THE REVITALIZATION OF EARLY CHILDHOOD EDUCATION IN THE PERSPECTIVE OF HADITH: THE ROLE OF FAMILY IN THE FOSTERING OF ISLAMIC CHARACTERISTIC VALUES IN EARLY CHILDHOOD

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Abstract:
This research aimed to know the role of family in the fostering of Islamic characters in early childhood through the hadith approach. This research method used library research approach and data are obtained from primary data using document study technique to review several hadiths related to the importance of the role of family in fostering Islamic characteristics in early childhood. However, the hadith approach used only in the position to reveal the information about the content of *hadith*. The data analysis technique conducted through the steps of data reduction, data serving, and the conclusion drawing. The research shows that education of early childhood in the context of family more emphasizes the aspect of good attitude of parents and other family members, as a form of stimulus to deliver the educational messages to children. The result of the finding of hadith about early childhood education is numerous and characteristically varies. Moreover, one of the hadith which is seen as relevant to this topic is the hadith found on the book of Sunan Abi Daud. There are some main things which can be made as the keyword of early childhood education based on the hadith which emphasizes the role of family mainly in fostering Islamic characteristic values in early childhood such as: 1) the importance of the education of *shalat* for early childhood, 2) the disciplinary education for early childhood, 3) sex education for early childhood. The reinterpretation of this hadith in early childhood education emphasizes the importance of character education for early childhood in the family. It aimed to develop children's mentality to be accustomed with religious environment, so it is expected to affect the behaviour of children in the future. Although this research did not discuss about the process of *takhriij al-hadis* and the quality of the validity of its *sanad* and *matan*, but it is expected to provide information from the content of the *matan* and *sanad* which can raise the awareness of family about the importance of early childhood education mainly in the fostering of Islamic characteristic values.

INTRODUCTION

The development of characters in children since early is an urgent necessity today. As a part of a logical consequence to decrease the effect of globalization that continues to change. Also, the radical development in all aspects of human life especially in technology affects the automation of human activities and makes the works become easier and simpler. Moreover, the advance of technology leads to the decreasing of normal value in society. This condition brings human to the confusion in behaving the advance of technology because it can provide harm and good for the living and strongly influence the morality in society (Nurfuadi, 2009). The development of technology has increased significantly but on the contrary the morality of humans to accept this sophistication has been decreased. One solution expected to be able to minimize the negative effect of the advance of technology is by fostering characters that begin early, as stated by Permono (2013) character education functions to develop the basic potential to be kind, think well, and well behaved. Strengthening and building multicultural children's behaviour is essential to be done in the competitive society.

Fostering characters in children from the early age is very essenial to through the family education. Family education as the first education for children, a place where children first receive education and guidance from parents or other family members. In the context of this family education, the foundation of the personality of students at a very

early age is established. It is important because at this age, children are more sensitive to the influence of the education of parents or other family members (Taubah, 2015). In the family environment, children are still in the early stages of development, which are still easy to be formed and directed. Therefore, the formation of the children's personality in the family environment is crucial for further development (Sukaimih, 2013). In this stage, it is important to be fully aware of the strategic opportunities to insert the content of character education in the pattern of interaction (daily interactions) between children and parents, as well as other family members. The pattern of character education with a model like this is seen as more applicable and will strongly affect the personal identity of the children in their interaction in the broader community. This is in accordance with the opinion of Samrin (2016) who understands that character education does not only teach what is right and what is wrong to children, but more than that character education instills habits (habituation) about good, so that children (students) become understand , able to feel, and compelled to behave.

The importance of fostering character values that needs to be instilled in children from the early age through the role of the family departs from the awareness that the family has a big contribution in designing situations and conditions that are in accordance with the concept of character education. Therefore, Syafi'ah (2012) states that if family life is built with a pleasant, joyful, caring and affectionate atmosphere, and shrouded in a process of harmony, it will have an impact on the development of the character of children who have gentle souls , merciful, noble, and have high social sensitivity. But on the contrary, when a family always colors children's soul with an arid atmosphere of love, full of strife (violence), there will be disharmony and social disputes. It will gradually make children grow, and develop into a person who is rude, hard, does not have social attitudes such as polite, merciful, and friendly.

