

Qur'an Law's Perspectives: Surah Al-Baqarah Verse 83 in Early Childhood Education

NUR ROFIQ¹, TITIK MUS'IDAH²

¹Program Studi Hukum, Universitas Tidar, Indonesia.

²Madrasa Ibtidaiyah Arroseyidin Payaman, Secang, Magelang, Indonesia.

Email: ¹nurrofiq726@gmail.com, ²titikmushidah1234@gmail.com

Article Received: 21 October 2019

Published Article: 01 May 2020

DOI: <https://doi.org/10.29313/ga:jpaud.v3i2.5259>

Abstract

Children in early childhood are the golden age in utterly human life. They start to sense the environment and ready to receive an education. They are ready to enhance physical function, and their psychic is ready to respond and actualize. Problem; 1. How is the concept of Early Childhood Education in the interpretation of the Qur'an Surah Al-Baqarah verse 83? 2. How is the actualizing of Early Childhood Education in the interpretation of the Qur'an Surah Al-Baqarah verse 83? This research aims to analyze the concept and actualization of Early Childhood Education in the interpretation of Surah Al-Baqarah verse 83. The research method is a literature study based on book research, notes, and previous research, magazine, and journal. The primary source is Qur'an, especially in Surah Al-Baqarah verse 83 and the Prophet's hadith about Early Childhood Education. The secondary source is the interpretation of the Qur'an about Early Childhood Education and relevant books. Based on the results of the study, it found that in Early Childhood Education based on the Qur'an of Surah Al-Baqarah verse 83. Students must be inculcated in an attitude of keeping promises, worshiping God, doing good to parents, doing good with relatives, do good to orphans, say right words to fellow human beings, establish prayer, give alms and not break promises.

Keywords: Al-Baqarah verse 83; Early Childhood Education; Early Childhood Education.

Abstrak

Tujuan penelitian yaitu untuk mengurai tema konsep dan aktualisasi Pendidikan Anak Usia Dini (PAUD) dalam tafsir Al-Qur'an Surat Al-Baqarah ayat 83. Metode penelitiannya studi kepustakaan (library research) yaitu penelitian berbasis buku, baik berupa buku catatan, hasil penelitian terdahulu, majalah, artikel dan jurnal. Sumber primernya Al-Qur'an khususnya Surat Al-Baqarah ayat 83 dan Hadist Nabi yang berkaitan Pendidikan Anak Usia Dini (PAUD). Sumber sekundernya tafsir Al-Qur'an tentang Pendidikan Anak Usia Dini (PAUD) dan buku yang berkaitan. Berdasarkan hasil penelitian ditemukan bahwa pada Pendidikan Anak Usia Dini (PAUD) berdasarkan Al-Qur'an Surat Al-Baqarah ayat 83 maka peserta didik harus ditanamkan sikap selalu menepati janji, menyembah Allah, berbuat baik terhadap orang tua, berbuat baik dengan kaum kerabat, berbuat baik kepada anak yatim, mengucapkan perkataan yang baik kepada sesama manusia, mendirikan sholat, mengeluarkan zakat dan tidak mengingkari janji

Kata Kunci: Al-Baqarah: 83, Pendidikan Anak Usia Dini; PAUD.

INTRODUCTION

Education is a vital element for human life civilization because, without education, human civilization's life cannot develop naturally. Because of the higher human education, the higher the level of human credibility and civilization, and vice versa. Education is any form of the learning experience within the family, school, and community to develop abilities and talents to the fullest, starting from birth until the end of life.

Early childhood is a golden period throughout the age range of human development. Children begin to be sensitive to the environment and begin to be ready to receive education, and the maturation of physical and psychological functions begins to be ready to respond and want to be realized. Education provided to early childhood can begin from the birth period to the age of six years. Education provided in the birth period until the age of six is known as Early Childhood Education (PAUD).

Montessori in Hainstock (1999: 12) states that in the age range of birth to 6 years, the child experiences a golden period (the golden years), which is when the child begins to be sensitive/sensitive to receive various stimuli. The sensitive period is a period of physical and psychological function maturity. The child is ready to respond to the stimulation provided by the environment. The sensitive period for each child is different, along with the growth and development of children individually. This period is also the first foundation for developing cognitive abilities, language, motor-motions, and socio-emotional in early childhood.

Mansur (2011: vii) states that early childhood is a group of children in a unique growth and development process. Children have a pattern of growth and development (fine and gross motor coordination), thinking power, creative power, language, and communication, which are included in intellectual intelligence (I.Q.), emotional intelligence (E.Q.), spiritual intelligence (S.Q.) or religious or religious intelligence (R.Q.), according to the level of growth and development of children. Early childhood growth and development need to be directed at the laying of the proper foundations for full human growth and development.

Conny Semiawan (2007: 19) states that early childhood learning should be done to provide basic concepts that have meaningfulness for children through real experiences that enable children to show activity and curiosity (curiosity) optimally.

Early Childhood Education (PAUD) plays a significant and decisive role in the history of subsequent child development because it is necessary for the child's personality. At this time, the child begins to be sensitive to stimuli, which means the period of the physical and psychological function of maturity, the child is ready to respond to the stimulation provided by the environment. This period is also called the first groundbreaking period to develop language, cognitive, psychomotor, and socio-emotional abilities. Growth and development of children at an early age need to be directed at laying the proper foundations for full human growth and development. So the learning process in early childhood should be done to provide basic concepts that have meaning for real experiences.

Based on the information above, children's education at an early age is significant for the future of the nation's children and the nation's civilization itself. Even Allah SWT, through the Qur'an, tries to guide and invite humanity to obtain an education. Through human education, we will be able to carry out the task of the Caliphate to regulate the world correctly and adequately. Therefore, the authors are interested in studying more deeply about the education of children at an early age, and all related to it, the authors decided to take the title: "Perspective of Legal Sources (Al-Qur'an): Surat Al-Baqarah: 83 in Educators Early Childhood (PAUD).

THEORETICAL STUDIES

1. Early Childhood Education

a. Education

Understanding education according to the Big Indonesian Dictionary (1991: 232), education comes from the word "educate," then this word gets the prefix me so that it becomes "educating," which means to maintain and give practice. Maintaining and providing training, teachings, guidance, and leadership is needed regarding the mind's morals and intelligence.

