

CHEMICAL ACTUALIZATION OF HAPPINESS IN EARLY CHILDHOOD EDUCATION

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Abstract: The purpose of this study is to introduce the chemical concept of happiness contained in al-Ghazali's book for early childhood education. This concept is an offer to the actualization of education to students which is a decisive realm in the formation of the soul of students. Research is literature research with the primary source being the as-sa'adah chemistry book, while the secondary source is other books and writings in journals or in books. The results of the study found that the actualization of the chemistry of happiness in early childhood is carried out by introducing the child to God and himself as a person who must have a patient, disciplined and self-aware character. A teacher must teach and introduce education to early childhood by becoming a teacher who is a preacher and a teacher who knows his existence as a human being to achieve the degree of ma'rifatullah, namely by making students happy about their excision so that they know God. This is in accordance with the purpose of Islamic education itself, which is to become khalifatullah for himself and others so as to be happy.

A. INTRODUCTION

Nowadays, many ironic things happen in the world of education, especially for early childhood. There are several ironic things that happen with early childhood education, one of which is bullying or bulliying which is becoming more and more day by day. The case of children of primary school age, for example, who beat and bullied their friends, has become a problem with the concept of education today, especially in the context of educational psychology. Moreover, the sad phenomenon where the teacher as an educational actor also commits actions that are destructive and not in accordance with his capacity as a teacher that should be admired and imitated.

The lack of cultivation of character education values is shown by the many acts of commendable behavior carried out by the younger generation in Indonesia, especially students, namely ethics, morals and ethics have begun to disappear such as a disrespectful attitude towards their elders, *bullying*, fights between students, immoral cases, drug abuse, and other problems.

Cases that occur such as obscenity against early childhood are often carried out by teachers who are taxonomically mature Bloom, and there are even perpetrators who have been certified, not to mention cases of teachers who abuse their children because of mistakes made by the child. The phenomena that occur are a concern for the world of Islamic education, even though there are many Islamic education figures who play a very important role in the actualization and contextualization of Islamic education which strongly directs the character building in the child.

For example, the figure of al-Ghazali who is considered as *hujjatul Islam* through his magna entitled *ihya ulumiddin* as an epic treasure against the concept, practice, and criticism of education, especially in the field of curriculum. Al-Ghazali is a very prolific figure in the world of Islamic education, there are many studies that discuss al-Ghazali in various perspectives. This research seeks to find the chemical concept of happiness for early childhood according to al-Ghazali and the concept of early childhood education based on the chemistry of happiness?

B. THEORETICAL STUDIES

Children's education is a terminology that specializes in education at an immature age, namely in the age range of 6-13 years. In fact, in the educational process, not a few children experience various things that indicate the absence of happiness in themselves. Islamic education as a dimension of obtaining happiness should be a worrying thing even though in al-Ghazali's perspective, this world is a stage or market that travelers visit in the middle of their journey to other places.

Al-Ghazali made an offer about the chemistry of happiness. There are several studies related to this, such as Muhammad Rifqi Munif (Munif, 2020) in his research concluded that Al-Ghazali explained that the affective domain of the nature of the heart as a king in the body, the inclinations of the heart, the uniqueness of the heart, and how to stabilize the heart itself so as to give rise to people who have charitable morality.

(M. Ahim Sulthan Nuruddaroini dan Midi, 2021) in his study mentioned that there are some similarities and differences between the Integration of the Concept of Happiness Psychological Well Being dan Sa'adah Perspective, the similarity is that both create a sense of happiness, well-being and peace in one's soul. While the

difference is in the aspect of method. Psychological well-being emphasizes the cognitive-rational aspect, while the spiritual-transcendent-based sa'adah.

For al-Ghazali, there are 4 ways to get happiness. *First* know about the self. Who are you, and where did you come from, and where did you go. *Second*, know about God. Realizing god is the creator and we are just ordinary people. Third, *knowing* about this world. Realizing that God did not create man alone, but there was space, time and others. *Fourth*, knowing about the afterlife. We must realize that there is another world after this living world, which is the world of the hereafter.

According to (Arroisi, 2019) in the Qur'an, happy in can be referred to from various terms in a ntaranya; the giving of taufik to an easy path, a place of pleasure, the land of the hereafter, *darussalam*, good results, and many more terms in the verses of the Qur'an that provide instructions on how to achieve happiness. (Rukmana, 2006) Happiness can appear in many positive ways, such as prsentation, work or well-being not just property. According to al-Ghazali as quoted (Habibi, 2016) thatthe desire of human beings to be the same is their desire to achieve happiness. One of the characteristics of a happy person is that according to al-Ghazali is when a person knows himself so that he knows what makes himself happy. For Effendi, if he knows himself which allows him to know the proportional portion and meet the needs of his body then he will be able to feel the joy of happiness from the food factor is one of the needs(Effendi, 2017).

