**Prophetic Parenting: The Relevance of the Concept of Islamic Parenting to the 2013 Curriculum and the “Merdeka Curriculum”**

**in Early Childhood Education Institutions in Indonesia**

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**Abstract**

Children's behavior and personality are mainly influenced by their closest ones, families. Therefore, parents must understand various parenting strategies to nourish their offspring with as many good values as possible, especially those stemming from Rasulullah's practices (prophetic parenting). Parents and even teachers need to realize that to shape the younger Muslim generation, and they must rely heavily on the fundamental religious text of Islam, which are the Quran and Hadith, in their daily life and even in the schooling system. This qualitative study which was conducted as library research, focused on the concept of prophetic parenting from the perspective of Jamal Abdurrahman and Muhammad Nur Abdul Hafizh Suwaid, which then compared to two Indonesia curriculum documents, namely the 2013 curriculum and the Merdeka curriculum. It was found that: (1) the concept of prophetic parenting covered the aspects of child development and (2) the concept of prophetic parenting from Jamal Abdurrahman and Muhammad Nur Abdul Hafizh Suwaid's viewpoint was relevant to the six aspects of child development according to the regulation of the minister of education and culture of Indonesia Number 146 regarding the 2013 Curriculum – namely (a) moral and religious values development; (b) cognitive development, (c) physical and motor development; (d) language development; (e) social-emotional development; (f) art development, and the three learning outcomes in the Merdeka Curriculum in early childhood education level – namely, (a) character and religious values; (b) true-self; and (c) the basics of literacy and STEAM.

**Keywords:** prophetic parenting, 2013 curriculum, merdeka curriculum

***Abstrak***

*Keluarga merupakan lembaga pendidikan pertama yang sangat berpengaruh pada pembentukan kepribadian anak. Untuk itu, dalam proses mendidik anak, kedua orang tua sudah sepatutnya memiliki ilmu dan wawasan terkait berbagai cara terbaik dalam mendidik anak; terutama metode mendidik yang merujuk pada Rasulullah saw (Prophetic Parenting). Hal ini dikarenakan untuk membentuk generasi muslim yang shalih, tentu tidak akan terlepas dari dua pondasi Islam yang utama, yaitu al-Quran dan al-Hadits. Fokus penelitian kualitatif dengan pendekatan library research ini adalah konsep prophetic parenting menurut Jamal Abdurrahman dan Muhammad Nur Abdul Hafizh Suwaid serta relevansinya terhadap enam aspek perkembangan sesuai dengan Permendikbud Nomor 146 tentang kurikulum 2013 Pendidikan Anak Usia Dini dan Kurikulum Merdeka pada satuan Pendidikan Anak Usia Dini. Hasil kajian menunjukkan bahwa: (1)* *konsep prophetic parenting yang ditawarkan oleh Jamal Abdurrahman dan Muhammad Nur Abdul Hafizh Suwaid mencakup beberapa aspek yang dibutuhkan dalam perkembangan anak usia dini; (2) konsep prophetic parenting yang ditawarkan oleh Jamal Abdurrahman dan Muhammad Nur Abdul Hafizh Suwaid relevan dengan enam aspek perkembangan anak usia dini sesui Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 146 tentang kurikulum 2013 Pendidikan Anak Usia Dini, antara lain (a) perkembangan nilai agama dan moral; (2) perkembangan kognitif, (c) perkembangan fisik motorik; (d) perkembangan bahasa; (e) perkembangan social emosional; (f) perkembangan seni serta tiga capaian pembelajaran Pendidikan Anak Usia Dini dalam Kurikulum Merdeka Pendidikan Anak Usia Dini, yaitu (a) nilai agama dan budi pekerti; (b) jati diri; dan (c) dasar-dasar literasi, matematika, sains, teknologi, rekayasa, dan seni (STEAM)*.

**Kata kunci:** *kurikulum 2013, merdeka curriculum, pengasuhan profetik*

1. **Introduction**

Children are a gift and a divine mandate that must be cared for and guided according to their nature.[[1]](#footnote-1). Educating children is an obligation for every parent, regardless of their abilities. Parents must be able to use various strategies and efforts to ensure that their children grow and develop optimally. However, expectations often need to match reality, too, due to parental or environmental factors.

