Early Children Character Education: Analysis of The Message of The Quran in Forming Human Morality

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ABSTRACT

Character education is important to instill in early childhood. The purpose of this research is to see the concept of character education for early childhood from the perspective of the Qur'an. The importance of education is not only found in the perspective of national education but also in the Qur'an, which leads to the formation of human morality. The method used in this study was by conducting library research. This descriptive research used a qualitative approach. Simultaneously, the data analysis technique applied content analysis by emphasizing the constancy of the content of communication, the meaning of the content of communication, the reading of symbols, and the meaning of the contents of the interaction of symbols in communication. The results of this study show that the Qur'an pays attention to education to shape the morale of early childhood and Muslims so that they become a person with a strong character. The novelty in research is that the Qur'an has outlined character education for early childhood by forming human morals through a) education and science (Q.S al-Baqarah: 266), b) cultivation of faith (Q.S an-Nisa: 59), and c) implementation of the Shari'a (Q.S al-Ankabut: 45). The implication of this research is that it can be applied as the main principle in Islamic education to shape the character of early childhood and as an effort to reorient the concept of Islamic education contained in the Qur'an.

Keywords: Character Education, Early Childhood, Al-Qur'an Perspective, Human Morality, Moral Formation

Introduction

Indonesia seems to have lost its character-forming local wisdom for centuries, such as student-to-student and village-to-student fights and widespread corruption in all aspects of life and institutions. Recently, as reported by tvonenews.com, a huge brawl occurred between participants and spectators in the walking distance competition commemorating Indonesia's 78th independence. Various studies and facts prove that a developed nation is a nation of strong character. These character values are those extracted from cultural treasures that are consistent with the characteristics of the local

community (local wisdom), do not imitate the values of other nations and do not necessarily have to be consistent with the characteristics and personality of the nation.[1]

Character education must be instilled as early as possible or in early childhood. Early childhood is a period when children have various characteristics or special characteristics that are not shared by others so the characteristics of the child are different. Early childhood is the time when children are very crucial in their development and growth, shaping their personality as they become adults. Education from a young age is very important for mental and character development, which includes the development of intelligence, personality, and social behavior of people who take place quickly at an early age, so adults need to pay attention to this.[2]

Public concern about early childhood character education is also a concern of the government. Various efforts to develop early childhood character education have been carried out in various rectorates and various institutions, especially in children's education institutions. The development effort relates to various levels and educational pathways, although it is not yet comprehensive. The aspirations of the society should be supported by the solicitude of the government, which should also feel and be responsible for the character education of the nation's children.[3]

Likewise, the family, as the environment with which children are most familiar, has a very important and strategic role in the awareness, instillation, and development of values. In addition, children also learn the rules and procedures for behaving in accordance with the social norms and values adopted by the family and the surrounding community. Surprisingly, some families feel that they have had enough to leave their children to school, so good or bad they leave their children entirely to the school.[4]

There have been many previous studies on character education in children involving *parents* in its cultivation, such as research conducted by S-A. S. Paul, P. Hart, L. Augustin, P. J. Clarke, and M. Pike. Their research entitled "Parents Perspectives on Home-Based Character Education Activities". This study examined parent's perspectives on a taught character education program implemented with children in their schools and homes. Semi-structured interviews were conducted with forty-one parents of secondary school students participating in the Narnian Virtues Character Education English Project. The results show that the curriculum positively affects the character development of students and is effective in involving parents in their children's character education. The findings are important to academics, practitioners, and policymakers who want to involve parents as partners in character education programs.[5]

Further research on character education in the Qur'an was conducted by Siti Marpuah with the title *"Moral Development Strategy in Shaping Youth Character through Al-Qur'an"*. Find strategies to build youth morale by collating research findings. It is designed for the younger generation to develop and prepare them for future nation-building. A systematic review was used to obtain the character of Islamic youth. This research has proved that the moral education of teenagers is very important in shaping their personality, and they are expected to build a nation with moral values guided by the Quran. Not only that, teenagers are also endowed with moral values to continue their future life.[6]

