

**THE EFFECT OF CULTURING THE VALUE OF TAUHID ON MATURITY  
ATTITUDES OF CHILDREN  
(CASE STUDY OF THE SALAFI COMMUNITY IN PONDOK AREN TANGERANG SELATAN)**

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**Abstract**

This research aims to find out whether there is an effect on the instilling of tawhid values on the maturity of children's attitudes in Salafi community of Pondok Aren South Tangerang, as well as analyze how much the effect is. This type of research was correlational by analyzing data in the form of descriptive statistics and simple regression. The population in this study was children aged 4 to 7 years and children aged 8 to 12 years in Salafi community in Pondok Aren South Tangerang. This study used purposive sampling as much as 20% of the total population of approximately 200 children. Meanwhile, the method of data collection used was with questionnaire. From the results of the calculation, the effect of instilling tawhid value got different (R square). Instilling the value of tawhid in children aged 4 to 7 years had an influence (R Square) of 0.588 or 58.8% towards the maturity of the children's attitude. Meanwhile, the instilling of tawhid value in children aged 8 to 12 years had an effect (R Square) of 0.654 or 65.4% on the maturity of the children's attitude. Meanwhile, the overall instilling of tawhid value in children had an influence (R Square) of 0.585 or 58.5% on the maturity of the children's attitude. The rest were other factors that were not studied by researcher.

**Keywords:** Instilling the value of tawhid, maturity of children's attitude, Salafi community in Pondok Aren

**INTRODUCTION**

According to Shaykh Muhammad bin Abdul Wahhab, the meaning of Tawhid is the obligation of every creature to worship Allah. Allah SWT explains that he is the one who created the jinn and humans, and the purpose of the creation of his creatures is to worship Allah and stay away from worship other than him. Allah says in surah Adz-Dzariyat verse 56:

*And I did not create the jinn and humans except to worship Me alone, I did not create them that they should associate partners with Me. (QS. Adz-Dzariyat: 56-58)*

The verse above explains that it is a consequence for everyone who is Muslim and has reached puberty to worship only Allah. However, to make this happen, the

act of planting Tawhid is not only done when someone has entered the age of puberty, but the planting of Tawhid needs to be done early on. Some of the salaf scholars (formerly) said:

*"Seek knowledge from the cradle (when you were a child) to the grave (until you die)"*

Of course, this requires the role of parents to teach the meaning of monotheism, discipline worship, learn to read the Qur'an, tell stories of the Prophets and Apostles, instill piety, teach commendable attitudes and prohibit despicable acts and so on. The family itself is a means of forming the child's personality, where the family is the first school (Madrosah Al-Ula) the child gets life lessons. It is in the family that a child should first receive basic lessons from Islam and its application in his life.

In Indonesia, in general, a newborn baby will call the call to prayer near the baby's right ear and iqamah in his left ear, although there are those who argue that this is a bid'ah because the hadith that brings the call to prayer to a newborn baby is a weak hadith. ) sequentially. However, in terms of content and lafadz, this hadith can be practiced because it contains great charity. This habit from an educational perspective is expected to be the basis for applying his responsibilities as a Muslim in the future when he grows up. This habit can be used as a reference in the hope that he will be diligent in worshiping Allah, because in the call to prayer there is a call to "hayya 'alash-shalah" which means let's establish prayer. Habits about the call to prayer and iqamah in newborns are also considered as instilling Tawhid from an early age. When the call to prayer and iqamah are heard to a newborn, the first sentences he hears are sentences of monotheism, calls for worship, and sentences of kindness before the child hears other words. Allah SWT says:

*So when he came to work with him, he said: O my son, I saw in a dream that I was slaughtering you. So think about what you think! ” He replied: “O my father, do what you are commanded; God willing, you will find me among those who are patient ”. (QS. As-Shafat: 103)*

From the verse above, we see the extraordinary attitude carried out by the prophet Ismail, he was obedient to his parents, namely the prophet Abraham, and was sincere and patient because of the belief that this was an order from Allah SWT even though it was only through a dream. Then the prophet Ismail asked his father to cover his head, this was done so that when he was about to slaughter himself later the father would not doubt God's command. This shows that the young prophet Ismail already had compassion.

Indeed, the mature attitude of the prophet Ismail was seen when he entered the age of puberty, namely the age after children, but there is no doubt that long

before the adult attitude of the prophet Ismail has appeared, the prophet Ibrahim has instilled in his son's mind about monotheism, about to unite Allah as well as the characteristics he has, as well as the consequences of being someone who believes in Allah.