The important role of the family in creating a pleasant atmosphere for the process of growth and development of children is influenced by the awareness that basically children have brought the basic characteristics which tends to the goodness and truth (Solichin, 2007). This is in accordance with Maria Montessori's opinion stated by Partini (2010: 5) that early childhood has a high absorption of the surrounding environment. Therefore, the family is still required by its role to be actively involved in creating a conducive and pleasant atmosphere. So that, the potential for goodness can become a strong inherent character in the children until they grow and develop into a mature person in the future (Janah, 2017).

The effort to instill character values in children from an early age conducted by parents in the family environment is the main obligation of parents, considering the family is the first educational environment where children will learn to interact with others besides themselves. It can also be interpreted as a simulation for children in understanding their individual interconnection on one side with a social system that involves many people on the other sides. Norms and rules fostered by the family in the context of education will merge in children. So that, the behaviour they show is a reflection of their family behaviour, although in some cases exceptions occur (Lutfiyah, 2017). Empirical experience proves that family cannot be replaced in the giving of basic education to children. Therefore, according to Taubah (2015) parents' awareness of their roles and responsibilities as first and foremost educator in the family is very much needed in the process of forming the character and mentality of children, especially in the early stages of growth and development. Likewise, Syamsu (2017) states that parental involvement is a necessity and that parents are the first teachers for their children. This is shown from the results of his research which found that parenting towards children positively affected the development of children's independence. This was at least demonstrated through the research process in PAUD Permata Bunda in Palopo City which showed the number of parenting parents affected 78, 27% of children's independence. Those three opinions reinforce the writer's perception that the role of parents in raising children in the family environment has an educational impact on children in their social environment including in fostering character values of the children.

The core family life consisting of husband and wife, is the earliest center that is very decisive in the process of fostering, educating, and shaping the personality of children from the early age. Family is a primary and fundamental environment where children are raised and obtain initial discoveries and first learning experiences which enable them to grow and experience self-development. Children for the first time get the opportunity to live with others, even get the first protection and affection. So that, the role of family is essential for the personality development of children and acts as the source of peaceful life and home base for children (Sukaimih, 2013). This is where the children firstly get the experience and obtain educations which further affect their personality in the future.

The importance of the role of family education in the formation of his personality in the future becomes a good human resource, and this makes Islam look at the family not only as the smallest alliance of life, but more than that, namely as an institution of human life that can provide the possibility of harm, and happy family members both in the world and the hereafter. The process of forming personality in the family environment always positions the parents as an idol for the child, where the daughter will idolize the mother, while the son will idolize the father. So if the father and mother figure is good and high moral, then the impression received by the child will be good too, but vice versa if the father and mother figure is not good and less moral, then the impression received by the child will be less good too. A child who is raised, nurtured and educated in a safe, secure, loving home will grow and develop properly, and his personality will be well-nurtured. Every movement, attitude, and behavior that is received by the child in his family, will find his personal style in the future. Finally, the role of parents in the family is a central point that is very influential in the education and character formation of the child itself (Syafi'ah, 2012). Furthermore, a research conducted by Masyithoh (2017) shows that parenting patterns in the family have a direct impact on the emotional and social

development abilities of children in their daily interactions. Parenting patterns in the family become the main thing that is very influential on cognitive, affective, and psychomotor abilities of children in their social environment.

The urgency of family education as the main education for children's growth and development is also shown by a research conducted by Eliasa (2011) which shows the important role of parents in the formation of children's character, especially a mother. A theory from John Bowlby explains that the relationship between parents and children will last long enough in the span of human life, starting with the attachment of the children to the mother. When the children experiences a lack of love from the mother, it will cause anxiety, anger, behavioral irregularity, and depression. Furthermore, Billah (2016) states that religion is a view of life and a source of goodness. Therefore, character education must be based on the values of religious teachings. Indonesia as a country whose majority population is a religious community, of course this foundation is the first and foremost in developing character education, especially to be implemented in early childhood education institutions. Character in Islamic terminology is known as moral and in Islam, all aspects of life are accompanied by moral, faith and worship.

