teaching independence to them should prioritize compassion and attention which is manifested in an attitude of not discriminating between one child and another. In addition to the things above, continued Abdurrahman (2005) that to foster a social, emotional and independent spirit in early childhood is through playing, and joking with gentle jokes. This is also reaffirmed as contained in the development of the early childhood education curriculum which states that: "playing is an approach to implementing learning in PAUD" (Musbikin, 2010)

3. Language Aspect

According to Al-Qarashi (2003) that educates babies and children through role models in conversing using polite language, inviting them to pray, often listening to nasyid songs, reading verses of the Koran, as well as teaching remembrance and prayer sentences. These are very effective educational tips in teaching language and reading so that their personality talents will grow. During this period, Abdurrahman again emphasized that getting used to always saying commendable sentences, gentle words, giving attention and warm embraces through love, is also absolutely necessary in order to grow language aspects in children.

4. Cognitive Aspect

Al-Qarashi (2003) said that one of the efforts that can be used to increase the intelligence of early childhood is through the provision of highly nutritious food, including breast milk (ASI), and keeping children away from unclean foods. Besides that, according to Musbikin (2010) suggests that storytelling can also be used in order to improve children's cognitive and motor intelligence. This was emphasized by Mulyadi as quoted by Musbikin (2010) he argued that "it is not only aspects of cognitive intelligence that children acquire through the medium of stories, but also emotional intelligence and spiritual (moral) intelligence which can be developed through stories (fairy tales).) the beautiful one.

5. Physical/ Motoric Aspects

Fine motor skills have started to develop rapidly in the first year. Motor skills are greatly influenced by the environment. For this reason, in an environment that provides many opportunities to practice motor skills, their

development can be faster. According to Abdurrahman (2005) that inviting children to ride vehicles is one aspect of training children's physical/motor strength. In addition, Asmani (2009) states that providing a vehicle for creativity is one of the tips for success in improving children's physical/motor abilities.

Thus, according to Ramayulis (2008) that evaluation supervision in Islamic education has the following characteristics: material and spiritual supervision, monitoring not only managers, but also Allah SWT, using humane methods that uphold human dignity. With these characteristics it can be understood that the implementation of various plans that have been agreed upon will be responsible to the manager and Allah SWT. as the all-knowing overseer. On the other hand, supervision in the Islamic concept prioritizes using a humane approach, an approach imbued with Islamic values, because Islam is rahmatan lil'alamin.

CONCLUSION

Based on the description above, it can be concluded that the planning (planning) of Islamic education for early childhood in the household includes the basis of educational planning (Al-Qur'an, Al-Sunnah, and Ijtihad Ulama'), the purpose of educational planning (aspects of personality: physical education goals, spiritual education goals, and intellectual education goals). Implementing (actuating) Islamic education for early childhood in the household, which includes all the main contents of Islamic teachings which are summarized in the Islamic education curriculum, including (instilling faith values, cultivating worship values, and forming akhlākul karimah). And the curriculum component contains the goals of Islamic education, as formulated in the planning (physical education goals, spiritual education goals, and intellectual education goals). The three goals above, specifically in order to shape the child's personality, so that he becomes an independent person, strong in worship, intelligent in knowledge and faith so that he will uphold the values of akhlākul karimah. As the mission sent by the Prophet SAW. In order to perfect human morality. (liutammima makārim al-akhlāk). Methods of Islamic education (exemplary methods, habituation and training methods, advice/award methods, supervision methods, punishment/sanction methods). Islamic Education Materials (call to prayer and iqamah, tahnik babies, remembrance and prayer, aqiqah, giving names and calling them good names, shaving their hair and removing dirt, holding children and loving them when they are sick, teaching them to tell the truth, breastfeeding, loving baby, giving gifts and stroking his head). The principles of implementing Islamic education (the principle of monotheism, the principle of balance, the principle of lifelong education).

Evaluation of Islamic education includes various aspects: (a) moral aspects and religious values, (b) social, emotional, and independence aspects, (c) language aspects, (d) cognitive aspects, (e) physical/motor aspects.