The Salafi-based movement itself is a religious movement that focuses on preaching Tawheed, Ahlussunnah wal Jama'ah, al-wala wa al-bara, purification of Islam from heresy, superstition, shirk, etc. . Salafi in the language of Salaf has a previous meaning, namely religious teachings that refer to the first generation of Muslims, among the companions of the prophet, tabi'in, and tabi'it tabi'in, where the three periods are the best and honored generation. So from here the Salafi movement places great emphasis on taking Islamic teachings from the three generations. People who are salafi in Indonesia are present in big cities, such as Yogyakarta, Solo, Semarang, Bandung, Cirebon, Jakarta, and Makassar. But gradually the spread of his da'wah spread throughout Indonesia, including in Pondok Aren, South Tangerang which was growing rapidly. This is supported by the construction of a Salafi-style mosque and schools for Salafi children, as well as regular weekly study activities and holding tabligh akbar inviting ustadz who are popular among the Salafis.

The Salafis strongly emphasize that all activities in their daily lives imitate what the Prophet SAW taught. Good habits that are in accordance with the Qur'an and Sunnah they apply to all family members, both applied to husband and wife, and applied to children. To make this happen, Salafis will be careful in their religion and behave and try to do the sunnah kaffah (completely). So, from this cautious attitude, they encourage them to tighten their media consumption. Especially when it comes to children, it is not uncommon for them not to provide television at home. Even if someone owns a television, the channels available in it will be limited,

especially only showing channels that contain Salafi-based studies. It aims to avoid family members from the bad influence caused by the media. It aims to make them more accustomed to an Islamic life, such as getting used to hearing the chanting of the Qur'an and keeping music away, and getting used to being far from immorality.

Educating children in today's digital era is not an easy matter, Salafis do things that are considered unusual in our society as well as in essence educating their children from the bad influences of the times. Because it is undeniable that according to a survey conducted by KPI in Indonesia, all viewing categories cannot protect children from bad influences, only shows with the Religious category are safe for children. Likewise, excessive use of gadgets in children can have a negative impact on the child's own development, such as not wanting to interact with the children around him, being selfish, and not infrequently we meet a child who is lazy to help parents because they are too busy with their gadgets. . The role of parents and the people around them is needed to control children from various media so they are not exposed to bad influences.

With a very young age, children are blessed by Allah to be fast in absorbing knowledge because they have not received so much understanding. So it is fitting that an understanding of Tawhid can be instilled from an early age. But does the planting of Tawhid have an effect on the maturity of the child's attitude?

## METHOD

This research is a research with a quantitative approach and analytical description method, namely a method with a series of data collection, data compilation, and analysis and explanation. This research is quantitative with the aim of whether there is an influence from instilling monotheism as an independent variable by salafi parents to their children, with the result that the maturity of the child's attitude is the

dependent variable. For more details can be seen in a schematic in the following image:

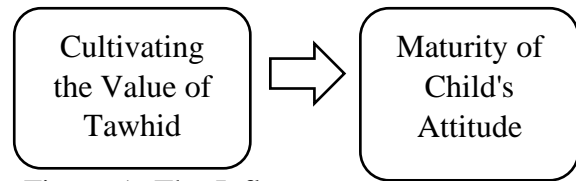


Figure 1. The Influence of Instilling Tawheed Values on the Maturity of Children's Attitudes

Meanwhile, the research scale in this study uses a Likert scale, where the use of this scale is poured into statements and questions relating to the cultivation of Tawhid values and attitude maturity.

Table 1. Likert Intensity Scale

Interval Score	Category
4	Always/Regular
3	Often
2	Sometimes/Rarely
1	No/Never

Table 2. Likert Scale Level of understanding

Interval Score	Category
4	Very Understanding
3	Understand
2	Little Understanding
1	Do not understand

To measure the questionnaire, the researchers conducted a validity and reliability test. According to Widoyoko, the validity test is to find the correlation coefficient by comparing the  $r_{xy}$  price and the critical price. The critical price for the validity of the instrument items is 0.30. This means that  $r_{xy}$  is greater than 0.30 ( $r_{xy} > 0.30$ ), the item number can be said to be valid. On the other hand, if  $r_{xy} < 0.30$ , then the item number is said to be invalid.

To find the value of instilling the value of Tawhid, the researchers divided it into two levels, namely level 1 with an age range of 4 to 7 years and level 2 with an age range of 8 to 12 years. The results of the test for the validity of the value of Tawhid cultivation level 1 (ages 4 to 7 years), the validity of planting the value of Tauhid level 2 (ages 8 to 12 years), and the validity of attitude maturity are as follows:

Table 3. Test Results of the Validity of Planting the Value of Tawhid Level 1

A item	r <sub>hitung</sub>	r <sub>tabel</sub>	Description
Rububiyah 1	0,898	0,3	Valid
Rububiyah 2	0,841	0,3	Valid
Rububiyah 3	0,898	0,3	Valid
Uluhiyah 1	0,842	0,3	Valid
Uluhiyah 2	0,765	0,3	Valid
Uluhiyah 3	0,963	0,3	Valid
Uluhiyah 4	0,801	0,3	Valid
Uluhiyah 5	0,833	0,3	Valid
Uluhiyah 6	0,905	0,3	Valid
Uluhiyah 7	0,855	0,3	Valid
Uluhiyah 8	0,965	0,3	Valid
Uluhiyah 9	0,849	0,3	Valid
Uluhiyah 10	0,897	0,3	Valid
Asma' wasifat 1	0,66	0,3	Valid
Asma' wasifat 2	0,653	0,3	Valid
Asma' wasifat 3	0,687	0,3	Valid
Asma' wasifat 4	0,846	0,3	Valid
Asma' wasifat 5	0,673	0,3	Valid