Observing various studies of these results, underlie the importance of examining the role of the family in early childhood education, especially in aspects of inculcating Islamic character values using the hadith approach. This paper is intended to explore the role of the family in fostering the values of Islamic character of early childhood as seen in the perspective of the hadith contained in the Book of Sunan Abu Daud. It is important to provide a new perspective in seeing the role of the family as the primary and first educational institution for children.

METHOD

This research is a qualitative research with a library research approach that aims to collect, study and examine various books, literatures, journals, and books that have relevance to the role of the family in instilling the values of Islamic character of early childhood through the hadith approach. Data collection techniques are conducted through the study of documents used to collect, study and examine various books, literatures, journals, and books that have relevance to problems regarding the importance of the role of the family in fostering Islamic character values in early childhood. However, the hadith approach used only in the position of revealing information, the content of the meaning of the hadith is not intended to discuss the process of *takhriij* al-hadith, as well as the quality of the validity of its *sanad* and *matan*.

Data analysis technique in this research used descriptive analysis method which aimed to describe the importance of the family's role in fostering Islamic character values in early childhood based on the Hadith in the Book of Sunan Abu Daud. By describing the data deeper, it is expected to express what is written from the theory or concept, so that it can find the nature behind a theory or concept that is put forward in relation to the importance of the role of the family in fostering Islamic character values in early childhood. It was conducted in order to be able to arouse family awareness about the importance of children's education at an early age, especially in fostering the values of Islamic character of children from the early age.

FINDING

Early childhood education in the family environment has different characteristics, with early childhood education is generally institutionalized in formal education. Early childhood education in the family context, focuses more on the exemplary aspects of parents and other family members as a form of stimulus to convey the message of education to children (Aryani, 2015). The important role of parents in the process of early childhood education encourages writers to confirm the text of the hadith of the Prophet (Muhammad SAW), which is related to this matter. It is essential to see the alignments of Rasulullah SAW in positioning early childhood education in the family environment. This effort needs to be done with a fundamental awareness that Rasullah SAW is *uswah* (role model) in social life (Sakdiah, 2016) and as one of the sources of Islamic law (Marhumah, 2018). The author's findings regarding early childhood education hadith are quite complex and numerous. However, in this study, the author only takes one hadith which are considered relevant and meet the criteria in accordance with the discussion in this paper. The text of the hadith that the author cites is one of the hadiths contained in the book of Sunan Abi Daud, (Abu Daud, 1997), **(Abu Daud, 1997)** below:

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ يَعْنِي الْيَشْكُرِيَّ حَدَّثَنَا إِسْمَعِيلُ عَنْ سَوَّارٍ أَبِي حَمْزَةَ قَالَ أَبُو دَاوُد وَهُوَ سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْزَةَ الْمُزَنِيُّ الصَّيْرَفِيُّ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Meaning:
From Mu`ammal bin Hisyam Al-Yasykuri has told us Isma'il from Sawwar Abu Hamzah stated Abu Dawud; he was Sawwar bin Dawud Abu Hamzah Al-Muzani Ash-Shairafi from Amru bin Syu'aib from his father from his grandfather he stated; *Rasulullah shallallahu 'alaihi wasallam* stated: Order your children to do *shalat* if they had been already seven years, and if they had been ten years and refuse to do it, hit them, and separate them from their bed.

The citation of the hadith is not intended to discuss the process of *takhriij al-hadis*, and the quality of the validity of its *sanad* and *matan*. The author in this case is only in the position to reveal the information about the content of the *matan* of hadith. The information of the matan of hadith above is seen as relevant to the discussion in this writing in order to show how important the early childhood education in the family environment. Therefore, some main things which can be made as the keyword of early childhood education based on hadith above as follow

1. The importance of Shalat Education for Early Childhood

Shalat education for early childhood is closely related to efforts to maximize the inherent spiritual potential of children in the form of the goodness and truth (Firdaus, 2014). The command to introduce and perform shalat in early childhood aims to make children recognize the basic potential that is hidden in him, so that children will get used to doing good and truth (Jalaluddin, 2012). This habituation indicates that parents should appear as a good role model for children in the process of interaction in the family environment which is realized by involving children to do do shalat together. So that, children will slowly try to imitate the movements and behavior of both parents when doing shalat. The process of behavioural imitation conducted by children when they see the shalat exhibited by their parents, in developmental psychology is called the process of socialization and internalization of behavior (Desmita, 2016: 238).