One of the characteristics of happiness according to al-Ghazali is not to lie and not to complain about what Allah has given, for him who is the one who professes love to Allah swt.. but complaining against the test he lied. (Al-Ghazali, 2011). Therefore, according to al-Ghazali the happy person is to love oneself and its existence, love for oneself means the tendency of the soul to maintain its survival, and avoid things that could destroy and destroy its survival .(Al-Ghazali, The Method of Picking Up Love , 2013)

C. RESEARCH METHODS

This research includes literary research that focuses on book references and relevant sources. Literary research is more focused on literature studies (Nazir, 2003). Historical philosophical approach, meaning that in the study the study begins data

collection and looking for sources in the form of writings from the figure in question or that have relevance to the problem raised (Sugiono, 2014)

D. DISCUSSION AND DISCUSSION

1. The Chemistry of Happiness According to al-Ghazali

Chemistry is a great science that studies the order, structure, properties and changes and energy that accompanies changes in matter. 1. The arrangement of the material includes the components that make up the material and the comparison of each component. 2. The structure of matter includes the structure of the constituent particles of matter or describes how the constituent atoms of matter bind to each other. 3. The properties of matter include physical properties (form and appearance) and chemical properties. The nature of a matter is influenced by: the arrangement and structure of the matter. 4. Changes in matter include physical/physical changes (form) and chemical changes (producing new substances). 5. The energy that accompanies the change of matter concerns the amount of energy that accompanies a certain amount of matter and the origin of that energy. (Rosa, 2012)

Dalam pandangan Abu Hamid al-Ghazali, bahagia atau kebahagiaan merujuk pada istilah sa'adah, yang berhubungan dengan dua dimensi eksistensi; dunia saat ini dan akhirat. Menurutnya kebahagiaan merupakan suatu kondisi jiwa yang tenang, damai tanpa suatu kekurangan apapun. Puncak kebahagiaan tersebut bisa diraih oleh seseorang ketika telah sampai pada makrifat Allah. (al-Ghazali, tt) The happiness of God's makrifat can be described by the happiness of the eyes when they see something good, when the ears listen to beautiful things, and so on. (al-Ghazali, Maqashid al-Falasifah Tahqiq Mahmud Baiju, 2000).

Thus it can be concluded that what was conveyed by Abu Hamid al-Ghazali contained the same meaning. The happiness gained by a person when it comes to the level of God's makrifat. Such happiness does not refer to physical or sensory pleasures, but rather eternal happiness above all worldly pleasures. To achieve happiness it is required to have several strategies and concrete steps. (Arroisi, 2019).

The essence of the human haqiqah al-nafs) in al-Ghazali's view has two qualities, first, it is al-nafs that always generates anger and shahwat in a person. This model of al-nafs is the dominant al-nafs in a person. This evil domination of al-nafs is simply because humans tend to do despicable things. For this reason, great effort is needed in combating this type of evil al-nafs. The second type of al-nafs, is al-nafs which has a soft nature, that is, the essence of man. (al-Ghazali, Ihya' Ulumuddin, Jil. III, 2008).

There are several steps to get happiness in education, including: 1) knowing yourself. 2. Knowing God, 3. Knowing the World , 4. Knowing the Hereafter, 5 Love of God. (Al-Kaf, 2021).

The point is that in the scientific realm of psychology is for al-Ghazali happiness is a state of feeling and mind that is due to chemical changes in man and not physical changes. Al-Ghazali categorizes happiness into seven stages to achieve two types of physical happiness and psychic happiness, both of which are Integrated with Islamic Education.

2. The chemistry of happiness and its actualization in early childhood education

According to (Afroni, 2019), in the Koran, education is more directed to the terminology of at-tarbiyyah, at-a'lim and at-ta'dib, mauizah, and at-tadris. All of these terms lead the protégé to be educated to be a person who is close to God, has the intelligence to know himself by having adab to man so that he can live in society according to the direction and learning he gets.

While man is in this world there are two things that are necessary for him. *First*, the protection and maintenance of his soul; *Second*, the care and maintenance of his remains. Proper nourishment of his soul, according to Imam Ghazali, is the knowledge and love of God.

