

# Character Education Based on Children's Education Jurisprudence

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## ABSTRACT

Godly children are not born but are formed by the educational process from an early age. One of the main subjects in children's character education is fiqh. Fiqh is needed to understand children about Islamic law. Because the object of fiqh is adults, fiqh tends to be taught to school-age children, especially middle and high schools, both informal and formal schools (pondok pesantren). Though it would be better if the concept of fiqh was taught and practiced early on. Also, the concepts offered in fiqh can be used as a basis in the process of shaping children's character. Even though the age of the child has not entered adulthood (mumayiz) and does not yet have the obligation to apply the law in Islam, the child must have prepared an understanding up to his amaliyah. In this study, several character values that can be developed through the fiqh of children's education have been found, namely religion, honesty, tolerance, discipline, creative, independent, curiosity, communicative, environmental care, social care, and responsibility. The application of fiqh law in daily life must be practiced as well as possible to increase the value of children's religiosity so that human character is formed.

**Keywords:** *character, children education, character values, fiqh*

## 1. INTRODUCTION

Righteous children will always be the center of attention and be role models in their environment. Being a godly child is not a mere destiny but piety must be sought early. The purpose here is to start from choosing a life partner (future husband or wife), continued with during the womb, and then perfected when the child is born into this world. When these three phases can be passed through synchronizing children's fiqh education, the process of realizing this pious child will be relatively easier and more successful.

In the jurisprudence of children's education has included education about thaharah (purification), prayer, zakat, fasting, and pilgrimage. As an example of the implementation of thaharah education in children must be delivered from an early age. Good values will appear in the purification behavior if done according to the standards of jurisprudence. Even though this jurisprudence is treated by adult Muslims, early learning of jurisprudence will encourage a sense of responsibility and understanding imprinted in the hearts and memories of childhood. Therefore jurisprudence does not only belong to adults because from an early age childhood must be educated with intensive jurisprudence. The targets of character education based on children's educational jurisprudence include early childhood (infants, playgroups, Kindergarten and elementary schools) to baligh. So that the subject of this education includes parents and teachers. The environment includes the house and its surroundings, schools and other educational institutions.

The problem of this research begins with the understanding that fiqh can only be learned in schools or pesantren, some people understand that there is no link between character education and fiqh education in children, and tend to neglect the benefits of fiqh learning in children to the process of character formation of children. So that many children experience a decline in morals which is one reason because the impact of fiqh education has not been understood and applied at an early age.

This study aims to create a flow of understanding that jurisprudence needs to be incorporated into the learning of Islam from an early age at the age of children namely the age of infancy to baligh or mumayiz. Furthermore, children will proceed to understand and understand unclean, hadats, purification, ablution, *tayamum*, congregational prayers, *munfarid* prayers, congregational prayers, congregational prayers *qashar*, and so on when he enters *baligh*. After understanding, practicing the jurisprudence in the child's soul will be embedded in character values that support the perfection of worship. Among other things, religious, honest, tolerance, discipline, creative, independent, curiosity, communicative, care about the environment, care about social, and responsibility.

## 2. LITERATURE REVIEW

This study uses the main reference book of Islamic Studies Grade 1-2 by Moulavi [2] which discusses the meaning of fiqh, daily ethics that can be taught to children with pictures and question sheets to test whether the child has understood or not about the material learned, as well as about *istinjaa*, ablution, zakah, and fasting. Furthermore, this study refers to the book Basic Islamic Jurisprudence Children compiled by Jamiatul Ulama (KZN) South Africa which specifically reveals in detail about

cleanliness, impurity, ablution, bath, *tayamum*, *masah* on *khuffain*, and call to prayer (adzan) the call to wrong), iqamah, prayer, worshipers, *saum*, zakat, *hajj*, *halal* and *haram* [2].

The book titled *Fiqh for Kids* is also used by researchers as a reference material in accordance with the social environment in Indonesian society. The book *Fiqh for Kids* explains with a simple short story line about *thaharah*, prayer in congregation, *adhan* and *iqomah*, *tayamum*, fasting, zakat, *hajj*, *adab* to borrow, circumcision, *halal* and *haram* [1].

