
Faith Education for Children at Madrasah Diniyah Al Himam Sarwadadi Kawunganten Cilacap Regency

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ABSTRACT: This study aims to identify the activities carried out by madrasah diniyah in educating children in understanding the Islamic religion. The research was conducted at Madrasah Diniyah Al Himam Sarwadadi Kec. Kawunganten Kab. Cilacap. Research using descriptive qualitative method. The results of the study show that Al Himam's madrasah diniyah educates children by: 1). Reading the Koran before starting learning, 2). Study of the books of the Salaf, 3). Prayer with the guardian (istighosah), 4). Final activity there, 5). Big day activities, 6). Reading shalawat Al Barzanji.

KEYWORDS: Madrasah Diniyah, study of the books of the Salaf, prayer together

A. INTRODUCTION

Madrasah Diniyah is a non-formal Islamic religious education unit that organizes Islamic education as a complement for SD/MI students of the same level as well as children of the same educational age (Islamic Religious Education, 2014) (Islamic Religious Education, 2014). This education is organized by the community and is focused on religious education.

Law Number 18 of 2019 concerning Islamic boarding schools is an acknowledgment of the existence of Islamic boarding schools which have contributed to creating the nation's character. As the oldest education in Indonesia, Islamic boarding schools have educated the Indonesian generation to become human beings of faith, piety, and have high nationalist character towards the Indonesian nation. Inside this pesantren there is a madrasah diniyah where the students are educated in religious knowledge, studied religious knowledge from low to high levels. From here were born Indonesian scholars who were reliable both at the national and international levels. This achievement is certainly not spared from the role of madrasah diniyah in instilling faith, piety and the knowledge that equips them.

PMA No. 3 of 2014 concerning Islamic religious education including madrasah diniyah in it. This Minister of Religion Regulation is an official statement from the government and states that madrasah diniyah is a non-formal institution that is recognized in Indonesia. In its implementation, some of these institutions are integrated with the pesantren and some are stand-alone organized by the community. As an institution run by the community, all operational costs are borne by themselves. However, along with its development, madrasah diniyah has begun to receive attention and receive assistance from the government.

In Sarwadadi village, to be precise, in the neighborhood of RT 02 RW 04, a madrasah diniyah has been established since 1998. This madrasah is a solution for the community to teach religion to their children. The students studying at the madrasah diniyah come from the village of Sarwadadi itself, Kawungnten Lor, and parts of Kalijeruk. They entrust the education of faith and piety in this madrasah diniyah because they are educated using the salaf method which has been combined with modern management without eliminating the distinctiveness of the salaf.

B. METHOD

Research using descriptive qualitative method. According to Koentjaraningrat, the qualitative descriptive method is research that has three formats which include descriptive research, data verification, and grounded research formats (Koentjaraningrat, 1986). Bogdan and Tylor (1982) state that qualitative research is a research procedure that produces descriptive data in the form of written words or oral utterances from people and the behavior of those observed, while the approach is directed at background and individuals holistically (Abdussamad, 2021).

In this study the researchers collected interview data, observations, and data on activities at the madrasah diniyah. The data is processed, analyzed by triangulation analysis. Data obtained from madrasah diniyah activities, interview results, and observations were analyzed, compared and adjusted to produce valid data. Researchers went into the field by looking for data related to study schedules, madrasah diniyah activity schedules, educational calendars, materials taught and also teaching ustadz and foundations.

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Next, the researchers looked at what the real activities carried out in madrasah diniyah were like every day. Finally, the researcher sought data through interviews with community leaders and people who usually attend activities at the madrasah diniyah.

C. LITERATURE REVIEW

The responsibility of religious education is the responsibility of parents. Parents must educate their children to become human beings who believe. What is meant by the responsibility of faith education is to bind children to the basics of faith, the pillars of Islam, and the basics of Shari'a since the child has understood and understood (Nasih Ulwan, 2020). What is meant by the basics of faith is to believe wholeheartedly in what Allah has ordained in the pillars of faith and the unseen things that must be believed such as the Day of Resurrection, Heaven, Hell, the Day of Resurrection and the Day of Judgment. While what is meant by the pillars of Islam are all worship such as zakat, fasting, prayer, and pilgrimage. Whereas what is meant by the basics of the Shari'a are any matters that can lead to the *manhaj rabbani* (path), Islamic teachings, *aqidah*, morals, law, sharia rules and statutes (Nasih Ulwan, 2020).