According to Indar (1994: 16) states education in a general and straightforward sense, education is a human effort to grow and develop the potential of carrying both physically and spiritually by the values that exist in society and culture. Alternatively, in other words, education can be interpreted as a result of the nation's civilization developed based on the nation's view of life (Indar, 1994: 16).

According to Law No. 20 of 2003 concerning the National Education System, includes the notion of education that is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential so that they have religious-spiritual

strength, self-control, personality, intelligence, noble character, and skills that are needed by himself, society, nation, and country (Suwarno, 2006: 21: 21).

Novan Ardi Wiyani and Barnawi (2012: 31) state that education is a system that consists of components which are inseparable and interrelated with one another. These components include educational goals, students, curriculum, educational facilities, and educational interactions.

According to Naquib Al-Attas (2003: 23), education is one of the essential means in efforts to develop human resources and instill human values, which in turn will create the atmosphere and order of civilized and civilized life of society.

While Sadulloh (2009: 54) states that education in a broad sense is a human effort to improve his life's welfare, which lasts for life.

Based on the explanation above, it can be interpreted that education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential so that they have spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation, and state that will be able to create an atmosphere and order of civilized and civilized life of society that lasts throughout life.

b. Early childhood

According to article 28 of the Law on the National Education System No.20 / 2003 paragraph 1, understanding early childhood stated that children who are included as early childhood are children who are in the age range of 0-6 years. Early childhood is a child that ranges between the ages of 0-6 years who have extraordinary growth and development so that it appears various uniqueness in him. (Muhammad Fadlillah, 2012: 19)

According to Mansur (2011: vii), early childhood is a group of children in a unique growth and development process. Children have a pattern of growth and development (fine and gross motor coordination), thinking power, creative power, language, and communication, which are included in intellectual intelligence (I.Q.), emotional intelligence (E.Q.), spiritual intelligence (S.Q.) or religious or religious intelligence (R.Q.), according to the level of growth and development of children. The growth and development of early childhood need to be directed at the laying of the proper foundations for full human growth and development.

Understanding Early Childhood Education (PAUD) based on the Law on the National Education System is a coaching effort aimed at children from

birth until the age of six that is done through providing educational stimuli to shape physical and spiritual growth and development so that children have readiness in entering further education (Law Number 20 the Year 2003 Chapter I Article 1 paragraph 14).

According to Law NO. 20 of 2003 concerning the National Education System Chapter 1, article 28 on Early Childhood Education states that "(1) early childhood education is held before the level of primary education, (2) early childhood education can be carried out through formal, nonformal education channels, and informal, (3) early childhood education formal education path: kindergarten, R.A. or other equivalent forms, (4) early childhood education nonformal education path: K.B., TPA, or other forms of equivalent, (5) children's education early age informal education path: family education or education organized by the environment, and (6) provisions regarding early childhood education as referred to in paragraph (1), paragraph (2), paragraph (3), and paragraph (4) are further regulated with government regulations".

According to Syamsu Yusuf L.N and Nani M. Sugandhi (2013: 47), early age is a period of development that determines the next period's development. Various studies conducted by experts concluded that early childhood education could improve performance and increase adult work productivity.

Definition of Early Childhood Education (PAUD), according to article 28 of the Law on the National Education System No.20 / 2003 paragraph 1, is that children who are classified as early childhood are children who fall within the age range of 0-6 years. Early childhood is a child that ranges between the ages of 0-6 years who have extraordinary growth and development so that it appears various uniqueness in him. (Muhammad Fadlillah, 2012: 19).

Mansur, 2011: vii). Early childhood is a group of children who are in a unique process of growth and development. Children have a pattern of growth and development (fine and gross motor coordination), thinking power, creative power, language, and communication, which are included in intellectual intelligence (I.Q.), emotional intelligence (E.Q.), spiritual intelligence (S.Q.) or religious or religious intelligence (R.Q.), according to the level of growth and development of children. Growth and development of early childhood need to be directed at the laying of the proper foundations for full human growth and development (Mansur, 2011: vii).

Based on the above explanation, it can be interpreted that Early Childhood Education (PAUD)

is a conscious and planned effort to create a learning atmosphere and learning process for children aged 0-6 years who have a unique period of growth and development that can improve performance and increase work productivity in his adult period is held before the level of basic education.

2. Characteristics of Early Childhood

According to Syamsu Yusuf L.N and Nani M Sugandhi (2013, 48-50), the characteristics of early childhood are as follows:

- a. Unique; namely, the nature of the child is different from each other. Children have the innate interests, capabilities, and background of each life.
- b. Egocentric, namely, the child tends to see and understand things from his perspective and interests. For children, something as long as it relates to him.
- c. Active and energetic, that is, children usually like to do various activities. During awake from sleeping, children seem never to get tired, never get bored, and never stop their activities, even more so when children are faced with new activities.
- d. Healthy curiosity and enthusiasm for many things. Namely, children tend to pay attention, talk about, and question various things that could be seen and heard, especially about new things.
- e. Explorative and adventurous, children are driven by healthy curiosity and enjoy exploring, trying, and learning new things.
- f. Spontaneous, namely the behavior displayed by children, is generally relatively original and not covered up to reflect what is in their feelings and thoughts.
- g. Happy and rich in fantasy, namely children happy with imaginative things. Children are not only happy with imaginary stories conveyed by others, but they also like to tell others.
- h. It is still easy to get frustrated. That is, children are still quickly disappointed when faced with something unsatisfactory. He easily cries and gets angry when his desires are not fulfilled.
- i. There is still a lack of consideration in doing something. Namely, the child still lacks mature considerations, including about the things that add to it.
- j. Short attention is that children usually have a short attention span, except for intrinsically exciting and enjoyable things.

- k. Passionate to learn and learn a lot from experience, children do a lot of activities that cause changes in behavior in him.
- l. Increasingly shows interest in friends, i.e., children begin to show to cooperate and relate with friends.

Based on the above explanation, it can be seen that early childhood education is the education level of groups of children who are in the process of growth and development aged 0-6 unique years, in the sense of having a pattern of growth and development (fine and gross motor coordination), intelligence, social, emotional, language and communication that are specific to the child's level of growth and development.