Source: Researcher's primary data

Table 4. Results of the Validity Test for Planting the Value of Tawhid Level 2

Aitem	r <sub>hitung</sub>	r <sub>tabel</sub>	Description
Basic Foundation 1	0,901	0,3	Valid
Basic Foundation 2	0,901	0,3	Valid
Basic Foundation 3	0,811	0,3	Valid
Basic Foundation 4	0,811	0,3	Valid
Basic Foundation 5	0,901	0,3	Valid
Basic Foundation 6	0,631	0,3	Valid
Basic Foundation 7	0,617	0,3	Valid
Basic Foundation 8	0,749	0,3	Valid
Pillars of Islam 1	0,881	0,3	Valid
Pillars of Islam 2	0,811	0,3	Valid
Pillars of Islam 3	0,786	0,3	Valid
Pillars of Islam 4	0,673	0,3	Valid
Pillars of Islam 5	0,683	0,3	Valid
Pillars of Islam 6	0,653	0,3	Valid
Pillars of Islam 7	0,67	0,3	Valid
Pillars of Islam 8	0,876	0,3	Valid
Pillars of Islam 9	0,581	0,3	Valid
Pillars of Islam 10	0,655	0,3	Valid
Pillars of Islam 11	0,654	0,3	Valid

Pillars of Faith 1	0,736	0,3	Valid
Pillars of Faith 2	0,796	0,3	Valid
Pillars of Faith 3	0,825	0,3	Valid
Pillars of Faith 4	0,781	0,3	Valid
5 Pillars of Faith	0,824	0,3	Valid
6 Pillars of Faith	0,554	0,3	Valid
7 Pillars of Faith	0,529	0,3	Valid
8 Pillars of Faith	0,786	0,3	Valid
9 Pillars of Faith	0,715	0,3	Valid
10 Pillars of Faith	0,774	0,3	Valid
Pillars of Faith 11	0,696	0,3	Valid
Pillars of Faith 12	0,658	0,3	Valid
Pillars of Faith 13	0,592	0,3	Valid
Pillars of Faith 14	0,368	0,3	Valid
Pillars of Faith 15	0,579	0,3	Valid
Pillars of Faith 16	0,677	0,3	Valid
Ihsan 1	0,792	0,3	Valid
Ihsan 2	0,792	0,3	Valid
Ihsan 3	0,737	0,3	Valid

Source: Researcher's primary data

Table 5. Maturity Test Results of Children's Attitudes

Aitem	r <sub>hitung</sub>	r <sub>tabel</sub>	Description
Religious 1	. <sup>a</sup>	0,300	Konstan
Religious 2	0,531	0,300	Valid
Religious 3	0,533	0,300	Valid
Religious 4	0,613	0,300	Valid
Religious 5	0,665	0,300	Valid
Religious 6	0,745	0,300	Valid
Religious 7	0,539	0,300	Valid
Religious 8	0,846	0,300	Valid
Religious 9	0,697	0,300	Valid
Religious 10	0,775	0,300	Valid
Honest 1	0,185	0,300	In Valid
Honest 2	0,161	0,300	In Valid
Tolerance 1	0,441	0,300	Valid
Tolerance 2	0,556	0,300	Valid
Discipline 1	0,592	0,300	Valid
Discipline 2	0,621	0,300	Valid
Hard work	0,726	0,300	Valid
Creative	0,695	0,300	Valid
Independent 1	0,675	0,300	Valid
Independent 2	0,460	0,300	Valid
Independent 3	0,710	0,300	Valid
Democratic 1	0,553	0,300	Valid
Democratic 2	0,294	0,300	Tidak Valid

Curiosity 1	0,363	0,300	Valid
Curiosity 2	0,714	0,300	Valid
Appreciate achievements	0,442	0,300	Valid
Communicative 1	0,461	0,300	Valid
Communicative 2	0,254	0,300	In Valid
Peace Love 1	0,433	0,300	Valid
Peace Love 2	0,257	0,300	In Valid
Peace Love 3	0,154	0,300	In Valid
Likes to read 1	0,449	0,300	Valid
Likes to read 2	0,572	0,300	Valid
Caring for the environment 1	0,488	0,300	Valid
Care for the environment 2	0,355	0,300	Valid
Social care	0,409	0,300	Valid
Responsibilities 1	0,675	0,300	Valid
Responsibility 2	0,710	0,300	Valid
Responsibilities 3	0,161	0,300	In Valid
Nationalism 1	0,443	0,300	Valid
Nationalism 2	0,126	0,300	In Valid
Nationalism 3	0,682	0,300	Valid
Love the homeland 1	0,440	0,300	Valid
Love the homeland 2	0,439	0,300	Valid
Love the homeland 3	0,332	0,300	Valid

