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Erwin Hafid, Baso Pallawagau, Umami Farhah
*Malaqbiq: Indegenious Living Tradition in Mandar Ethnic West
Sulawesi-Indonesia Toward Disruption Era*

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Zakirah, Muhammad Arsyam**
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Mirnawati, Rusdiansyah**
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Table of Contents

Erwin Hafid, Baso Pallawagau, Ummi Farhah.....	177-190
<i>Malaqbiq: Indeginious Living Tradition in Mandar Ethnic West Sulawesi-Indonesia Toward Disruption Era</i>	
Nurlaelah Abbas, St. Rahmatiah.....	191-219
<i>The Tradition of Female Circumcision (The Integration of Religion and Culture)</i>	
Muhammad Rusli, Aisyah Kara, Kurniati, Hamzah Hasan, Zakirah, Muhammad Arsyam.....	220-235
<i>Career Women in Masalahah Mursalah Perspective</i>	
Sukirman, Salam, Nurul Aswar, Firman, Mirnawati, Rusdiansyah	236-251
<i>Representation of Ideology in Local Wisdom Verbal Forms: The Discourse Analysis of Islamic Friday Sermon</i>	
Andi Jufri	252-272
<i>Islam and Strengthening Civil Society (The Portrait of The Experiences of Nahdlatul Ulama (NU) and Muhammadiyah)</i>	
Umar Yahya	273-294
<i>The Obedience of Hajj: Problems and Its Implementation and Effort to Achieve Their Compatibility</i>	
Sitti Musyahidah, Muhammad Rafiiy Rahim, Mohamad Syafri, Muhammad Arman, Muhammad Patri Arifin.....	295-314
<i>The Concept of Child Rearing in The Qur'an</i>	

THE CONCEPT OF CHILD REARING IN THE QUR'AN

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Abstract

This research aims to examine how the Qur'an gives humans an idea of the procedures for educating children according to the classification of the child's condition and growing up period. This research is a library research. This research is a research of the Qur'an that focuses on a theme, then explicitly the object of the research are the verses on the cultivation of the morals of the child and at the same time the terms of the child in the Qur'an and subsequently the verses along with it. So the method of this approach used is the approach of interpretation science as one of the parts of several approaches known in religious research. The results of this research show that the nature of child moral development in the Qur'an should be firmly carried out through two stages, namely, first, the moral development of children in the womb. The second, the cultivation of the child's moral after birth, is a continuation of the child's moral coaching in the womb.

Keywords: Moral; Child; Rearing; Tafsir

المخلص

تهدف هذه الدراسة إلى فحص كيفية قيام القرآن بتقديم لمحة عامة للإنسان عن إجراءات تعليم الأطفال حسب تصنيف حالة الطفل وفترة نموه وتطوره. هذا البحث هو بحث مكتبة. هذا البحث عبارة عن دراسة للقرآن تركز على موضوع معين ، ثم صراحة موضوع البحث آيات عن غرس أخلاق الأبناء ومصطلح طفل في القرآن ثم الآيات المصاحبة له. لذا فإن طريقة المنهج المستخدمة هي منهج علم التفسير كجزء من عدة مناهج معروفة في البحث الديني. تشير نتائج هذه الدراسة إلى أن طبيعة تنمية أخلاق الأطفال في القرآن يجب أن تتم بشكل صارم من خلال مرحلتين ، أولاً ، تنمية أخلاق الأطفال من الرحم. ثانيًا ، النمو الأخلاقي للأطفال بعد الولادة هو استمرار للنمو الأخلاقي للأطفال من الرحم.

الكلمات املفتاحية: أخلاق؛ أطفال؛ تربية؛ تفسري



Abstrak

Penelitian ini bertujuan untuk mengkaji bagaimana Al-Qur'an memberikan gambaran kepada manusia tentang tata cara mendidik anak menurut klasifikasi kondisi anak dan masa tumbuh kembangnya. Penelitian ini merupakan penelitian kepustakaan. Penelitian ini merupakan penelitian Al-Qur'an yang berfokus pada suatu tema, kemudian secara eksplisit objek penelitiannya adalah ayat-ayat tentang penanaman akhlak anak sekaligus istilah anak dalam Al-Qur'an dan selanjutnya ayat-ayat yang menyertainya. Maka metode pendekatan yang digunakan adalah pendekatan ilmu tafsir sebagai salah satu bagian dari beberapa pendekatan yang dikenal dalam penelitian agama. Hasil penelitian ini menunjukkan bahwa fitrah pembinaan akhlak anak dalam al-Qur'an harus tegas dilakukan melalui dua tahapan, yaitu pertama, pembinaan akhlak anak sejak dalam kandungan. Kedua, pembinaan akhlak anak setelah lahir, merupakan kelanjutan dari pembinaan akhlak anak sejak dalam kandungan.

Kata Kunci: Akhlak; Anak; Pengasuhan; Tafsir

A. Introduction

Today, countries in the world, especially Indonesia, are faced with various gloomy images of humanity and are full of concern, especially regarding the living conditions that threaten the future of children. The successors of this generation have faced what is understood to be the era of the screen. An era which is brought to life by means of entertainment and information media that is able to shake the moral and moral life of children: including television shows, internet, mobile phones, playstations, so that the worries and criticisms of the fate that befell children can be said that their situation is in a very difficult situation. The crisis is a moral crisis. Morals that should be attached to him so that in doing or acting there is a sense of shame or reprimand if the behavior is contrary to the nature of the child. The problems of morals towards children, television shows and the like are often underestimated so that children's morals are very concerning. Behind the sophistication of the device in broadcasting broadcasts and content that can stimulate so that those who see it certainly have a reaction to him. Especially when the child is still a minor, the emotional disturbance is very large, as well as when the child grows up it is feared that our baby will imitate these scenes.

From the results of research in 2005-2006, in big cities such as Jakarta, Surabaya, Makassar, Medan, and Bandung, around 47%-54% of teenagers have had sexual relations outside of marriage. However, the results of the last survey in 2008 increased to 63% that the free sex behavior of teenagers is now quite severe.¹ One of the supporting factors is the entertainment media that children watch.

In the Islamic world, to raise understanding and solving problems, Al-Qur'an become one of the most prominent sources. The interpretation of Qur'an has been long studied and conducted, even since the era of prophecy.² Indonesia as the biggest Muslim population country also sees the interpretation of Qur'an as important matters, in fact

¹ *Fajar*: Sabtu 21 Desember 2008, hari minggu no. 080 Tahun ke-28.