Excellent research and can be used as an idea in early childhood character education where education is carried out in the family is research conducted by R. Hasnah, R. Amelia, I. Satriadi, Gusmirawati, and Marhamah with the title "*The Implementation of Father and Son Story in The Al Qur'an in The Family Character Education*". This article examines verses from the Quran regarding a parent-child parable-based educational approach that can then be used to teach character to the children in the family. This article also discusses the information contained in the Qur'an, the story of the Father and his children, and discusses how it contributes to family character education. The findings demonstrate the role of fathers in educating their children using a variety of approaches that are still

relevant to the current context. These approaches include the experiential approach, the habituation approach, and the emotional approach. Some families that have become the research subject have applied the three approaches.[7]

Character building is expected to create a generation that can be proud of its personality. Several experts on Islamic education in Indonesia have tried to solve this problem. They try to make educational concepts or models that can reduce the weaknesses in the implementation of education in each institution. However, the problem is that most of the conceptualists of Islamic education are still trapped in Western educational epistemology, so the resulting concepts and methods cannot be released in the Western scientific paradigm that takes logic as a source of knowledge. When we look at the many cases of violations in the world of education, it is clear that it is not fully determined which morality should be transformed into character and which morality should be prohibited. However, a person with good morals is called a true believer according to Islamic law. Therefore, good morals are a sign of the perfection of faith.[8]

The purpose and urgency of this research is to see the concept of character education for early childhood from the perspective of the Qur'an. The process and importance of education are not only found in the perspective of national education regulated by the Ministry of Education. However, the process and importance of education are found in the Quran. The Quran, which is the main source of Islamic law, is included as a fundamental principle in Islamic education, which provides guidance on the world of Islamic education, which is the basis of education and the formation of early childhood character is moral education, so it is necessary to study and analyze the views and concepts of education Islam contained in the Qur'an. Realizing this fact, this research will be carried out as an effort to refocus and organize what is missing and untouched in the Qur'an, in the world of education, that is, education that focuses more on character building in early childhood.[9]

Research Method

This descriptive research applied a qualitative approach. Data collection techniques in this study used library research techniques. Library sources can be obtained from books, journals, magazines, research results, and other sources that are appropriate and related to the values of early childhood character education from the perspective of the Qur'an.[10]

Because this research uses a qualitative descriptive method, the data analysis technique uses a content analysis technique[11] because the data to be examined requires a descriptive explanation. The data in the form of words, phrases, sentences, and pictures contained in the Qur'an. The content analysis has objectives, including a) to describe the tendency of the contents of the communication/message, b) to trace the development of science, c) to detect the existence of hidden propaganda or ideology, d) to identify the intent and nature of the communicator.[12]

As a qualitative researcher, in the analysis phase, there are at least three stages that were passed in this study, namely: data reduction, data display, and conclusion drawing.[13] The data analysis steps above are continuous data analysis steps before, during, and after data collection in a parallel form to build general insight or analysis, and data collection as a cyclical and interactive process is an effort that continues repeatedly and continuously so that data reduction, display data and drawing conclusions or verification is a picture of success sequentially as a series of analysis activities that complement each other.[14] Using this method, researchers want to interpret and try to understand the contents of the messages and main ideas in the Qur'an on the values of early childhood character education.[15]

Discussion

1. Discussing the Prophet's Character as a Role Model for Early Childhood Character Education

Discussing character education for early childhood as the character of the prophet means studying education as a major national program that has predictive power for a more glorious future carried out by someone called a prophet, namely a person who speaks early or is a pioneer who proclaims himself and speaks of the future. Improving the quality of education for early childhood must be prioritized because the quality of education is very important because only quality children are able to survive in the future. Children who can struggle in their future when the world is getting fiercer in terms of competence are highly necessary.[16]

