



# TAWAKKAL ATTITUDE EDUCATION IN DARUL QUR'AN AL-KARIM KINDERGARTEN BATURRADEN BANYUMAS 2018-2019

**Safrudin Aziz**

Institut Agama Islam Negeri Purwokerto

azieez@iainpurwokerto.ac.id.

**Abstrak:** Penelitian ini bermaksud menggali implementasi pendidikan sikap tawakkal di TK Darul Qur'an al-Karim Karangtengah Baturraden Banyumas tahun ajaran 2018-2019. Penelitian ini bersifat penelitian lapangan (*field research*) dengan pendekatan kualitatif. Metode yang digunakan dalam penelitian adalah: wawancara mendalam terhadap kepala sekolah, guru, orang tua siswa dan peserta didik, pengamatan terlibat terhadap proses pembelajaran sebagaimana dilakukan oleh guru dan siswa serta dokumentasi. Selanjutnya analisis dalam penelitian ini dilakukan melalui: *pertama*, reduksi data guna memberikan gambaran informasi yang lebih jelas sekaligus mempermudah peneliti dalam melakukan pengumpulan data selanjutnya serta mencari kembali data penelitian yang diperlukan. *Kedua*, penyajian data. *Ketiga*, penarikan kesimpulan dan verifikasi. Hasil penelitian ini menunjukkan: a) pendidikan sikap tawakkal pada TK Darul Qur'an al-karim dimaksudkan untuk menanamkan sikap optimis, pasrah diri, mengakui Allah sebagai sang pengatur serta menerima diri secara positif sehingga setiap peserta didik dapat memahami dan mempraktikkan sikap tawakkal secara tepat. b) pengembangan kurikulum pada aspek sikap tawakkal dilakukan dengan merumuskan kompetensi inti, kompetensi dasar serta indikator pencapaian perkembangan aspek spiritual anak. c) metode mengajarkan sikap tawakkal dilakukan dengan cara memberikan pemahaman, pembiasaan dan pemberian contoh tentang sikap tawakkal kepada anak, serta melakukan evaluasi program pendidikan sikap tawakkal melalui skala sikap.

**Kata kunci:** Pendidikan Sikap Tawakkal, Taman Kanak-Kanak, Pendidikan Spiritual.

**Abstract:** *The purpose of this research is to explore the implementation of tawakkal attitude education in Darul Qur'an al-Karim Kindergarten Baturraden Banyumas academic year 2018-2019. This research is a field research with a qualitative approach. The methods used in the study are: in-depth interviews with principals, teachers, parents and students, observations involved in the learning process as carried out by teachers and students as well as documentation. Furthermore, the analysis in this study was carried out through: first, data reduction (data reduction) in order to provide a clearer picture of information while making it easier for researchers to conduct further data collection and search for research data needed. Second, presentation of data (display data). Third, concluding drawing and verification.*

*The results of this study show that: a) the education of bargaining in kindergarten Darul Qur'an al-karim is intended to install an optimistic attitude, Surrender, recognize Allah as the regulator and accept themselves positively so that each student can understand and practice resignation appropriately. b) curriculum development in the aspects of tawakkal attitude is carried out by formulating core competencies, basic competencies and indicators of the achievement of the development of children's spiritual aspects. c) methode to teach tawakkal attitudes are carried out through provide understanding,*

*habituation and giving examples of tawakkal attitudes to children, as well as evaluating education programs for tawakkal attitudes through attitude scales.*

**Keywords:** *Tawakkal Attitude Education, Islamic Kindergarten, Spiritual Education.*

## **A. Introduction**

In the current millennial era, most people have lost the meaning of life in addition to losing divine values in carrying out their lives. The hedonic principle and materialism are inherent in modern humans. All forms of relationships are transactional. Even modern humans in the circle who plant the right to download, who is credited with having to reap the rewards openly. Offering services and kindness is often done without taking into account halal and haram. Such transactional relationships are continuously contested until they are passed on to the next generation.