3. The Purpose of Early Childhood Education

The purpose of Early Childhood Education (PAUD) in general, according to Yuliani Nurani (2011: 42-43), is to develop a variety of children's potential from an early age in preparation for life and to adjust to their environment. While the objectives of early childhood education in particular are:

- a. So that children believe in God and can worship and love each other.
- b. Children can manage their body skills, including gross motor movements and fine motor skills, and can receive sensory stimuli.
- c. Children can use language for passive language understanding and can communicate effectively to be useful for thinking and learning.
- d. Children can think logically, critically, give reasons, solve problems, and find causal relationships.
- e. Children can recognize the natural environment, social environment, society's role, appreciate social and cultural diversity, and develop positive self-concepts and self-control.

B. Tafsir Al-Qur'an Surat Al-Baqarah: 83

1. Tafsir Jalalain Surat Al-Baqarah Verses 83-86

وَ اذْكُرْ. اِذْ اٰخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ فِي التَّوْرَةِ
وَقُلْنَا لَا تَعْبُدُونَ إِلَّا اللَّهَ خَيْرٌ مِمَّا تُشْرِكُونَ
، وَقُرْء : (لا تعبدوا) و أحسنوا بالوالدين
إحساناً بَرًّا وَذِي الْقُرْبَى الْقَرَابَةَ عطف على
(الوالدين) واليتامى والمساكين وَقُولُوا

لِلنَّاسِ قَوْلًا حَسَنًا مِنَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ
الْمُنْكَرِ وَالصَّدَقِ فِي شَأْنِ مُحَمَّدٍ وَالرَّفْقِ بِهِمْ، وَفِي قِرَاءَةِ
بِضْمِ الْحَاءِ وَسُكُونِ السَّيْنِ مَصْدَرٍ يُصِفُ بِهِ
مُبَالَغَةَ وَأَقْيَمُوا الصَّلَاةَ وَعَاتُوا الرِّكَوَةَ فَقَبِلْتُمْ ذَلِكَ ثُمَّ
تَوَلَّيْتُمْ أَعْرَضْتُمْ عَنِ الْوَفَاءِ بِهِ، فِيهِ التَّفَاتُ عَنِ الْغِيْبَةِ
وَالْمَرَادُ آبَاؤُهُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ عَنْهُ
كَآبَائِكُمْ

083. (Dan) remember (when we took the pledge from the Children of Israel) that was meant in the Torah, and We said, ("Do not worship) there were those who read with 'ta' and some with 'yes', that is 'laa ya' culture. ", meaning they will not worship (except to Allah). This sentence is a news sentence but it means a ban. Some also read 'laa ta`buduu', meaning 'do not worship you!' (And) do good! (To both parents as well as possible) means to serve other than that also (relatives) athaf to al-waalidain (orphans and poor people and say to humans) the words (the good) for example, tell the good and forbid the evil, speak the truth about Muhammad and be kind to others.

According to a qiraat 'husna' with the 'ha' line in front and 'sin' breadfruit, which is mashdar or noun and is used as a trait to state 'very' means very well. (And establish prayer and pay zakat!) Indeed you have given the pledge. (Then you do not fulfill) that promise. There is no mention of a third person here, namely their ancestors (except for a small part of you, and you also turned away. ") As your ancestors did.

2. Interpretation of Quraish Shihab Surat Al-Baqarah Verses 83-86

Besides, O Jews, you have a sinful past, broken promises, and violations of the limits God has set for you. Remember when you promised us in Tawrat. Namely, you will not worship other than Allah; you will do good to both parents, relatives, orphans, and poor people; use useful expressions that can unite and not alienate you from others; carry out what is required of you, namely prayer and zakat. Remember what you did with this agreement. You have denied it and turned away from it. Only a few people are subject to the truth.

RESEARCH METHODOLOGY

This type of research is included in the literature research or library research/library research. Namely, research carried out using

literature (literature) in books, notes, and reports of research results and previous researchers (Hasan, 2006: 5). Data collection refers to data sources in literature such as books, magazines, articles and journals, and others.

Primary data sources are data obtained directly from individual, group, and organizational research objects (Ruslan, 2010: 29). This research refers to the primary sources, including the Al-Qur'an, especially Surat Al-Baqarah: 83 and the Hadith of the Prophet relating to early education.

Secondary data sources are sources that support and complement primary data sources. The secondary data source in this writing is the interpretation of the Qur'an relating to early education and books and other literacy-related to it.

Data collection techniques in this study used documentation, which is looking for data about things or variables in the form of notes, books, newspapers, magazines, inscriptions, minutes of meetings, ledgers, agendas, and so on (Arikunto, 2010: 274). The documentation method is a way to get data about things or variables by reopening notes, curriculum vitae, transcripts, and others called documents. In this study, the authors used a book to find data. The object of this research is early childhood education. This research is focused on the study of early childhood education by the Qur'an, especially Surat Al-Baqarah: 83.

According to Lexy J. Moleong, data analysis is the process of organizing and sorting data into basic patterns, categories, and description units so that themes can be found and work hypotheses can be formulated. In the analysis, the data appears in the form of words and not a series of numbers (Miles and Huberman, 1992: 15).

To analyze data about early childhood education, descriptive analysis and inductive methods are used. While the approach used in this study is a descriptive analysis approach, namely research conducted to determine the value of a variable, in this case, the independent variable, either one or more variables without making comparisons or connecting with other variables. (Hasan, 2006: 7).

Based on this understanding, the author will describe the meaning of the Al-Qur'an Al-Baqarah verse 83 relating to early childhood education, then conclude the problems of early childhood education.

RESULTS AND DISCUSSION

Surah Al-Baqarah is the second of 114 Surat in the Koran. In it contains many teachings about the promise of Bani Israel to Allah SWT. Whereas in the Al-Baqarah verse 83 verse contains

many guidelines and examples of behavior that can be applied to children who are still at an early age, among others; keep promises, do good to both mothers and fathers, do good to orphans and poor people, say right words to fellow human beings, establish prayer, pay alms and do not turn away from Allah SWT.