Character education is inseparable from efforts to develop noble character and good habits for early childhood. Character education, moral education, or character education can be said to be a process for the self-improvement of every child and is an effort to make a child to have a noble character and a human being with excellence. Thus, character education is essentially the moral education of the prophet. Imitating the morals of the Prophet can foster the interest of the early childhood generation to increase knowledge in adab and religious knowledge so that they obey and follow the love and willingness of their religion.[17]

The Prophet can provide predictions of the future in this world and in the hereafter. The character of the Prophet has the characteristics of an ideal human being spiritually individually but also a pioneer of change, guiding society towards improvement and carrying out a relentless struggle against oppression. The Prophet is also a reference for every human being on the basis of the holy book that was revealed to him. Therefore, everything is a form of deterministic continuity of previous motion or alienation, which shows Allah's vertical intervention.[18]

So, to create quality human beings, this can be done by cultivating character starting from early childhood with character education that existed in the Prophet. Prophets are human beings who are able to integrate their human qualities with the will of their Creator. All humans who have perfect character from human perspective are prophets.[19] In the sense of the word, it was he who brought the treatise.[20]

Conceptually, Prophetic character education is often equated with values education, religion, character, noble character, or moral education. In the life of the nation, character education often referred to as nation and character building, is always a very philosophical and essential thing in the development of the Indonesian people as a whole. Political, social, economic, legal, and security development, as well as mastery of technology, must be integrated with the development of human character as the perpetrator and bearer of it so, the development goals reach the suggestion, namely welfare, benefit, and peace in human life itself. Therefore, education becomes very important in various development activities and becomes a basic factor and perspective in development activities themselves.[21]

In prophet character education, there are three main pillars. The first is the pillar of transcendence or faith in God. Individuals who have internalized prophetic values will have the following characteristics: (1) acknowledge the existence of supernatural powers; (2) get close and friendly to the environment (life) because the environment is interpreted as part of Allah's verses and always glorifies Him; (3) always try to obtain God's goodness so that he will not despair because God's grace is everywhere. As long as he is willing to try and pray, Allah will grant his wish; (4) understanding an event with a mystical approach (mystical) and not with a purely rational approach. Many meta-rational events must be approached with faith and conscience; (5) associating the incident with the teachings of the holy book and his life journey directed by the Qur'an and Sunnah.[22]

The second pillar in Prophetic character education is the pillar of humanization or *amar ma'ruf nahi munkar.* Individuals who are internalized by this prophetic value will have characteristics such as (1) maintaining fellowship despite different religions, beliefs, socio-economic status, and traditions, (2) looking at a person totally, including his physical and psychological aspects or his body and soul, (3) avoiding various forms of violence against anyone and anywhere, including domestic violence (KDRT), and (4) throw away hatred. The third pillar in Prophetic character education is the pillar of liberation or nahi munkar. Individuals who internalize these values will have the following characteristics: 1) siding with the interests of the people (wong cilik), not burdening the people with complicated procedures or high costs, 2) upholding justice, truth, and prosperity by creating programs and systems that are capable of take care of themselves and their social environment to support and participate, and 3) eradicate ignorance and socio-economic underdevelopment (poverty) through liberating education and development of the people's economy.[23]

How does education process early childhood into human beings who are ready to act and use the facilities of this world for worship, meaning that they are not human beings who are ready to use in the sense that they are ready to be used as laborers by institutions, companies, factories, or others? Character education by practicing the character of the prophet cannot be separated from the principles of education that originate from the values of the Qur'an and Sunnah.[24]