REFERENCE

- Abdurrahman, J. (2000). *Tahapan Mendidik Anak Teladan Rasulullah terj. Bahrun Abu Bakar*. Bandung: Irsyad Baitus Salam.
- Al-Baqi, M. F. (1996). *al-Lu'lu wa al'Marjan, terj. Salim Bahreisy*. Surabaya: Bina Ilmu.
- Al-Nahlawi, A. (1995). *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat*. Jakarta: Gema Insani Press.
- Al-Qarasshi, B. S. (2003). *Seni Mendidik Islami. Terj. Mustofa Budi Santoso*. Jakarta: Pustaka Az-Zahra.
- Anshari, E. S. (1986). *Kuliah al-Islam: Pendidikan Agama Islam di Perguruan Tinggi*. Jakarta: Rajawali.
- Arifi, H. (2003). *Ilmu Pendidikan Islam*. Jakarta: PT Bumi Aksara.
- Asmani, J. M. (2009). *Manajemen Strategis Pendidikan Anak Usia Dini*. Jogjakarta: Diva Press.
- Asmawati, L. d. (2010). *Pengelolaan Kegiatan Anak Usia Dini*. Jakarta: Universitas Terbuka.
- Baihaqi, A. K. (1996). *Mendidik Anak dalam Kandungan*. Jakarta: Darul Ulum Press.
- Djamarah, S. B. (2004). *Pola Komunikasi Orang Tua Dan Anak Dalam Keluarga (Sebuah Perspektif Pendidikan Islam)*. Jakarta: Rineka Cipta.
- Drajat, Z. (2006). *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara.
- Fanie, H. B. (2010). *Pedoman Pendidikan Modern*. Tidak Diketahui: Fanani Center.
- Fattah, N. (2003). *Konsep Manajemen Berbasis Sekolah (MBS) dan Dewan Sekolah*. Bandung: Pustaka Bani Quraisy.
- Gutama. (2004). *Konsep Dasar Pendidikan Anak Usia Dini*. Jakarta: Direktorat Jenderal Pendidikan Anak Usia Dini.
- Hasan, A. (1991). *Terjemah Bulugul Maraam*. Bandung: CV Diponegoro.
- Hasanah, A. (2012). *Pendidikan Karakter Perspektif Islam*. Bandung: Insan Komunika.
- Hasyimsyah, N. (1999). *Filsafat Islam*. Jakarta: Gaya Media Pratama.
- Muhaimin, d. (2010). *Manajemen Pendidikan dan Aplikasinya dalam Penyusunan Pengelolaan Sekolah/Madrasah*. Jakarta: Kencana.
- Musa, A., & Mudzakir, J. (2008). *Belajar Sejak Dini, Cet. 4*. Yogyakarta: Ar-Raudhoh Pustaka.
- Musbikin, I. (2010). *Buku Pintar PAUD*. Yogyakarta: Laksana.
- Nasution, S. (1983). *Sosiologi pendidikan*. Bandung: Jemmars.
- Qomar, M. (2007). *Manajemen Pendidikan Islam: Strategi Baru Pengelolaan Lembaga Pendidikan Islam*. Malang: Erlangga.

- Quthb, M. (1993). *Sistem Pendidikan Islam, terj Harun*. Bandung: Salman Al-Ma'arif.
- Ramayulis. (2008). *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia.
- Saleh, A. (1990). *Teori Pendidikan Anak Menurut Al-quran*. Jakarta: Rimika Cipta.
- Shihab, M. Q. (1992). *, Membedakan Al-quran; Fungsi dan Peran Wahyu Dalam Masyarakat*. Bandung: Mizan.
- Soebahar, A. H. (2001). *Wawasan Baru Pendidikan Islam*. Jakarta: Kalam.
- Sujiono, Y. N. (2009). *Konsep Dasar Pendidikan Anak Usia Dini*. Jakarta: PT. Indeks.
- Ulwan, A. N. (1992). *Kaidah-Kaidah Dasar Pendidikan Anak Dalam Islam, terj. Hakim Maskur*. Bandung: Remaja Rosdakarya.
- Winardi. (2010). *Asas-Asas Manajemen*. Bandung: Mandar Maju.
- Yusuf, S. (2006). *Psikologi Perkembangan Anak dan Remaja*. Bandung: Remaja Rosda Karya.