The above thinking seems to entrust all problems resolved with money. The role of God as the ruler of destiny openly removed. Modern humans prefer material, money, power, politics to the real God. As a result they do not have meaning in the real. They lose faith in God so that it highlights the intellectual and material aspects of completing a job. Even though Islamic teachings affirm that one's business must be accompanied by trust. Hasbi Ash-Shiddieqy asserted that Islam commands that the adherents try and do good deeds in the way blessed by Allah SWT, and also require that the work and charity be carried out while trusting Allah (TM. Hasbi Ash Shiddieqy, 2001). Even in the Koran the word tawakkal and the one with the same level reach 83 times in 31 suras including Surah Ali 'Imran (3) verses 159 and 173, an-Nisa (4) verse 81, al-Anfaal (8) verse 61, Hud (11) verse 123, al-Furqan (25) verse 58, and al Anam (6) verses 66, 102, 107, All refer to the meaning of representation and surrender (Muhammad Fuad Abdul Baqy, 1980). For this reason tawakkal is sure to become a basic teaching in Islam that must be implemented by humans in every situation.

Regarding the above, it is due to resignation that gives birth to calmness and tranquility in one's soul and is full of willingness for everything that is received. Tawakkal also gave birth to an optimistic attitude in acting and always having hope for everything that was aspired to (Tohir, 2012). A person who trusts will always think positively about God's terms and decisions. Because all God's decisions are the best for humans (Surah Al-Baqarah: 216). Tawakkal makes one's soul capable of taking lessons and lessons from every failure. Failure is interpreted as a valuable lesson as well as being the beginning of a substitute for the arrival of good luck and abundant and happy pleasures.

Tawakkal is a practice that is not easily implemented in everyone. Tawakkal is confidential because it is closely related to the condition of one's faith in God's taqdir. Creating personalized ones requires a process of cultivating patience and total self-reliance on God. The process of instilling patience and accustoming yourself to surrender to God's provisions requires quite a long time and spiritual adventure. For this reason, instilling trust is ideally done since early childhood. Because instilling the human attitude can break the chain of faith as it is common to modern humans. Operation TK Darul Qur'an al-Karim Baturraden Banyumas has been standing since 2015. The TK officially received an operational permit from the government through the Decree of the Head of the Banyumas Regency Education Office Number: 421.1 / 125/2017. Although relatively young, conceptually kindergarten Darul Qur'an al-Karim as one of the Islamic kindergartens in Banyumas Regency has a set of special programs including strengthening al-Qur'an based education.

Tawakkal attitude education at Darul Qur'an al-Karim kindergarten is a form of progressive breakthrough and is one part of the aspects of developing the values of faith and devotion. As for technically, the formulation of tawakkal education in kindergarten Darul Qur'an al-Karim is designed in such a way as to formulate goals and objectives, incorporate aspects of strengthening tawakkal attitudes as part of the education curriculum, creating various techniques of teaching and instilling tawakkal attitudes to each student as well as measuring the effectiveness of tawakkal education programs.

Based on the description above, the formulation of the problem in this study is how the implementation of tawakkal attitude education in Darul Qur'an al-Karim Kindergarten Karangtengah Baturraden Banyumas in the 2018-2019 school year. The research objective is to determine the implementation of tawakkal attitude education in Darul Qur'an al-Karim Kindergarten Karangtengah Baturraden Banyumas in the 2018-2019 school year.

## **B. Discussion**

### **1. Surrender on the Psychological Perspectives of Islam and the west**

In western psychology, surrender does not mean giving up totally on a situation without making a certain effort. But surrender yourself is interpreted as a person's attitude after carrying out certain processes both as planned and unplanned. The matter is based on every human being having a variety of positive potential as a gift from the almighty God as well as being who has iradah (noble wishes) and is free to determine his behavior based on his thoughts and feelings (Baharuddin, 2007). In addition, every human being is basically creative and

intelligent and has the power to make changes and renewal. But behind that intelligence and its advantages, humans also have weaknesses in various ways. All of that leads every human to always try well at the same time surrender themselves to the shortcomings and omissions that are inherent in him. In that context, surrender in nature is naturally owned and realized by every human being. Because surrender of self becomes an attitude of someone who is aware of one's limitations and realizes the comprehension of Allah SWT (M. Quraish Shihab, 2007). The attitude of being aware of the limitations of the self and the omnipotence of God ultimately gave birth to an attitude of accepting themselves intelligently not to be arrogant, arrogant, proud, and so on.

