



SPIRITUAL EDUCATION OF EARLY CHILDREN FROM THE AL-QUR'AN PERSPECTIVE

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Abstract: Early childhood spiritual education in the perspective of the Qur'an is an educational process that emphasizes growing the spiritual potential of children that they carry from birth through the cultivation of religious spiritual values which include Aqidah, Iman, Islam and Ihsan which are applied directly to early childhood, as an effort to revive and develop the potential of children's nature that is carried from birth. Spiritual education will not grow by itself without guidance sourced from divine revelation. Spirituality that is taught without involving the guidance of divine revelation will be limited to logical views only. Then this spirituality will be dry and far from the guidance of the Creator. So spiritual education must be taught and developed through spiritual education sourced from religious teachings, because spirituality is closely related to divinity. To revive the spirituality of early childhood can only be done through the cultivation of religious spiritual values such as teaching faith, Islam and Judaism, because these three sources are known as religious foundations. Thus this research differs from the view that: to revive spirituality does not require the role of religion.

Keywords: Spiritual Education, Early Childhood, Qur'an.

Abstrak: Pendidikan spiritual anak usia dini dalam perspektif Al-Qur'an ialah proses pendidikan yang menekankan kepada menumbuhkan potensi spiritual anak yang ia bawa dari sejak lahir melalui penanaman nilai-nilai spiritual agama yang mencakup Aqidah, Iman, Islam dan Ihsan yang diterapkan secara langsung kepada anak usia dini, sebagai upaya untuk menghidupkan dan mengembangkan potensi fitrah anak yang dibawa dari sejak ia lahir. Pendidikan spiritual tidak akan tumbuh dengan sendirinya tanpa adanya bimbingan yang bersumber dari wahyu ilahi. Spiritual yang diajarkan tanpa melibatkan bimbingan wahyu ilahi akan terbatas hanya pada pandangan logika saja. Maka spiritual ini akan kering dan jauh dari petunjuk Sang Pencipta. Maka pendidikan spiritual harus diajarkan dan dikembangkan melalui pendidikan spiritual yang bersumber dari ajaran agama, karena spiritual berkaitan erat dengan ketuhanan. Untuk menghidupkan spiritual anak usia dini hanya dapat dilakukan melalui penanaman nilai-nilai spiritual agama seperti mengajarkan keimanan, keislaman dan keihsanan, karena tiga sumber ini dikenal dengan pondasi agama. Dengan demikian penelitian ini berbeda dengan pandangan yang menyatakan bahwa: untuk menghidupkan spiritual tidak memerlukan peran agama.

Kata Kunci: Pendidikan Spiritual, Anak usia dini, Al-Qur'an.

A. Introduction

Building the spirit of spirituality is an effort to refresh spirituality in the form of belief, faith, ideology, ethics, by following God's guidance. In this case, people are more familiar with the term building spirituality through religion known as

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"religious spirituality" which comes from the teachings of God which is believed to have spiritual, holy and eternal power.

A major challenge for Islamic education comes from Danah Zohar and Ian Marshall, in their view that spiritual intelligence does not have to be related to religion. For some, spiritual intelligence may find expression through formal religion, but religion does not guarantee high spiritual intelligence. Many humanists and atheists have very high spiritual intelligence, whereas many religiously active people have very low spiritual intelligence. Some research by psychologist Gordon Allport, some fifty years ago, showed that people have more religious experiences outside the confines of religious institutions than within them.²

On the other hand, one of the atheists, André Comte Sponville, concluded that humans can separate the concept of spirituality from religion and God, which would not diminish the true nature of spiritual life. Thus, we do not need to oppose ancient values and traditions, such as Islam, Christianity, and Judaism that are part of human heritage today. Instead, we should rethink our relationship with these values and reassess whether they are still relevant and appropriate for human needs.³

It should be noted that the spiritual problems experienced by modern mankind stem from the loss of divine values caused by their own actions away from the purpose for which they were created. As such, there is no other solution except for humans to return to the center of existence.⁴ However, Hossein Nasr argues that spiritualism should be held and practiced within the framework of religion, not outside of it. Moreover, following one's own will without engaging one's conscience and earnestly delving into the Shari'a to seek the truth of faith, which is to seek Allah.