If the organizers of Early Childhood Education (PAUD) can apply the content of the Qur'an in the Al-Baqarah verse 83 verse, then the goal of Early Childhood Education (PAUD) will be achieved. Therefore, given the importance of early childhood education in shaping a better future child's character, the author intends to conduct an assessment of early childhood education as stipulated in the Koran Al-Baqarah verse 83.

A. The Concept of Early Childhood Education (PAUD) according to Al-Qur'an Surat Al-Baqarah verse 83

Understanding Early Childhood Education (PAUD) based on the Law on the National Education System is a coaching effort aimed at children from birth until the age of six that is done through providing educational stimuli to shape physical and spiritual growth and development so that children have readiness in entering further education (Law Number 20 the Year 2003 Chapter I Article 1 paragraph 14).

Early Childhood Education according to Law NO. 20 of 2003 concerning the National Education System Chapter 1, article 28 concerning Early Childhood Education states that; (1) early childhood education is held before the level of primary education, (2) early childhood education can be held through formal, nonformal and informal education channels, (3) early childhood education formal education path: T.K., R.A. or forms other equivalents, (4) early childhood education nonformal education pathway: K.B., TPA, or other equivalents, (5) early childhood education informal education path: family education or education organized by the environment, and (6) provisions concerning early childhood education as referred to in paragraph (1), paragraph (2), paragraph (3), and paragraph (4) shall be further regulated by government regulation".

According to Syamsu Yusuf L.N and Nani M. Sugandhi (2013: 47), early age is a period of development that determines the next period's development. Various studies conducted by experts concluded that early childhood education could improve performance and increase adult work productivity.

Definition of Early Childhood Education (PAUD), according to article 28 of the Law on the

National Education System No.20 / 2003 paragraph 1, is that children who are classified as early childhood are children who fall within the age range of 0-6 years. Early childhood is a child that ranges between the ages of 0-6 years who have extraordinary growth and development so that it appears various uniqueness in him. (Muhammad Fadlillah, 2012: 19).

According to Mansur (2011: vii). Early childhood is a group of children who are in a unique process of growth and development. Children have a pattern of growth and development (fine and gross motor coordination), thinking power, creative power, language, and communication, which are included in intellectual intelligence (I.Q.), emotional intelligence (E.Q.), spiritual intelligence (S.Q.) or religious or religious intelligence (R.Q.), according to the level of growth and development of children. Early childhood growth and development need to be directed at the laying of the proper foundations for full human growth and development.

Based on the above explanation, it can be interpreted that early childhood education (PAUD) is a conscious and planned effort to create a learning atmosphere and learning process for children aged 0-6 years who have a unique period of growth and development that can improve performance and increase work productivity during his adult life which was held before the level of basic education.

The purpose of early childhood education in general, according to Yuliani Nurani (2011: 42-43) is to develop a variety of children's potential from an early age in preparation for life and be able to adjust to their environment. While the objectives of early childhood education specifically are: 1. So that children believe in God and be able to worship and love each other, 2. Children can manage their body skills, including gross motor movements and fine motor skills, and can receive sensory stimuli, 3. Children can use language for passive language understanding and can communicate effectively to be useful for thinking and learning. 4. Children can think logically, critically, give reasons, solve problems, find causal relationships, and 5. Children can recognize the natural environment, social environment, society's role, and respect for social and cultural diversity and be able to develop positive self-concepts and self-control.

B. The Actualization of Early Childhood Education According to the Al-Qur'an Surat Al-Baqarah Verse 83 in Daily Life

Al-Qur'an Surat Al-Baqarah verse 83 is a reminder of Allah Almighty to the Children of Israel's people for the promise they made. In that verse,

Allah reminded the Children of Israel's people to fulfill the promises they had made. The promises they made were related to not worshipping anything other than Allah, doing good to mothers and fathers, relatives, orphans, poor people, saying right words to humans, establishing prayers, and making alms. But the promises that have been made by the Children of Israel are not fulfilled except for a small part of them. They are very many who always turn away.

Although Surat Al-Baqarah verse 83 was revealed to give a warning to the Children of Israel who always break their promises to Allah, the verse can be used as give a warning and is a warning to Muslims who are the people of the Prophet Muhammad. It can be used as a learning material for Muslims in the world of education. Both formal and nonformal education, early childhood education, and adult education survive in the world and the hereafter.

Surat Al-Baqarah verse 83 when it is associated with Early Childhood Education (PAUD), contains noble values that can be instilled in learning time in Early Childhood Education Institutions (PAUD) and can be applied in daily life, so that from the age of children early can grow and develop into adulthood even to the end of life by practicing values that are based on the essence of the Al-Baqarah verse 83.

Noble values that can be instilled in learning at Early Childhood Education Institutions (PAUD) and can be applied daily life to early childhood include;

1. Keep the promise

وَ إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ

That is, "And (remember) when we made a promise with the Children of Israel, lest they worship but God."

The beginning of Surat Al-Baqarah verse 83 is a promise of the Children of Israel to Allah SWT that they will not worship God except Allah SWT. But in fact, many of the Children of Israel who break their promises to God. A promise is a word that states a willingness and ability to do something or a confession that is binding on itself to a provision that must be kept or fulfilled.

There are a lot of arguments in the Qur'an and the Sunnah of the Apostles which show the obligation to fulfill promises and forbid violation and betray the promise. Keeping a promise means trying to fulfill all the promises that have been promised to others. People who keep their promises are one of the praiseworthy qualities that show human nobility and, at the same time, be a decoration that can

deliver them to achieve success from the efforts made.

Rasulullah Saw. Never break promises in his life; instead, he always keeps the promises that have been said. We, too, as the people of the Prophet, should properly emulate him in keeping these promises so that we are always trusted by people who come in contact with us. In some verses of the Quran and hadith, Allah affirms the obligation of a believer to keep their promises, namely;

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

That is; "O Children of Israel, remember My enjoyment which I have bestowed upon you, and keep your promise to Me, surely I will keep My promises to you; and only to Me must you fear (submit)." (Surat Al Baqarah (2): 40).

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

Meaning: "And fulfill a promise the promise must be held to account." (Surat al-Israa: 34).