Children are assets and successors of both parents. However, he is not only an asset to both parents but also an asset to society and the nation. So it is not wrong if there is an Arabic proverb that states شبان اليوم رجال الغد, which means "today's youth are tomorrow's leaders (in the future)." Therefore, to become a good and reliable next generation, a child needs to have and be equipped with various things, both reliable knowledge, qualified skills, and skills, as well as good character.[[2]](#footnote-2).

The rapid development of technology and unlimited access to information significantly influence children's mental development. It impacts the rise of various types of juvenile delinquency often found in society. The moral depravity that emerged in this century shows how significant the influence of the media is on children's behavior. The attitude of children who are increasingly far from Islamic character values overwhelms parents to redirect them according to their nature.[[3]](#footnote-3)

Two factors significantly shape a child's personality: the parents who gave birth and the environment in which he was raised. The role of parents and family as the first and foremost educational 'institution' for a child is enormous. At an early age, a child's personality development is greatly influenced by everything in his environment. This fact encourages parents and families to instill moral and ethical foundations in children early so that children are not easily affected by a bad environment.

The responsibility borne by parents is tremendous in building the character of children. It prompted the emergence of the term Parenting, which means children's parenting style. Parenting itself emphasizes how parents carry out the obligations and responsibilities they bear. Many parents need help understanding what and how the role of parents in caring for, raising, and teaching their children is. Parents are not only responsible for giving birth and raising children but are also responsible for teaching moral and moral education. Parents are also expected to be able to teach and raise children with love and affection, not only demanding that children become successful individuals without paying attention to the education given to children.[[4]](#footnote-4)

Today, society often adopts the concept of education from the West without considering its suitability with the educational concept taught in the Qur'an and Hadith. Education with a worldly orientation is more desirable than religion-oriented education. On the other hand, the reinterpretation of the verses of the Qur'an and Hadith gave birth to an educational concept that is not only religiously oriented but also pays attention to the relevance of its teachings to the current concept of Western education. The term prophetic parenting in this century has again become an exciting discussion amid the many educational concepts adopted from the West. Some of the prophetic parenting concepts in Indonesia include Jamal Abdurrahman's work.[[5]](#footnote-5) and Muhammad Nur Abdul Hafizh Suwaid[[6]](#footnote-6). The concept of prophetic parenting offered by Abdurrahman and Suwaid is presented in language that is easy to understand and apply, so both can be said to be pioneers in the concept of prophetic parenting.

**Chart 1**

**Framework of thinking**

**Jamal Abdurrahman's concept of prophetic parenting**

**M. N. Abdul Hafizh Suwaid's concept of prophetic parenting**

**Jamal Abdurrahman's concept of prophetic parenting**

**M. N. Abdul Hafizh Suwaid's concept of prophetic parenting**

**2013 Curriculum**

**Merdeka Curriculum**

The latest study (recent research) related to prophetic parenting and its relation to the early childhood education sector was conducted by Nur Mifta Hurrohmah, and M. Rizqon Al Musafiri entitled Prophetic Parenting Parenting Patterns in the Formation of Early Childhood Character. This research examines how prophetic parenting can be used as a model for parenting in shaping the character of early childhood. In addition, research conducted by Nurul Hidayah, Yuzarion, Dini Yuniarti, Fuadah Fakhruddiana, Selasih, and Casminto entitled Psychoeducation of Prophetic Parenting for Parents of Kindergarten Students in Nganggring Turi Sleman Yogyakarta found that prophetic parenting is a helpful method for parents and children. If the previous studies emphasized literature on prophetic parenting, this research focuses more on educating parents about strategic steps to implement prophetic parenting.

The difference between this research and these studies is that this research does not only examine prophetic parenting and its relation to upbringing but also relates it to the two curricula used in early childhood education institutions in Indonesia, namely the 2013 Curriculum and the Merdeka Curriculum. This research is expected to be useful for educators in early childhood education institutions and parents who wish to apply prophetic parenting concepts, which are also relevant to the 2013 curriculum and the Merdeka Curriculum used in early childhood education institutions.