Source: Researcher's primary data

From all the tables above, the results of the validity test are obtained, among others, the variables of planting the value of Tawhid, both planting the value of Tawhid at level 1 with ages 4 to 7 years and planting the value of Tauhid at level 2 with ages 8 to 12 years, are both declared valid, this is evidenced by the results of all rcount is greater than rtable. Meanwhile, in the attitude maturity variable, there is 1 question item which is declared constant, namely the Religious 1

Table 6. Parental Factors

Factor Description	Skala				
	1	2	3	4	
last education	Elementary School (%)	Junior High School (%)	Senior High School (%)	College (%)	
a) a) Husband	8	26	33	33	
a) a) Wife	30	22	22	26	
Long time to know Salafi	Less than 1 year (%)	15 years (%)	More than 5 years (%)	Knowing from childhood (%)	
a) a) Husband	7	48	41	4	
b) b) Wife	11	58	31	-	
Intensity the Study	Following	No/Never (%)	Sometimes/Rarely (%)	Often (%)	Always/Regularly (%)

item, this is because all respondents filled out the same answer. Although constant, researchers still include these questions in the study because they are considered important. Then there are 8 item questions that are declared invalid, namely Honest 1, Honest 2, Democratic 2, Communicative 2, Peaceful Love 2, Peaceful Love 3, Responsibility 3, and Nationalism 2. These items are declared invalid because the rcount value is more smaller than rtable so that further improvements need to be made so that it can be used again for actual data retrieval.

## RESULTS AND DISCUSSION

### Research Result

#### a. Respondent Description

To analyze the data that will be used in this study, the researchers performed descriptive statistical calculations and simple regression using the SPSS for windows version 26.00 program. The respondents in this study are children from Salafi community families in the village of Pondokkarya and its surroundings. The children came from 27 families with an age range of 4 to 7 years as many as 24 children, and 19 children from 8 to 12 years old.

#### 1) Parental Factor

Parents are the place where children get their first education. The background and active role of parents are considered to be an indirect and direct influence on instilling the value of monotheism in children.

a)	a) Husband	7	52	22	19
b)	b) Wife	4	66	15	15
Study Level	Understanding	Do not understand (%)	Little Understanding (%)	Understand (%)	Very Understanding (%)
a)	a) Husband	2	20	64	14
b)	b) Wife	2	19	72	7
Teaching Compactness		Husband (%)	Wife (%)	Both (Husband and Wife) (%)	-
		11	26	63	
Giving Media to Children		Always Given (%)	Restricted (%)	Not Given (%)	-
		11	89	-	

1) Child Factor

In this study only focused on children from the Salafi community aged 4 to 12 years with the age division of 4 to 7 years being level 1 and ages 8 to 12 years being level 2.

The results of the survey of the ages of children from the Salafi community in Pondok Aren is as follows.

Table 7. Child Factor

Factor Description	Skala			
	1	2	3	4
Age	Age 4 to 7 years (%) 56 (24 children)	Age 8 to 12 years (%) 44 (19 children)	-	-
Children's School	At another place (%)	Public school (%)	Private non-Salafi (%)	Salafi Educational Institutions (%)
a) a) Age 4 – 7 years	23	-	12	65
b) b) Age 8 – 12 years	-	3	17	80

b. Cultivation of Tauhid Values

Aspects of cultivating the value of Tawhid in each age group of 4 to 7 years or level 1 and the age group of 8 to 12 years or level 2. The age group of 4 to 7 years of cultivating the value of Tawhid include Rububiyah monotheism, Uluhiyah monotheism, and Asthma monotheism. of nature. Meanwhile, the age group of 8 to 12 years of cultivating the value of monotheism includes three basic foundations, the pillars of Islam, the pillars of faith, and compassion.

1) Cultivation of Tauhid Values Level 1

a) Cultivation of Tauhid Rububiyah Values  
Tauhid Rububiyah is the assertion that only Allah is the only god in this universe, and only he has the nature of a creator. The

results of the study are as follows:

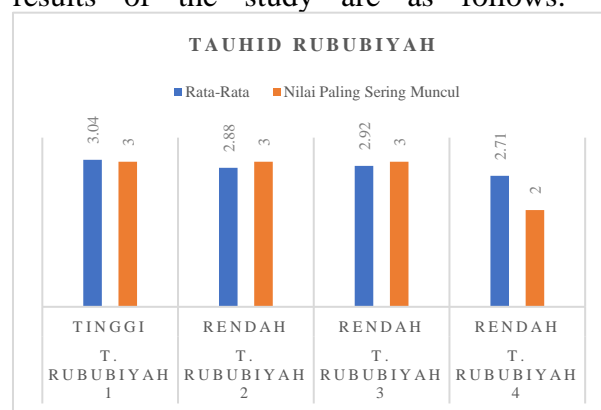


Figure 2. Stem Diagram of Planting the Value of Tauhid Rububiyah in Children Aged 4 to 7 Years