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ
أَخْلَفَ وَإِذَا وُثِّقَ خَانَ

Meaning: "From Abu Hurairah R.A., that Rasulullah SAW said," There are three signs of a hypocrite (1) When speaking he lies (2) If he promises to deny (3) If given the mandate he betrayed" (Muslim 1/56).

Therefore, in learning activities in Early Childhood Education (PAUD), behaviors must be implanted. As many verses of the Qur'an and the hadith of the Prophet SAW, which shows the obligation to fulfill promises, both to Allah SWT and fellow human beings. As well as explaining the badness of a Muslim who breaks a promise and does not keep it, then he gets the curse of Allah, angels, and all humanity and is not received from him repentance and ransom, as the hadith below;

مَنْ أَخْفَرَ مُسْلِمًا ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ
أَجْمَعِينَ ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ (رواه

البخاري، رقم 1870 و مسلم، رقم 1370)

That is, "Anyone who does not keep a Muslim's promise. Then he gets the curse of Allah, angels, and all humans. Not received from him repentance and ransom." (Narrated by Bukhari, 1870 and Muslim, 1370).

2. Worship Allah.

God's command and call to all humanity to worship Him is because, indeed, Allah has poured out His infinite favors to humans. God created His servants from what did not exist before, and Allah also created those who were before.

In learning activities in Early Childhood Education (PAUD), students are always inculcated in the behavior of always worshiping and following all commands and avoiding God's prohibitions. Allah is the substance that gives various kinds of enjoyment, which has created humans after not existing before and gives pleasure to humans with both inner and outer favors. So Allah also forbids humans to make allies for Allah SWT from His creatures,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

It means: "And I did not create jinn and men but that they worship me. I do not want any sustenance from them, and I do not want them to feed Me. Verily, Allah is the Most Giver of sustenance Who has the strength again very sturdy". (Q.S. Adz-Dzaariyaat: 56-58).

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

That is, "O people, worship your Lord who created you and those who were before you so that you will fear God. He is the one who made the earth an expanse for you and the sky as a roof, and he sent water (rain) from the sky, then he produced with that rain all the fruits as a fortune for you. Therefore do not establish partners for God, even though you know." (Surat al-Baqarah: 21-22)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

It means: "And We did not send an apostle before you, but We revealed to him:" For there is no [right] God but Me, so worship all of Me. "

3. Do good to parents

و بِالْوَالِدَيْنِ إِحْسَانًا

"And both ladies and gentlemen, do good."

Being devoted (doing good) to both parents (بر الوالدين) the Law is fard (obligatory) ain for every Muslim, even if both parents are non-Muslims. Moreover, every Muslim must obey every command of both as long as the command does not conflict with Allah SWT's command. Devoting to both parents (بر الوالدين) is a basic form of friendship. Even devoted to both parents is the essential charity as the hadith of a friend of Abu Abdurrahman Abdullah bin Mas'ud RA he said:

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ : الصَّلَاةُ عَلَى وَفْتِهَا قَالَ : قُلْتُ ثُمَّ أَيُّ؟ قَالَ : بَرُّ الْوَالِدَيْنِ قَالَ : قُلْتُ : ثُمَّ أَيُّ؟ قَالَ : الْجِهَادُ فِي سَبِيلِ اللَّهِ :

Meaning: "I ask the Prophet Sallallahu' Alayhi Sallam about the most important and beloved deeds of Allah? The Prophet Sallallahu' Alayhi Sallam answered, First prayer on time (in another narration mentioned prayer at the beginning of time), second worshiping to both parents, third jihad in the path of Allah"(Hadith Bukhari I / 134 History, Muslim No.85, Fathul Baari 2/9)

Thus, if you want virtue to be prioritized, the most important deeds of which are devoted to both parents (بر الوالدين). Even God's pleasure depends on the pleasure of parents, and God's wrath depends on the wrath of parents. As in the hadith narrated by Imam Bukhari in the Adabul Mufrad, Ibn Hibban, Hakim and Imam Tirmidhi of Abdilllah bin Amr bin Ash RA's friend said that the Messenger of Allah, said;

رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وَ سُخْطُ الرَّبِّ فِي سُخْطِ الْوَالِدِ

That is; "Ridla Allah depends on the parents' pleasure, and the wrath of God depends on the anger of the parents" [Bukhari's History Hadith in Adabul Mufrad (2), Ibn Hibban (2026-Mawarid-), Tirmidhi (1900), Judge (4 / 151-152)]

Even if someone who wants to enter heaven, then dedicate to parents, especially to a mother Insha'allah will help us to enter heaven, as the story in a hadith is narrated: One time, Ibn Umar R.A. ask someone, "Are you afraid of going to hell and want to go to heaven?" Then the man answered, "Yes" Ibn Umar again said, "Devote to your mother.

By Allah, if you soften words for him, give him food, surely you will go to heaven as long as you stay away from great sins." (Narrated by Bukhari)

Whereas if a child behaves badly and is ungodly to his mother, he will undoubtedly get the wrath of Allah SWT, especially if the child is ungodly to his mother, then God will inflict the most painful doom because a mother is willing to sacrifice lives for her child, as in a history Rasulullah SAW. once said:

That is, "God will end every sin as he wishes until the Day of Judgment, except the sin of disobeying both parents. Surely Allah will hasten (retaliate) to the culprit in his life before dying."

Even a child who is ungodly to his master is forbidden to smell the fragrance of heaven and will not go to heaven, as in the following traditions:

ثلاثة لا يدخلون الجنة: العاق لوالديه، و الدثوث،

ورجله النساء

That is; "Do not enter heaven who is ungodly towards their parents, *dayyuts* (husbands who allow their families to act), and women who resemble men" (HR. Al Baihaqi in Al Kubra 10/226, Ibn Khuzaimah in At-Tauhid 861/2, *tashhih* Al Albani in Shahih Al Jami', 3063).

لا يدخل الجنة عاق ولا مُدْمِنٌ خمرٍ ولا مُكذِّبٌ

بالقدر

That is, "Do not enter the heaven of the ungodly child, the drinker of *khamr* (liquor) and the person who denies qadar" [History of Ahmad 6/441 and Hasankan by Al-Albani in the Lineage of the Hadith Sahih 675].