These principles are as follows. First, the principle of integration *(tauhid)* views the existence of the unity of the world and the hereafter. Therefore, education will provide a balanced portion to achieve happiness in this world as well as in the hereafter. Second is the principle of balance. This principle is a consequence of the principle of integration of the hereafter world. A proportional balance between spiritual and physical content, between pure science and applied science, between theory and practice, between values related to *aqidah,* Sharia, and morals, and between faith, knowledge, and good deeds. Third, the principle of equality and liberation. This principle was developed from the value of monotheism that God is One. Therefore, every individual and even all creatures are from the same Creator. Monotheism is clean and noble. Humans, with education, are expected to be free from the shackles of ignorance, poverty, stagnation, and their own animal desires. Every creature has an equal position before God. Fourth, the principle of continuity and sustainability is also known as *istiqamah,* namely, doing something good requires a consistent and continuous attitude because, in goodness, something must be done and must not end. For example, the call to read in the Quran is an order that knows no time limit because by studying knowledge continuously and continuously, awareness of oneself and the environment is obtained, and more importantly than that is awareness of one's God. Fifth, the principle of benefit and virtue. If the spirit of monotheism spreads in one's own moral system, it will have the fighting power to defend and support things that are good or useful for life. This is because the value of monotheism can only be felt when it has been manifested in steps for the benefit and primacy of the human being himself.[25]

In terms of usability, there are several uses for the Prophet's character education, including developing basic abilities, having a good heart, thinking well, and behaving well. Besides that, it is also to correct bad behavior and strengthen good behavior. It also includes a cultural filter that is not in accordance with the values of Pancasila, as the national motto. Several aspects stand out as educational goals desired character, among others: first, moral awareness. While the moral failure that is common across all ages is moral, young people, in particular, are prone to experiencing this failure, acting without asking if this is right. Young people need to know that their moral responsibility is to use their minds to see a situation that requires moral judgment and then to think carefully about what is meant by the right course of action.[26]

Second, knowing moral values. When moral values such as respect for life and freedom, responsibility towards others, honesty, fairness, tolerance, respect, self-discipline, integrity, kindness, compassion, and encouragement or support define the whole way of being a good person, of course, when combined, all these values become a moral heritage that is passed down from one generation to the next. Third, determining perspective. It is the ability to take another person's point of view, see a situation as it is, and imagine how one would think, react, and feel in the current situation.[27]

Fourth is moral thinking. Moral thinking involves understanding what is meant by morals and why must be a moral aspect. As children develop their moral thinking, and existing research suggests that growth is gradual, they learn what counts as good moral thinking and what does not count as good moral thinking by doing a number of things. Fifth, decision making. Thinking of how someone would act through a moral problem in this way is an immediate decision-making skill. Sixth, personal knowledge. While being able to know oneself is the most difficult kind of moral knowledge to acquire, it is necessary to develop good character. To be a moral person requires the skill to review our own behavior and evaluate our behavior in detail.[28]

In principle, the Prophet's character education aims to form a nation that is tough, competitive, has a noble character, is moral, tolerant, work together, has a patriotic spirit, develops dynamically, is science-oriented and technology-oriented, all of which are imbued with faith and piety to Allah SWT based on Pancasila. Operationally, the Prophet's character education aims to improve the quality of implementation and educational outcomes that lead to the formation of character or noble character of students as a whole, integrated and balanced, according to competency standards, graduates.[29]

More specifically, the Prophet's character education has three main functions: formation and development of potential. The Prophet's character education functions to form and develop the potential of human beings or Indonesian citizens so that they have good thoughts, good hearts, and good behavior in accordance with the Pancasila philosophy of life. Besides that, the Prophet's character education functions as improvement and strengthening. The Prophet's character education functions to improve the character of humans and Indonesian citizens who are negative and strengthen the role of families, educational units, communities, and the government to participate and be responsible for developing the potential of humans or citizens towards a nation with character, advanced, independent, and prosperous. Apart from those mentioned, the most important function of the Prophet's character education is as a filter. The Prophet's character education functions to sort out the nation's own cultural values and filter the positive cultural values of other nations to become human characters and Indonesian citizens so that they become a nation with dignity.[30]