² Sunantri, S., Abubakar, A., Nawas, K. A., & Firdaus, F. (2020). Methodology Of Interpretation Of Muhammad Amin Al-Syinqiti. *Jurnal Adabiyah*, 20(2), 300-319. <https://doi.org/10.24252/jad.v20i2a5>

the history of Qur'an interpretation in Indonesia could be traced down long ago.³ One of the studies contained in the Qur'an is the term "children" and is further associated with moral development of the child himself. These terms reveal children's problems as a means of tracing this research. Revealed and described as an effort to raise awareness in humans to re-consider the meaning of humanity, that their origins are actually from despicable water. [Q.S. al-Mursalah (77): 20]. The growth and development of the fetus is passed in periods full of limitations, abilities and powerlessness to the position of the child during the period of responsibility for its maintenance. Q.S. al-Mu'minum (23). Children are part of humans who are still in the stage of growth and development, who have a position as an honorable creature, the highest degree given by Allah, above other creatures, is a proof of this privilege. Humans are given the perfect physical and psychological potential structure. The function of the senses of sight, hearing and feeling which proceeds towards perfection, allows humans to enjoy the gift of life. As the verse in [Q.S. Al-Nahl (16): 78], as follows:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

Translation:

“And Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts [i.e., intellect] that perhaps you would be grateful.”⁴

This verse is the meaning of *ta'lim*, namely learning or a continuous educational process since humans are born through the development of the functions of hearing, sight and heart.⁵

Therefore the process of *Samā'* (hearing) which is usually verbal and *bashar* (sight) which is usually observational-experimental science and *fu'ād* (heart) sometimes humans produce knowledge that is transcendental-philosophical.⁶ The meaning of this *ta'lim* also does not stop at the achievement of knowledge in the area of cognition alone but continues to reach the psychomotor and affective areas,⁷ so that the giver and

³ Miswar, A. (2015). Tafsir Al-Qur'an Al-Majid "Al-Nur" Karya T.M.Hasbi Ash- Shiddieqy (Corak Tafsir berdasarkan Perkembangan Kebudayaan Islam Nusantara). *Jurnal Adabiyah*, 15(1), 83-91. Retrieved from <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/693>

⁴ <https://quran.com/16?startingVerse=78>., Accessed 13th, October, 2022

⁵ Hery Nor Aly, *Ilmu Pendidikan Islam*, Cet. II. (Jakarta: PT Logos wacana Ilmu, 1999), p.7 Another term for the teaching process is *tarbiyah*, which is the process of gradually developing the innate potential or human nature until it reaches the level of perfection and is able to carry out its life functions as well as possible. The other is *Ta'adib*, the process of fostering moral and ethical attitudes in life that refers more to increasing human dignity.

⁶ *Basar* (sight), *samā'* (hearing), in terms of can be seen in the Q.S. Al-Maidah 5:31, shows about the process of teaching Qabil how to bury dead bodies through the intercession of crows. And when Allah showed Prophet Ibrahim a.s how to bring the dead back to life, this was through experiment (Q.S. Al-Baqarah 2: 259,260), *Fu'ād* (heart) this can also be seen in (Q.S. Al-Baqarah 2: 164).

⁷ Hery Nor Aly, h. 8, Lihat pula, Ahmad Tafsir, *Ilmu pendidikan dalam Perspektif Islam*, Cet. IV (Bandung: PT. Remaja Rosdakarya, 2005), p. 74

recipient of this knowledge in the future, Allah swt., will ask for accountability for the use of *samā'*, *basar'* and *fu'ād* [Q.S. Al-Isra' (17) : 36].

The disclosure of verses about the moral development of children, through the expression of human values which specifically begins in the preconception period is interpreted before witnessing or experiencing things or the actual situation (becoming a mother). This means that before giving birth there are things that indicate a long process, for example, it can be seen in terms of choosing a mate, these are things that are concerned before giving birth, it is clearly seen [Q.S. al-Baqarah (2): 221] which reads :

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۖ وَلَا مِمَّنْ ۖ وَلَا مِمَّنْ ۖ وَلَا مِمَّنْ ۖ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۖ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ۖ وَلَا أَعْبَادٌ يَدْعُونَ
إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۚ

Translation:

“And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allāh invites to Paradise and to forgiveness, by His permission. And He makes clear His verses [i.e., ordinances] to the people that perhaps they may remember.”⁸

This verse implies that before carrying out a marriage, one should understand the partner because it will form a fabric of affection which is the mandate and responsibility of parents, namely the presence of a child. Since still in the process of creation in the womb of a mother. It is to mothers that Allah entrusts a soft and weak fetus in its developmental stage.⁹ The role of women as mother explicitly stated in Al-Qur'an, especially Surah An-Nisa.¹⁰ According to Mazheruddin in his book "Women in Islam", states: "One of most essential factors of happy marriage is *the right of free choice by either party*".¹¹

The choice of a partner is closely related to heredity issues, both in care and education. Treatment while still in the womb is known as the prenatal phase.¹² Surely a woman who is fertile and faithful, obedient will be born a good human being and physically and spiritually healthy. This can be known as the postnatal period.¹³

⁸ <https://quran.com/2?startingVerse=221>, accessed 13th, October, 2022

⁹ Koeratoer Purtoewisastro, *Dinamika Psikologi Sosial*, (Jakarta: Airlangga, 1983), h. 50

¹⁰ Marwati, M. (2015). Pemberdayaan Perempuan (Kajian Tafsir Al-Qur'an Surah Al-Nisa Ayat 1). *Jurnal Adabiyah*, 15(2), 102-113. Retrieved from <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/696>

¹¹ Shiddiqi Mazheruddin, *Women in Moslem*, (New Delhi:Adam Publishers dan Distributors, t.th.), h. 49

¹² Kamus Besar Bahasa Indonesia, p. 893, Pre-born time.

¹³ The postnatal period is a period of child development starting from birth to adulthood. Even until his death.