Sherrer reinforces self-acceptance to foster an optimistic person and dares to face challenges, always think positively by not assuming that others reject him, consider himself equal to others without feeling shy, embarrassed, inferior in associating, dare to assume responsibility and be able to master the mind, the best words and actions (Azizah, 2017).

Petranto expresses his self-acceptance attitude consciously indicating the quality of one's soul is indicated to be healthy both outwardly and inwardly (Ira Petranto, 2005). Because the factors that really determine one's mental health when in him grow surrender that is equipped with a sense of satisfaction with the effort he has done and receive talent inherent in him as the best gift from Allah SWT.

Thus surrender gives birth to the highest awareness to know oneself while being able to control themselves perfectly in the face of various situations and circumstances. Submission also gives rise to good prejudice towards God and at the same time believes that whatever results a person gets is the best gift from Him.

In the psychology perspective, surrender of Islam is better known as tawakkal. Tawakkal is generally defined as a form of submission to the will of God and trusting wholeheartedly in Him (Departemen Pendidikan Nasional, 2002). In addition, tawakkal was also interpreted as being totally surrendered to the almighty God after doing various forms of business (Sutan Muhammad Zain, n.d.) Ibn Athaillah Al-Sakandari defines tawakkal as an effort to surrender control to Allah and rely on all matters to Him (Ibnu Athaillah Al-Sakandari, 2013). While Ash-Shiddieqy mentions tawakkal as a form of surrender to God and holding fast to Him in circumstances beyond human ability to change it (TM. Hasbi Ash Shiddieqy, 2001).

Ahmad Bangun Nasution and Rayani Hanum Siregar refer to tawakkal as someone's determination to depend only on Allah SWT and stop thinking about themselves and feel they have power and strength (Ahmad Bangun Nasution dan

Rayani Hanum Siregar, 2013). M. Quraish Shihab defines tawakkal originating from the word *wakala-yakilu* which means representing or making Allah SWT a representative namely giving up all problems to Allah SWT (Ikhwan, 2015) In addition, the representative word can be translated as a protector. So that if we have made God a representative (representing God) means giving Him all the problems. He is the one who wills and acts in accordance with the will of man who surrenders that representative to Him (Ikhwan, 2015).

Some of the above meanings seem to have similarities in interpreting the nature of trust. But substantially someone is said to be reluctant if he always presents God in carrying out every activity and is able to activate soul control to control the heart to always submit by giving up all decisions under the control of Allah SWT. Someone who is trustworthy is not passive and superficial, because he has reached the peak of self-awareness as a being who will be given the best determination from the Creator. But every human being must always try as hard as his abilities and optimize all the potential he has in living the reality of life. Because without any effort and ignore the causal relationship due to the possibility of a hope will be achieved perfectly.

Looking at the description above, it can be affirmed that tawakkal is the attitude that delivers one's soul to the level of piety and sincerity. Tawakkal, takwa and sincere become trilogy creating the highest quality of piety in a person. Because these three things lie in the mind which is very secretive, except in front of themselves and their Lord. A person who is trustworthy should have a quality of faith, piety and sincerity that is able to decorate the soul of a person manifested in noble character.

## **2. Research Methods**

This research is a field research using a qualitative approach that is to gather information in a comprehensive and comprehensive manner about the implementation of tawakkal attitude education in Darul Qur'an kindergarten al-Karim Karangtengah Baturraden Banyumas in the 2018-2019 school year.