So, character education has existed since the time of the Prophet, even the Prophet, who was the originator of character education in his time. The Prophet was not only a leader of the people who only ordered to do something good, but he always practiced or carried out kindness first so that his followers at that time followed what he ordered and what he did for good. So that's where several methods emerged for implementing character education which was easily embedded in each individual.[31]

2. Fortifying Moral Anxiety With Early Childhood Character Building

The formation of character is essentially the result of understanding the relationships that every human being experiences, namely the relationship with oneself, the environment, and God. Every result of this relationship will provide an understanding which will eventually become the child's values and beliefs. The way children understand the form of these relationships will determine how children treat their world. Negative understanding will impact negative treatment, and positive understanding will treat the world positively.[32]

Children will grow into individuals with character if they can grow in an environment with character so that the nature of every child who is born holy can develop more optimally. The formation of children's character must use methods adapted to the times according to scientific means and methods easily implemented by parents and educators from various social strata. The readiness of parents and educators in the formation of children's character can be seen in the way they treat and pay attention to their children. If they pay attention and treat their children with full attention and affection, then one of the ways of forming children's character has been implemented.[33]

In line with early childhood development, learning needs to emphasize four aspects, namely: (a) learning how to learn, (b) learning how to think, (c) learning how to do, and (d) learning how to work together and live together. Learning needs to emphasize the four aspects mentioned above in line with early childhood development. This is a critical factor in the development of the child concerned. Therefore, learning that is planned and implemented in early childhood education institutions that are carried out in the form of various play activities needs to emphasize the four aspects mentioned above plus other aspects, such as morals, behavior both as individuals, as members of society, and as a servant of God in accordance with religious values. In addition, educators must also pay attention to methods and strategies in carrying out teaching.[34]

The formation of character values in oneself can be done, one of which is with stimulation. The formation of character values in oneself can be done, one of which is with stimulation. Character-building stimulation from an early age can be provided through education in educational institutions, parenting patterns at home, and in the community. Providing stimulation to early childhood must be considered by educators and parents who are stimulators and provide development of the six aspects of development that exist in early childhood. One aspect is the moral aspect and religious values. The moral aspect includes aspects of religious life, values, and children's character. Characters that need to be instilled from an early age are characters that are able to take root in the child's soul. By conveying it in the right way and according to the stage of child development, it will make it possible to form habituation as a behavior towards the character that will be instilled. Delivering in a fun and challenging way to learn for children provides knowledge and inculcates children's behavior. What needs to be considered by parents and family members is the importance of attention, affection, patience, seeing the development of their abilities, and helping children to achieve higher abilities at any time and wherever they are.[35]

Building the character of early childhood is like a process that must be carried out in order to shape or build the character of early childhood, as there is a saying, "you will reap what you sow". To fortify a child's moral anxiety, the character needs to be formed from an early age because it is a critical period that will determine one's attitude and behavior in the future, so it is appropriate that character understanding begins in the family, which is the first environment for the growth of a child's character after family in the world of character education has become mandatory teaching since elementary school, the community environment can also influence individual character, plus the influence of the media is no less important which has now become the need for every individual to access various information and technology.

3. Islam Responds to Moral Anxiety in Early Childhood

It is important for the family that educational institutions play a role and are responsible for providing various kinds of stimulation and appropriate guidance to create a strong next generation. Islam is a religion that teaches this, which is embedded in Islamic values.[36] In this case, of course, the parents are most responsible because the first and foremost education is education in the family. The family does not only function as a social community but is also an educational institution. Therefore, both parents and even all adults are obliged to help, care for, guide, and direct immature children in their environment in their growth and development to reach maturity and to form personality because an early age is the period of laying the first foundation in developing physical, moral and religious abilities.[37]