Therefore, in learning activities in Early Childhood Education (PAUD), it must be inculcated filial behavior (doing good) to both parents (بر الوالدين), because it is one of the keys to world and hereafter success. From an early age, children are accustomed to submitting to and serving both parents and always asking for the prayers and blessings of parents so that what is done and aspired can be granted by Allah SWT because of both parents' care. Islam tells us to be devoted to parents to get the pleasure of Allah and the virtues of filial piety to parents.

4. Do good with relatives

وَ ذِي الْقُرْبَى

It means: "And also to the family that is almost."

What is meant by relatives here are brothers, uncles, father's brothers and sisters,

mother's grandmother, and grandmother's woman, in short, all that is laced with blood?

Therefore, in educating young children in Early Childhood Education (PAUD), it must be taught and instilled that we must do good to all relatives, close relatives, and distant relatives. We must not discriminate between one another, especially those who are still in blood ties and to Muslims in general. This is by the word of Allah in the An-Nisaa ': 36 and some of the hadith, namely;

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا
وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا
مَلَكَتْ أَيْمَانُكُمْ

That is, "Worship Allah and do not associate Him with anything. Moreover, do good to your two mother-father, close relatives, orphans, poor people, close neighbors and distant neighbors, and your colleagues, *ibn sabil* and your servant of heaven ..." (Surat An-Nisaa: 36).

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

That is; "Believers with other believers like a building, some strengthen others." (Sahih Muslim No.4684).

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَعَاطُفِهِمْ، وَتَرَاحُمِهِمْ، مَثَلُ

الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَىٰ سَائِرَ الْجَسَدِ

بِالسَّهْرِ وَالْحُمَى

That is, "The parable of the believers in the attitude of mutual love, love, and love, like a body, if one member of the body is sick, then the other body parts will have difficulty sleeping or feel a fever." (HR. Muslim).

الْمُؤْمِنُ مِرْآةُ أَخِيهِ، إِذَا رَأَىٰ فِيهِ عَيْبًا أَصْلَحَهُ

That is, "A believer is a mirror for his brother. If he sees a disgrace in his brother, then he fixes it." (Hasan's sister).

مَثَلُ الْمُؤْمِنِ مَثَلُ سَيْبَلَةِ الذَّهَبِ إِنَّ تَفَحَّتْ عَلَيْهَا

أَحْمَرَتْ وَإِنَّ وَزَنْتْ لَمْ تَنْقُصْ.

It means: "The parable of a believer is like a gold plate if you blow (fire) on it it turns red, if you weigh it, it will not decrease." (HR. Baihaqi).

The meaning contained in the An-Nisaa Letter: 36 and some of the above hadiths that need to be instilled in early childhood education are brotherhood, cooperation, and togetherness. It is

necessary to instill an unselfish attitude and feel the most self-righteousness as well as cooperation and tolerance which is a believer's attitude that must be built from an early age.

5. Do good to orphans

وَالْمَسَاكِينِ وَالْيَتَامَى

Meaning: "And orphans and poor people."

In learning activities in Early Childhood Education (PAUD) it must be taught the attitude of loving and doing good to orphans and poor people. This implies that children are taught to be sensitive to social conditions in the community from an early age. Children are invited to orphanages to care for orphans or hold polite activities for orphans.

Likewise, early childhood children are invited to help the poor and disadvantaged people. Children are taught to set aside a portion of their allowance to give Sadaqah and other forms of donations for the less fortunate. This is by some of the words of Allah below;

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ

فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

That is, "They asked you (Muhammad) what they should inform. Say, "Whatever assets you give, should be given to parents, relatives, orphans, poor people, and people who are on their way." And whatever good you do, then indeed Allah is All-Knowing." (Surat Al-Baqarah: 215)

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ

فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

That is, "And if at the time of the distribution some relatives, orphans and poor people were present, then give them some of the treasure and say good words to them." (Q.S An-Nisa: 8).

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى

وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا

مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فَخُورًا

That is, "Worship Allah and do not associate Him with anything. And do good to your parents, relatives, orphans, poor people, close neighbors and distant neighbors, peers, *ibn sabil*, and slave servants that you have. Surely Allah does not like arrogant people who are proud of themselves. (Q.S An-Nisa: 36).

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ

وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ

كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ

يَوْمَ التَّقَى الْجُمُعَانَ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

That is; "And you know, in fact, all the treasures that you get as booty, then surely one fifth is for Allah, the Apostles, relatives of the Apostles, orphans, poor people, and Ibn Sabil, (thus) if you believe in Allah and in what We have sent down to the servants We (Muhammad) on Furqan Day, on the day the two armies met. Moreover, Allah has power over all things." (Q.S Al-Anfal: 41)

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا

وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْعَارِمِينَ وَفِي سَبِيلِ اللَّهِ

وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

That is; "Verily, zakat is only for indigent people, poor people, *amil zakat*/manager of the zakat, people who are softened (converts), to (liberate) slaves, too (free) people caught in debt, for the way of Allah and for people who are in travel, as an obligation from God. And Allah is the All-knowing, All-Wise." (Q.S At-Taubah: 60)

وَأْتِ دَا الْقُرْبَى حَقَّهُ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَلَا تُبَدِّرْ

تَبْدِيرًا

That is; And give their rights to close relatives, also to the poor and those who are on their way. Moreover, do not waste (your wealth) wastefully". (Surat Al-Isra: 26)

فَاتِ دَا الْقُرْبَى حَقَّهُ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ذَلِكَ

خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

That is, "Then give his rights to close relatives, also to the poor and those who are on the journey. That is better for those who expect Allah's good pleasure. And those are the lucky ones". (Q.S Ar-Rum: 38).

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ

وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ

لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ

فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

شَدِيدُ الْعِقَابِ

That is; The spoils (fai ') given by Allah to His Apostles (who are) from the inhabitants of several lands, are for Allah, Apostles, relatives (Apostles), orphans, poor people and for those who are in travel so that the treasure is not only circulated among rich people among you. What the Apostle brings to you accept it, and what he forbids you to leave. And fear Allah. Indeed Allah is very harsh in his punishment. (Q.S Al-Hasyr: 7).

Those are some of the arguments of the verses of the Qur'an about doing good to orphans and poor people who can be implanted in children at an early age. By increasing the awareness of children from an early age to be more concerned with orphans and needy people, it is the same as keeping children from an early age from being arrogant and miserly.