 **Method**

The research method used in this research is library research. The library research method is a research method that uses various forms of writing or references such as documents, research articles, books, notes, reports, and others in terms of data collection.[[7]](#footnote-7). In this study, the authors involved 4 (four) documents to be analyzed, among others:

* + - 1. Policy regarding the 2013 Curriculum contained in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 146 of 2013 concerning the 2013 Curriculum of Early Childhood Education;
			2. The policy regarding the Merdeka Curriculum at the Early Childhood Education level is regulated in the Decree of the Minister of Education and Culture of the Republic of Indonesia Number 958/P/2020 concerning Learning Outcomes in Early Childhood Education, Basic Education and Secondary Education;
			3. The Book of *Aṭfālu Al-Muslimīn* *Kaifa Rabbāhum an-Nabiyyu Al-Amīn Ṣalallahu 'Alaihi Wa as-Salām* by Shaykh Jamal Abdurrahman;
			4. Muhammad Nur Abdul Hafizh Suwaid wrote the Book of *Manhaj at-Tarbiyah an-Nabawiyyah li ath-Thifl*.

The data analysis technique applied in this study is descriptive data analysis, in which researchers compare and analyze existing documents, then write down the relevance between these documents. Specifically, the authors in this study compared the components of prophetic parenting with the 2013 curriculum documents and the Merdeka curriculum in section 6 aspects of early childhood development and three learning outcomes in the Merdeka curriculum for early childhood education.

1. **Result and Discussion**
	* + 1. **The concept of Prophetic Parenting for Early Childhood**

Etymologically, the term parenting comes from the word parent in English, which means parents.[[8]](#footnote-8) Meanwhile, in the Oxford dictionary, parenting is caring for children.[[9]](#footnote-9) Parenting is a behavior defined by several terms, such as warm, sensitive, accepting, common, understanding, and appropriate reactions to the child's needs.[[10]](#footnote-10) The term parenting began to be used in conjunction with the establishment of the Directorate of Family Education Development, Directorate General of Early Childhood Education and Community Education, and Ministry of Education and Culture of the Republic of Indonesia in 2015. Early childhood education is no longer solely the responsibility of the government but also families and the broad community.[[11]](#footnote-11) Parenting can also be interpreted as activities and efforts by parents or families to care for, educate, care for, and guide children from the moment they are conceived, using family and environmental resources. Parenting is a continuous process of communication and interaction between parents or families and their children. It includes the following activities: nursing, nurturing, educating, guiding, and protecting.[[12]](#footnote-12)

While early childhood is a child in the age range of 0-6 years, in that age range, development and growth occur very rapidly, even around 40% of human development occurs at an early age. Therefore, early age is considered very important and is called the golden age. Each individual only experiences this phase once in his life. Therefore, parents need to ensure that the assistance provided to early childhood runs optimally. It is intended so that the growth and development of children can also occur optimally. In order to be able to provide an optimal stimulus in accompanying the growth and development of early childhood, parents need to know the aspects of development that occur in early childhood. Knowledge about early childhood development will become the capital of parents and teachers to prepare various stimulations, approaches, strategies, methods, plans, media, or educational game tools, which are needed to help children develop in all aspects of their development according to the needs of children at each stage of their age.[[13]](#footnote-13)

From an Islamic perspective, children are a mandate from Allah SWT who are born into the world in a state of weakness and powerlessness and still in dire need of adult help, which in this case are parents or caregivers. Parents or caregivers are the first group of people known to children. Therefore, parents and caregivers are very influential in the growth and development of the five senses, physical strength, psychology, and feelings (*af-idah*). Children have nature, which can only develop optimally with the help of others. It is by the word of Allah SWT regarding religious instincts (*fitrah li ad-din*), namely the religion of monotheism. This word is contained in the Al-Qur'an letter Ar-Ruum verse 30, which means:

“So keep your face straight towards religion (Allah); (Stay on) the fitrah of Allah who created humans according to that fitrah. There is no change in the fitrah of Allah (That is) the straight religion, but most people do not know.” (Q.S Ar-Ruum 30:30).

Parents must be responsible for education to maintain and develop the nature of a child. It is because the potential or nature, as an essential ability possessed by every born child, will only develop and be helpful if he gets adequate guidance and is guided by adults properly and regularly. Children with their helplessness will gradually receive influence (stimulus) from their family members and the surrounding community. Because of the nature of a helpless child who certainly cannot help himself, he needs someone to depend on himself, none other than his parents.

A child's potential development is greatly influenced by the guidance and education of parents, society, and educational institutions. The potential in children can be allowed to develop naturally, but the results may be less than optimal. However, on the contrary, the child's potential will develop well if the environment provides a positive stimulus. For this reason, children must receive guidance and education tailored to their potential to grow and develop optimally.