The first step that parents must take is to first introduce their newborn child to the belief that there is no god but Allah (Nasih Ulwan, 2020). The Prophet said:

افتحوا على صبيانكم اول كلمة لا اله الا الله

“open it for your children the first time with the words “*laa ilaha ihallah* (there is no god who must be worshiped but Allah)”

Imam Ibnu Ruslan explained in the book *Zubad* (Ruslan, 2001):

اول واجب على الانسان معرفة الاله باسئقان

"The first obligation for man is to know his God with full confidence"

Knowledge of divinity is basic knowledge that must be believed by one's self. Belief in Allah SWT as God is a belief that every child must instill this value from childhood. It is this belief or faith that will bring the child in this world and in the hereafter.

Imam Syafi'I, Ahmad, Al Auzai, Ishaq bin Rahawih agreed to define faith with:

التصديق بالقلب والقول باللسان والعمل بالاركان

"Faith is justification in the heart, spoken with the tongue, and exercised with the limbs."

This faith will later enter humans into heaven in the hereafter.

من كان اخر كلامه لا اله الا الله دخل الجنة

Whoever ends his sentence is "*la ilaaha illallah* (there is no god but Allah)" then he will enter heaven.

This faith education is very important because it will bring safety in this world and in the hereafter.

The second step is to educate children with the concept of *halal* and *haram*. This life has been arranged by Allah SWT, this arrangement is stated in the Al Quran and described in the hadith of Rasulullah SAW. This arrangement aims to benefit humans both in this world and in the hereafter. Education about the existence of something that is lawful (permitted by Allah) and unlawful (which is prohibited by Allah) is very important to do in order to instill a mental attitude in children so that in life they should follow/obey God's commands and leave his prohibitions. By understanding this concept, children will grow up complying with Islamic sharia laws as rules and concepts in their lives.

Halal and *haram* are clear, while between the two is doubtful. Revelation has shown people that something that is forbidden by Allah has been explained, for example carcasses are forbidden to eat, steal, commit adultery and so on. Likewise with something that is *halal* also Allah has explained in the Qur'an so that intelligent people will easily understand it. The clarity between *halal* and *haram* is clear, children need to be educated and guided to obey Allah's rules/shari'ah so that one day they will not fall into something that is forbidden by Allah.

Obedience to God is an attitude that must be instilled in children from a young age. Habituation with the attitude of *wara'* is not an option, but is a certainty. In a hadith narrated by Ibn Jarir and Ibn Al Mundzir from Ibn Abbas the prophet said:

أعملوا بطاعة الله واتقوا معاصي الله ومروا اولادكم بامتثال الاوامر واجتناب النواهي فذلك وقاية لهم من النار

“Give their education to obey Allah and be afraid of committing disobey Him, and order your children to obey the commandments and stay away from prohibitions. Because, it will keep them and you from the fire of hell ”.

Knowledge of *halal* and *haram* and worship is discussed in the science of *fiqh*. The science of *fiqh* is a science related to sharia that is *amaliyah* which is taken from the arguments in detail (Syarifudin, 2008). A child must be educated with the knowledge of *fiqh* because with *fiqh* he will know the *halal-haram* and also other practices related to human beings and the relationship with Allah SWT through worship. A person who is *faqih* will be closer to Allah than just a worshiper who is not *faqih* (Zarnuji, 2010). So with good knowledge of jurisprudence, well practiced will become a person who is close to Allah, loved by fellow human beings and useful for others.

Fiqh regulates human relations with Allah through worship and human relations with *muamalah*. The two relationships are regulated in Islamic law in the science of *fiqh*. The legitimacy of prayer, zakat, hajj, fasting and various acts of worship is regulated in the science of *fiqh*. When is the time, what are the conditions and pillars, what are the things that cancel it, everything is explained in it. Likewise with *muamalah* fellow human beings. *Fiqh* regulates buying and selling so that no one is harmed, as well as trading is also regulated so that the benefit of the people is formed. Not spared from the study of *fiqh* is *jinayat*, laws regarding criminal

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acts of murder and matters related to crime. However, the first fiqh taught to children as a basis for knowledge is the fiqh of worship with the aim that children are able to worship properly.