The role of parents is also very influential for the level of faith of children through the guidance of parents, and children can be guided to know who God is, the characteristics of God, and how human obligations to God. The development of moral and religious values is a child's ability to behave and behave. Islam has taught positive values that are beneficial in social life. This causes the need for the development of learning related to moral and religious values. The results of the analysis show that Islamic teachings have explained how the process of developing religious and moral values in early childhood can be applied correctly. The elaboration of moral education competencies and religious values, as described by the early childhood education curriculum, shows that moral education and religious values are instilled not only in routine religious worship activities but widely in various children's activities in daily life, including how to cultivate affection with others, responsibility, courtesy, cleanliness, and tidiness and order in the rules. Thus, there are many ways, time, and activities that can be used to instill morals and religious values in children's daily activities, where most of the time is spent interacting with friends and the surrounding environment.[38]

The rise of 'Kids Zaman Now' and the loss of children's characters in today's life makes adults worry about the future development of children. This problem can be overcome by looking at the factors that cause the occurrence of 'Kids Zaman Now', then replacing these factors with things that are better in Islam. Character building is a fundamental problem to form people with character. Character development is formed through the development of akhlakul karimah (noble character), namely efforts to transform Qur'anic values to children, which emphasize more affective aspects or concrete manifestations in one's deeds. Hadith education is needed to replace the position of the media, which sometimes brings negative things in the formation of children's character. This hadith education aims that children can apply it in social life and leave behind the bad influences of today's technological media and use the concept of media wrapping by inserting Islamic values in every variety of events.[39] Instilling and teaching hadith education to early childhood in the golden age, when a lot of knowledge is absorbed, allows the child's knowledge and understanding of religion to increase. If what is taught is religious education such as aqidah, then a correct understanding of this aqidah can be a basic source of character behavior for every child. A good seed in every child will have an impact on the personality of the nation. The high character of the people of a nation will bring it to civilization, progress, and peace. If the characteristics/morals of the people are low, then a nation is unable to develop itself towards progress and civilization that is good and respected. Even low morals and damage to individual character in society have the potential to destroy a nation.[40]

To measure the success of character education is to see the extent to which a person's actions and deeds can give birth and benefit himself and others. When someone is able to bring benefits, it means that he already has the ideal Muslim character in accordance with Islamic demands. The group with the greatest potential to spread goodness and benefits to others are those who are faithful and pious. That

is why it is so important for parents to instill aspects of religious and moral values in their children from an early age. If children are allowed to mature without being introduced to aspects of moral values and religion, it will be difficult to straighten out a child's already bad or not good attitude, so it's better to do it from now on.[41]

In educating a child, the most important thing to instill is religious and moral values because religion and morals are the main foundation in shaping the character of a human being. If a human has no morals, then his attitude will be bad, and if a human does not have religion, his life purpose will not be clear. That is why religious and moral values are so important for early childhood. Children are like a white sheet of paper that is still clean. And what we teach is like black ink that will be imprinted on the child. Therefore children must be taught good things according to morals and religion from an early age. Of course, this aims to provide the child with provisions when facing life in the following days until he is an adult.[42]

Teaching children does not have to be hard and forceful. An effective way to teach lessons or education to children is to give children an example with our attitude. Because children are great imitators, those of us who are around children on a daily basis will be cared for and emulated by children. Therefore, in behaving in front of children, we also have to be careful. Furthermore, as much as possible, we must provide a good example in front of the child.[43]

4. Early Childhood Character Education Through Messages al-Qur'an in Forming Morality

Before discussing the development of early childhood characters and the interpretation of verses about character building in the Qur'an, the author first describes the verses that discuss character building. But in this case, the author briefly describes God's message in the formation of human character. How does the Qur'an speak about the formation of a person's character and personality, which the author has collected based on a literature review? In general, the formation of early childhood character is divided into several parts, but after searching several references and previous studies, the author focuses on the discussion of the message of the Qur'an in shaping children's morals. Based on the literature review, it is necessary to explain in advance the verses of the Quran thatirelate the meaning of verses that concern the formation of human morality.[44]