Since humans are in the process of growing in the womb, the child goes through periods in the process of growth in the womb, changes into blood clots ('alaqat), the formation of bones. Perfection with meat. The perfection of the limbs to the perfect physical birth, this is seen in [Q.S. al-Mu'minin (23), 13-14]. This will not be separated from the responsibility of a mother. Perfection of physical form and other potential qualities are met from the nutritional and psychological aspects. A mother who fulfills her rights indirectly has also pursued the rights she contains. The story of the growth of the children of Prophet Isa and Maryam is one of these forms of expression. The Qur'an describes the circumstances experienced by Maryam when she was in a critical period of conceiving the baby. This is explained [Q.S. Maryam (19): 23]. In the early days of Maryam's pregnancy, Allah swt., involved Himself to be the best guide in maintaining Maryam's womb. She was ordered to self-isolate in order to maintain her pregnancy. Allah swt., has nurtured and maintained her psychological condition to maintain the physical condition and health of the baby she is carrying. Q.S. Maryam (19): 24-25. Understanding the contents of the verse, Maryam obeyed all the calls she received and tried to obey the orders to keep herself safe by not speaking to people who always wanted to question her chastity. [Q.S. Maryam (19): 26]. Another revelation of the verses of the Qur'an in defending the rights or other forms of child development is also found in the story of the journey of the Prophet Musa as. At the beginning of his birth, the violation of children's rights to life had occurred during his apostolate. Pharaoh's barbarity as ruler has made a rule to kill every child born with the male sex. Moses' salvation in this policy actually led him to become part of the ruling family. In the midst of strictly enforcing the decision of the ruler, Allah swt., saved Moses' life and Pharaoh also adopted him. [Q.S.al-Qasas (28): 9].

Another revelation in the story of Noah as, the people who were with him were already in the ark and the ropes of the ship had been raised, suddenly a storm came that hit them and Noah as, inviting his wife and children to return to worship Allah swt., when the water reached his neck, lifting the child with both hands until finally the water still washed away. This explanation about coaching is closely related to the principle of fostering children's morals towards Allah SWT. The picture of Noah as the head of the family inviting his wife and children, there is nothing worthy of worship except Allah SWT.

Thus, the disclosure of the forms and rights of children, as well as principles in the development of children's morals accompanied by the process of preaching and the sacrifices of the prophets, has important meaning for understanding the rights of these children. One of the disclosures related to the journey of an influential figure in religion which coincides with the forms, principles of fostering children's morals, including the story of the Luqman family. The Qur'an does not describe in detail the activities and history of Luqman's life, but only the description of the verses that contain wisdom in the form of messages or Luqman's religious understanding to his son. The advice includes the teachings of monotheism, worship and morals both to Allah and to others. [Q.S. Luqman (31) : 12-15].

Moral development towards children, in this case "humans", is an inseparable link, in which there are two potentials, namely the potential for good and evil [Q.S. al-Balad (90): 10]. But human tendencies adorn themselves with virtue before evil. This is because in humans there is a potential for nature (holiness) that humans are born with. This is in accordance with the hadith of the Prophet Muhammad, namely:

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، وَيُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ،

Translation:

*“From Abu Hurairah, Rasulullah SAW said: No child is born except in a state of fitrah, so it is his parents who make him a Jew, Christian or Majus.”*¹⁴

This hadith gives an understanding that what is meant by fitrah is good potential, because the notion of making a Jew or a Magian means misleading. And both parents (the environment, the environment) are the ones who destroy and mislead the nature which is originally holy and should develop in a good direction.¹⁵

Perfection and get true happiness.¹⁶ The meaning is that with the moral development that is achieved by every human "child", then overall it includes the happiness of human life in the broadest sense (getting good luck living in this world and living in the hereafter). Therefore, moral development in the context of civilizing aims to lead children to become human, faithful, devoted, noble, independent, creative and innovative.

The current state known in the screen era¹⁷, have dominated mankind. Utilization is felt, from the lower class to the upper class. Parents, teenagers and even children, also feel the benefits of the "screen era". For example, the use of educational facilities requires media or vice versa, the media needs education, so the presence of educational television with a clear concept primarily in the classroom is a strategic step to provide new experiences for education managers.¹⁸

Based on the above phenomena, there is a tendency that living in this global era or screen era is very different from living in ancient times before this era. Because of these differences in dealing with them, of course, there must be parenting methods that must be considered. Based on that problem, this article wants to discuss how the method of parenting is based on the Koran by paying attention to the characteristics of parenting for children and looking at patterns of child development based on their age cluster in accordance with the teachings of the Koran.

¹⁴ Al-Imam Abi Abdillah Muhammad Ibn Ismail Ibn Ibrahim Ibn Al-Mughirah, (*Shahih Bukhari*), Juz II, (Baeirut : Darul Kuttub, t.th.), h, 95

¹⁵ Hasan Langgulung, *Pendidikan dan Peradaban Islam*, (Jakarta: Pustaka al-Husna, 1991), h. 215

¹⁶ Ibnu Miskawaih, *Tahzib al-Akhlaq*. Translated by Helmi Hidayat within the title *Menuju Kesempurnaan Akhlak*, (Bandung: Mizan, 1995) p. 65. See, Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam: Seri Kajian Filsafat Pendidikan Islam*, Cet. II (Jakarta: Raja Grafindo Persada, 2001), h. 11

¹⁷ The era of the screen can be called the era where these conditions appear as a means or means of communication that are easily accessible such as TV, Internet, cellphones and the like. That's where our children are free to see what they want without considering what impact it has.

¹⁸ Dodi Nandika, *Pendidikan Gelombang Perubahan*, Cet, I (Jakarta: LP3S, 2007), p. 91.

B. Research Methods

The method in this research is literal, so the data source in this research is completely based on library research. However, in an effort to collect and analyze the data needed in this discussion, several methods were used, including approaches, data collection, management and analysis methods.

The approach method in question is a method that explains the perspective used in discussing the object of research or the collection of mindsets used to discuss the object of research.¹⁹ Because this research is a qur'āni research that focuses on a theme, explicitly the object of the research is the verses about children's moral development and at the same time the terms of children in the Qur'an and then the verses along with it. . So this approach method used is the science of interpretation approach as one part of several approaches known in religious research.