From the bar diagram above Tauhid Rububiyah 1 which is "knowing who God is, teaching memorizing the sentence Lailaha Illallah" occupies the highest order with an average of 3.04 and the value most often appears the highest 3. Meanwhile, the

lowest value is planting the value of tauhid Rububiyah 4 namely "Teaches that God gives life and kills every creature, and he who governs the whole universe". Tauhid Rububiyah 4 gets an average of 2.71 and the value that appears most often is 2, which is a low or sometimes category.

a) Cultivation of the Value of Tauhid Uluhiyah

Tauhid Uluhiyah means the consequences that we must do as a Muslim after believing in Tauhid Rububiyah. The consequences are like worshiping Allah alone, doing everything he commands, such as carrying out the pillars of Islam, and staying away from everything he forbids. The consequence of Tauhid Uluhiyah must be done as one of the conditions for a person to be said to be a Muslim. The results of the study are as follows:

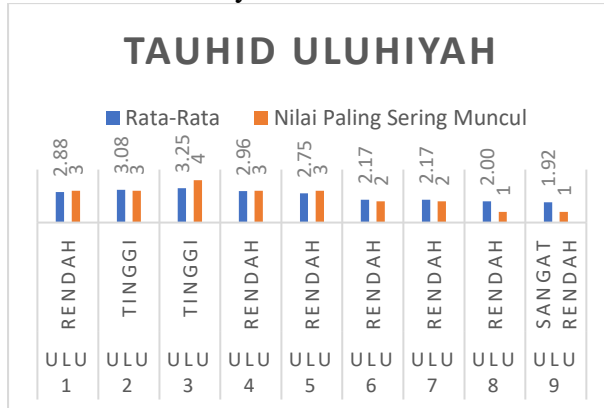


Figure 3. Stem Diagram of Cultivation of Tauhid Uluhiyah Values in Children Aged 4 to 7 Years

From the bar diagram above Tauhid Uluhiyah 3, namely "Invite boys to congregational prayer in the mosque" occupies the highest order with an average of 3.25 and the most common value is 4. Meanwhile, the lowest value is the cultivation of the value of tauhid Uluhiyah 9 namely "Teach children about the beauty or virtues of the cities of Mecca and Medina, and invite them one day to perform umrah and pilgrimage" got an average of 1.92 and the most common value is 1 which is a very low category or do not know or not ever.

a) Cultivation of the Values of Tauhid Asma 'wasifat

Asma 'wa sifat which means name and nature, that is, believing or believing in the name and attributes of Allah. The results of the study are as follows:

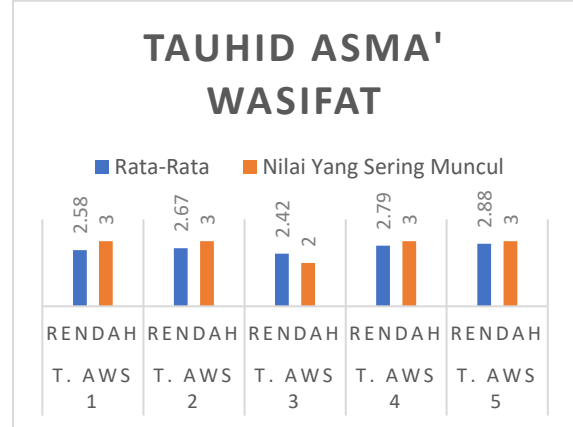


Figure 4. Trunk Diagram of Planting the Value of Tawheed Asma' Character in Children Age 4 to 7 Years

From the bar chart above regarding the cultivation of the monotheistic value of Asma' wakaf, it is known that question item 5 is "Teaching or getting used to children to say tahmid when grateful, istighfar when they make mistakes, Maasya 'Allah for the admiration that Allah has created, etc." ranks the highest by getting an average of 2.96 and the most frequently occurring score is 3. Meanwhile the lowest score is the cultivation of the value of monotheism Asma' walatif 3, namely "Teaching or helping to memorize the names and attributes of Allah and their meanings" got an average of 2.42 and the value that appears most often is 2, namely the low category which means rarely or sometimes.