### **2.1. Character Education for Early Childhood**

Moral education is increasingly in demand by educators as a result of the increasing number of students who have a moral crisis. The rise of globalization (liberalization) often leads to faltering cultural values that hold true of a nation, as a result of identity and moral values of degradation that hold true life [4]. The character education is a contemporary demand in Indonesia [5].

What to do when the baby is born. In this case, a mother becomes the main actor in carrying out character education [6]. Parents must take the dominant role, and then the school as the second tri education center after the family. A person's "character" refers to the desires, fears, challenges, opportunities, failures, and successes [7]. Efforts to build children's character include the stages of introduction, internalization, and application [9]. Of course, this process cannot be interrupted at one point so that it is sustainable. Good character is not automatically, it is developed over time through a sustained process of teaching, for example, learning and practice. It is developed through character education [8].

The moral is a state or form of the soul that is the source of the emergence of easy acts without thought and effort. In turn, it will bring moral education that develops the spirit of personality more, where education leads to the formation of after-godly man, has a good personality, the sanctity of life with the elements of moral wisdom, *shahja'ah*, *iffah*, and 'is in him, in order to approach God [8]. The main reason why early childhood education is fundamental because childhood is a golden period which will not be repeated. This is the most crucial period in the formation of personality, thinking, and social skills [6]. Therefore, by teaching, modeling, guiding and then directing the character of a child based on jurisprudence, children will help save the golden age of the youth generation.

### **2.2. Fiqh of Children's Education**

Children's jurisprudence discusses the theory and practice of worship and *muamalah* by adjusting the age level. The urgency of children's educational jurisprudence is to teach, model, understand and apply to children about the basics of implementing jurisprudence in daily life including worship and *muamalah*. The concept of worship includes *thaharah*, prayer, zakat, fasting, and pilgrimage. The concept of *muamalah* includes trading activities, lending and borrowing, pawning pawns, debt and so forth. Although

*fiqh* is practiced for the age level of *mumayiz* and *baligh*, it must be practiced from an early age. Starting at the age of the baby, the age of kindergarten, and also the age of elementary school. Because being late is taught to children a little, it will result in no sense of responsibility and independence in worship and do *muamalah*.

Synchronizing the character values formed early on with the values of *fiqh* practices consistently and continuously in a child's life has tremendous benefits in the child's self-development. Children will feel obliged to worship and do *muamalah* without being instructed by parents and teachers because worship and *muamalah* are integrated into the rhythm of his life. In other aspects, children will be able to do activities other than worship and *muamalah* full of good character values, such as religious, honest, tolerance, discipline, creative, independent, curiosity, communicative, caring about the environment, caring socially, and responsibility.

## **3. RESEARCH METHOD**

### **3.1. Nature and Approach**

This research is library research with a psychological analytic and sociological approach. The analytical psychological approach is used as an analytical framework for the growth and development of children in understanding *ibadah* and *muamalah* concepts in life. The sociological approach is used to compile an analytical framework for the social context in the lives of children in building character needs by Islamic teaching values.

### **3.2. Data Source**

The source of this research was taken from the literature as a primary source extracted from the education of character at an early age and *fiqh* education child. Furthermore, it is equipped with secondary sources in the form of other relevant literature and support this research in the form of books, journals, newspapers, magazines, and so on.

### **3.3. Data Analysis**

Data obtained from these data sources are collected and selected and then discussed using interpretation methods to correctly understand early childhood *fiqh* education. The next form of the practice of worship and *muamalah* a child. Whereas character education has as a base *fiqh* education child the concept of purification *thaharah*, *tayamum*, prayer in congregation, *adhan* and *iqomah*, fasting, zakat, *hajj*, *adab* borrowing, circumcision, *halal* and *haram*. With this concept, it will be found the formation of values that are useful for individual and social existence that is more detailed and in line with the needs of early childhood.

## 4. RESULTS AND DISCUSSION

### 4.1. Application of Children's Education Fiqh

The concept of fiqh-based character education in children from an early age in this study is limited in ten ways. Although only ten parts of the practice of worship and muamalah does not mean that other parts of worship and muamalah are set aside. Research on value education based on the jurisprudence of children's education suggests the importance of the priority of worship and muamalah on a priority scale. The study of jurisprudence prioritized includes *thaharah*, *tayamum*, prayer in congregation, *adzan* and *iqomah*, fasting, *zakat*, *haji*, *adab* borrowing, circumcision, *halal* and *haram*. In the implementation of fiqh learning, children need to be continuous and synchronize between parents and the curriculum in schools and madrasas. The selection of parts of the children's fiqh material according to priority is aimed at instilling the values of worship and muamalah more awake from the influence of bad association.