To apply the tafsir approach²⁰, then one of the four methods of interpreting the Qur'an that is currently developing, namely: (a) Tahlīly²¹ (b) Ijmāliyy²² (c) metode Muqāranah²³ (d) Maudu'i. Thus, the focus of the method used in this research is the

¹⁹Tim Penyusun Pedoman Penulisan karya Ilmiah, *Pedoman penulisan karya Ilmiah (Skripsi, tesis dan Disertasi)*, (Makassar: UIN Alauddin 2008)., p. 11-12

²⁰ In terms of terms, the science of interpretation is sometimes seen as part of the Ulumul Qur'an, and even equated. In the first case, it is knowledge of the tools needed to understand the Qur'an and in the second case, it is knowledge about or sourced from the Qur'an, even though the subject matter of the study of the two terms is the same, namely regarding knowledge related to the Qur'an. with the conditions of the Qur'an. 'Abd al-Azim al-Zarqani equates interpretation with the science of interpretation. This condition does not confirm the existence of the science of interpretation in the scientific system. Therefore, it is necessary to sharpen the meaning of each related term according to the guidance of the scientific world. From the other side, aspects of epistemology are needed to support the existence of the science of interpretation for its development. Meanwhile, the existence of a scientific discipline requires three elements of ontological aspects, epistemological aspects, and axiological aspects. When linked in the science of interpretation, this has been fulfilled. For example, the first aspect relates to the object of interpretation, namely the verses of the Qur'an, the second aspect, the science of interpretation itself as a science of tools, and the third aspect relates to the practical use of the science of interpretation, which in this case is to provide guidance to mankind. to obtain a prosperous and peaceful life through the practice of the teachings and norms of the Qur'an. Meanwhile, the science of interpretation has become one of the forms and methods in human efforts to obtain knowledge that comes from knowledge sourced from the study of the verses of Kauliah dealing with other research methods that examine the phenomenon of kauniah. In this case, a person who encounters problems in his life can seek answers or solutions from the Qur'an by taking the procedure as stated above. See, Abd Muin Salim, *Methodology of Interpretation An Epistemological Reconstruction: Consolidating the Existence of the Science of Tafsir as a Discipline of Science*. (Ujungpandang: IAIN Alauddin Makassar (Professor Inauguration Oration), 28 April 1999), p. 5 and 17.

²¹Detailed interpretation of the Qur'an from various aspects of the review or interpretation of the Qur'an based on the sequences of the verses in a coherent manner. See Abd.Muin Salim, *Metode Tafsir; Sebuah Rekonstruksi Epistimologi, Memanfaatkan Keberadaan Ilmu Tafsir* , Professor Inauguration Oration, 28 April 1999, p. 30

²²A method of interpretation that interprets the verses of the Qur'an by expressing global meaning, See M. Quraisy Shihab et.al; *Sejarah dan Ulum al-Qur'an* (Jakarta: Pustaka Firdaus, 2001), h. 185

²³First: Comparing the texts of the verses of the Qur'an which have similarities or similarities in various editorials, in the same case or suspected to be the same. Second: Comparing the verses of the Qur'an with the hadith of the Prophet. Which at birth between the two looks contradictory. 3. Comparing the various opinions of the scholars of interpretation in interpreting the verses of the Qur'an. See

Maudu'i,²⁴ in several ways, including 1) determining the thematically discussed problem (Maudu'i) from the Qur'an; 2) After collecting the verses that will be the object of research, separate the verses that were revealed in Mecca and the verses that were revealed in Medina. This is necessary if it turns out that it can help find the meaning of the verse; 3) knowledge of the cause, background of the revelation of the verse is also needed with the aim of helping to understand the meaning of the verse; 4) understand the correlation (munasabah) of these verses in their respective surahs; 5) complete the discussion with hadiths that are relevant to the subject. With the consideration that the hadith can help to get or explain the meaning of the Qur'an by paying attention to the words used at the time of the Prophet; 6) research the verses as a whole by collecting verses that have the same meaning, or compromising between the general and the specific or reconciling those that are ultimately contradictory so that all of them meet in one estuary, without distinction or coercion.²⁵ In the interpretation of Maudu'i the other three methods can also be used. And even this Maudu'i method should look at the meaning of the verse's vocabulary by referring to the use of the Qur'an itself, by looking at the form and scale of the words used, the subject and object, and the context of the conversation.²⁶

From the Maudu'i method, the approach used in this research is a historical, sociological, philosophical and theological approach. Other approaches are also possible to use as long as they are relevant to the topic being discussed. Among these approaches are psychological approaches and pedagogic approaches. Besides, the researchers also uses several interpretation techniques, especially in tracking the basic concepts of a problem to be studied. The interpretation technique in question includes, among others, textual interpretation,²⁷ sosio historis interpretation,²⁸ cultural interpretation,²⁹

Nashruddin Baidan, *Metode Penafsiran al-Qur'an Kajian terhadap ayat-ayat yang Beredaksi Mirip*, Ed.I (Yogyakarta: Pustaka Pelajar, 2002), h. 59-60

²⁴Collecting verses of the Qur'an that have the same meaning in the same sense, discuss a problem topic and arrange them in chronological order because of the revelation of the verse. See Abd. Hayy al-Farmawiy, *al-Bidāyah fi Tafsīr al-Maudu'iyah*, translated by Surya A. Jumrah *Metode Tafsir Maudhū'iy Suatu Pengantar* (Jakarta: PT, Raja GrafindoPersada , 1996), h. 36

²⁵ Abu al-Hay al-Farmawi, *al-Bibayat fi Tafsir al-Maudhu'i* (Mesir: Maktabat al-Jumhuriyat, 1977), h. 52. Lihat pula 'Abbas 'Aud- Allah' Abbas, *Muhadarat Fi'al-Tafsir al-Maudhui*, (Cet.I; Damsyiq: Dar al-Fikr,1428 H/2007M),h. 27-29.