Acording to Martin & Pear (2015: 127) state that the change and behavioral development of children are basically dominated by the presence of stimuli given by the environment. In this context, the authors position the command to perform prayer in early childhood as explained by the hadith above, is an attempt to condition the spiritual environment of children which starts from the family environment. This is in accordance with the opinion of Putra (2013) which states that religious education should need to be introduced earlier to children, so that children feel emotional closeness to spiritual values, with which the child will also try to embody these values, into their daily activities. Therefore, the hadith above command to perform or introduce shalat at the age of seven (limitation of the mention of the age of 7 years, adjusted for the definition of early childhood as the standard in this paper, which is 0-8 years. This also shows that, giving a form of punishment in the form of "beating" of a child at the age of 10 years, when the child does not perform prayers, shows that in early childhood education (0-8 years), not allowed to commit acts of violence in any form), not only limited to intended so that children memorize the sequence of movements in shalat. But more than that, it aims to condition the mentality of children to get accustomed / familiar with a religious environment, so that it is expected to have an impact on children's behavior to be religious as well.

2. Disciplinary Education for Early Childhood

Disciplinary education in early childhood has different characteristics (tend to be special) with a pattern of disciplinary education provided at the age of adolescents and adults. In early childhood, disciplinary education emphasizes the habituation process that is done consistently, repeatedly and continuously. This can be seen in the hadith text above, that the command to perform prayers for young children has been started since the age of 7 years. This phenomenon shows that since that age, children have been included in the prayer process which is done 5 times a day (24 hours). It is at this point that parents and / or other family members, need to emphasize the accuracy and discipline in maintaining the time for every five times a day (24 hours). This will give an indirect effect on the child, to get used to using time proportionally, which in turn can grow the embryo from a disciplined attitude in his future life, to do things according to the specified time and schedule. This is in line with the opinion of Susanto (2017) One of the efforts in shaping the nation's character is the habituation of the value of discipline in early childhood, which is done by parents in the family. Whereas, the habituation of the value of discipline related to education in the family aims to form a disciplined human being who can be a happy member of society, free to freedom, regardless of all restrictions (ties) that are not relevant to their nature as human beings think, apart from all the bonds that hinder the implementation of a just and prosperous society.

The process of disciplinary education in early childhood does not allow the use of instruments of violence in any form (whether physical, verbal, psychological, or harassment). The writer needs to emphasize that early childhood is very sensitive to the violent behavior they receive. The use of violence is proven to be able to inhibit the development of early childhood cognitive, mental, and physical intelligence. As for explaining the use of violence carried out on children aged 10 years, because it does not / neglect to pray as described in the hadith above, is not interpreted as a form of violence in the real sense. The author refers to the results of research conducted by Nugraha (2015), who found that the word "beat" is still limited to the preventive aspects. Therefore, in the various hadith histories that have been studied, there has never been a history of traditions that states that the Prophet Muhammad used violence to educate children and grandchildren. This further strengthens the writer's perception that early childhood education needs to be conducted with a non-violent paradigm, both physical, verbal, psychological, and harassment.

3. Sex Education for Early Childhood.

Furthermore the hadith contained in the book of Sunan Abi Daud also confirms that when a child turns 10 years old, his instincts are heading towards development and want to prove their existence. Therefore, it must be treated carefully by denying all causes of damage and the direction of deviation. The method is by separating their beds. According to Amin, Gadafi, and Hos (2018) Islam is a moral foundation in all aspects of human life. So it has the power to change and the driving force that continues in worldly life, in achieving human life goals. Because Islam is a teaching that places an integrative relationship between humans and God, and humans and their fellow creatures. Muslims in almost all parts of the world, both in the west and in the east always want to be good Muslims in accordance with the guidance of the teachings of Islam. Both the good and bad deeds and behavior of a Muslim is determined by the authority of the Qur'an and al-Hadith in addition to the moral ethics of humanity, including the order to separate from the child's bed

The command to separate from a children's bed in the hadith in the book of Sunan Abi Daud, means that children must be separated from their parents' beds and separated beds with siblings of the opposite sex.