The process of extracting data in this study uses several stages including: first, an in-depth interview about implementation tawakkal attitude education with the headmaster, the teacher, the school coaching board, parents of students and students in the kindergarten environment Darul Qur'an al-Karim. *Second*, participant observation of the implementation of the learning process tawakkal attitude. *Third*, documentation. This method is used to get information about implementation tawakkal attitude from school documents and other supporting reference sources in the form of books, journal, article, etc.

After various research data have been obtained, the next step is to analyze the data using the following steps: first, data reduction, which summarizes, selects essential and important data, categorizes, looks for themes and patterns, and removes unnecessary data (Sugiyono, 2013). The data reduction process is intended to provide a clearer picture of information while making it easier for researchers to conduct further data collection and search for research data needed. Second presentation of data (display data). Presentation of research data is carried out in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like. As for presenting data done with narrative text. Third, conclusion drawing and verification, namely drawing conclusions and verification. The initial conclusions put forward are still temporary and will change if no strong evidence is found that supports the next stage of collection. But if the conclusions raised at an early stage, supported by valid and consistent evidence when researchers return to the field to collect data, the conclusions submitted are credible conclusions (Sugiyono, 2013).

### **3. Education of Tawakkal Attitude in Darul Qur'an al-Karim Kindergarten**

#### **a. Purpose and objectives**

Implementatively, tawakkal education in Darul Qur'an al-Karim Kindergarten has intentions and objectives that are arranged clearly and systematically. Tawakkal attitude education developed at this school is in principle intended to build and instill the faith, devotion and self-acceptance of students in quality. Self surrender is interpreted as being able to present and involve the role of God in completing any process and any activity. Likewise, the end result is a form of divine decision that must be received with sincerity and joy. In this regard, the education of the barbarians in the Darul Qur'an al-Karim Kindergarten is packed in such a way that they are focused on providing insight and cultivation of the importance of efforts or efforts made to achieve the best possible results. Even the best results God has given are not necessarily the same as his views and opinions.

The main purpose of Islamic education in Darul Qur'an al-Karim Kindergarten is to introduce and instill a sense of belonging and positive self-acceptance so that each learner can understand the essence and scope of the bargain to achieve this goal, technically the Darul Qur'an al-Karim Kindergarten prepared a planning plan in a mature, gradual manner, starting from something small and simple, involving the role and collaboration between teachers and parents and carrying out programmatic evaluations. So it is hoped that each learner has a calm, resilient soul, always prejudiced

towards God as the determinant of everything and that every child is able to control his ego and desires properly through the process of self-reliance on Allah SWT.

The formulation of the aims and objectives of tawakkal education as conceived by TK Darul Qur'an al-Karim seems to be in harmony with Gullen's opinion that tawakkal education is intended so that someone is able to fully believe (*tsiqah*) in him. In addition, tawakkal education which is carried out through a process of self-awareness to surrender to God's decision which is carried out gradually through a process of continuous learning is able to shape a child's soul into *taslîm* dan *tafwîdh* (Fethullah Gullen, 2015).

*Taslîm* means the success of giving understanding, training and capturing the spirit of trust in children will eventually form submission and surrender as if they were the majority in the hands of those who bathe them. While *tafwîdh* means the success of tawakkal education giving birth to the soul of a child is accustomed to transferring everything to Allah SWT and waiting for everything from Him. Obviously the conditions of submission and surrender and hope for God for the best gift were carried out after experiencing a period of effort through developing creative, innovative ideas and progressive ideas. So that tawakkal education is not interpreted as a deterrent and even destroys children's development of competence, imagination and creation through the process of trying (experimentation) and discovering (discovery). Instead, tawakkal education leads children to try maximally while involving the role of God in surrendering to him through a form of belief that God will always give the best to him.

Thus the idea of tawakkal education in Darul Qur'an al-Karim kindergarten becomes the spiritual basic construction of children through the cultivation of the soul of faith and devotion completely. So that every child has a deep understanding of effort or endeavor to be a part that must be done by every human being. While the final result is God's decision that must be accepted sincerely and gracefully.