²⁶ M. Quraisy Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat* (Cet. I: Bandung: Penerbit Mizan, 1992), h. 116

²⁷This interpretation is used at this stage to explore the meaning contained in a word or a phrase and at the next stage to obtain conclusions contained in the clauses or sentences that make up the verse being discussed. In this case, the main data and complementary data are associated with a comparison method to find out if there are similarities or differences between the concepts contained in each data or by looking for a scientific relationship between the data concerned. See Abd. Muin Salim, *Fiqh Siyasah KONSEPSI Kekuasaan Politik dalam al-Qur'an*, Cet.II (Jakarta: Raja Grafindo, 1994), h. 24

²⁸Is a verse that is interpreted using a history of the life of the Arab community and its neighbors when the Qur'an was revealed. Included here are narrations relating to the cause of the revelation of the Qur'an. The use of this element in interpreting the Qur'an refers to the fact that some verses of the Qur'an were revealed in connection with cases that occurred either before or after the verse was revealed or with regard to the condition of society at that time. See *Ibid.*, p. 28

²⁹This technique is the use of established knowledge to understand the content of the Qur'an. Because the knowledge obtained based on experience and correct reasoning does not conflict with the

systematic interpretation,³⁰ Linguistic interpretation³¹ theologic interpretation³² Logical interpretation³³ multiple interpretation³⁴

C. Findings and Discussion

1. The Nature of Child Rearing

The development of children's morals in the Qur'an includes two periods, namely, the first period of fostering children's morals in the womb and the second period, fostering children's morals after birth. This is in order to make it easier to explain about the nature of children's moral development. However, it is still possible for other verses to complete the discussion.

Life partner selection process³⁵ This is the first step in developing children's morals in the future, so it is emphasized in the Qur'an to be very careful when choosing a life partner. As a basis this expression is contained in [Q.S. al-Baqarah (2): 221]. This verse explains that both believing men and believing women do not choose a life partner who is not in the same faith. Reinforced [Q.S. al-Ā'raf (7): 58] if you choose a good sperm nursery. The one that reads:

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ
الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ۝

content of the Qur'an, even the knowledge in question will increase confidence in the truth of the Qur'an. See *Abd. Muin Salim, Fiqh Siyasah Konsepsi Kekuasaan Polotik dalam al-Qur'an.*, h. 30

³⁰This technique refers to the view that the Qur'an is a holy book that contains guidance on the system of human life and its verses are related to each other systematically and logically. In this technique, the content of the verse is taken based on its position in the order where it is located or its position between the verses before and after it or what is known as the munasabah verse. See *Abd. Muin Salim, Fiqh Siyasah Konsepsi Kekuasaan Polotik dalam al-Qur'an.*, h.27.

³¹ That is, the main data is interpreted using the understanding and rules of language. The data in the form of words were analyzed based on the semantics of the root words (etymological meaning) and lexical semantics. The use of these elements is intended to get a comprehensive picture of the meaning of mufradat. The verses of the Qur'an are studied so that input is obtained for further analysis. See *Abd. Muin Salim, Fiqh Siyasah Konsepsi Kekuasaan Polotik dalam al-Qur'an.* h. 25

³²In this technique the data is interpreted using fiqhi rules which are essentially the formulation of wisdom contained in religious rules. The use of this technique refers to the fact and the view that the Qur'an was revealed not to trouble and persecute humans, but rather to become a guide for humans to achieve prosperity. See *Abd. Muin Salim, Fiqh Siyasah Konsepsi Kekuasaan Polotik dalam al-Qur'an.*, h. 29

³³This technique is the use of logical principles in understanding the content of the Qur'an. In this case the conclusion is obtained by means of logical thinking, namely deductive or inductive. See *H. Abd, Muin Salim, Metodologi.*, h. 35

³⁴This technique is intended to use two or more interpretation techniques of an object. This is intended for the purpose of revealing relevant meanings and as a means of control; and verification of interpretation results. See *H. Abd, Muin Salim, Metodologi.*, h.36

³⁵ In education, this period is known as "preconception" which is an effort to prepare children's education which begins when a person chooses a life partner until fertilization occurs in the mother's womb. Furthermore See, Wahjoetomo, Perguruan Tinggi Pesantren, *Pendidikan Alternatif Masa Depan*, (Jakarta: Gema Insani Press, 1997), h. 24

The meaning:

“And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.”³⁶

In line with the Prophet Hadith., from Bukhari:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا
وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرُ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

The meaning:

“From Abu Hurairah ra. from the Prophet Saw. said: "Marry a woman because of four things, namely wealth, lineage, beauty, religion, so choose the one who has a strong religion, you will be lucky”.³⁷

The meaning contained in the hadith is that in preparing a pious child starts from the time of choosing a mate or life companion. However, in choosing a mate other than religion, there are things that need to be prepared, namely the factor of intention, i'tikad, intent and purpose of marriage which solely hopes for the love of Allah's pleasure, which greatly affects the religiosity of the child's embryo.³⁸ Therefore, religion with strong faith is prioritized, then such an assumption can later be certain that a prospective mother in particular, will be able to educate and nurture her children who have noble character. This is the main and essential tendency of the teachings of the Qur'an and hadith and does not only look at wealth, beauty, position.

The researchers interpret that the expression of the verse is the deepest and most urgent meaning to be understood by anyone. In this case, parents as the closest family are the parties who must understand the meaning and meaning of this verse. When the child has gone through a critical period in the birth process, another period awaits. Children enter the next stage of breastfeeding and weaning. The age of breastfeeding and weaning of the child will be more perfect if it is carried out for two years.

It is increasingly clear that the moral development of the child, especially for the child in the womb, uses the term "prenatal", especially if (mother and father) always "do good" because the value of goodness always flows into the body of the fetus. Remember [Q.S. Ali-Imran (3): 35], this verse describes Imran's wife, when she was pregnant with Mary. He prayed for his child in the womb to become a pious child. It is evident that in the verse Maryam is the woman chosen by Allah who came out of the womb of Prophet Isa (as), the behavior carried out by the wives of the Prophet towards their offspring is proven that the moral development of children is the foundation in instilling the values of monotheism. Likewise [Q.S. al-A'raf (7): 172]., which reads:

³⁶<https://quran.com/7?startingVerse=58>, accessed 13th, October, 2022

³⁷Hafidz Bin Hajar al-Asqalani, *Bulug al-Maram*, (Bandung: al-Ma'arif, tt), h. 201.

³⁸Hamdani, Metodologi Nubuwah dalam Pendidikan Psikoterapi Ilahiyah, *Metodologi Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 2000), h. 201.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ
قَالُوا بَلَىٰ شَهِدْنَا. أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غٰفِلِينَ

The meaning:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware)." ³⁹

The depiction of the verse above shows that children during the pregnancy period have been educated or nurtured. In other words, the prospective baby has interacted with Allah swt., through the allegiance it gives an indication that the souls understand and can understand the meanings of the allegiance.