#### 4.1.1. Thaharah

Since infants, children can be trained to perform pilgrimage by cleaning their limbs, clothes, and places. Starting from the simplest, washing hands, cleaning, resting, resting, and bathing. Washing hands and cleansing is a series of activities before performing ablution and prayer. To rest is to clean unclean on the qubul or rectum by cleaning it with water. Beristijmar is cleaning unclean on the qubul or rectum by using tissue paper, stone, or the like. Istinja 'is more important than istijmar. When doing istinja 'let trained children can practice ethics in and out of the toilet [9]. Maintaining cleanliness is the guidance of the Prophet, even cleanliness is part of faith in Allah. Maintaining personal hygiene includes cleaning the body, clothing, and the environment is a laudable moral application and in line with the formation of the child's character. When a child has been taught since childhood about purification then he will grow up as a person who is disciplined because he disciplines himself to avoid getting sick due to dirty. Furthermore, he will be responsible for his existence. Religious because of carrying out religious orders. Honest because I have never lied to be clean/pure or not. Tolerance for not bothering others because it is not clean or smells bad. Both tolerance of angels and against fellow human beings. Children will be creative, independent, care about the environment, and social care because they have maintained cleanliness without being warned.

#### 4.1.2. Tayamum

Tayammum is an Arabic word which means 'to turn to, to aim at to head for, to intend'. The relevance of the term in the Islamic Law (Shari'a) is that when water is either not available or when its use is likely to cause harm one should 'turn to' clean earth to offering one and other acts of worship

which require ablution. It is a way of obtaining purification when water is not available [1]. Tayamum is performed as a substitute for ablution as a condition for the validity of prayer because of difficulties in getting water [2]. Religious attitude is formed when honestly carrying out tayamum without hesitation. The responsibility of having learned and understood to practice. The responsibility is held by the child of tayamum because whatever the conditions are, he still does not leave worship because there is no water. Dare to do tayamum when you need tayamum means to understand correctly the law and its procedures.

#### 4.1.3. Adzan and Iqamah

Adhan is done as a call to the Muslims to stop their activities and immediately purify and go to the mosque to pray in the congregation. Adhan is carried out following the number of obligations to pray five times a day. A few moments later iqamah was held as a sign that the prayer was ready to stand leading the congregational prayer. The muadzin calls out the adhan five times a day in the mosque. Muslims then get ready to offer is wrong. The adhan reminds the Muslim that it is time for prayer. When you hear the adhan you should prepare yourself for wrong. You should leave aside, as soon as possible, whatever you might be doing at that time [2]. The call to prayer as a sign of rushing orders will give birth to a feeling of responsibility towards the obligations of Allah, discipline because the most obligatory and foremost is the worship of Allah (prayer) regardless of time and worldly activity. If the child is accustomed to praying on time then he will easily respect the other obligations. Who can glorify the call of God then he will be able to glorify the call of his mother, father, brother, and so on. The short time lag between the call to prayer and the iqamah signifies the call of Allah is the most preferred of all calls in the universe. Iqamah marked the call that must immediately stand up to uphold God's commands so that the religion of God would not easily collapse.

#### 4.1.4. Prayers in Congregation

Praying in congregation is part of a Muslim's efforts to continue to uphold the religion of Islam on earth. Prayer in congregation is performed by more than one person consisting of the imam and the congregation. If it is male, then it must be male, and if it is female, then it can be female and also male. Prayers together have the virtue of praying alone (*munfarid*) [2]. Prayer is a pillar of religion, so do not leave prayer so that the Islamic religion collapses. The religious value will be formed because of observing the Sunnah of the Prophet. Children will be trained to tolerate because of the importance of togetherness in worship. Starting from disciplining yourself with disciplining worshippers. Furthermore, children will be accustomed to instill curiosity, communicative, care about the environment and social care because through prayer together children will know and care for their Muslim brothers and sisters. Children will be responsible that the goodness of worship does not lie in individuals but from the cohesiveness of worshippers.