Even so, the best results causally are largely determined by the creation of the best efforts and efforts of every human being. But not always the law of causality occurs as in general if there is another decree of God. In addition, tawakkal education also brings the souls of every child to become *ihsan*, ie trying to do something optimally because he always feels seen and monitored by Allah SWT at all times. While the delay in the success or aspirations of a person can be seen and evaluated against the lack of optimal efforts made.

## b. Curriculum Development Aspects of Attitudes

Implementing self-reliance education for kindergarten-aged children (5-6 years) can be done through several steps including formulating curriculum development on spiritual Tawakkal. Regarding this, it is understood that the attitude of trust in the concept merges into one with the aspects of faith, piety and devotion of every human being.

Textually, the attitude of tawakkal as a part of the spiritual aspect is not stated directly and in detail in the 2013 Curriculum for Early Childhood Education especially in the age of 5-6 years. Nevertheless, substantively the material of trustworthiness can basically be included in the content of the competencies of spiritual Tawakkal formulated in core competencies, basic competencies and indicators of the achievement of the spiritual aspects of the development of kindergarten age children (5-6 years).

The core competence in developing tawakkal attitude as developed by Darul Qur'an al-Karim Kindergarten is that every student is able to accept and practice the teachings of his religion. From these core competencies are developed into basic competencies. The basic competencies developed include students having behavior that reflects the attitude of trust in Allah SWT.

The basic competency formulation above is developed into the material plan or learning spiritual aspects of tawakkal themes as follows: (a) Bravery Prayer (b) Disclosure of Gratitude and Disasters (c) Appeal of Evil Tawakkal (d) Helping Others (e) Copy of Works (f) Throwing the Ball (g) Storytelling (h) Sincerity (i) Forgiving (j) Prejudice Good to Others (k) Prejudice to God (l) Khusnudhon (m) Envy (n) Love God.

Through the material and basic competencies above, the next stage of formulating indicators of the achievement of the development of the attitude of children aged 5-6 years is as follows:

- a. Students are able to imitate short prayers taught by the teacher related to tawakkal prayer (*bismillāhi tawakkaltu <ala Allāh lā aūla wa lā quwwata illā billāhi*).
- b. Students are used to singing the tawakkal prayer every day.
- c. Students are accustomed to pronouncing the lafadz *hamdalah* when getting pleasure and reciting the *istirja'* or *tarji'* sentence when getting a disaster. Because the two lafadz as a manifestation of one's attitude of trust towards giving favors and calamities from Allah SWT.
- d. Learners are accustomed to saying lafadz *lā haula wa lā quwwata illā billāh* (no power and no strength but only to God) as a form of self-transformation and all matters to Him.



- e. Students have the awareness to always help their parents, teachers and friends according to their abilities. The relationship of the attitude in the context of trust is to help others in accordance with their limits. Outside the limits of the child's ability is the omnipotence of God as the ruler of the universe.
- f. Students are able to create the symbolic work created by Allah SWT. This indicator can be achieved through the activities of making fish, butterflies, statues of animals from clay and the like. These learning activities show that students are only able to create symbolic works. However, every student is not able to create symbolic works into living beings. Because the creation of spirits or lives comes from the mere omnipotence of Allah SWT.
- g. Students are able to throw the ball at the basket on target and repeatedly. This activity was carried out between the best efforts, the best results and aspects of submission. This means that children begin to be introduced that the success or failure of throwing a ball in a basket is also determined by effort seriously and the role of God in determining success.
- h. Students are able to retell simple tawakkal stories by using their own language according to the level of understanding of children. This indicator can be achieved by presenting a pictorial story of tawakkal themes according to the age and ability level of the child.
- i. Students are able to be sincere if something they love is missing from him.
- j. Able to get used to forgiving the mistakes of his friends at school.
- k. Able to prejudice good to fellow human beings.
- l. Able to prejudice the Almighty God.
- m. Able to conceal the ugliness and disgrace of oneself and others.
- n. Not being jealous of his friend who has something better than hers.
- o. Able to feel God's love for him.