Thus, the essence of fostering the morals of children in the womb, can be seen the term trilogy in the womb:

a. Reading More Dhikr/Tawhid

A mother's womb, can be said as an "institution" where education, the first development through the actions of a mother, and external factors. Mothers as the first coaching institution should create a work atmosphere that is in line with the guidance of the Qur'an and hadith, so that a person with Muslim integrity who has high monotheism is reflected. Therefore, a mother always says the words of monotheism, for example, when a mother sits around saying "la ilaha illallah Muhammad Rasulallah", while rubbing her womb, psychologically the words of a mother enter the heart and then reside in the prospective baby. the. That's one way of fostering the morality of children in the womb, but there are many other ways that are done in fostering the morals of children, as long as what is understood is the sentences of monotheism.

In addition to the utterances referred to above, there is also a meaningful way, namely that a mother should always get used to reading the holy verses of the Qur'an, such as [Q.S.al-Isra' (17): 9]. Sayyid Qutub's view with the Qur'an gives the most straight and perfect instructions in conscience and taste, in the field of aqidah which is very clear and easy to understand in connecting the outer and the inner."⁴⁰ Listening to the verses of the Qur'an can be done live or by playing a cassette or CD. If there is a theory that says that listening to classical music in the fetus in the womb will increase intelligence, God willing, listening to the Qur'an will have a much better effect on the baby. Especially if her mother reads it herself. When reading the Qur'an, the mother's mood and mind will become more solemn and calm.

Conditions like this will greatly help the psychological development of the fetus in the womb. Therefore, in theory, the mother's psychological condition will certainly greatly affect the development of the prospective baby, especially his psychological development. Such a depressed condition in the mother will certainly have a negative effect on the womb. This is in line with the Prophet's saying, which means: Educate your children with three things: love your Prophet; love his ahlul bait; and read the

³⁹<https://quran.com/7?startingVerse=172>, Accessed 13th, October, 2022

⁴⁰Sayyid Quthub, *Tafsir Fi Zhilal al-Qur'an*.

Qur'an because those who keep the Qur'an are in the protection of Allah's throne on that day when there is no protection other than His protection; them with His prophets and saints. (HR at-Thabrani).

The moral development system of children in the womb has a religious style, meaning that the attitude or behavior of a mother will not be easily worried and sad if they are aware that all the actions of the mother, nothing is separated from the power of God. Therefore, fostering a fetus to get a pious child, if the mother as a coaching institution should reproduce the words of monotheism and always read the verses of the Qur'an.

The best time to start listening to the holy verses of the Qur'an (start teaching the baby) to learn the Qur'an, according to Mansur "is when the baby is 18 weeks old or entering the fifth month of pregnancy. Because at that time the baby can hear sounds from outside even though it is still in the womb.⁴¹ Therefore, the researchers think it is not only the time of entering the fifth month (of the womb), but at any time this can be done, from the moment the fetus is declared positive it will become a prospective baby in the womb, then at that time also a mother prepare yourself as the main institution in fostering prospective babies in the womb.

b. Be Knowledgeable

Maternal gynecology as a first educational institution should have knowledge in its field. Therefore, a mother seeks knowledge related to the womb and fetus, so that it is easy to be aware of the growth of the fetus and that should be prioritized, so that the results of the efforts of a pregnant mother will be maximal and good if balanced with science.

One of the sciences referred to here is the fulfillment of children's needs, such as the provision and fulfillment of mother's milk (ASI) as well as psychological needs such as hugs and affection when breastfeeding. According to some nutritionists, breast milk is a special liquid that exists in the mother to meet the nutritional needs of the baby and protect it against possible disease attacks. The balance of nutrients in breast milk is at its best and the milk is in the best form for the baby's body. At the same time, breast milk also contains nutrients that accelerate the growth of brain cells and the development of the nervous system.⁴²

Because the obligation to breastfeed babies for two years is not only a religious requirement/obligation for adherents, but clinically it has also been proven how the effect of breastfeeding also reduces infant mortality and is also a nutrient to increase brain power.

Meeting the needs of children is one of the problems that is often emphasized by Allah swt., in the Qur'an. The family's obligation to meet the needs of a prosperous life through a household ark, to maintain the preservation of aqidah (tawhidan) to the call

⁴¹Lihat : Mansur, *Mendidik Anak sejak dalam Kandungan*, Cet.II, (Yogyakarta : Mitra Pustaka, 2005), h. 176.

⁴²Harun Yahya, *High-Risk Newbon - The Benefits of Mother's Own Milk*, (University of Utah Health Sciences Center, t.th.), p. 1. Scientific research has proven that the development of brain abilities in babies who are fed breast milk is much more perfect. This means that the IQ [intellectual question/level of intelligence] of babies who are breastfed is 5 points higher than other babies (who do not take advantage of consuming breast milk).

for teaching and other psychological readiness and is a series of material for caring for the Qur'an to the needs of children.

c. Praying Regularly for Every Act

Prayer (du'a) comes from the word da'a, yad'u, du'aan which means a request or request.⁴³ Requests and requests from a servant to God by using the desired pronunciation and by fulfilling the stipulated conditions.

Thus, as a pregnant mother is the first coaching institution for the prospective baby. A mother's prayer is a very important step in fostering the morals of a child in the womb, so that every action or desire of a mother should begin with prayer. Very sure and believe that the power of prayer will determine every step in every pregnant mother. Especially with the hope of getting a pious offspring.

After understanding the nature of the moral development of children in the womb, this time it is also described as the moral development of children after birth. Thus, the birth of a baby is a long-awaited period. Every child born will depend entirely on other human conditions that are more perfect. Weaknesses in the physical form of a child who is weak reflects the whole that is owned is weak. This comparison is no longer concerned with his physical condition when he was in the womb and the reality of his birth. The comparison faced is between the perfection of the abilities of various physical and psychological organs from other age groups with the organs in children. [Q.S. al-Nahl (16): 78].

Thus, a newborn child must go through stages and processes towards maturity. The child has eyes, ears, heart, brain and other organs, but he must take some time and various other assistance to get the perfect function of each of his organs. [Q.S.al-Mukminun (23) : 78].