²Danah Zohar and Ian Marshall, *SQ: Spiritual Intelligence: The Ultimate Intelligence*, Great Britain: Bloomsbury, 2000, hal. 8.

³ André Comte Sponville, *The Little Book of Atheist Spirituality*, tran. by Nancy Huston, New York: Viking Adult, 2007, hal. 155-165.

⁴ Seyyed Hossein Nasr, *Islam and the Plight of the Modern Man*. London: Long Man Group, 1975, hal. 12.

Separating spirituality from religion is a big challenge for educators and parents. The impact of all can be witnessed in the midst of society, almost every day the nation's children are treated to various kinds of sad examples through television and the internet freely displaying the role of sadism, mutilation, violence, thuggery, criminality, drug abuse and corruption, which has been cultured in some communities, even among officials and artists. We also hear, see and witness how young people, students and college students who are expected to be the backbone of the nation are involved in VCD porn, sexual harassment, drugs, motorcycle gangs and gambling. These examples are closely related to the quality of education and human resources, and show how low and fragile the moral and spiritual foundation of our nation's life is at its lowest point, which makes Indonesian society seem to live by the law of the jungle in the wilderness.⁵ Behaviors or actions based on the values of justice, truth, honesty, helping, and compassion for others seem to have become extinct and if they exist, they have turned into expensive goods.⁶ This happens because of the loss of spiritual values in a person, so that lust is more obeyed than controlled.

Spirituality is something that cannot be separated from religion, because it has a close relationship and is related to the belief system. According to Darmaputera, spirituality is a religious commitment, determination and intention that has a relationship with religion. Thus, spirituality must be cultivated through religious experience. Rousseau viewed spirituality as a personal quest to understand the final explanation of questions about life, the meaning of life, and transcendent

⁵ E. Mulyasa, *Pengembangan dan Implementasi Kurikulum 2013*. Bandung: PT. Remaja Rosdakarya, 2013, hal. 13.

⁶ Apabila seorang anak dididik dengan cara yang baik, dalam lingkungan yang baik, maka anak tersebut akan menjadi baik, demikian juga sebaliknya, apabila anak dididik dengan cara yang tidak baik, maka seorang anak akan menjadi tidak baik. Karena mereka akan mewarisi karakter sesuai dengan apa yang ia dengar dan ia lihat dalam kehidupan sehari-hari. Lihat juga: Mulyadhi Kartanegara, *Mozaik Khasanah Islam: Bunga Rampai dari Chicago*. Jakarta: Paramadina, 2000, hal. 74.

experiences. To achieve all that, it must be passed and based on religious values, because spirituality without religion will be dry and has no value before God.⁷

Spiritual intelligence is an effort to revive the truth from the bottom of the heart. In other words, realizing the best, purest and most human from the heart. The idea of bringing to life the spirit, values, vision, drive and direction of life's calling that flows from within the soul in a conscious state based on love. This means that spiritual intelligence makes humans coexist with love, sincerity and sincerity, all of which arise and lead to divinity.⁸ The deepest truth in question is the truth that comes from Allah through revelation revealed to the prophet Muhammad. As mentioned in the Qur'an:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

O people, verily the Messenger (Muhammad) has come to you with the truth from your Lord, so believe in him, and that is better for you; and if you disbelieve, (then disbelief does not harm Allah in the least) for verily what is in the heavens and the earth belongs to Allah; and Allah is the All-Knowing, the All-Wise. (QS. An-Nisa/4: 170).

The truth in the verse above is guidance and evidence that is a cure and from Allah.⁹ The truth in question is the Qur'an, or the true religion, namely Islam, by testifying that there is no god but Allah.¹⁰ Understanding the nature of truth is not enough by functioning intellectual intelligence alone, but it will be more perfect if

⁷ David Rousseau, *A Systems Model of Spirituality: Self, Spirituality, and Mysticism*, The Joint Publication Board of Zygon, vol. 49, no 2481, 2014.

⁸ Bandingkan dengan Abdul Wahhab dan Umiarso. *Kepemimpinan Pendidikan dan Kecerdasan Spiritual*, Yogyakarta AR-RUZZ MEDIA 2011, hal. 50.