The importance of studying the science of jurisprudence Allah says in the letter At Taubah verse 22 (Ministry of Religion of the Republic of Indonesia, 2010):

فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون

"Why don't some people leave each group among them to deepen their knowledge of religion and to warn their people when they return to him so they can take care of themselves."

The third step is to instruct children to worship when they are seven years old. Humans were created to worship Allah SWT. Allah said in the letter Adz Dzariyat verse 56:

وما خلقت الجن والانس الا ليعبدون

"And I did not create the jinn and humans except to worship me"

Humans were created by Allah in the world but their duty is to worship, to worship Him. Worship requires a science that regulates the procedure for how humans worship. This heavy duty as a servant that must be carried out throughout life must start from childhood. Because the task of something heavy will feel light when it becomes a habit. To accustom children to worship, the Messenger of Allah gave guidance to them:

ابناء عشر وفرقواهم في المضاجع مروا اولادكم بالصلاة وهم ابناء سبع سنين , وضربوهم عليها وهم

"Order your children to pray at the age of seven, and when they are ten, beat them when they don't do it, and separate their beds" (Nasih Ulwan, 2020)

The command to pray for a child at the age of seven is not an order indicating the obligatory order for a child to pray because we know that taklifi law applies after the age of puberty, but this order is an order to teach a child to pray when he is seven years old. Likewise with fasting, let the child begin to be trained to fast when he is able.

The definition of worship according to the scholars is; According to Syaikhul Islam Ibnu Taimiyah; worship is a name that includes everything that Allah loves and pleases Him. Ibn Qoim defines worship as "the perfection of love and humility (to Allah)"; according to Ibsnu Sa'di "worship is a name/term that includes everything that Allah loves and pleases Him from matters of faith, heart practice, physical practice, so anything that draws closer to Allah whether it is doing or leaving it is called worship". From the definition above, it can be concluded that worship is doing something that is loved by Allah and is pleasing to Him, whether it is physical practice or inner practice, visible or invisible (Ghazali, 1997).

According to Al Ghazali in Al Wajiz worship is divided into two, namely mahdloh worship and ghoiru mahdloh worship. Mahdloh worship is worship that has been explained by the proposition of texts and is forbidden for other than Allah. Entering this mahdloh worship (Ghazali, 1997):

1. worship of the heart, utterances of the heart called I'tiqad. Like I'tiqad that there is no god but Allah, and the deeds of the heart are like sincerity and trust in Allah.

2. Qauliyah worship, such as reading the Koran

3. Bodily worship, such as prayer.

Ghairu mahdloh worship are sayings and deeds that are based on tasyri' which are not worship but because with good intentions they become worship. Enter in this category:

1. Doing something that is obligatory or circumcision which is basically not worship, an example of supporting oneself and paying off debts. Both will be worth worship if done with only hope for the pleasure of Allah.

2. Leaving something that is forbidden because it hopes to please Allah

3. Do something that is blessed because it hopes to please Allah. Examples of sleeping and eating are done because by strengthening physically to obey Allah.

The fourth step is to educate children to love their family's prophet and love reading the Koran. In a hadith narrated by Imam Thobrani and Ali Bin Abi Talib the prophet said:

ادبوا اولادكم على ثلاث خصال: حب نبيكم, و حب آل بيته , وتلاوة القرآن

"Educate your children in three things; love your prophet, love his family, and love reading the Koran".

Education about love for the Messenger of Allah can be done by teaching them Islamic dates or history. Children are introduced to how the prophet Muhammad lived from childhood to adulthood until he died. Prophet Muhammad's steadfastness and suffering need to be conveyed to children so that in their hearts steadfastness and love grow. The apostle who received the mandate to deliver revelations and provide guidance to humans was not someone who lived in luxury and was completely adequacy, but the apostle was a chosen human who also experienced various trials in life throughout his life's journey. By getting to know the life of the prophet Muhammad, children will imitate and imitate his fortitude in various situations.

In spreading the religion of the Prophet Muhammad, he experienced various obstacles and obstacles. These obstacles came from various directions, some came from families like Abu Jahal and Abu Lahab, causing the family to break up. Likewise, trials came from outsiders who wanted the prophet to stop his preaching. With the determination of the prophet to face it all so that the da'wah

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continues, no matter what the obstacles are. Such an attitude of the prophet was used as an example and role model for the Islamic generation to be persistent and never give up in preaching, in broadcasting Islam, whatever the challenges.