In order to explore the potential of children, the active role of parents is needed. Parents act as role models who understand child development and provide care and education. Education should be the primary means for children to develop their potential. One way is sending their children to the highest education level so they can live independently later.

Prophetic parenting is a method of educating children by imitating and oriented to the methods practiced by the Prophet Muhammad to educate his family and friends. Prophetic parenting refers to the uswah hasanah contained in the Prophet Muhammad. Every family must determine and use parenting models for the development of good morals or children's character[[14]](#footnote-14). What the Rasulullah SAW did in parenting and how to educate children should be an example because Rasulullah SAW is the best figure that Muslims should follow. The methods of character or moral education exemplified by the Apostle for children that can be applied are good habituation, giving advice, giving flattery and punishment, and giving attention and education through the story method.

Muhammad Nur Abdul Hafidzh Suwaid and Jamal Abdurrahman used the term prophetic parenting to explain the example of the Prophet in educating children. The term prophetic parenting is also commonly referred to by other names, such as Qur'anic parenting and Islamic parenting, where the two terms above generally discuss procedures for educating children per what has been exemplified by the Prophet in the Qur'an and Hadith.[[15]](#footnote-15)

The hadith narrated by At-Tabrani from Ali bin Abi Talib *radhiyallahu ‘anhu* that Rasulullah *sallallahu ‘alaihi wa sallam* said:

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“Educate your children in three things; love your prophet, love his verses, and read the Koran, because Allah will protect people who practice the Koran on the day when there is no shade except Him with the prophets and holy people."[[16]](#footnote-16)

Rasulullah *Sallallahu 'alaihi wa sallam* said there are three things that must be taught to children from an early age: first, loving the Prophet, where early childhood needs to be introduced to prophets that must be known in Islam, namely as many as 25 prophets. Children must be instilled with good things and qualities that the prophets must exemplify. Second, love the verse master. Not only the Prophet Muhammad *Sallallahu 'alaihi wa sallam* and other prophets were introduced, but also family members, both the sons/daughters and wives of the prophets. Parents can instill this, for example, through fairy tales about the stories of the prophets and their families so that young children easily understand them. In the end, they can have a sense of love and then emulate the noble character of the families of the prophets and apostles. Finally, read the Koran. Reading the Qur'an in early childhood is essential, and this can be started by introducing the hijaiyyah letters and how to read them (tajwid science) to getting used to listening to the murottal qur'an before going to bed. Thus, a sense of inclination or attachment to children will grow with the beautiful recitations of the Quran.[[17]](#footnote-17)

Jamal Abdurrahman, in his book entitled *Aṭfālu al-Muslimīn Kaifa Rabbāhum an-Nabiyyu al-Amīn Ṣalallahu 'Alaihi wa as-Salām* classifies education based on the child's age phase, namely education for children aged 0-3 years, 4-10 years, 11-14 years, 15-18 years, and premarital education. In this study, researchers will only review Jamal Abdurrahman's offer from the age phase 0-3 and 4-6 years to suit the age range of early childhood education in Indonesia.

The concept of education offered by Jamal Abdurrahman begins when the child is still in his father's backbone (*sulb*), namely by praying and saying the name of Allah before having intercourse with his partner. Furthermore, when the child is born, parents should treat the baby with dates, give him a good name, give hugs and kisses as a form of affection for the child, teach the child the sentence of monotheism, invite him to pray in congregation, teach dress ethics, instill honesty from an early age. Furthermore, give children time to play.[[18]](#footnote-18)

Jamal Abdurrahman also offers the concept of Islamic education for children aged 4 to 10 years, where education begins by choosing the right time to give advice and direct children (when eating or walking together), providing valuable toys, giving children sufficient playing time, familiarizes children with noble character, makes agreements with children in every activity, teaches children not to speak carelessly, teaches eating ethics, explores children's potential, stimulates with rewards, teaches call to prayer and prayers, and teaches manners and courage to use develop children's social attitudes.

Besides Jamal Abdurrahman, Muhammad Nur Abdul Hafizh Suwaid also explains the concept of prophetic parenting in the book *Manhaj at-Tarbiyah an-Nabawiyyah li ath-Thifl*. In this, he explained that children's education begins with the selection of a partner (pre-birth), followed by the first day of birth by issuing zakat fitrah, giving inheritance rights, calling the call to prayer in the child's right ear, giving thanks to Allah and feeding the baby with dates. On the seventh day of birth, parents should give the best name, shave their hair, aqiqah, and perform circumcision. Education up to the age of 2 ends with breastfeeding until weaning when the time comes.