This is because in this phase, the child starts to be active and able to function the potentials that exist in him. According to Atmojo (2017) states that the existence of a command to separate a child's bed is done at the age of 10 years, basically a child has entered the age of age due to sexual urges that are more prominent than the previous period so there is concern that sexual deviation will occur to the child. This is also in line with the statement of Sulistiani (2016) that the duties and responsibilities of parents towards children in the family are very important in the formation of children's morals. So education for children, especially in matters of sex must always be considered. This is so that children grow and develop in accordance with the moral code, rules and norms that apply, and not be caught up in things that approach adultery especially to fall into such heinous acts. So that the most important thing for parents is to direct and provide understanding and limitations associated with the following knowledge about sex about its control so that the child does not go wrong.

Children who are educated and directed from an early age will not be worried about their future. Because from an early age they have been taught and accustomed to doing positive things and leaving negative things. Through this hadith the Prophet Muhammad SAW taught that children are avoided from things that can affect their five senses and minds. That is why the Prophet ordered that their beds be separated.

Examining the concept of early childhood education based on the reinterpretation of the Hadith above, shows that the family has a strategic, primary and first role in inculcating Islamic character values in early childhood. Remembering the child as a newborn is a helpless creature. But he was equipped with various abilities that are innate, or innate factors. Babies need supervision, as well as continuous care as a basic exercise in the formation of certain habits and attitudes, so that they have the possibility to develop naturally in their future lives. requires intervention from a conducive environment (Jalaluddin, 2012). In a children's life there are two processes that take place continuously, namely growth and development. In general, the use of the terms "growth" and "development" interchangeably. Both of these processes are interdependent, meaning that they are interdependent. In general, the terms growth (growth) and development (development) have the same meaning that they both experience changes. But specifically in accordance with scientific principles in psychology, the term growth is different from development.

The terminology of growth refers to changes that are quantity, while the development is more directed to quality. This means that the concept of growth is more directed to the physical nature of certainty from small to large, from short or low to high and others. Development can be interpreted as a result of changes in maturity and physical readiness that have the potential to carry out an activity, so that the individual already has an experience. With this experience, he will be able to do a similar activity in the future. According to Hidayati (2017) the benchmark to see the development of an individual person is on the aspect of ability possessed in accordance with the stage of its development.

Family education is the main key to educating people who are ethical and moral (Hidayati, 2017). The conducive atmosphere of the family environment will produce good citizens because it is in the family that all family members learn various basic social life (Nurfuadi, 2009). According to Jalaluddin (2012) family treatment of children has a great impact on the formation of the children's personality. The family task is very urgent especially in creating an atmosphere in the family that continues education process (continues progress) in order to give birth to the next generation (heredity). In this condition, they need to be familiarized with certain behaviors, skills, skills and thought patterns.

DISCUSSION

The age of children is a stage of development that becomes a powerful rhetorical device as a foundation that determines the quality of life in adulthood later through the educational process through (Prout & James, 2015: 6). Moreover, Hammersley (2017) mentions that childhood is a period of 'social construction', where at this time children must be treated as active agents that support their development as a golden age (golden age). According to Partini (2010) the early childhood period is referred to as the golden age period because the child's physical and motor development and growth rapidly, both emotional, intellectual, linguistic, and moral development (character). The period of early childhood counts from the age of 0-8 years where at the age of eight years the child's intelligence develops almost reaching 80% of total adult human intelligence, early childhood is also referred to as a sensitive period, namely the period of physical and psychological function maturity that is ready to respond stimulation provided by the surrounding environment (Anggraini & Ridha, 2017). This is what makes the early childhood period a golden period that needs to be taken seriously, in order to maximize its basic potential. The pattern of early childhood education should take into account the potential of every child, at the age of 0-8 years, which is supported by the availability of an adequate environment to support the development of the basic potential of early childhood (Hayati, 2017, Wangsadanureja, 2018).