Tabel kompetensi dasar, materi serta indikator pencapaian sikap tawakkal anak usia 5-6 tahun di TK Darul Qur'an al-Karim

Table basic competency, material and indicator of achievement tawakkal attitude of children 5-6 years old in Darul Qur'an al-Karim Kindergarten

Basic competency	Material	Indicator of Achievement
Students are able to behave that reflects the attitude of trust to Allah SWT.	Prayer of Judgment	Able to imitate short prayers taught by the teacher related to tawakkal prayer ( <i>bismillāhi tawakkaltu 'ala Allāh lā haula wa lā quwwata illā billāhi</i> ).
	Prayer of Judgment	Accustomed to singing the tawakkal prayer every day.
	Disclosure of Gratitude and Disasters	Accustomed to pronounce the lafadz hamdalah (Alhamdulillah Rabbil Alamin) when getting pleasure and reciting tarji (inna lillahi wa inna ilaihi rojiuun) when getting a disaster.
	Disclosure of the attitude of fear	Learners are accustomed to saying lafadz lâ haula wa lâ quwwata illâ billâh (no power and no strength but only to God) as a form of self-transformation and all matters to Him.
	Helping Others	Able to have awareness in helping parents, teachers and friends according to their abilities.
	Practicum of Cipta Karya	Creating symbolic works created by Allah SWT.
	Throw the ball	Throw the ball at the basket on target and repeatedly.
	Tell stories	Telling back in simple tawakkal stories by using one's own language in accordance with the level of understanding of the child.
	Sincere	Able to be sincere if the item he loves is missing from him.
	Forgive	Being able to get used to forgiving the mistakes of his friends at school.
	Have a good prejudice to others	Able to be prejudiced towards fellow humans.

Be good at God	Able to prejudice God.
Khusnudhon	Able to save the ugliness and disgrace of oneself and others.
Envy	Not being jealous of a friend who has something better than hers.
Love	Feel God's love for him, God give vision, hearing, oxygen ect for all humans.

The development of tawakal attitude in Darul Qur'an al-Karim Kindergarten as written in the above table is in line with the thoughts of Sherrer and Petranto and other expert opinions, that the tawakal attitude shown by always thinking positive, surrender which is balanced by being dynamic and creative and able to master the mind, words and deeds can be done precisely through understanding, training, habituation to always pray and reflect the tawakal attitude, gratitude, sincerity, forgiveness, prejudice, and instill a soul of affection to every creature of God.

**c. Methods for Teaching Tawakkal Attitude for Kindergarten Ages**

Teaching self-reliance for early childhood requires a series of methods that are carried out in stages, gradually and adapted to the child's spiritual and intellectual level. For children of kindergarten age (5-6 years) the planting of trustworthiness can not be separated from direct learning activities based on simple reasoning concretely and fantasy. This is because children aged 5-6 years of religious acts are still imitative by imitating something they have seen. While planting a tawakkal attitude using a fairy tale approach due to the spiritual development of children in the age of the new entering the stage of the fairy tale stage, the appreciation of the concept of divinity is still influenced by fantasy life. So that in responding to the attitude of religion, it still uses fantastic concepts through tales that make little sense (Safrudin Aziz, 2017).

Based on the above foundation, several methods to teach self-reliance for children in the Darul Qur'an al-Karim kindergarten can be done through the following steps:

1) Customizing and Providing Examples

Habits and examples are played directly by the teacher and parents in the family. Teachers along with parents and the school board of trustees set out various examples of bargaining attitudes that need to be developed

in schools and families. The next stage, the teacher makes a control card to record the development of each student's attitude of trust. Teachers and parents are required to be objective in writing the development of children's trust in school and in the family. In the agreed upon time, the teacher together with the parents conduct synergistic communication and evaluation of the development of the child's tawakkal attitude and discuss alternative solutions if there are obstacles both at school and in the family.