6. Say right words to your fellow human beings

وَقُولُوا لِلنَّاسِ حُسْنًا

It means: "And let say good words to fellow human beings."

Oral is a gift from Allah SWT that is vital because if the oral human is abused, the effect can be more terrible than the sword. So, the Prophet always cautioned about the importance of oral care and gave two choices: to say the good or stay quiet.

So, in learning activities in Early Childhood Education (PAUD), students must always be instilled in them so that they should think first if they are going to say. If it is estimated that his words will not bring dangerously, then please speak. However, if it is estimated that his words will bring dangerously or doubt whether or not to bring dangerously, he should not have to speak. This is by the proposition of the Qur'an and the hadith below;

وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

That is, "Whoever believes in Allah and the last day, let him say that which is good or silent." [H.R. Bukhari].

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَعْفَرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

That is, "O you who believe, fear all of you with Allah and say the true words, surely Allah will improve your practices and forgive your sins.

Whoever obeys Allah and His Messenger, then surely he has a great victory "[Al-Ahzab: 70-71]

Narrated by Bukhari in the book of Sahihnya hadith no.10 from Abdullah bin Umar R.A. that the Prophet SAW said.

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

That is, "A Muslim is someone who is a Muslim who survived verbal interference and his hands."

Muslim no.64 also narrates the above hadith with lafadz.

إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْمُسْلِمِينَ خَيْرٌ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

That is, "There was a man who asked the Prophet SAW, "Who is the best Muslim?" He replied, "Someone who is a Muslim other survivor of verbal interference and his hands."

Al-Bukhari narrated a hadith in his Sahih no. 6477 and Muslims in the Sahih book no. 2988 [3] from Abu Hurairah that the Messenger of Allah said.

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُ مَا فِيهَا يَهْوَى بِهَا فِي النَّارِ أَبَعَدَ مَا بَيْنَ الْمَسْرِقِ وَالْمَغْرِبِ

It means: "Indeed, a servant who utters a word that is not thought about what its effects will make it fall into hell which is deeper than the distance east to west."

This problem is also mentioned at the end of the hadith, which contains the will of the Prophet to Muadz, which was narrated by At-Tirmidhi no. 2616, which at the same time he commented on as the Hasan hadith Saheeh. In the hadith, the Prophet said.

وَهَلْ يَكْبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاحِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

That is, "Isn't there nothing that plunges people into hell besides the verbal fruit?"

The words of the Prophet above are in response to Mu'adh's question.

يَا نَبِيَّ اللَّهِ وَإِنَّا لَمَوْأَدُونَ بِمَا نَتَكَلَّمُ بِهِ

That is, "O Prophet of Allah, will we be judged for what we say?"

Based on the verses of the Qur'an and some of the hadiths above, the inculcation of oral guarding attitudes before speaking well to both parents, teachers, older people, or friends of the game should

be emphasized in Early Childhood Education (PAUD).

7. Establish prayer

وَأَقِيمُوا الصَّلَاةَ

That is, "And establish prayer."

Early Childhood Education (PAUD) was implanted about the necessity of prayer orders. Prayer attempts to close relationships with Allah and is one of the tangible proofs of obeying Allah's commands. Because people who pray are right, all human actions are right. Therefore prayer should not be left under any circumstances. So, if children are introduced to prayer from an early age, children are expected to become righteous tomorrow, children who do not dare to leave a prayer. Because the command to pray is required as stated in the Qur'an and the hadith, below;

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا

That is, "Indeed, prayer is a timed obligation on those who believe."

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

ي

That is, "Truly I am God, there is no God (the right) beside me, so worship.

Me and establish prayer to remember Me". (thaaha: 14).

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

That is, "And establish prayer. Indeed the prayer prevents (cruel) deeds and evil. Moreover, Allah's remembrance (Salat) is more significant (its superiority than other worship services). Moreover, Allah knows what you are doing". (Al-Ankabut: 45)

From Imran Ibn Husain RA that the Prophet SAW said: "Pray by standing if you are not able to sit down then if you are not able to lie down and if you are unable then also with a gesture." Narrated by Bukhari.

It is reported that the Prophet said;

الصَّلَاةُ عِمَادُ الدِّينِ ، مَنْ أَقَامَهَا فَقَدْ أَقَامَ الدِّينَ ،

وَمَنْ هَدَمَهَا فَقَدْ هَدَمَ الدِّينَ

That is, "Prayer Is the Pillar of Religion, whoever upholds it, then he has upheld his religion, and whoever knocked it down, it means he has knocked down his religion."

8. Issuing zakat

وَآتُوا الزَّكَاةَ

That is, "And remove zakat."

Since in Early Childhood Education (PAUD), children must be implanted about the obligation to issue zakat. Removing property will be holy, blessed, grow, and commendable because zakat is an act of transferring wealth from the wealthy to the non-possessed. If the child is inculcated early on the obligation to issue a zakat, then if one day the child is given a fortune by God who has reached the zakat threshold, they are not reluctant to issue zakat. Zakat is a religious command that must be carried out by Muslims who can carry it out. As the word of Allah SWT is found in several verses of the Qur'an and the Hadith of the Prophet;

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَرَكَعُوا مَعَ الرَّكْعِينَ

Meaning: And Establish prayer, pay zakat and ruku' with those who bow (Q.S Al-Baqarah: 43)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّى عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: Take alms from a portion of their property, with that alms, you cleanse and purify them and pray for them your prayers appease their souls. Moreover, Allah is all-knowing again, all-knowing. (Q.S. At-Taubah: 103).

وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: And establish prayer, and pay alms, and obey the apostles, so that you are given mercy (Q.S. An-Nur: 56).

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْعَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَبَنِي السَّبِيلِ

Meaning: Verily, zakat is only for the needy, the poor, administrators of zakat, converts who are persuaded by their hearts, to free slaves, people who owe to the way of Allah, and those who are on their way (Q.S.) At-Taubah: 60).

فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاتَ الْفِئْرِ طَهْرَةً لِلصَّائِمِ مِنَ لَعْنِ وَالرَّقِثِ وَطُعْمَةً لِلْمَسَاكِينِ. فَمَنْ آذَى هَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ.