Early childhood education is the initial stage of a long series of stages of education in the next period (Hidayatulloh, 2014). Dewi (2015) states that Early Childhood Education aims to facilitate the overall growth and development of children and / or emphasize the development of all aspects of the child's personality (the whole child). Considering that every child born basically has the basic abilities that are often referred to as nature, which can also be meaningful as an innate ability. Fitrah is the basic operational framework of the process of human creation, which contains hidden energy or potential power to grow and develop gradually, and gradually reach its perfection level, maximally to achieve its creator (human) goals on earth (Aryani, 2015). It is this potential of nature that needs to be explored by parents (as educators), by utilizing the stimulus provided through the educational interaction process in the family environment, so that the potential for the inherent nature of the child can be recognized and empowered

maximally (Wartini, 2015). In the writer's opinion, the most important thing in early childhood education is, the ability to identify the potential and talents of the child. So in the educational process, children are positioned as the focal point of education, which is both the source and the goal of the educational process that is conducted.

Early childhood education becomes very important to meet its developmental goals in a sustainable manner in developing the intellectual skills, creativity, and well-being needed to become healthy and productive adult individuals (Black et al., 2017). Through early education can enrich children's growth and development in an optimal direction, so that this is inseparable from informal education through education in the family environment (Elango, García, Heckman, & Hojman, 2015). Besides that, according to Richter et al. (2017) that various effective and appropriate programs to support early child development are now widely available, all sectors especially education and social protection of children must play a role to meet the holistic needs of children from an early age, because educational services are provided to children from an early age has great influence to support early childhood development and is very important to realize the vision of sustainable development goals.

The ability of children to direct attention and behaviour to their learning assignments in the family environment provides a basis for healthy academic and social development in their early entry to school, where when children enter a more structured school education environment, they are directed towards their own developmental demands which are directed on improving social skills and self-regulation, in addition to literacy, counting, and writing skills (McClelland & Cameron, 2012). Therefore, all children deserve the opportunity to achieve the highest potential for self-development according to their needs. The optimal development environment for children in supporting cognitive development, as well as opportunities for physical, social, and emotional growth are highly dependent on the education provided in the family, school and community environment (Milteer, Ginsburg, & Mulligan, 2012). From those three educational environments, the family environment plays an important role in children's education from an early age. This is based on the study of Ziol-Guest and McKenna (2014) which illustrates the significant relationship between the instability of education that children receive at home and the readiness of children starting school. This is based on their findings showing that child development instability is not negatively related to language and literacy that it has, but it is closely related to child behaviour problems, especially children aged 5 years, shows the instability of behaviour development is associated with problems of greater parental attention, and internalizing and externalizing behavior that they get in the family environment. This is also reinforced by Aryani (2015) who states that early childhood education basically tends to be influenced by the environment around the child itself. Besides, Jailani (2014) also states that the basis of early childhood education uses a method that is a combination of the natural world, especially family nature, and practical education, this can be done by guiding children slowly, so that children can optimize the potential maximum creativity and innovation.

The family is one of the most important things in childcare because children are raised and educated by the family, parents are a reflection that can be seen and imitated by their children in the (Rakhmawati, 2015). The main task of the family is to create a building and atmosphere of the family education process so as to give birth to an intelligent and noble generation as a solid footing in the life and journey of human children, the family is expected to be able to produce children who can grow into personal, and be able to live in the midst of in the midst of society, while simultaneously being able to accept and inherit the values of life and culture (Jailani, 2014). Therefore, the family of the first and foremost educators for children and become an important basis in shaping the character of children.