From the results of an inventory of verses that are directly related to the discussion, only a few verses are directly related to the message of the Qur'an in shaping the morals of early childhood, and also the formation of children's character to become human beings who Allah loves.[45] According to the author, some of these verses can already represent the main points of discussion contained in other verses. With the determination of the verses that are the subject of the discussion above, which explain the message of the Qur'an in shaping children's morals, the author will first explain the explanation in more detail based on the verses the author specified above. However, the author does not rule out the possibility that there will be interpretations of other verses of the Qur'an in order to provide appropriate and relevant explanations.[46]

To understand and practice Islamic teachings in a fundamental way, every Muslim must understand and practice the basics of Islam contained in the Qur'an. The Qur'an also pays attention to education to shape the morals of young children and a Muslim to become a person who has a strong character.[47] God, through Qur'an, pays special attention to the world of early childhood education so that future generations can maintain the existence of Islam, not only as a religion that emphasizes worship but also exists as a good religion. God's great concern is expressed in the Qur'an:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

*AndⅡletithose feari(in their behaviors toward orphans) who ifithey left behindithem weak offspring
wouldibe afraid forithem. So, letithem mind theiriduty to Allah, andispeak justly (Q.S an-Nisa': 9).*

Based on this verse, Islam warns that people should not leave generations of young children who
are weak, both intellectually and emotionally. This verse advises them to pay attention to the fate of
their children when they become orphans. And should fear God those who, if they leave descendants
in the future, are weak children or orphans who are not yet able to be independent who worry about
their well-being because they are not managed, weak, and live in poverty.[48] Therefore, the guardians
should fear God by heeding His commands and avoiding His prohibitions, and they should speak with
true speech, full of attention and love towards the orphans in their care. People who have approached
the end of their lives are warned that they should think and not leave children or weak families,
especially about the well-being of their lives later in life. For that, always be pious and draw closer to
God. Always speak gently, especially to the orphans who are their responsibility. Treat them as you
would your own children.[49]

Regarding the instillation of character education values in early childhood, from the point of view
of the Quran in shaping human morality, God gives an illustration of how to instill the character
education values in early childhood along with education and knowledge,[50] as Allah says:

أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاء
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْكَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

*Would any of you like to have a garden of palm trees and vines, under which streams flow, with all kinds
of fruits for him? and old age overtook him, and he had a feeble offspring; and a fiery whirlwind strikes
him, and he (all) burns in fire. So Allah has shown you His signs so that you can meditate (Q.S
al-Baqarah: 266)*

Ibn Abbas interprets the verse above. The verse gives a parable to parents who do not impart
knowledge to their children at an early age, so that when parents enter old age, these children will have
nothing to rely on to become the next generation. The verse also warns people that passing on
knowledge to early childhood is very important so they do not regret in the future, while knowledge
that is not passed down will be lost among future generations. Therefore, Islam provides a reference in
efforts to form a family that strongly supports the creation of the whole educational process. That family
is the environment that first becomes the base or a foundation for a child's life in the future.[51]

After getting a complete education in the family according to what is taught by Islam, children get
education from their life experiences and the environment that influences their mindset.[52] However,
before children get along in their environment, the family is considered the main informal institution
seen from the perspective of time and the intensity and responsibility in family education.[53] In addition,
instilling the values of character education in early childhood as a message of the Qur'an in shaping
children's morality is cultivating faith. A Muslim with true faith will surely manifest in his attitudes and
daily behavior as an implementation of the faith in him. For example, a person who has true faith in
Allah will always follow everything that is ordered and stay away from everything that is forbidden,[54] as
Allah explains in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْۖفَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِۚذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allah and obey the Messenger and those in authority; and if you have a dispute about any matter, turn to Allah and the Messenger if you (truly) believe in Allah and the Last Day. It's better and clearer at the end. (Q.S an-Nisa': 59)