Table 1
The Chemistry of Happiness For Protégés

No	Aspects	Realm		
		Cognitive	Affective	Psychomotor
1	Know him	Taught to know himself	Taught how to behave towards himself	Carrying out his duties and obligations as a protégé
2	Knowing God	Be introduced to God	Taught to Prayer	Parents invite to mosque/worship

3	Get to know the world	Introduced to the world	Invited to tadabbur nature	Given the task of managing his room
4	Knowing the afterlife	Introduced to the afterlife, heaven and hell	Invited to the cemetery	Told to read the koran and read books related to the afterlife
5	Love of God	Introduced to the meaning of God's love	Feeling watched over by God	Taught not to lie

DISCUSSION

What al-Ghazali offers in terminology has similarities with the educational formulation from UNESCO, namely: 1) Learning how to think. 2. Learn how to do or learn how to do. 3. Learn how to be or learn how to be. 4. Learn how to learn or learn how to learn Learn how to live together or learn how to live together. (Tilaar, 1998). For this reason, education is needed, the study of these terms is needed not only for the fulfillment of scientific needs, but also for the purposes of development and development in educational activities. (Nata, 2016).

The traits offered by al-Ghazali in its present condition are called character education. Character education is education to shape one's personality through ethics education, the results of which are seen in one's concrete actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work and so on. (Suharno, 2021:1).

In the National Education System law number 20 of 2003 article 1 explains that education is an institution to develop self-potential so that students have spiritual strength, self-control, personality, noble character, and skills needed by themselves, the people of the nation and the state. Character education according to Zubaedi is a deliberate (conscious) effort to realize virtue, that is, the quality of humanity that is objectively good, not only good for individual individuals, but also good for society as a whole.. (Zubaedi, 2011: 8)

Muchlas Samani and Hariyanto who said that character education has the aim of instilling values in students and renewing the common life system that values individual freedom more. (Hariyanto, 2013:45). Etymologically, when traced from the origin of the word, the word character comes from the Latin

"*kharakter*", "*kharassein*", "*kharax*", which means to make sharp and to make in. (Andayani, 2011)

Character education will lead learners to cognitive recognition of values, affective appreciation of values, and finally to real practice of values. This is the design of character education (morals) which Thomas Lickona called *moral knowing*, *moral feeling*, and *moral action*. For this reason, all subjects learned by students in school must contain character education that can lead them to become human beings with character as affirmed by Lickona. (Lickona, 2019:81)

Education is a shared responsibility between the family, the community and the government in order to produce the next generation of the nation in accordance with what is expected. According to the National Education system (Sisdiknas) Law of the Republic of Indonesia NO. 20 of 2003 Chapter II Article 3 emphasizes that: "National education functions to develop abilities and form a dignified national character and civilization in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

The role of teacher Teachers in the realm of character education has the role of mediator, motivator, participant, and feedback giver. The role is to facilitate students in the cultivation of character values that have been formulated by the government. In order for learning objectives to be achieved optimally, a teacher must have extensive knowledge and also instill moral and religious values in carrying out the teaching and learning process with students. From this teaching, it will make students who behave well in accordance with the prevailing regulations. Therefore, the importance of efforts to teach the value of character education to improve human quality intellectually and morally. (Hasan, 2018: 3) Cognitive development is an aspect of student development related to knowledge, where all psychological processes are related to how individuals learn and think about their environment. (Desmita, 2014:96).

Policy consists of a number of values, morals and norms, such as being honest, courageous, acting, trustworthy, and respectful to others. (Priyatna,

2016,). This is what in thenature of the process of development and its formation, a person's character is influenced by two factors, namely environmental factors (nurture) and innate factors (nature). Psychologically, character behavior is the embodiment of the potential of *Intelligence Quotient* (IQ), *Emotional Quotient* (EQ), *Spiritual Quotient* (SQ), and *Adverse Quotient* (AQ) possessed by a person. The configuration of character in the context of the totality of socio-cultural psychological processes can eventually be grouped into four words, namely: 1) exercise, 2) by piker, 3) by body and kinesthetic, and 4) by taste and taste. (M. Sobri, 2019).

Thus, a teacher must teach nilai-the values of conscience are values that exist in human beings and then develop into behavior and the way we treat others. The values of conscience are honesty, courage, peace-loving, self-reliability, potential, discipline, knowing boundaries, purity, and conformity. The values of giving are values that need to be practiced or given that are then accepted as much as are given. The values of giving are loyal, trustworthy, respectful, loving, compassionate, sensitive, unselfish, kind, friendly, just, and generous. (Elmubarok, 2009: 7).

In the context of Islamic purposes, the chemistry of happiness will direct oneself to know oneself well, to know Allah, to know man, to know the world, all of which must be directed to Allah so that happiness flows also to happiness in the world and the Hereafter. It is important that al-Ghazali teaches that the world is a stage for plays that must be known by man in order to obtain happiness in the hereafter..

E. CONCLUSION

There are five steps to knowing and understanding the spiritual heart. The first step, knowing the existence from the heart. The second step is to know the true nature in which the heart works to achieve happiness through divine presence. The third step, understanding that man can be analogous to an empire. The highest happiness will be obtained if man leads to angelic attributes through increased knowledge of God.

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