1) Cultivating the Value of Tawhid Level 2 a) Planting 3 Basic Foundations

The three basic foundations are about knowing Allah, knowing Islam, and knowing the Prophet Muhammad. The research results are as follows:

Figure 5. Planting Bar Diagram 3 Basic Foundations in Children Age 8 to 12 Years

From the bar chart above about planting the 3 basic foundations, it is known that the question item that gets the highest score is question 4, namely "Instilling that Islam is the truest religion, Islam is a religion that only Allah is pleased with" ranks the highest by getting an average of 3.58 and the score that appears most often is 4. Meanwhile the lowest score is on question item 6, namely "Introducing and telling who the prophet Muhammad SAW is, what is his family lineage, what is his history of preaching, where he lived with full of obstacles and trials." got an average of 3.11 and the most frequent value is 3. The low score in question 6 is actually understandable because from the results of the research, parents are less intensive or less interested when there is a study of the sirah or the life history of the prophets and apostles and their companions. .

b) Cultivating the Pillars of Islam

Islam or the Pillars of Islam are the five pillars revealed to the Prophet Muhammad SAW for Muslims, where these Pillars of Islam must be believed and must be carried out for a Muslim. The research results are as follows:

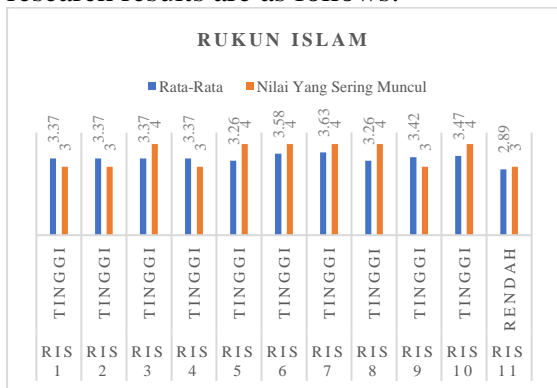


Figure 6. Bar Diagram of the Cultivation of the Pillars of Islam in Children Age 8 to 12 Years

From the bar chart above regarding the cultivation of the Pillars of Islam, it is known that the question item that gets the highest score is question 7, namely "Inviting boys to pray in congregation in the mosque" ranks the highest by getting an average of 3.64 and the most frequently occurring score is 4. In question 7, not all

respondents are included because some of the respondents are women, where the obligatory prayers at the mosque are men. Meanwhile, the lowest score is in question 11, namely "Teaching children about the beauty or virtues of the cities of Mecca and Medina, and inviting them to one day to perform Umrah and Hajj" gets an average of 2.89 and the most frequent score is 4. In question 11, the answers given are varied, but the most frequent value is 4 or always.

a) Planting the Pillars of Faith

The Pillars of Faith have the meaning of a pillar that a Muslim must believe in, namely belief or faith in Allah, angels, the Book of Allah, Prophets and Apostles, the Day of Judgment, and Allah's destiny. The research results are as follows:

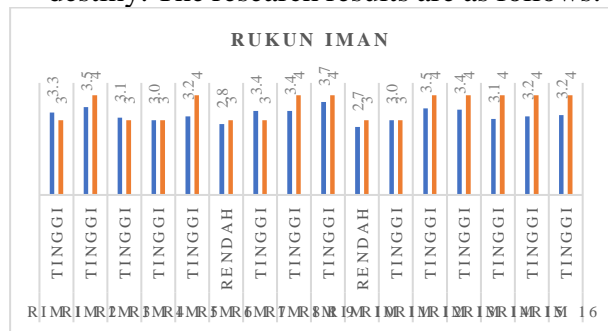


Figure 7. Bar Diagram of Cultivating the Pillars of Faith in Children aged 8 to 12 Years

From the bar chart above regarding the cultivation of the pillars of faith, it is known that the question item that gets the highest score is question 9, namely "Directing children to be able to memorize the Qur'an, guiding them at home or sending children to school in educational institutions that teach to memorize the Qur'an." ranks the highest by getting an average of 3.9 and the score that appears most often is 4. The high number of answers to item 9 shows that in the Salafi community, the culture of reading or memorizing the Qur'an is very strong, as well as in the Salafi community. Every educational institution at the elementary, junior high, and high school levels will have lessons on memorizing the Qur'an or special Qur'an memorization classes.



Meanwhile, the lowest score is in question 10, namely "(Pillars of Faith) Teaching children to memorize 25 prophets and apostles that we must know, and explaining that there are approximately 124,000 prophets and 312 apostles" getting an average of 2, 7 and the most frequently occurring value is 2.

a) Planting Ihsan

Ihsan is the highest form of faith in Islam. A person who has the attitude of Ihsan worships Allah as if he sees it. He has a Muraqabah attitude, that is, he feels that he is always under the supervision of Allah, so that his deeds and deeds will always be good. When he is about to do a bad deed, he knows that Allah is all-seeing and he is as soon as possible to stay away from the bad deed. The research results are as follows:

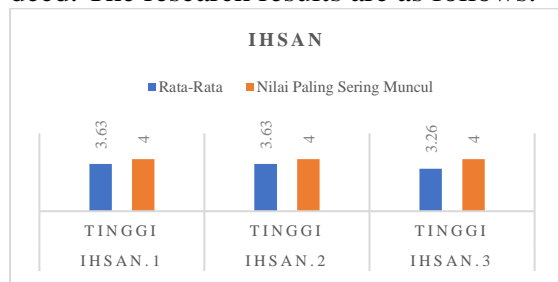


Figure 8. Bar Diagram of Cultivating the Pillars of Faith in Children Age 8 to 12 Years