This verse explains that people who have faith are commanded to obey Allah and the Rasulullah. This obedience is absolute and non-negotiable. People who obey the Messenger of God are obedient to Allah because there is not a single command of the Messenger of Allah that contradicts the command of God. Ibn Katsir explained that obeying God is following the teachings of the Qur'an, whereas obeying the Messenger of God is to practice his sunnah, so a believer must obey God and obey the Rasulullah.[55]

In addition, the inculcation of character education values in early childhood as a message of the Qur'an in shaping children's morals is in the form of implementing Sharia. All provisions of Islamic law led to the realization of noble character. For example, a person who performs prayers in accordance with applicable regulations will surely lead him always to do the right thing and avoid heinous and unjust acts.[56] This is conveyed directly by Allah in the Qur'an:

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Read what inspired you from the scriptures and establish worship. Here you are! worship protects from debauchery and lawlessness, but, in truth, the remembrance of Allah is more important. And Allah knows what you do (Q.S al-Ankabut: 45)

The verse above explains God's command to the Prophet Muhammad to always read and understand the Qur'an. This command is also passed on to all Muslims. Implementing the contents of the Qur'an in everyday life will bring someone always to pray. There are two wisdoms for people who perform prayers, which can prevent heinous acts and wrongdoings. That is, prayer can be self-restraint for someone from the habit of committing heinous and unjust acts, as well as encouraging someone to avoid it. The reason is that prayer contains three things that encourage a person always to do good. The three things in question are sincere, solemn, and zikrullah (remember Allah). Ikhlas means encouraging to do good things, being solemn as a deterrent from doing evil deeds, and *zikrullah* by reading the Qur'an in applying *amar ma'ruf* (good deeds).[57]

Such is the wisdom of implementing Sharia in terms of the most important prayers, but Sharia is also a means that can lead a person to behave and behave in a noble manner as ordered by the Prophet. The entire explanation above illustrates how simple the scope of the author gets about shaping human morality comes from the Qur'an. The Qur'an provides a brief description of the character formation of a Muslim. It can be concluded that the main foundation of early childhood character education begins with education and science. After the child gets education and knowledge, faith is instilled in the child. People who have faith in their hearts will always obey Allah and the Messenger of Allah, so they want to carry out the Sharia. With education and knowledge, coupled with faith and implementation of the Sharia, a character that adheres to good values will be realized and is able to provide positive values in the future life of children.

Conclusion

Without good character, humans will lose everything, especially they will lose their humanity, as a nature mandated by Allah SWT. Character-oriented education is very much needed in order to develop and strengthen the noble nature of humanity so that humans who often claim to be the highest creatures on earth do not slip and fall into inhuman beings, even more lost and lower than even the most despicable animals. Therefore, a character model must be emulated, which is none other than the

character of the prophet. The character of the Prophet can be used as the core and source of character education learning, especially for An, because the substance of character education is good behavior or behavior and manners and does not violate applicable norms.

Building children's character from an early age is very necessary for families with early childhood because a young age has been proven to be very decisive for children's abilities to develop their potential. Building character in early childhood is a critical period that will determine the attitude and behavior of children in the future, so it is appropriate that understanding character begins in the family, which is the first environment for the growth of children's character. After the family in the world of character education has become mandatory teaching since elementary school, the community environment can also influence individual character, plus no less important is the influence of the media which has now become the needs of every individual.

The formation of superior human character is a project of all time in Islam. Early childhood education is the education of individuals who go through a process of rapid development that is essential for the next child's life. The values of early childhood character education are explained in the Quran. The Quran is known to pay special attention to the character of children, one of which is the message of the Quran in shaping children's morality. The recommendations from this study are in various verses in the Qur'an. The method or approach that can be used in instilling character education in children is education and knowledge, strong faith, and the correct practice of Sharia. After everything is done, the moral character of the child will be realized.

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