No less important in instilling love for the prophet Muhammad SAW who told the stories of the Prophet's war (Nasih Ulwan, 2010). Saad bin Abi Waqash explained, "we teach our children the wars of the Messenger of Allah as we teach them the letters of the Koran". By studying the battle of the Messenger of Allah, pride and courage will grow in the child's heart. They will know that the apostle they follow is a wise brave man, and has great respect for humanity even in a state of war.

Furthermore, children must also be educated by reading the Koran properly and correctly. Imam Ghazali said in *Ihya Ulum Addin* that "children should be taught the Koran, Hadith, saga of good people, then some religious laws" (Ghazali, n.d.). Al-Quran is the holy book of Muslims, God's revelation, a guide to life, and reading it is considered worship. Since childhood, children should have learned the Koran. Learning can be done at TPQ, madin, ustadz's house, mosque, prayer room, or anywhere where Al-Quran learning takes place. Learning the Koran since childhood is something noble and important. The Prophet said: **خيركم من تعلم القرآن وعلمه** "The best of you are those who learn the Koran and practice it" (HR. Bukhari) hadith number 4639. (Ismil, n.d.)

In another hadith the Prophet said:

عن ابن مسعود رضي الله عنه فقال قال رسول الله صلى الله عليه وسلم من قرأ حرفاً من كتاب الله فله حسنة والحسنة عشر أمثلها لا أقول الم حرف ولكن الف حرف ولا م حرف وميم حرف (رواه الترمذي)

"From Ibn Mas'ud RA said, the Messenger of Allah said: whoever reads one letter from the book of Allah then for him one goodness and one kindness multiplied by its equivalent ten times, I do not say alif lam mim one letter but alif one letter, lam one letter, and mim one letter." (HR Turmudzi).

D. RESULT AND DISCUSSION

As a place of education that specifically educates and teaches religion about faith, Islam, fiqh, good deeds and various religious knowledge, Al Himam's madrasah diniyah has several programmed activities and has been well implemented. These activities are:

1. Read the Koran before starting learning

Reading the Koran before starting learning is a routine activity at Madrasah Diniyah Al Himam. This activity aims to make students fluent in reading the Koran. Santri who enter madrasah diniyah are students who have completed their education at TPQ (Quran Education Park). Learning at TPQ focuses on knowing Arabic letters, reading volume packages, and reading the Koran. Besides that, at TPQ students are also taught daily prayers.

By reading the verses of the Koran, a believer will increase his faith, as Allah says in Surah Al Anfal verse 2:

انما المؤمنون اذ اذكر الله وجلت قلوبهم واذا نزلت عليهم ايته زادتهم ايمانا وعلى ربهم يتوكلون

"Indeed, the believers are those whose hearts tremble when the name of Allah is mentioned, and when His verses are read over them their faith increases and they put their trust only in their Lord" (QS. Al Anfal: 2) (Ministry of Religion of the Republic of Indonesia, 2010)

With the habit of reading the Koran, it is hoped that children's faith will grow, develop and increase. In addition, reciting the Koran at the beginning of learning increases one's ability to memorize.

اقوى اسباب الحفظ قراءة القرآن نظرا

"a stronger cause of memorization is reading the Koran by looking at (the text) (Zarnuji, 2010).

In addition to reading the Koran, learning also begins with the following prayer:

كلام قديم لا يمل سماعه تنزه عن قول وفعل ونية
به اشتفي من كل داء ونوره دليل لقلبي عند جهلي وحيرتي
فياربي متعني بسر حروفه ونور به قلبي وسمعي ومقلتي

(Al-Quran is the word qodim who never gets tired of listening to it

(he) is pure from words, deeds and conscience

With it I ask for healing from all diseases, and its light

Guidance to my heart when it's stupid and confused

So O my God, grant me the secret of the letters

And enlighten my heart, my hearing, my eyes with it (Quran)

2. Study of the books of the Salaf

The main educational material in education at madrasah diniyah is studying the books of the Salaf or what is known as the yellow book. The fields studied are monotheism, fiqh, morality, dates, and Arabic. As a study of monotheism in the early grades, the book under study is the book 'aqidatul lay by Sheikh Ahmad Marzuki. This book discusses the aqidah ahlussunah. In it, it discusses the obligatory, impossible, and jaiz characteristics of both Allah and the Messenger. Besides that, it also discussed faith in angels, messengers, the last day, and qadha and qadar. At the end of this book mentions about the children and wife of the Prophet and his uncle.