⁹ Abu Fida Isma'il Ibn Katsir, *Tafsīr Ibn Katsīr*. Jilid I. Jeddah: Al-Haramain. t. th, hal. 589.

¹⁰ Abu Abdillah Muhammad bin Ahmad bin Abi Bakar bin Farh al-Anshari al-Khazraj al-Andalusi al-Qurtubi, *Al-Jāmi'ul Ahkām Al-Qur'ān*. Jilid. I. Beirut: Dār al-Kutub Ilmiyyah, 1420 H/1999 M, hal. 423.

the truth is believed with spiritual intelligence. Therefore, spiritual intelligence cannot be separated from religion, because religion is the source of light and spring for spiritual intelligence. Spiritual intelligence without religion will become dry without divine values.

Spiritual intelligence is the architecture of the nonmaterial dimension of the human spirit. It is the unpolished diamond that all humans possess. We must recognize it for what it is, polish it so that it shines with great determination and use it to gain eternal happiness. Like the other two forms of intelligence, spiritual intelligence can be increased or decreased. However, its ability to be enhanced is unlimited.¹¹ Just as faith sometimes rises and sometimes falls. The rise of one's spirituality to a noble degree is due to the obedience and submission of a servant to his Lord, on the other hand, spirituality will fall along with the negligence of the human heart from carrying out Allah's commands and avoiding His prohibitions.

One of the very close relationships between spiritual intelligence and religion is the first lesson in the form of recognition (makrifat) to Allah as conveyed by the Angel Gabriel to the Prophet Muhammad SAW, when he was gathering with his friends. The introduction of divinity is the most important and main thing that every human being must believe.¹² The introduction is the first introduction in the form of spiritual education related to the value of human faith in God.¹³ This shows that how important spiritual education is for humans from an early age. One of the sunnahs of the apostle of Allah that must be followed is his action when announcing the call to prayer in the ears of newborn babies, with the aim that the sound that is first heard and enters the baby's ears is a good sentence, namely the sentence of tauhid.¹⁴ In addition, the function of the sound of the call to prayer will be a shield

¹¹ Agus Nggermanto, *Quantum Quotient (Kecerdasan Quantum): cara cepat melejitkan IQ, EQ dan SQ secara Harmonis*, Bandung: Penerbit Nuansa, 2001, hal. 143.

¹² Asy Syeikh Al Imam Ibn Ruslan. *Fathu ar-Rahmān bi Syarhi Matni az- Zubād*. Al-Misriyyah: Dār al-Manhaj, t.t, hal. 1. Lihat juga. *Muhammad Baqir bin Muhammad Taqi al-Majlisi*. Bihār al-Anwār, 1983, hal. 247.

¹³ Kementerian Agama, *Al-Qur'an dan Terjemahannya*, Lembaga Percetakan Al-Qur'an Kementerian Agama. Bogor. 2010, hal. 906.

¹⁴ *Sunan Abi Dawud*, Bab Mengumandangkan Adzan pada Telinga Bayi Ketika Dilahirkan, no. 4441, Maktabah Syamilah vol 3.15, juz 13, hal. 305.

for the child, because the call to prayer has a positive effect, namely to repel and keep Satan away from newborn babies.

Every human being is born carrying potentials that are ready to be actualized in life in the natural world (syahādah) after humans interact with their environment.¹⁵ This potential is associated with al-fitrah, therefore spiritual education must be instilled from the time a new child is born into the world, even before being born into the world (when in the womb) they have received spiritual education related to the loyal promise of their obedience and submission to Allah, or often referred to as the divine covenant (al-mītsāq al-Ilāhi) as mentioned in surah al-A'raf/7: 172.

From the primordial covenant, Allah took a promise to humans to testify that Allah is the only Rabb and worship, then humans at that time accepted by testifying by promising that Allah is their god.¹⁶ The taking of the promise became the first education received by humans in the spirit world, Allah introduced Himself directly and took a promise to them. This is the first basis of faith that every human being has before they are born into the world. Therefore, every human being who is born is in a state of purity (fitrah) without carrying sin, even if the child is born from the womb of a non-Muslim woman or even a child born as a mother's child (outside of a legal marriage according to Islamic law), they are still said to be pure or born with fitrah who bears the sin of his parents who committed adultery.