#### 4.1.5. Fasting (Shaum)

Shaum or fasting in the month of Ramadan is the fourth pillar of Islam. Sawm is an Arabic word. It means abstaining from eating, drinking, and carnal desire from dawn to sunset. As prayer and alms, this act of worship is a part of Islam. Shaum is the fourth pillar of Islam. If you abstain from something, usually something you want to do, you deliberately don't do it. You don't eat and drink during the daytime; instead, you are fast because Islam teaches you to do so. The fast of Ramadan begins on the day following the sighting of the new moon of the month of Ramadan. Ramadan is the ninth month of the Islamic calendar. If it is confirmed that the new moon of the month of Ramadan has been sighted, a Muslim should begin his fast from the following day. As soon as the sun sets on that day, he should break his fast. The breaking of the fast is called iftar in Arabic [2].

From shaum will prevent a child from being more religious because by fasting he will leave bad deeds and focus more on good practices. Fasting can train children's honesty early on. The value of tolerance, care for the environment and social care will be formed because of fasting done by children at an early age as a form of concern for the poor or fellow Muslims who feel hunger and thirst. Children will also be curious about the benefits and effects of fasting.

#### 4.1.6. Zakat (Zakah)

The primary meaning of the word is zakah is purity and cleanliness. Islam uses this very word for the act of setting aside a part of your life for the needy and the poor. This is very important. This means that it is by giving to others that your wealth is purified. Zakah is an Arabic word. Some people call it almsgiving, some poor-due, and some call it poor-tax in English. It is, of course, difficult to translate Islamic terms into English. But the term-dues is a better translation of the word zakah. For it means that 'giving' to others purifies your wealth. 'Giving' purifies not only your wealth but your inner self. In at her words, if anyone does not give to the poor and the needy what is his or her due, his wealth remains impure. His inner 'self' also remains impure. A rich person who doesn't give zakah is not big-hearted. He is not thankful to Allah. He is selfish. While Allah has been kind to give us more than, he does not like to share with others what Allah has given him. By asking us to give zakah, Allah has put every one of us on the test. Zakah: the purifying dues, is the third pillar of Islam [9].

Teaching and practicing zakat in early childhood increases religiosity because it hastens to pay zakat as part of obedience to Allah and the Messenger of Allah. Children prove their honesty whether they have shared or not to the poor. A sense of tolerance, care for the environment and social care is embedded in children because of tithing because they feel the narrow life of the poor.

#### 4.1.7. Hajj (Pilgrimage)

Hajj, or pilgrimage, is the last of the five pillars of Islam, which Islam asks you to do. Like the prayer, the zakah, the sawm, hajj shapes your life and prepares you so that you may live in complete submission to Allah. The word Hajj means to intend to visit the Kaaba in Makkah. This act of worship is, therefore, called Hajj. The origin of the Hajj is rooted in the life of Prophet Ibraheem. The story of Ibraheem is wonderful. You will learn about it and also about hajj in the years to come, inshaa Allah! [9].

Understanding the nature of hajj performed by children with wisdom will instill a religious sense in Allah SWT. Hajj brings together pilgrims from all over the world thus increasing tolerance in children. Independent value will be formed by the conditions of Hajj, namely being able to be primarily physical and wealthy. The value of discipline is formed because every Muslim must prepare wealth and physical property to perfect the fifth pillar of Islam. The value of the curiosity of Hajj wisdom for children will be realized when doing part of the pilgrimage pillars.

#### 4.1.8. Ethics Borrowing

Manners to borrow in fiqh have been arranged so well. Borrowing Helping each other is God's command, as he says, "... and please help you in doing righteousness and piety, and do not help in making sins and transgressions ..." Q.S. al-Maidah [5]: 2. Lending an item to someone is an attempt to practice the verse, and help fellow human beings who are in need. Borrowing and lending is an act of help in kindness. Religious value arises because borrowing only benefits without changing. The honest value lies in the accuracy of returning the loan. The value of tolerance, social care will be formed in people who lend something.

#### 4.1.9. Khitan

Circumcision is cleaning the male genitals when the age of children with circumcision (cutting the foreskin from the penis). Cutting the skin is intended so that when urinating is easy to clean because the requirement in worship is purity. Circumcision itself can be done when the child is a baby or when the child is approaching the age of 7 years. Religious values and responsibilities will be formed in children because circumcision proves following the sunnah of the Prophet to preserve the Shari'a of Abraham.