Character is associated with temperament which gives it a definition that emphasizes the psychosocial elements associated with education and the environment, character is considered to be the same as one's own personality and personality is considered as a characteristic, style, or characteristic of a person, which is derived from forms received from the environment, for example the influence of family on one's childhood and innate from birth (Otaya, 2014). The role of the family becomes an important basis in forming the character of children, because children are likened to a blank white paper that must be filled, so in this case the role of parents who are very dominant in educating children early on with tenderness and affection building positive habits, can be an example which is good and provides a religious atmosphere at home (Hyoscyamina, 2011). It is in line with what is stated by Mutiah (2014) that parents or families should have the ability so that children have the characters needed for their growth and development, by implementing various strategies that can be applied to grow them, including: 1) parents motivate children through giving rewards if children do praiseworthy actions, and also give strict and consistent punishment if children do not commendable actions, 2) parents should be the role model for their children in all the behaviors displayed, 3) provide understanding in accordance with the child's development, 4) establish parenting properly.

It is in line with the research conducted by Widianto (2015) which found that character education in the family can be interpreted as a step for parents to children so that early childhood can grow and live up to moral values in order to prepare their lives with the aim of forming individuals who have noble character. According to Djaelani (2013), there are three important things that must be seriously and consistently taught to students, namely: 1) religious / faith education; to produce young people who are tough in *imtaq* (faith and piety) and avoid the flow or deeds that mislead adolescents such as radical Islamic movements, drug abuse, brawl and promiscuity which is currently very worrying, 2) worship education; to teach children to build young people who are committed and accustomed to performing worship, such as prayer, fasting, reading the Koran. The role of parents and teachers is very necessary in providing good examples and examples for children and students, 3) moral education; to give birth to a generation of rabbani, or a generation of pious, intelligent and noble. Therefore the role of parents and educators both in the school environment and outside the school is needed.

Character education in the family taught by parents to children can be done through: 1) taught through habituation in daily life, parents play a role model, carried out in informal settings; 2) main sources come from family, environment and school; 3) more easily transmitted through habituation than taught in the form of lessons; parents teach character to children based on culture and customs inherent in the surroundings. Therefore, a maximum effort is needed from the role of the family in this case parents to educate children in all aspects of their development and increase the role of parents as educators in the family, maximum effort is needed from parents to educate children in all aspects of their development and increase the role of parents as educators in family. Parents who spend more time with children may be more likely to be role models in making educational choices for their children, and education that children get in their family environment is key to children's success as adults (Erola, Jalonen, & Lehti, 2016), including fostering Islamic character values in children requires the role of parents who can make it as a person of religious character until adulthood.

The importance of the role of parents to act as a facilitator in the process of early childhood education, because it considers the empirical fact that in early childhood there is a confusing ambivalence condition, because it is caused by two conflicting situations, on one hand in early childhood there is a level of intelligence development rapidly (Filasofa, 2017). But on the other hand, early childhood is still very dependent on the learning process associated with concrete objects, and the experiences they experience directly (Hidayati, 2017). This condition necessitates the creativity of parents as educators, to be able to facilitate early childhood development, so that the family environment which is the initial environment for the child, can be a source of learning in order to explore the rapidly developing intelligence potential in him (the child). At this point, the authors argue that the ideal pattern of education in early childhood, is carried out through a stimulus process, to hone the intelligence of the child, while providing space for him, to innovate independently in addressing the stimuli provided that cannot be separated from the role of the family especially in instilling the values of Islamic character to make himself a person who has morality as the main prophetic mission that is to perfect morals, as well as in the hadiths emphasized in the book Sunan Abi Daud which emphasizes the importance of fostering early childhood character education in the family environment through the importance of education discipline education prayer for early childhood, and sex education for early childhood.

CONCLUSION

The description of the hadith contained in the book Sunan Abi Daud that emphasizes the importance of fostering the values of Islamic character of early childhood in the family environment through the importance of prayer education, discipline education, and sex education for young children is relevant to the development needs of the current era and very in accordance with the problems faced by the Indonesian people today who experience a moral decadence crisis, so that the inculcation of Islamic character values in early childhood can be implemented in a well-planned way in family education. Given the various theoretical and empirical studies have proven that the family environment plays an important role in developing character in early childhood.

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