Most people interpret the word al-fitrah as pure, as in the tabularasa (wax table) theory introduced by John Locke. According to this theory, humans are likened to white paper ready to be written on whatever the author wants. Fitrah here is said to be blank. Others interpret it as the potentials that are carried from birth and are ready to be actualized in life after human contact with their environment, both the natural environment and the personal (social) environment.

¹⁵ Darwis Hude. *Logika Al-Qur'an (pemaknaan ayat dalam berbagai tema)*. Jakarta: PT. Nagakusuma Media Kreatif, 2017, hal. 45.

¹⁶ Abas Asyafah. *Proses Kehidupan Manusia dan Nilai Eksistensialnya*, Penerbit Alfabeta Bandung, 2009, hal. 10.

Since being born into the world, humans are given provisions in the form of self-potential. This potential is the main capital to grow and develop and is different from other creatures. From that, humans from birth until entering the age of basic education, this period is a golden age for human children, or also called the window of opportunity or critical period, which is a period that lasts very short, limited and cannot be repeated again, therefore all deviations and despicable behavior in this period must be immediately straightened out, guarded and fostered with Qur'anic values as early as possible so that they are always under God's guidance.¹⁷

Thus spiritual education should be instilled from an early age and tried as much as possible, what forms of spiritual education can be done in the family, school, and society. Various results of psychiatric experts say that early childhood care in the family has a major influence on later life. Parents' behavior or actions that can affect development include two aspects, namely physical and psychological (spiritual) behavior or physical and spiritual behavior, which has direct and indirect effects on early childhood, so that their behavior has a good effect on the development of their children, then they should take actions that are educational (educative).¹⁸ Educative behavior both physically and psychologically (spiritual) of parents towards their children at an early age related to the period and pattern of development is very important, and in education must cover three aspects, namely cognitive, affective, and psychomotor aspects.¹⁹ In this case, the role and responsibility of parents determine the good and bad as well as the integrity of a child's personality in childhood and in the future.

B. Discussion

Cultivating spiritual values is certainly not as easy as turning the palm of the hand, when it is mentioned and listened to it will immediately be carried out well in accordance with what was planned. Because education is not an instant matter,

¹⁷ Pedoman Pelaksanaan Stimulasi, Deteksi dan Intervensi Dini Tumbuh Kembang Anak. Jakarta: Departemen Kesehatan Republik Indonesia, 2005, hal. 1.

¹⁸ Mukhtar Gandatmaja, *Keluarga Muslim Dalam Masyarakat Modern*. Bandung: Remaja Rosdakarya, 1994, hal. 60.

¹⁹ Dadang Hawari, *Ilmu Kedokteran Jiwa dan Kesehatan*, Yogyakarta: Dana Bhakti Primayasa, 1977, hal. 156.

but requires a long coaching that has started from when humans are not yet early, namely when humans are still in the spirit realm, then blown into the body. So the spiritual education of children must begin when humans are not married, when they will have sex and when the child is still in the womb until when he is born and is in early childhood until the age of puberty which is the end of parental responsibility in carrying out an obligation.

Spiritual education of children is a matter that must be prepared when children are still in early childhood, because it is very important and urgent (*darurī*), so every educator or parent has a great responsibility for the education of their children. The education in question is not just transferring knowledge but rather helping children to grow their character and spiritual soul.²⁰ Planting children's spiritual values is an obligation for every parent from the time their children are at an early age, so that the spiritual values instilled can be accepted and rooted in their hearts so that they are not easy to forget, because children are likened to white paper that has not been written on something that will defile it.

Imam Gazali said: Children are a trust for their parents, they are born with a pure heart like a raw pearl that has not been chiseled or molded. This pearl can be carved into any shape and is easily inclined towards everything. If it is familiarized and taught with goodness, then it will grow in that goodness. The impact of this goodness is that both of them will become happy people in this world and the hereafter, they will get the reward that their children get. Every teacher has an educator, but on the contrary, if they are accustomed to bad behavior and neglect them as they neglect animals, then surely the child will become lost and wretched. Then all the sins he commits will be wrapped around the neck of everyone who is responsible for him and becomes his guardian.²¹

²⁰ Nasir Abdullah Nasir at-Turki, *asy-Syahshiyyah wa Minhaj al-Islām fī Bināih wa Riāyatih*, Riyadh: Imad al-Bahs al-Ilm, t. th, hal. 286.