From the bar chart above regarding the cultivation of Ihsan, it is known that the questions that get the highest score are in questions 1 and 2, namely "Teaching children that we worship to face God, and God is in front of us, so we try to worship fervently" and " Teach children that God is always watching over every creature, every action we do God is watching and the angels always record our actions, so we must always try to do good and stay away from all that is bad. The average score is 3.63 and the score that appears most often is 4. The high number of answers to questions 1 and 2 shows that parents have taught their children aged 8 to 12 years to have a sincere attitude when worshipping or doing good. wanting to be praised when worshipping will remove the reward from the deeds that have been done. Meanwhile, the lowest score is in question 3, namely "Teaching how to tolerate (not disturbing, respecting, etc.) to someone with different affiliations/beliefs (NU, Muhammadiyah, etc.), and different religions" getting an average of 3.26 and the most frequently occurring value is 4.

c. Maturity of Child's Attitude

From the results of research to find maturity in children's attitudes are as follows:

Table 8. Results of Child Attitude Maturity

Factor Description	Scale			
	1 Very Low (%)	2 Low (%)	3 High (%)	4 Very High (%)
<b>Religious</b>				
Age 4 to 7 years	10	70	20	-
Age 8 to 12 years	-	-	30	70
<b>Honest</b>				
Age 4 to 7 years	21	17	16	46
Age 8 to 12 years	-	5	11	84
<b>Tolerance</b>				
Age 4 to 7 years	18	24	29	29
Age 8 to 12 years	-	11	5	84
<b>Discipline</b>				
Age 4 to 7 years	18	29	24	29
Age 8 to 12 years	-	21	32	47
<b>Hard work</b>				
Age 4 to 7 years	12	35	35	18

Age 8 to 12 years	-	33	28	39
<b>Creative</b>				
Age 4 to 7 years	17	65	6	12
Age 8 to 12 years	-	21	32	47
<b>independent</b>				
Age 4 to 7 years	46	13	29	12
Age 8 to 12 years	-	-	37	63
<b>Democratic</b>				
Age 4 to 7 years	12	41	35	12
Age 8 to 12 years	-	5	47	48
<b>Curiosity</b>				
Age 4 to 7 years	13	33	37	17
Age 8 to 12 years	-	21	26	53
<b>Appreciating Achievements</b>				
Age 4 to 7 years	21	13	54	12
Age 8 to 12 years	-	-	53	47
<b>Communicative</b>				
Age 4 to 7 years	13	12	29	46
Age 8 to 12 years	-	-	21	79
<b>Love peace</b>				
Age 4 to 7 years	17	50	33	-
Age 8 to 12 years	-	-	61	39
<b>Like to read</b>				
Age 4 to 7 years	46	42	8	4
Age 8 to 12 years	-	5	16	79
<b>Environmental care</b>				
Age 4 to 7 years	17	29	33	21
Age 8 to 12 years	-	5	16	79
<b>Social care</b>				
Age 4 to 7 years	8	17	58	17
Age 8 to 12 years	-	5	32	63
<b>Responsibility</b>				
Age 4 to 7 years	50	25	13	12
Age 8 to 12 years	-	32	37	31
<b>Nationalism</b>				
Age 4 to 7 years		63	29	8
Age 8 to 12 years	37	42	21	-
<b>Love the Motherland</b>				
Age 4 to 7 years	29	33	21	17
Age 8 to 12 years	5	16	37	42

The results of the maturity of children's attitudes in each age range got different results. The results of the study on the maturity of the attitude of children aged 4 to 7 years received an average score of almost completely not reaching 3 or in the low category, which means that children do not understand or rarely do. The maturity of the child's attitude that reaches 3 or is in the high category is only in the communicative attitude aspect, namely "Children are easy to get along with the people around" and peace-loving attitude, namely "Children do

not want (fighting, annoyed, upset, emotional) when angry with their friends".

Meanwhile, for the maturity of the attitude of children aged 8 to 12 years, the average score is almost entirely more than 3 or is in the high category which means the child understands or often does, but only 1 has a low average score, namely the attitude of liking to read with items questions about "Filling in the blanks by reading" and "Many books/reads he has read".

1. The Effect of Instilling the Value of Tawhid on the Maturity of Children's Attitudes

To find out how much linearity and significant influence between the inculcation of the value of monotheism on the maturity of children's attitudes at the age of 4 to 7 years can be seen from table 4.9, table 4.10, and table 4.11 below.