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In the study of fiqh, the book studied is Mabadi aliqhiyah. It discusses basic fiqh for children so that later it will become the basis for continuing to the next level. The science of fiqh is a very important science, as in the talimul muta'alim it is stated that one fiqh expert who is wara' is heavier than a thousand worshippers who are not fiqh experts.

In the moral material that is the subject of study is the morality of lil banin and the morality of lilbanaat, as well as jawahirul adab. With this study of morality, children are equipped with knowledge and educated with morals so that later they become a Muslim who has good morals because none other than the prophet sent to this world is to perfect noble character.

عن ابي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: انما بعثت لأتمم مكارم الاخلاق (رواه احمد)

"From Abu Hurairah said, the Messenger of Allah said: in fact I was sent nothing but to perfect noble character." (Narrated by Ahmad).

Akhlaq is good manners in association. With politeness life becomes harmonious, peaceful, and feels comfortable. Beautiful adab is adab taught by Rasulullah SAW. The Prophet's morals were so beautiful that Allah praised him in Surah Al Qalam verse 4:

وانك لعلى خلق عظيم

And verily you (Muhamad) will undoubtedly be of great character (Al Qalam: 4) (Ministry of Religion of the Republic of Indonesia, 2010)

Such is the importance of moral education that people who do not have good morals are reviled as in the word wisdom:

من ليس له الادب كالدباب

"Whoever does not have manners then he is like a fly"

3. Prayer with the guardian (istighosah)

Joint prayer activities are carried out once a month. This activity is carried out by the ustadz council with the parents or guardians of the students. Guardians or santri have a high position in praying for their children. In a hadith of the Messenger of Allah from Abu Hurairah, which was narrated by Turmudzi, and Abu Dawud explained:

ثلاث دعوات مستجابات لا شك فيهن: دعوة المظلوم, ودعوة المسافر, ودعوة الوالد لولده

"Three efficacious prayers, without a doubt in them, namely: the prayer of the persecuted, the prayer of a traveler, the prayer of parents for their children" (HR. Abu Dawud and Turmudzi)

In this istighasah activity, the ustadz and the guardians of the students read the asmaul husna. Allah said in the letter Al A'raf verse 180:

ولله الاسماء الحسنى فادعوه بها

"And only Allah belongs to the good asthma, so pray to him by mentioning it."

4. Activities at the end of the sanna,

The Akhirus Sanah activity is a taasyakur activity as well as displaying the knowledge or memorization of the students who have been studied for one year. This activity is carried out in the even semester or at the end of the learning year. In this event, the children showed their memorization of the books they had studied, besides that, the children were also taught to perform Islamic dances as a way to channel their talents. The final activity of Sanah by inviting parents, community, and leaders.

5. Big day activities,

The activities of this big day include commemorating the mauled prophet, commemorating isra' mi'ra, and halal bihalal activities between ustadz guardians and students. This activity is to foster children's love for the Messenger of Allah, foster a spirit of mutual cooperation and togetherness and unity. The size of the activity depends on the situation and conditions, but behind all this the spirit of being a proud and happy Muslim child by commemorating major events in the history of the Prophet remains a concern.

6. Reading blessings on Al Barzanji

The recitation of the albarzanji shalawat is carried out on the commemoration of the mauled prophet and isra' mi'raj. In addition, periodic readings of the Mauled Nabi are carried out out of love for the Prophet Muhammad SAW with all praise and respect. Al Barzanji which contains history is read using a certain rhythm and tone so that it adds to the joy in the love of the apostle.

E. CONCLUSION

Madrasah Diniyah Al Himam is a non-formal education in the field of religion which is involved in educating children, especially about faith, Islam, and devotion as well as Islamic religious sciences. In instilling the seeds of faith in Al Himam madrasah diniyah with habituation and teaching of Islamic sciences. This habit is through the habit of reciting the Koran, being polite, and praying. Education is carried out in a programmed manner, both in class and in the level of study subjects. The study of Madrasah Diniyah Awaliyah Takmiliah starts from basic monotheism, basic jurisprudence, dates, and morals. With this structured and programmed education, it is hoped that Madrasah Diniyah Takmiliah will be able to produce generations who are faithful, pious and do good deeds.

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