Education for children starting at the age of 2 begins with giving a good influence on children by reading prophetic stories, communicating according to children's abilities, training children's creativity, discussing with children, setting the Prophet as an example, positioning children as friends, instilling joy in children, making competitions and give rewards for winners, provide motivation and foster children's potential, foster children's self-confidence, play with children, call good names, give praise and flattery, repeat orders, instill new habits gradually, and provide punishment and rewards.

* + - 1. **Early Childhood Education Curriculum 2013 and Its Relevance to the Prophetic Parenting Concept**

The 2013 Early Childhood Education Curriculum is an integral part of the National Education curriculum development policy and has continuity with the 2013 Curriculum at higher education levels. The 2013 Early Childhood Education Curriculum uses thematic learning with a meaningful and fun learning approach to providing educational stimulation. The curriculum as a development program for children can develop all the potential of children to become competent children.[[19]](#footnote-19)

The 2013 Early Childhood Education Curriculum is also an open national curriculum. It provides opportunities for regions and education units to enrich the curriculum according to the characteristics of the regions and their units. The 2013 curriculum is also the result of improving the previous curriculum, commonly known as the 2006 education unit-level curriculum.[[20]](#footnote-20) Therefore, the 2013 curriculum for Early Childhood Education is a curriculum that uses a thematic approach using a learning approach that is meaningful and fun for children. The application of this curriculum is intended so that teachers get more space to develop students' potential in a balanced way, both in cognitive, psychomotor, and affective aspects.

The learning content in the 2013 Early Childhood Education curriculum contains materials introduced to students under the development program. The learning content in early childhood programs emphasizes the formation of attitudes and ethics and the introduction of love for the motherland. The content of the Early Childhood Education curriculum contains development programs consisting of:

1. The program for developing religious and moral values includes the embodiment of a learning atmosphere for developing good behavior from religious and moral values and social life in the context of play.
2. The physical-motor development program includes creating an atmosphere for the development of kinesthetic maturity in the context of play
3. The cognitive development program includes the creation of an atmosphere for the development of maturity of thinking processes in the context of play
4. The language development program includes creating an atmosphere for the development of language maturity in the context of play
5. The social-emotional development program includes creating an atmosphere for the development of sensitivity, attitudes, and social skills, as well as emotional maturity in the context of play
6. The arts development program includes creating an atmosphere for the development of exploration, expression, and appreciation of art in the context of play

The 2013 Early Childhood Education Curriculum was designed to optimize 6 (six) aspects of child development[[21]](#footnote-21). Development is an orderly process related to reorganizing behavior and qualitative changes in a person. Development concerning the child's whole self, which consists of:

* + - * 1. **Aspects of the Development of Religious and Moral Values**

The development of religious and moral values includes the child's ability to see and choose good or bad, right or wrong, the value of truth, and love for God through all of His creation.[[22]](#footnote-22)

According to Ernest Harms' research, the child's spiritual development goes through several phases (levels) as follows:

1. The Fairy Stage (Fairy Tale Level) This level starts at 3-6 years old. At this level, the concept of knowing God is more influenced by fantasy and emotion.
2. The Realistic Stage (Level of Reality) The level starts from the time the child enters elementary school until the age (age) of adolescence. At this time, the idea of child divinity already reflects concepts based on reality (realist).
3. The Individual Stage At this level, children have the highest emotional sensitivity in line with their age development.[[23]](#footnote-23)
	* + - 1. **Aspects of Intellectual Development (Intelligence/Cognitive)**

Cognitive is a process that occurs internally in the central nervous system when humans think. Cognitive abilities are also often called intelligence or intellectual abilities, including abilities that use the brain, thoughts, and logic. The aspect of cognitive development is the ability of a child to build their knowledge about the world actively.[[24]](#footnote-24)

Cognitive development, according to Piaget, is divided into four phases [[25]](#footnote-25). These phases include:

1. Motor Sensory Phase, namely the age range 0-2 years
2. Pre-operational phase, namely in the age range of 2-7 years
3. Concrete Operations Phase (7-12 years), children can think logically, provided that the object that is the source of thinking is present concretely.
4. Formal Operational Phase (12 years), children can think abstractly
	* + - 1. **Aspects of Physical Motor Development**