²¹ Abu Hamid al-Gazali, *Ihya' Ulūm ad-Dīn*, Juz 3, Cetakan ke II, Beirut: Dār al-Kutub al-Ilmiyyah, 1991 M, hal. 78.

The responsibility of parents in educating their children is a necessity, there is no reason for every parent to neglect the education of their children because of worldly or economic factors, because in fact Allah guarantees for everyone who is studying or studying a knowledge, is in the guarantee of Allah. It is mentioned in the hadith:

عَنْ عَبْدِ اللَّهِ الْحَارِسِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَفَقَّهَ فِي دِينِ اللَّهِ، كَفَاهُ اللَّهُ هَمَّهُ، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. (رَوَاهُ ابْنُ حَجَرٍ)

Abdullah al-Haris reported that the Prophet said: Whoever studies to understand the religion of Allah, Allah will fulfill his desires and provide for him from an unexpected direction. (HR. Ibn Hajar).

Children are part of their own parents, they are a trust that must be nurtured and guarded. Parents should love their children as they love themselves, take care of their children as they take care of themselves and guard and fear for their destruction as they fear for their own destruction. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O you who believe, protect yourselves and your families from hellfire. (QS. At-Tahrim/66: 6).

To form a child's personality that is intelligent, faithful and noble, it is very necessary to have spiritual education sourced from the Qur'an in developing its natural potential through the cultivation of spiritual education values such as faith, Islam, and ihsan or noble character, based on knowledge in accordance with what has been taught by Allah. Because in fact every khalifah of Allah, who has been entrusted with managing the world and its contents bears the burden of educating his children from an early age, from before being born and after being born is ready to be educated and developed the potential of fitrah brought from birth. As stated in surah ar-Rum/30: 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So set your faces straight toward the religion of Allah; (remain) in the fitrah of Allah, who created man according to that fitrah. (QS. Ar-Rum/30: 30).

The fitrah in question is the good character or gentleness of heart that Allah has given to man alone out of the many other creatures He has created. The scholars commented that what is meant by al-hanīf is sincerity.²² According to Imam Shaukani's view, what is meant by fitrah is Islam and tauhid.²³ Although there are many other opinions about the meaning of fitrah, it is necessary to know that the difference in meaning is based on definite arguments sourced from the Qur'an and Hadith.

Spiritual education is a very basic spiritual education for every human being, without this education, a person's actions are meaningless and do not have any value in the sight of Allah, because it is related to the inner value of a person. Because it is related to the inner being, it determines the quality or value in terms of good and bad human actions in carrying out an action. Thus, this education is the initial foundation that must be fostered and taught to every child from an early age or when he or she is a child.

It begins even while still in the womb and before choosing a partner.

Spiritual education is education that focuses on the inner practices of human beings and the events and instincts contained therein. Allah created human beings with the burdens of the laws that have been commanded to them, and these burdens can be divided into two categories. First, the acts of worship that pertain to external deeds. Secondly, the acts of worship that relate to inner deeds. Or in other words,

²² Taqiyuddin Abu Abbas Ahmad bin Abdul Halim Ibn Taiyimiyyah, *Dar'u Taarud al-Aql wa an-Naql aw Muwafaqah al-Manqūl li ash-Sharih al-Ma'qul*..., hal. 121.

²³ Muhammad bin Ali bin Muhammad asy-Syaukani, *Path al-Qadīr*, Cetakan ke IV, Lebanon: Beirut: Dār al-Makrifah, 1428 H/ 2007 M, hal. 1133.

there are deeds related to the human body and there are deeds related to the human heart. The deeds related to the body are divided into two types. First, commands, such as shahada, prayer, zakat, fasting, hajj and others. Second, prohibitions, such as killing, adultery, stealing, drinking alcohol and others. The deeds related to the heart are also divided into two types: commands and prohibitions. The commands include faith in Allah, His angels, His books, His messengers, the Last Day and the Qada Qadar, both good and bad, from Allah. Likewise, the command to be sincere, ridha, khauf, honest, khusyu, tawakal and so on. While those related to the prohibition are kufr, hypocrisy, arrogance, ujub, riya', deception, revenge, spite and so on, from the despicable traits that are highly disgraced by Allah and his messenger. Adorning with praiseworthy traits is highly recommended and will be a lamp that illuminates the darkness in the human heart like a black disease that prevents receiving guidance and truth.