Some of the attitudes of teachers and parents who are always emphasized in giving examples of the attitude of trust in Darul Qur'an al-Karim Kindergarten include: first, accepting affectionately if the child is unable to complete the task of the teacher and both parents. This attitude indicates that the teacher and parents are accepting God's destiny after the child makes a maximum effort.

*Second*, teachers and parents teach gratitude while receiving or not receiving. Thanksgiving is always performed after performing the sun prayer Dhuha at school accompanied by saying *hamdalah* as an expression of gratitude to Allah Almighty.

*Third*, teachers and parents always accustom themselves to stay happy, have fun and do not feel sad if you get a disaster both heavy and light. This attitude can be shown directly to children through a happy face and convey wisdom wisely to children not to be the slightest attitude of blaming God or other creatures.

The learning implementation is carried out in stages. For example a child loses or exchanges his sandals with someone else when he finishes performing the Dhuha prayer in the mosque. In addressing this issue, the teacher directly advises the child about the wisdom behind the loss of slippers. If the school has sufficient funds, immediately replace it with better sandals instead of sandals that have been lost. Then the teacher tells personally to the child that with the coming of the disaster about the missing sandals, God will immediately replace them with new sandals. Try if your sandals don't disappear, of course you won't buy new sandals. Now choose new sandals or old sandals? Surely the child chooses the new sandal and thanks him for the fortune that Allah has sent him.

Thus the loss of an item can mean disaster but can also mean grace. So that the child begins to learn to accept and submit fully to the fate of Allah Almighty.

- 1) Teachers and parents together provide understanding to children that being trustworthy means building a close relationship with God. If children and parents are always in close contact with God, surely he will fulfill our wishes best. We will be someone who is lucky and will never lose God in our lives.

Instilling understanding and fostering beliefs about God can be done through simple analogy questions. For example: children do not like being separated from mother ?. How would you feel if I love you all? If mom and dad love you all of your wishes will be provided. Even something out of your desire for father and mother to prepare. All that is done by parents because your happiness is the happiness of father and mother.

The above questions are a start for parents or teachers in communicating trust to children. This communication can certainly be developed by adjusting the conditions and level of understanding of children. Understandably instilling trust in logical behavior in this context as if it is transactional between the wishes and needs of children. The matter was caused intellectually the child had not been able to receive information in an abstract and complex way. However, teachers and parents must always try to instill modest attitude toward values that are more substantial. So that tawakkal values are understood correctly and can be done by children at any time.

- 2) Conduct a programmatic evaluation. Evaluation models for planting trust in kindergarten Darul Qur'an al-Karim is done through an attitude scale. This is due to the assessment through attitude scale into a form of affective measurement because the emotional and spiritual development of early childhood is more directly expressed in verbal and attitude forms (Safrudin Aziz, 2017).

Evaluation of tawakkal attitude is done synergistically between the teacher and parents. So the results of the attitude scale scoring can be compiled between school assessments and family assessments. Furthermore, the two parties discussed the achievement of the results and discussed each other's experiences related to techniques to teach tawakkal attitudes to children appropriately. Even occasionally parents and teachers make observations together in order to obtain information about the level of development of a child's attitude in an objective manner. This matter is important because evaluation of tawakkal attitude is more intended to build or improve the spiritual condition of children. It is not an intellectual achievement score that teachers and parents always take for granted.

The following table is a scale of attitudes that can be developed by teachers and parents in assessing the increase in attitude of kindergarten children aged kindergarten (5-6 years). Technically, the teacher can write a check list in the column always, rarely or never objectively towards the child's attitude. Through this table the teacher can find out the average development of resignation attitudes of each child in school and the results of calculations through this table can be used as a report on the development of children's resignation to parents.