According to Hurlock, physical motor development controls physical movements through coordinated nerve centers, nerves, and muscle activities.[[26]](#footnote-26) These developments fall into two types:

1. Gross motor development is the development of children's movements, including using large muscles and some or all limbs in carrying out movements, for example, running, jumping, jumping, throwing, and others.
2. Fine motor development is the development of a child's movement, which includes using small muscles and certain body parts to make movements—for example, meronce, coloring, writing, painting, etc.
	* + - 1. **Aspects of Language Development**

Language development is a child's ability to communicate with people around him. This development includes the child's ability to convey ideas, thoughts, thoughts, and thoughts and receive, capture, and digest the sounds he hears and express them in a more tangible form, such as writing or sound.[[27]](#footnote-27)

* + - * 1. **Aspects of Social-Emotional Development**

Social-emotional development is when a child learns to interact with the surrounding environment and how to express and convey his emotions. This development includes a person's ability to control and manage emotions within himself and the ability to adapt and blend into the life of the community around where he lives.[[28]](#footnote-28)

* + - * 1. **Aspects of Art Development**

Aspects of artistic development include exploring and expressing oneself, imagining with movement, music, drama, and various other arts (painting, fine arts, crafts), and being able to appreciate works of art.[[29]](#footnote-29)

In interpreting prophetic parenting, which originates from the Qur'an and Hadith, Jamal Abdurrahman and Muhammad Nur Abdul Hafidz Suwaid have also basically alluded to the six aspects of early childhood development, which can then be said to be relevant to the 2013 curriculum, even though they are presented in the form of a small amount of elaboration. Different. The description of Jamal Abdurrahman and Muhammad Nur Abdul Hafidz Suwaid can be seen in the following table:

**Table 1. The Relevance of the Prophetic Parenting Concept, according to Jamal Abdurrahman in the 2013 Early Childhood Education Curriculum**

|  |  |
| --- | --- |
| Aspects of Child Development | The concept of Prophetic Parenting, according to Jamal Abdurrahman |
| Religious and Moral Values | * Give them the best name
* Teach children tauhid sentences
* Invite him to pray in the congregation
* Teaches dress code instills honesty
* Familiarize children with noble character
* Teaching food etiquette
* Teach adzan and prayer
* Teaches good manners
 |
| Cognitive | * Infant training
* Make agreements with children in each activity
 |
| Language | * Give children time to play
 |
| Motor Physics | * Provide useful toys
 |
| Social-Emotional | * Give hugs and kisses as a form of affection for children
* Give children time to play
* Choose the right time to give advice and direct children
* Make agreements with children in each activity
* Stimulate with rewards
* Teaches courage
 |
| Art | * Give children enough time to play
* Provide useful toys
 |

**Table 2. The Relevance of the Prophetic Parenting Concept, according to Muhammad Nur Abdul Hafizh Suwaid in the 2013 Early Childhood Education Curriculum**

|  |  |
| --- | --- |
| Aspects of Child Development | The concept of Prophetic Parenting, according to Muhammad Nur Abdul Hafizh Suwaid |
| Religious and Moral Values | * Issuing zakat fitrah
* Giving inheritance rights
* Call to prayer in the child's right ear
* Thank God
* Give the best name
* Aqiqa
* Perform circumcision
* Set the Prophet as a role model
* Calling with good calling
 |
| Cognitive | * Feed the baby with dates
* Breastfeed the child until weaning, when it is time
 |
| Language | * Read prophetic stories
* Communicate according to the ability of children
* Discussion with children
* Repeat orders
 |
| Motor Physics | * Nurturing the Potential of Children
* Play with children
 |
| Social-Emotional | * Hair shaving
* Positioning the child as a friend
* Instill joy in children
* Organize competitions and provide rewards for winners
* Provide motivation
* Build self-confidence in children
* Instill new habits gradually
* Provide punishment and reward
 |
| Art | * Train children's creativity
* Nurturing the Potential of Children
 |

Based on Table 1 and Table 2 above, the description of prophetic parenting offered by Jamal Abdurrahman and Muhammad Nur Abdul Hafizh Suwaid focuses on religious and moral values and social-emotional. It aligns with the basic orientation of implementing the 2013 curriculum, which focuses on children's ability to respect the norms that become the nation's culture, including building honest, disciplined, and responsible characters. Implementing the 2013 curriculum in schools has a convenient attitude value for forming a complete Indonesian human being because the curriculum contains several principal human attitudes. These attitudes are spiritual, social, and skills, so this will form the complete character of Indonesian people.