So it is very important in cultivating spirituality that guidance from religious teachings is needed. Some guidelines that can be done in instilling spiritual education values can be done through:

- Instilling the Values of Faith

Faith is intention, action and charity as a whole and done simultaneously.²⁴ Fudail said: according to the view of the ahlussunnah, faith is knowledge (makrifat), speech and charity.²⁵ The first basis to be learned and taught in spiritual education is knowledge of divinity and faith. The need for faith is an innate need that is the instinct of every human being. When a child's mind has begun to function and work, then he will ask many questions about something and the source of the origin of the creation of something. Because the pure soul is not hindered by anything to ask questions. This situation will be an intermediary to find faith in the creator of nature, so this situation is an excellent condition for building a child's faith.

²⁴ Abu Abdul Qasim bin Salam, *al-Imān*, Damam: Dār li an-Nasyri, t.t, hal. 814, disebutkan juga dalam *siyar a'lām an-Nubala*, Juz 10 hal. 490.

²⁵ Fudail bin Iyad bin Mas'ud bin Basyri dalam *siyar an-Nubala*, Juz 8, hal. 421. bin Ahmad, *as-Sunnah*, Juz 1, Damam: Dār li an-Nasyri, 1416 H, hal. 347.

- Teaching not to associate partners with Allah

According to Ibn Manzur, the word shirk comes from the madhi fi'il word syaraka, which means مُخَالِطَةُ الشَّرِيكَينَ 'an alliance of two people, for example someone says: أَشْرَكَ بِاللَّهِ meaning that he makes something equal to Allah.²⁶

Or mixing two possessions, or making something for two or more things.²⁷

Or equating Allah with something else is also known as shirk.

Shirk is divided into two: major shirk and minor shirk. Major shirk is making partners for Allah in His divinity and oneness and His attributes. Or doing worship to other than Allah such as praying or asking for other than Allah, vowing and sacrificing for other than Allah. The act of shirk can expel a person from the religion of Allah and cancel all good deeds and the perpetrator is automatically halal blood and property and eternal in hell if he dies and he has not repented. It is mentioned in the Qur'an:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Verily, he who associates partners with Allah, Allah will surely forbid him Paradise, and his place is Hell. (QS. al-Maidah/5: 72).

Whoever commits polytheism against Allah by associating or equating something with Allah, or equating it with His attributes and actions, such as attributing knowledge of the unseen and bringing the dead back to life to Jesus alone, then Allah forbids him paradise, because paradise is the home of those who glorify Allah, meaning that he is forbidden to enter it and his place is in hell because hell is the place of return for those who associate partners with Allah, so this threat shows and explains that they will be tortured after previously being threatened with the cancellation of all their good deeds.²⁸

The various forms of major shirk include: shirk in fear (al-syirk fi al-khauf)

²⁶ Jamaluddin Muhammad Bin Mukrim Ibn Manzur, *Lisān al-‘Arab*, Jilid 4, Dār ash-Shādir, t.th, hal. 2248-2249.

²⁷ Raghib al-Ashfahani, *Mufradāt al-Fāz al-Qur’ān*, Dār al-Qalam, 1430 H/2009 M, hal. 452.

²⁸ Syihabuddin Sayyid Mahmud al-Lusi, *Rūh al-Ma’ānī*, Juz. VI, Lebanon, Beirut: Ihya’ at-Turats al-Arabiyyah, t. th , hal. 207.

such as fearing statues, devils, idols, humans, jinn in the belief that they will harm his life or cause him harm. This prohibition is mentioned in surah al-Imrān/3: 175.