#### 4.1.10. Halal and Haram

Halal and haram are two things that contradict the meaning and purpose. Halal means permissible, halal applies to all objects or activities that are permitted to be used or carried out. Halal opponent is haram which means it is forbidden (strictly). Halal and haram not only in terms of the essence but also in terms of how to obtain it. [2] The Quran and Sunnah use the halal and haram words in two different meanings of moral conduct. It very coined moil to hear in

Muslim societies the connotation of halal or haram or this is not halal. Even to a certain extent, in some religious societies, the word haram becomes the first thing to be noticed by non-Muslims about Islam [2],[10].

The aims to discuss the concept of halal and haram used by the Quran and Sunnah, and to explain how to make Muslims understand them accordingly. The Quran and Sunnah used the halal and haram words in two different meanings i.e. moral conducts and material forms. It is very common to hear in Muslim societies the connotation of 'halal or haram or this is not halal. Even to a certain extent that in some multi-religious societies the halal word becomes. the first thing to be noticed by non-Muslims about Islam. The concept of halal plays a bigger role in the life of businessmen where they have to satisfy the demands of their Muslim customers for example to get the confidence in buying and selling in this sensitive part of the Muslim belief. The non-Muslim businessmen who are being forced to live together with Muslims as citizens of the same country where they have to gather and mix in some religious or social occasion to exchange foods or gifts [8].

#### **4.2. The Role of Parents in Character Education Based on Children's Education Fiqh**

So far, parents tend to convey children's fiqh material only as a ritual. Even children are only given an understanding of the pillars of faith and the pillars of Islam. Even though intense examples, habituation and role models from their parents. So that children after entering adolescence have become fluent in good habits. Children's jurisprudence will be more successful if it is not only understood as a child but must go through positive imitation, self-habituation and role models of parents and teachers.

Early childhood has a period of imitation or imitation. Imitation means imitating, following a pattern, the term imitation is popularly interpreted in imitation. According to Tarde society is nothing but a grouping of people. Where individuals imitate other individuals and vice versa [13]. Parents have the potential for habitat or habituation in children for character education. The most important children's jurisprudence is habituation [14]. In addition to habituation, children's fiqh will be more entrenched in the lives of children with the primary role of parents as role models. If parents do the job of caring for children properly, it means that children also get a lot of good things from parents. Parents with good self-esteem tend to raise children with safer self-esteem. Parents who succeed in education tend to have children who meet and even exceed the achievements of their parents.

Parents and teachers are mentors and facilitators for children or students so they must equip themselves with abilities and abilities and various competencies, both personal, social, pedagogical, and professional. The competence of parents and teachers is a reflection of themselves in behaving the needs and demands of their profession religious norms and moral values that apply [15]. A role model is somebody we admire and someone we aim to be like. Teachers play a dynamic role in our everyday

lives and are role models in any perspective [16]. The development of character is a process that requires the efforts of developing individuals and society and its schools [17]. Parents are assumed to be the most influential figures in guiding children who are side by side with teachers in the school environment [18].

Therefore, character education based on the jurisprudence of children's education not only contributes to the development of children's education at an early age but will also demonstrate how to expand discourses and practices to deal with diversity and faith development in early years [7]. School and especially family are the main environment to build good character [19]. This character education will form a good life and a good society so that a perfect Muslim personality is realized [20].

### **5. CONCLUSION**

Character education can be applied to early childhood based on children's education jurisprudence. Although the application of children's educational jurisprudence is carried out at the age of baligh, it will be more imprinted in the minds and hearts of children if the internalization of child jurisprudence is carried out from an early age. This research has found the concepts of religious values, honesty, discipline tolerance, creative, independent, curiosity, communicative, caring environment, social care, and responsibility in the process of internalizing the practice of worship and muamalah of each child. The role of parents is very dominant because children's jurisprudence must be taught to children utilizing habituation and role models. Children's jurisprudence is more about the practice of worship and muamalah. Therefore, parents must have a provision for children's fiqh so that eventually parents can become role models for children. Furthermore, the child's jurisprudence is embedded in the child then the character will be formed from the child's jurisprudence.

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