* + - 1. **Merdeka Curriculum in Early Childhood Education Institutions and Its Relevance to the Prophetic Parenting Concept**

The Merdeka Curriculum, launched by the government in 2021 to be implemented starting from the Early Childhood Education level to tertiary institutions, is intended as a follow-up to the Emergency Curriculum implemented during the COVID-19 pandemic. This Emergency Curriculum contains a simplification of the contents of the 2013 curriculum to overcome learning loss and various obstacles that occur in learning at all levels of education in Indonesia.[[30]](#footnote-30) The policy regarding implementing the Merdeka curriculum for Early Childhood Education institutions is in the Decree of the Minister of Education and Culture of the Republic of Indonesia, Number 958/P/2020, concerning Learning Outcomes in Early Childhood Education, Basic Education, and Secondary Education.

The structure of the Merdeka curriculum at the Early Childhood Education level is divided into two elements, including intra-curricular learning and the Project to Strengthen Pancasila Student Profiles (5P). Each of these elements is then derived again in the implementation process into several parts, among others:

1. Extracurricular Learning
2. Religious values and morals
3. Identity
4. Fundamentals of Literacy, math, science, technology, engineering, and the Arts (STEAM)
5. The Project to Strengthen Pancasila Student Profiles
6. Having faith, fearing God Almighty, and having a noble character
7. Independent
8. Critical reasoning
9. Global Diversity
10. Worked together
11. Creative

In implementing the Merdeka curriculum for learning in Early Childhood Education units, educators no longer need to develop learning based on the six aspects of development (religious and moral values) written in the Standard Level of Achievement of Child Development as in the 2013 curriculum. Learning for educators who intend to implement a Merdeka curriculum for the level of Early Childhood Education at this time is three learning outcomes, namely (1) religious values and morals; (2) identity; and (3) the basics of literacy, mathematics, science, technology, engineering, and art (STEAM)[[31]](#footnote-31). Learning Outcomes at the Early Childhood Education level contain achievements that are expected to optimize early childhood development holistically, which need to be achieved by children at the end of the learning period in the Early Childhood Education unit so that the child's transition from Child Education level Early Age to Elementary School can run smoothly.[[32]](#footnote-32).

Interestingly, after reviewing the Merdeka curriculum documents for Early Childhood Education, several Prophetic Parenting concepts are relevant according to Jamal Abduraahman and this curriculum. The relevance is described in the table below:

**Table 3. The Relevance of the Prophetic Parenting Concept according to Jamal Abdurrahman with the Merdeka Curriculum at the Early Childhood Education Level**

|  |  |
| --- | --- |
| Learning Achievements of the Merdeka Curriculum at the Early Childhood Education Level  | The concept of Prophetic Parenting, according to Jamal Abdurrahman |
| Nilai Agama dan Budi Pekerti | * Give it a good name
* Teach children tauhid sentences
* Invite him to pray in the congregation
* Teaches dress code instills honesty
* Familiarize children with noble character
* Teaching food etiquette
* Teach adzan and prayer
* Teaches good manners
* Calling children with a good call
 |
| Identity | * Give it a good name
* Calling with good calling
* Smile and invite children to chat
* Give gifts and appreciation to children when necessary
* Instill honesty
* Take time to play together
* Treat children fairly, without discriminating between boys and girls
 |
| Fundamentals of Literacy, Mathematics, Science, Technology, Engineering, and Arts (STEAM) | * Give gifts and appreciation to children to motivate them to study
* Exploring the Potential of Children
* Providing opportunities to play outside of school hours for early childhood because playing also hones children's intelligence
* Facilitating children with toys that are entertaining for children while at the same time increasing their knowledge
 |

The relevance of the Prophetic Parenting concept, according to Muhammad Nur Abdul Hafizh Suwaid, with the Merdeka curriculum at the Early Childhood Education level is described in the following table:

**Table 4. The Relevance of the Prophetic Parenting Concept according to Muhammad Nur Abdul Hafizh Suwaid with the Merdeka Curriculum at the Early Childhood Education Level**

|  |  |
| --- | --- |
| Learning Achievements of the Merdeka Curriculum at the Early Childhood Education Level  | The concept of Prophetic Parenting, according to Muhammad Nur Abdul Hafizh Suwaid |
| Religious Values and Morals | * Give it a good name
* Teach children tauhid sentences
* Invite him to pray in the congregation
* Teaches dress code instills honesty
* Familiarize children with noble character
* Teaching food etiquette
* Teach adzan and prayer
* Teaches good manners
* Calling children with a good call
 |
| Identity | * Be a good role model for children because most children will observe and then imitate their parents.
* Advise children at the right time and place. The hadith of the Prophet SAW mentions that meal times, when children are sick, and when they are in the middle of a trip are some of the correct times to advise children.
* Be fair in all matters regarding children, including in terms of gifts
 |
| Fundamentals of Literacy, Mathematics, Science, Technology, Engineering, and Arts (STEAM) | * Buy children toys that can stimulate the child's mindset and make them smart
* Often invites children to ask questions because it can stimulate the child's mindset
* Invite children to do various activities that stimulate their senses
 |

From Table 3 and Table 4, it can be concluded that both the concept of prophetic parenting, according to Jamal Abdurrahman and Muhammad Nur Abdul Hafizh Suwaid, is still related to the elements of learning outcomes in the Merdeka Curriculum of Early Childhood Education, especially to the elements of Religious Values and Character and Identity. It shows that if educators at the Early Childhood Education level apply the Merdeka Curriculum, they also apply some of the concepts of prophetic parenting, full of good values exemplified and taught by Rasulullah SAW. The harmony between the curriculum and parenting strategies is undoubtedly a perfect combination and good news, especially for parents and teachers, because with this, the inculcation of Islamic values can go hand in hand with the general education children get. Early age at school.

1. **Conclusion**

The concept of Prophetic parenting, written by Jamal Abdurrahman and Muhammad Nur Abdul Hafizh Suwaid, adequately describes the entire Islamic education taught by the Prophet. After analysis, it was also found that the concept of prophetic parenting offered by Jamal Abdurrahman and Muhammad Nur Abdul Hafizh Suwaid is also basically relevant to the six aspects of development by regulation of the Minister of Education and Culture Number 146 concerning the 2013 curriculum, including (1) the development of religious and moral values; (2) cognitive development, (3) physical motor development; (4) language development; (5) social-emotional development; (6) artistic development and three learning outcomes in the Merdeka curriculum at the Early Childhood Education level, namely (1) religious and ethical values, (2) identity, and (3) basics of literacy and STEAM. This concept can be used as an alternative to the many early childhood education concepts from the West to be applied by parents and educators in the field of Early Childhood Education.

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5. Shaykh Jamal Abdurrahman was born in 1969 AD in Minya El-Qamh, Syaqiyah Province, Egypt. Since childhood, he has been very interested in Syar'i science. Finally, he was able to obtain a bachelor's degree in Arabic Literature at Zaqaqi University, Egypt. Initially, he studied much syar'i knowledge under the guidance of the Shaykh from an ansar As-sunnah Al-Muhammadiyyah organization in Egypt. Furthermore, he continued his scientific journey to the Kingdom of Saudi Arabia, where he actively participated in *da'wah* activities. He was appointed an *imam* and preacher in the area south of Mecca for ten years. During that decade, he took advantage of the many opportunities to study with local senior scholars. Apart from writing about Islamic Parenting, Jamal Abdurrahman also has worked in the scientific fields of Ulumul Qur'an, Aqidah, Morals, and Tarbiyah. Lihat : Jamal Abdurrahman, Islamic Parenting: Pendidikan Anak Metode Nabi SAW, cet ke 18 (Solo: Aqwam, 2017) [↑](#footnote-ref-5)
6. Muhammad Nur Abdul Hafizh Suwaid was born in Damascus in 1362 H/1943 AD. Suwaid was a *Fath al-Islami* Elementary School graduate known to produce great people and religious experts. He also studied Hanafi and Shafi'i Fiqh, hadiths, and their history. Apart from being a consultant engineer in Kuwait, he is also active in teaching and learning and has contributed many of his ideas to continue Islamic education for children. (Savitri, 2018) One of his works discussing children's education is *Manhaj at-Tarbiyyah an-Nabawiyyah lith Thifl*, translated into Indonesian under Prophetic Parenting; Cara Nabi Saw. Mendidik Anak. Lihat : Khalid bin Abdurrahman, Prophetic Parenting, (Yogyakarta: Laksana, 2017), h. 604. [↑](#footnote-ref-6)
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