Shirk in tawakkal (al-Syirk fi at-tawakul) means putting one's trust in humans, guardians, jinn and objects that are considered sacred and believing that these objects can provide benefit and harm, then one has fallen into major shirk. The command to put one's trust in Allah alone is found in surah al-Maidah/5: 23. Shirk in obedience (shirk fi ath-thā'ah) such as obeying the words of other than Allah in confirming falsehood and negating the truth. So whoever follows their words has indeed fallen into shirk. It is mentioned in surah at-Taubah/9: 31.

Minor shirk, on the other hand, is shirk that does not exclude a person from the religion of Allah, but it reduces the value of monotheism in Allah, and it is an intermediary for committing major shirk. The law of the perpetrator is the same as the perpetrator of the sin is not legalized blood and property. Forms of minor shirk include:

Inner Riya. Riya is showing pious deeds and improving one's deeds in order to be praised by people. Riya amal. It is doing a good deed for the sole purpose of worldly gain. Such as fighting in order to get booty or going to school in order to get a diploma and become an employee and the like. Riya' oral, which is showing intelligence in speaking so that it is said to be alim, paqih and people know their intelligence.

All actions that are attributed to other than Allah, both major and minor shirk, will cancel all deeds. For the perpetrator of major shirk is apostate and minor shirk is the perpetrator of sin. So fostering spirituality from an early age is very important and has a great influence on the child's life in the future.

- Teaching ihsan

Ihsan is part of morals, in fact it is the crown of all types of morals exhibited by humans. Instilling the value of ihsan to children from an early age is the duty of every parent and teacher, because it is the essence of human morals. If morals are human behaviors that arise suddenly and easily without

any thought process,²⁹ then ihsan is the value of morals itself. If a person's behavior is good, then it is called good manners, and if a person's behavior is bad, then it is bad manners.³⁰

Introducing good manners to children from an early age in order to introduce how to do good business is one of the praiseworthy attitudes, even classified as something that must be done by parents and teachers in Islamic law. This is because the Prophet was sent as the best human being in terms of morals and even the most noble human being, this can be known through Allah's praise for him as a human being who has a great character. This information is mentioned in the Qur'an:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And you are indeed of great character. (QS. al-Qalam/68: 4).

Before explaining in detail, it would be nice to first discuss ihsan globally, globally ihsan includes several parts including ihsan in worship, ihsan in business, and ihsan to living beings and ihsan to oneself.

Ihsan to Allah can be proven through worship to Allah, the procedure has been explained by the Messenger of Allah through his words: Umar ibn al-Khattab said: *The Messenger said: "You worship Allah as if you see him, and if you do not see him, he sees you."* (HR. Muslim).

In addition, the prophet also reported that the degree of ihsan is divided into two. The first degree is that you worship Allah as if you see Him, and the second degree is that you worship Allah and Allah sees you, meaning, if you are unable to worship Allah as if you see Him and witness with your physical eyes, then you will choose the second degree which is that you worship Allah because He always sees you. So the worship done in the first way is worship

²⁹ Ali bin Muhammad Sayyid Syarif Al-Jurjani, *Mu'jam at-Ta'rifāt*, Qahirah, Dār al-Fadīlah, 2013, hal. 101.

³⁰ Abu Hamid al-Gazali, *Ihya' Ulūm ad-Dīn*, Juz. ke III, Beirut: Dār al-Ma'rifah, 1991 M, hal. 53.

done with desire and greed, while the worship done in the second way is worship done with fear and caution.³¹

People who have reached the level of ihsan, will always be careful in maintaining themselves from all sins, both external and internal sins such as riya', ujub, sum'ah, love of influence, love of big names, arrogance, feeling themselves the holiest, prejudice, and others from all inner sins, as well as external sins such as stealing, adultery, reviling, grumbling, fighting against others, and so on from all visible sins. This is done because he sees Allah in his actions and if he does not see Allah then Allah sees him.

In addition to ihsan to Allah, there is also Ihsan in bermuamalah, namely: doing good to all living beings, both humans and other living things. Doing good to one's parents by fulfilling their rights and being dutiful to them is a good deed that has been recommended in the Qur'an and sunnah. In fact, Allah emphasizes that filial piety is a commandment that goes hand in hand with the commandment to worship Him and is followed by the commandment to do good to both parents. This is mentioned in the Qur'an surah al-Isra'/17: 23:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عَنْكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has commanded that you should worship none but Him, and that you should be kind to your parents. If either of them or both of them grow old in your care, then by no means say to them the word "ah" and do not yell at them, and speak to them noble words (QS. Al-Isra'/17: 23-24).