Table 9. Linearity Test of the Effect of Cultivating the Value of Tawheed With Maturity Attitudes of Children aged 4 to 7 Years

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Maturity Attitude of Children Age 4 to 7 Years * Instilling the Value of Tawheed in Children Age 4 to 7 Years	Between Groups	(Combined)	14389,500	16	899,344	7,012	,007
		Linearity	8986,797	1	8986,797	70,066	,000
		Deviation from Linearity	5402,703	15	360,180	2,808	,086
	Within Groups	897,833	7	128,262			
Total			15287,333	23			

Table 10. Linearity Test of the Effect of Planting Tawheed Values with Maturity Attitudes of Children aged 8 to 12 Years

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Maturity Attitude of Children Age 8 to 12 Years * Instilling the Value of Tawheed in Children Age 8 to 12 Years	Between Groups	(Combined)	4712,158	11	428,378	17,743	,000
		Linearity	3193,301	1	3193,301	132,267	,000
		Deviation from Linearity	1518,856	10	151,886	6,291	,012
	Within Groups	169,000	7	24,143			
Total			4881,158	18			

Table 11. Linearity Test of the Effect of Instilling Tawheed Values with Maturity of Children's Attitudes in General

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Kedewasaan Sikap Anak * Penanaman Nilai Tauhid	Between Groups	(Combined)	30564,329	28	1091,583	14,325	,000
		Linearity	18509,771	1	18509,771	242,903	,000
		Deviation from Linearity	12054,559	27	446,465	5,859	,001
	Within Groups	1066,833	14	76,202			
Total			31631,163	42			

Based on the 3 tables above, it shows the significance test for children aged 4 to 7 years, the Deviation from Linearity sig value is obtained. Is 0.086 which is greater than 0.05. It can be concluded that the independent variable (X) has a significant linear relationship to the dependent variable (Y). This means that the greater the

inculcation of the value of monotheism in children, the maturity of the child's attitude will be even greater.

Then the significance test on children aged 8 to 12 years got the Deviation from Linearity sig. of 0.012. Meanwhile, the significance test for children in general gets a Deviation from Linearity sig. 0.001, which means that both have a Deviation from Linearity sig. smaller than 0.05. It can be concluded that both children aged 8 to 12 years or children in general, instilling the value of monotheism in them does not have a significant linear relationship with attitude maturity. This non-linear distribution of data is due to the dominance of children aged 8 to 12 years, where some of the adult attitudes possessed by children are no longer influenced by their parents, but can be due to association, education at school, or children already feel independent so that they can determine the attitude that must be owned.

Furthermore, to determine the effect of planting the value of monotheism on attitude maturity, it can be analyzed using regression in table 12, table 13, and table 14 below.

Table 12. Analysis of the Effect of Instilling the Value of Tawheed With Maturity Attitudes of Children aged 4 to 7 Years

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,767 <sup>a</sup>	,588	,569	16,923

Predictors: (Constant), Penanaman Nilai Tauhid Usia 4 Sampai 7 Tahun

Source: Data processed by researchers

Table 13. Analysis of the Effect of Instilling the Value of Tawhid with Maturity Attitudes of Children aged 8 to 12 Years

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,809 <sup>a</sup>	,654	,634	9,964

Predictors: (Constant), Cultivating the Value of Tawhid Ages 8 to 12 Years

Source: Data processed by researchers

Table 14. Analysis of the Effect of Instilling the Value of Tawheed With Maturity Attitudes of Children in General

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,765 <sup>a</sup>	,585	,575	17,889

a. Predictors: (Constant), Cultivating the Value of Tawhid

Source: Data processed by researchers

From the results of a simple regression using SPSS Statistics version 26 above, it can be seen that the magnitude of the influence of the independent variable on the dependent variable can be seen in the R Square value. R Square for children aged 4 to 7 years is 0.588. This means that the effect of planting the value of monotheism on attitude maturity is 58.5% and 41.5% is influenced by other factors not examined by researchers.

Furthermore, the R Square of children aged 8 to 12 years is 0.654. This means that the effect of planting the value of monotheism on attitude maturity is 65.4% and 34.6% is influenced by other factors not examined by researchers.

The last R Square for all children is 0.585. This means that the effect of planting the value of monotheism on attitude maturity is 58.5% and 41.5% is influenced by other factors not examined by researchers.

Other factors such as the influence of friends, content from television and smartphone media, or teaching and learning activities in schools also contribute to the formation of maturity in children's attitudes.

**CONCLUSIONS**

From the calculation results, the effect of planting the value of monotheism (R square) is different. Instilling the value of monotheism in children aged 4 to 7 years has an influence (R Square) of 0.588 or 58.8% on the maturity of children's attitudes. Meanwhile, instilling the value of monotheism in children aged 8 to 12 years has an influence (R Square) of 0.654 or 65.4% on the maturity of children's

attitudes. While the overall value of monotheism in children has an effect (R Square) of 0.585 or 58.5% on the maturity of the child's attitude. The rest of the other factors not examined by researchers also affect the maturity of the child's attitude. Other factors such as the influence of friends, content from television media and smartphones, or teaching and learning activities at school.

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