وَمَنْ آدَا هَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِّنَ الصَّدَقَاتِ

قَاتِ

It means: "The Messenger of Allah has obliged Zakat al-Fitr, which serves to purify people of fasting from impurities caused by nonsense, and vile remarks, and for food for the poor. Anyone who performs it before Eid prayer, then he is the accepted alms. Moreover, whoever performs it after the Eid prayer, then he is accepted as a charity only. (Narrated by Abu Daud, Ibn Majah, and Daraqutni)

By inculcating zakat for students from an early age are taught how to cleanse the hearts of conscience, cleanse the soul rather than enslaved wealth, and clean the relationship between the rich and the poor so that there arises affection that can the poor and also arises love and love that is poor to those who can. And the fortune they have belongs to the poor and those who are entitled to receive it.

However, what needs to be noted by educators in Early Childhood Education (PAUD) is that many of the promises that have been bound between God and the Children of Israel recorded in the Torah are broken. Though repeatedly warned by the Prophet Musa a.s. and Aaron a.s. Before they died and continued by the Prophet Yusya 'a. s. after he was appointed by Allah continued to lead the Children of Israel after the two meritorious Prophets died.

9. Do not break promises

ثُمَّ تَوَلَّيْتُمْ

"then turn away you."

Since the Early Childhood Education (PAUD), children must be implanted about the obligation to keep the promise not to be like the Children of Israel who always break promises and turn away after being given the favor of God. Because the promise is a binding contract between the two parties, both those who make promises and those who receive promises, therefore, the Law of making promises is permissible, while keeping promises is a necessity. Allah Almighty commands those who believe in keeping their promises. Therefore, breaking promises is a forbidden act by Allah SWT. Therefore, a Muslim who claims to believe will always try to fulfill the promise he made, and it is not easy to make promises and then break them because canceling an agreed promise can hurt feelings and even repent. Other people.

Early on, children are implanted cautiously in speaking and speaking words, do not easily make promises if we can not keep. No matter how small the form, the promise must be fulfilled if we do not

want to enter into the group of hypocrites, as found in some verses of the Qur'an and the hadith about keeping promises and not underestimate the case of promises;

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

It means: "O Children of Israel! Remember The favor that I have given you. And keep your promise to Me, surely I keep My promise to you, and only fear Me".

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ *
إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

It means: "Actually whoever keeps the promise and is pious, then truly, Allah loves those who fear Allah. (76) Indeed, those who trade the promises of Allah and their vows cheaply, they will not get a part of the hereafter. Allah will not greet them, will not pay attention to them on the Day of Judgment, and will not purify them. For them, a painful punishment (77).

وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاتَّقُوا اللَّهَ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

It means: "And remember the gift of God to you and the covenant that has been bound to you, when you say," We hear and we obey." And fear Allah, indeed, Allah is All-Knowing every heart".

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

It means: "And keep a promise with God when you promise and do not break an oath after it has been made, while you have made Allah your witness (against that oath). Surely Allah knows what you are doing.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا وُثِّقَ خَانَ

Meaning: "From Abu Hurairah R.A., that Rasulullah SAW said," There are three signs of a hypocrite (1) When speaking he lies (2) If he promises to deny (3) If given the mandate he betrayed "(Muslim 1/56).

Those are some verses of the Qur'an and the hadith about keeping promises hopefully can be a reminder for all of us, especially Early Childhood Education (PAUD) students, not to underestimate the problem of promises.

إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ مَعْرِضُونَ

"Except a little between you, and you do not care."

That is, among the Children of Israel, there are still those who follow the commands of Allah SWT, even though the numbers are only a few. But all the words and advice from them were not heard by the people of the Children of Israel themselves. So what should always be instilled in the students of Early Childhood Education (PAUD) is a commitment to always follow the commands of Allah SWT and do not be influenced by others even though many people around them do not do the commands and Sharia of Allah SWT.

That is the promise of the people of the Children of Israel to Allah SWT, which is contained in Surat Al-Baqarah verse 83, which is denied. One by one, the promise was betrayed except for only a few of those who did not break the promise. Many of the Children of Israel associate partners with Allah SWT with others, such as wealth, ranks, and worldly positions. Many of their children disobey parents. The close family is no longer cared for, so the friendship between them is broken. Poor orphans and poor people are left stranded and starving. Advice - advising between them is ignored, so immorality and evil are rampant everywhere. They no longer want to worship Allah SWT according to what He commanded. And they no longer want to issue zakat.

The behavior of the Bani Israel people who were warned of Allah SWT to the Prophet Muhammad SAW, namely about the comparative religion brought by the Prophet Musa a.s. For the people of Israel's Children, it was a pure religion and was granted by God. Allah Almighty did not waste them because everything he did was made into a promise. So if at the time of the verse came down, they were many who broke, not because of their incomplete religion, but it was they who had left all the promises. Therefore, this verse also became a message for Muhammad's people, who did not have the same behavior as the Children of Israel.

Therefore, as is done by the Bani Israil people, it must be recognized by Early Childhood

Education (PAUD) students and should not be imitated because children who are still alive at an early age level like people who care about whatever there is ugly. Attitudes and actions that are always instilled in students praying, issuing zakat, and not breaking promises.

CONCLUSION

Education can be used as a benchmark for human civilization because human civilization cannot develop naturally without education. Because of the higher human education, the higher the level of social credibility and civilization, and vice versa. Education is all forms of learning experiences in the family, school, and community to develop abilities and skills to the maximum extent that begins from birth until the end of life.

Early childhood is a golden period throughout the human age. Children begin to be sensitive to the environment and begin to be ready to receive education, and the maturation of physical and psychological functions begins to be ready to be responded to and wish to realize. Education provided to early childhood can begin from the birth period to the age of six years. Education provided in the birth period until the age of six years is known as Early Childhood Education (PAUD).

Based on the results of the research found in Early Childhood Education (PAUD) based on Al-Qur'an Surat Al-Baqarah verse 83, students must be implanted with an attitude of always keeping promises, worshiping God, suitable for parents, both with relatives, doing good to children, asking for a good association for fellow human beings, starting prayers, issuing zakat and not breaking promises.

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