The scholars said: the people who are most entitled after the Creator of the Universe, who is the most gracious, to be thanked and treated well and to always be devoted and do good to Him and obey His commands are their

³¹ Sahal bin Rifa' al-Utaibi, 'Amāl al-Qulūb 'Inda Ahli Assunnah wa al-Jamā'ah Haqīqatuh wa Ahkāmuh, Juz. I, al-Mamlakah Assu'udi: Wazārah at-Taklīm al-ālī, 2005, hal. 58.

parents, because the command to be devoted to them goes hand in hand with the command to be grateful to Allah.³²

In addition to parents, doing good to relatives is a command of Allah that goes hand in hand with the command to do good to both mothers and fathers. So teaching to do good to relatives is very important to children from an early age, so that they always strengthen the rope of the uterus and do not divide in the future. This command is found in many places in the Qur'an, one of which is in surah an-Nisa'/4: 36):

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

Worship Allah, and associate nothing with Him, and do good to your parents and close relatives. (QS. An-Nisa'/4: 36).

Kin is a person who must be treated well, the meaning of kin is all people who have kinship ties, both close and distant relatives, do good to them with good words and deeds and do not break the uterus or kinship ties.³³

Islam as a religion of compassion not only teaches ihsan to Allah and humans in general, more than that Islam also teaches to apply ihsan to animals and plants. There is a story narrated by Imam Bukhari from Abu Hurairah:

عَنْ أَبِي هُرَيْرَةَ: قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بَيْئًا، فَتَزَلَّ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ، يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي، فَتَزَلَّ الْبَيْتَ فَمَلَأَ خُفَّهُ مَاءً، ثُمَّ أَمْسَكَهُ بِيَدِهِ، حَتَّى رَفَى فَسَقَى الْكَلْبَ، فَشَكَرَ لَهُ. فَغَفَرَ لَهُ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّ لَنَا فِي الْهَيْئِمْ أَجْرًا؟ فَقَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ. (رَوَاهُ الْبُخَارِيُّ)

Abu Hurairah reported that the Prophet said: When a man was walking along a road and he was very thirsty, then he came across a well, so he went down and drank, then a dog came out that stuck out its tongue and ate insects because of thirst. So the man said: surely this dog is very thirsty like me, so he went down to the well and filled his shoes with water, then held it with his

³² Abu 'Abdillah Muhammad Ibn Ahmad al-Ansari al-Qurtubi, *Al-Jāmi li Ahkām al-Qur'ān*, Juz. 13, Beirut: Dār al-Kutub al-'Ilmiyyah, 1996 M/1417 H, cet. V, hal. 50.

³³ Abdurrahman bin Nasir Al-Sa'di, *Taisir al-Karim ar-Rahman fi Tafsir Kalamil-Mannan*, Juz 1. Kairo: Dārul-Hadis, t.t. hal. 177.

mouth while going up and then drank it to the dog, so Allah thanked him and forgave him, they said: O apostle of Allah, surely we have merit in raising livestock?, the Apostle said: in every wet heart there is merit. (HR. Bukhari

C. Conclusion

Early childhood spiritual education in the perspective of the Qur'an is education that emphasizes spiritual control, reason, heart and soul to always be close to Allah. Because these devices are leaders for the external members and as a place for the running of the spiritual will of man in carrying out his duties as a caliph on earth who lives with one goal, namely worship by worshiping his god. The foundation of spiritual education is built by instilling the principles of aqidah, iman, keislaman and keihsanan. The concept of spiritual education for early childhood in the perspective of the Qur'an is an educational concept that emphasizes the introduction to God through the cultivation of the values of Aqidah, Iman, Islam and Ikhsan which are sourced from the Qur'an, Sunnah by reviving inner members such as mind, soul, heart and spirit through understanding and giving concrete examples for early childhood through the practice of these values. Thus spiritual education has a strong bond with religious values and it must be built and developed through religious rules to achieve true recognition of Allah Rabbul Alamin.

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