(Table Attitude Scale for Assessment Tawakkal Attitude)

No	Attitude of Children	Rated aspect	Always	Rarely	Never
1	Sing tawakkal prayer every day	Strengthening prayer			
2	Pray the hamdalah every day	Thank you for the best destiny			
3	Recite the perfect sentence when you get a disaster	Strengthening prayer			
4	Show a happy and happy face	Accept fate			
5	Not sad when losing the item that belongs to him	Accept fate			
6	Helping others who need it	Strengthening efforts			
7	Storytelling is simple about the theme related to tawakkal	Accept fate			
8	Forgive others	Accept fate			
9	Apologize to others if they are guilty	Accept fate			
10	Happy to tell something nice in him	Accept fate			
11	Blaming other people's mistakes	Not accepting fate			
12	Reville yourself	Not accepting fate			
13	Chide others	Not accepting fate			
14	Prejudice others	Not accepting fate			

From the calculation above the table shows that 96.78% of students in Darul Qur'an al Karim kindergarten always carry out resignation every day. While 3.22% of students rarely carry out their attitude of tawakkal. The program can be said to be successful because of the strong collaboration and commitment between the school and parents of students in synergy.

### **C. Conclusion**

The development of spiritual competence through planting material trust in the Darul Qur'an al-Karim Kindergarten is intended so that every student has an attitude of resignation by presenting and involving the role of God in daily life. In realizing this intention, Darul Qur'an al-Karim Kindergarten has a conceptual formulation of techniques and competencies that must be achieved by each student as well as programmatic evaluation. The formulation of the concept is the result of serious thinking conducted by the school by involving the role and participation of parents.

The cultivation of bargaining attitudes in the Darul Qur'an al-Karim Kindergarten can also be said to be a concrete jihad to break the chains of humanitarian crisis. Moreover, modern human thought patterns that favor material aspects and intellectual achievements make the spiritual side less important to get a more meaningful position. Where as the strengthening of spiritual competence in the aspects of tawakkal also plays a role in determining the character and devotion of Indonesian people towards a more harmonious life.

## References

- Ahmad Bangun Nasution dan Rayani Hanum Siregar. (2013). *Akhlaq Tasawuf*. Jakarta: Raja Grafindo Persada.
- Azizah, S. M. (2017). *Hubungan antara tawakal dengan penerimaan diri pada remaja peyandang cacat tubuh di balai besar rehabilitasi sosial bina dakwa (BBRSBD) Prof. Dr. Soeharso Surakarta*.
- Baharuddin. (2007). *Paradigma Psikologi Islam*. Yogyakarta: Pustaka Pelajar.
- Departemen Pendidikan Nasional. (2002). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Fethullah Gullen. (2015). Tawakal, Taslim, Tafwidh, Tsiqah.
- Ibnu Athaillah Al-Sakandari. (2013). *Al Tanwir fi Isqath Al-Tadbir*. Jakarta: Zaman.
- Ikhwan, A. (2015). *Konsep Tawakkal Menurut M. Quraish Shihab dan Relevansinya Dengan Kecerdasan Spiritual* (Vol. 1).
- Ira Petranto. (2005). *Menyelamatkan Perkawinan Seorang Diri*. Tangerang: Kawan Pustaka.
- M. Quraish Shihab. (2007). *Secercah Cahaya Ilahi Hidup Bersama al-Qur'an*. Bandung: Mizan.
- Muhammad Fuad Abdul Baqy. (1980). *Al- Mu'jaam Mufahras li Alfaz al-Qur'an al-Karim*. Beirut: Darul Fikr.
- Safrudin Aziz. (2017). *Strategi Pembelajaran Aktif Anak Usia Dini: Panduan Bagi Guru, Orang Tua, Konselor dan Praktisi Pendidikan Anak Usia Dini*. Yogyakarta: Kalimedia.
- Sugiyono. (2013). *Metode Penelitian Pendidikan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sutan Muhammad Zain. (n.d.). *Kamus Modern Bahasa Indonesia*. Jakarta: Grafika.
- TM. Hasbi Ash Shiddieqy. (2001). *Al-Islam 1*. Semarang: Pustaka Rizki Putra.
- Tohir, M. N. (2012). *Menjelajahi Eksistensi Tasawuf*. Jakarta: As-Salam Sejahtera.