In connection with that, the terms in the Qur'an such as al-walad, Ibn, sabiyu, tifi and gulam. All of them show the meaning of a child who has been born. However, no boundaries or stages of child development were found when they were 0 months old to adulthood. It's just that it can be understood through the meaning of the term, as well as along with the development or growth of the child. Thus, if it is related to the terms of the child in the Qur'an, it will make it easier to gain an understanding of the nature of the moral development of the child after birth, as well as along with the moral development of the child according to the age limit of each.

2. Child Development Based on the Age

The following describes the stages or levels of age along with the child's ability when at the time of his birth moral development is carried out, not forgetting to look at the terms of the children of the Qur'an such as:

a. 0-3 Years Old

This is the first period a baby goes through after birth. The child's stage can be grouped into the terms mentioned in the Qur'an are 'walad, ibn, tifi. These themes have the same meaning, namely a person who is born and goes to the stage of compiling the organs of the body to reach the level of perfection. Or it can be said that they are in the breastfeeding stage until their bones are strong. To instill moral values at this age is by listening and showing a good impression. The potential sensitivity of children at this

⁴³Ensiklopedi Hukum Islam, Juz I, h. 227

age (zero) to receive stimulation makes it easier to be given direct guidance. For example, a baby's sensitivity can be characterized by his easy attitude and interest in seeing the events around him.

In applying moral values to children of this age, for example a newborn child, the law is sunnat to sound the call to prayer and iqamat when a new child is born. This can be seen in a hadith which reads:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا أَخْبَرَنَا
سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْنَى فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ. قَالَ أَبُو
عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

The meaning:

*"From 'Ubaidillah bin Abi Rafi' from his father said: "I saw the Messenger of Allah call to prayer in the ears of al-Hasan bin 'Ali when Fatimah was born with a prayer. (H.R. Al-Turmuzi and this hadith is hasan sahih)."*⁴⁴

In this hadith there is an implicit understanding that a newborn child can already live the events that occur around him, even though he has not been able to practice it. The call to prayer which contains the meaning of the majesty and greatness of Allah and the creed which is the main requirement for someone who has just converted to Islam. According to Adnan Hasan Shahih Baharits, that the purpose of playing the azan and iqamat is to teach monotheism to children before the child hears other words or whispers. The child's father should pay attention to this matter, and it would be a pity for a father to abandon this matter simply because he thought the child had not heard. In addition, the pronunciation of the sound of the call to prayer and iqamat can repel the devil who is usually around newborns.⁴⁵

Therefore, there are two kinds of children's characteristics that make it easier to guide them to have good morals, namely imitative nature⁴⁶ In the language of the Qur'an it is called *ibrah* and *identification*.⁴⁷ This can also be called *uswah*.⁴⁸ Following or imitating, for example, speaking words that contain religious values, being included

⁴⁴ Abi Isa Muhammad bin Sawrah, *al-Turmuzi wa huwa al-Jami' al-Sahih*, Jilid III, (Semarang : Maktabah wa Matba'ah Toha Putara,[t.th]), h. 36.

⁴⁵Adnan Hasan Shahih Baharis, *Mas'uliyah Li ab al-Muslim fiy Tarbiyah al-walad fiy Marhalat al-Thifulah*, translated by Drs. Sihabuddin, within title *Tanggung Jawab Ayah Terhadap Anak-laki-laki*, (Jakarta : Gema Insani Press, 1996), h. 46.

⁴⁶ Imitative means that children are always interested in exemplifying the actions of their parents without being based on a critical attitude.

⁴⁷ When the child acts sometimes does not realize himself to identify the style of behavior of his parents

⁴⁸ Uswah in the Qur'an is mentioned three times, each called twice (Q.S. al-Mumtahanah [60]: 4,6), (Q.S. al-Ahzab [33]: 2). In the three mentions, the word *uswah* is always followed by the word *hasanah*, thus *uswatun hasanah* (Q.S. al-Ahzab [33]: 21). The meaning is the Prophet Muhammad, while in the other two verses (Q.S.al-Mumtahanah [60]: 2, 6, addressed to Prophet Abraham and his followers. See. *Ensiklopedia Al-Qur'an*, juz III, h. 1042-1043.

in worship and can be prohibited if he makes a mistake, but the way to prohibit it must be adjusted to the level of development of his soul, namely prohibiting it by directing it to something that is more attractive to h.

b. 4-10 Years Old.

At this time the child is in a transitional period called the trotzalter period,⁴⁹ This period contains a danger to the child's personality if his parents are not wise in educating him. It should be noted that this period of resistance has nothing to do with the child's bad nature and has nothing to do with external factors, but is just a normal developmental phase. Even this period is a must for every child in his normal development.

At this stage, when it is associated with the terms of the child in the Qur'an, the child enters the term or it can also be said to be *walad'*, *tifl*, *sabiyu*, (meaning that the child is in a position of soft physical development, not yet strong, not yet strong, not yet strong, and not yet strong). mature in doing something). Through the term *walad* at the age of 4-10 years, Allah swt also raised great figures who had the determination to save people from various forms of discrimination, oppression and tyranny. For example, the story of the rescue of the Prophet Yusuf from his brothers, [Q.S. Yusuf (12): 21]. The life and development of Moses during the period of adoption of the Pharaoh's family [Q.S.al-Qasas (28): 9].

Prophet Yusuf, when he was wronged, was put in a big hole, at that time an Egyptian merchant lifted the bucket with his brothers. Prophet Yusuf received unfair treatment towards his brothers. Likewise, various forms of bad treatment experienced by Prophet Musa after becoming the adopted son of Pharaoh. All of this provides evidence that forms of tyranny and tyranny or the existence of treatments that are contrary to the values of the Qur'an, and in the Qur'an also provide an overview of good moral treatment or guidance and a life full of tranquility.

In this regard, it is the duty of parents to act wisely and patiently and to be very careful in fostering them and not to give up hope. Therefore, the child always depends on all his pleasures and still needs help to meet his needs, especially the love of his parents.

c. 10-14 Years Old

Children at this time are grouped into the terms of the Qur'an, namely "*walad*, *tifl*, *sabiyu* (sometimes interpreted in children who have reached the age of puberty). At this time in implementing the moral development of children, both parents are increasingly aware that when a child turns 10 years old, his instincts are heading towards development and want to prove his existence. Among them: a). Do not let them sleep in one room or one bed of the opposite sex. This is what is meant by the term separation and obedience to the commands of the Prophet, who has said :

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ يَعْنِي الْيَشْكُرِيَّ حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَوَّارِ أَبِي حَمْرَةَ قَالَ
أَبُو دَاوُدَ وَهُوَ سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْرَةَ الْمَزْنِيُّ الصَّيْرَفِيُّ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ

⁴⁹That period is also called the Verneinung period, the negative phase, the critical period, the rebellion period, or the critical period.

جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ
وَاضْرِبُوهُمْ عَلِيمًا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

The meaning:

“From 'Amr bin Shu'aib from his father from his grandfather said: The Messenger of Allah said: "Order your children to pray when they reach the age of 7 and beat them when they are generally ten years old if they do not want to pray and separate them in their own bed.”⁵⁰

According to Abdul Aziz al-Qussy, parents in carrying out their duties and responsibilities towards their children are justified in taking an active role in educating their children in terms of endangering children's lives, public decency and disturbing the peace of others.⁵¹

In this hadith, it was stated earlier that when the age of seven was ordered to pray, this would all get used to the child doing the obligatory orders and at the same time as a shield for the child if he had any thoughts in his mind to commit a sin.

Messages and impressions that are understood, presumably, children aged seven years have started to know about the growth and physical development they experience until the age of ten. The condition of the child has begun to know and understand things that should be kept secret. Parents do not treat their children harshly (do not hit children). Parents should understand that giving punishment to their child does not have to be by hitting a punch, let alone inflicting it on the child to offend the honor of the child, meaning hitting in front of his friends or other people. Because actually children also have personalities that must be maintained and also have their own honor that must be maintained.

Therefore, this kind of character, not generally parents can do it, except only those who have very high patience and fortitude. To encourage parents to want to soak their anger and emotions towards their children. So the Messenger of Allah (saw) said in a hadith which said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الشَّدِيدُ
بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ⁵²

⁵⁰Abu Dawud Sulaiman bin al-Asy'ata al-Sijistani, *Sunan Abu Dawud*, Vol I,(Baerut : Darul Fikr, [t.th], Kitab Mawaqit al-Shalat, h. 134

⁵¹Abdul Aziz al-Qussy, *Usus al-Sihah al-Nafsiyah*, Translated by Dr. Zakiyah Darajat within title: Pokok-pokok Kesehatan Jiwa/Mental, (Jakarta : Bulan Bintang,1974), h. 225-226.

⁵²CD Hadis al-Mausu'ah al-Hadis al-Syarif, Al-Bukhari *kitab al- Adab*. Hadis no. 5649, Muslim, *kitab al-Bir wa al-silah* hadis no. 4724).

The meaning:

“From Abu Hurairah Ra. indeed the Messenger of Allah. said: A truly good person is not one who can slam others, but a master person is one who is able to control himself when he is angry.” (H.R. Al-Bukhari-Muslim)

With the fact that so many parent's do not think about such conditions, so many children are victims of parental violence against their children. Behind it all, nothing can save the child except when the parents have religious thoughts.

d. 15-18 Years Old

The position of the child can be included in the terms of the Qur'an, namely, 'walad, gulam. The term child is where a child describes physical development, marked by the emergence of various biological changes. For example, a child has perfect physical growth such as fine hair, or there are other signs that make it obligatory to do something according to religious law.

The obligation for parents to nurture their children at the peak of that age, would be very different at the previous ages. Maybe the nature of parents still has half to think relaxed. However, when children grow up, parents pay more attention and act wisely, because children are very critical so that all actions and thoughts of parents are often found not in line with the wishes of their children. The following is a small example of how a child growing up is constantly advised or reminded not to associate and befriend bad people. As Abu Musa has said that the Messenger of Allah said:

حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ حَدَّثَنَا أَبَانُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... مَثَلُ الْجَلِيسِ الصَّالِحِ كَمَثَلِ صَاحِبِ الْمِسْكِ إِنْ لَمْ يُصِبْكَ مِنْهُ شَيْءٌ أَصَابَكَ مِنْ رِيحِهِ وَمَثَلُ جَلِيسِ السُّوءِ كَمَثَلِ صَاحِبِ الْكَبِيرِ إِنْ لَمْ يُصِبْكَ مِنْ سَوَادِهِ أَصَابَكَ مِنْ دُخَانِهِ

The meaning:

“It was narrated from Anas that the Messenger of Allah (saw) said: “The example of a good sitting companion and a bad sitting companion is like that of a person carrying musk oil and a blacksmith blowing. The carrier of musk oil sometimes gives it to you or you buy from it or you get a fragrant from it, but the blacksmith's blower sometimes burns your clothes with sparks or you get a bad smell from it. (Book of Adab 4191 sunan Abu Dawud).”⁵³

The above hadith has very clearly explained the dangers of bad sitting companions and so associating with bad people and making them close friends is just as dangerous. Ibn Sina in his book entitled Siyasatul Awlad, has said that a child should associate with children of his age who have better ethics and commendable behavior. This is because the influence of a child on other children of the same age is deeper, more memorable and close to him.⁵⁴

⁵³Abu Dawud Sulaiman bin al-Asy'ats al-Azhadi al-Sijistani, *Op.Cit.*, Juz IV, h. 259

⁵⁴ Ibnu Sina, Siyasatul al-Aulad.

D. Conclusion

The nature of the moral development of children in the Qur'an is firmly carried out through two stages, namely, firstly the moral development of children in the womb, where long before that both men and women, who have not become husband and wife, both seek a couple who is steadfast and has "good" morals, so that when they become a husband and wife, and become a mother, there are stages that need to be considered, namely multiplying utterances of monotheism (zikrullah), having knowledge, getting used to praying every action. Second, the moral development of children after birth, is a continuation of the moral development of children in the womb. Beginning when children are 0-3, it is better to listen and show good impressions and messages. For example, playing the call to prayer and iqamat when a new child is born. When children are 4-10 years old, known as the trot alter period, this period is a time of caution, in carrying out moral development, both through speech and behavior, and based on patience. When children are 10-14 years old, where parents are more critical in dealing with their children, and are more critical and wiser, moreover the child has his own personality and honor that must be maintained. When a child is 14-18 years old, it is hoped that parents will pay more attention and constantly advise on a better direction, especially when dealing with a world full of sparkles. The moral development of the child do not forget to be accompanied by prayers in the hope that the parents will give birth to a child who excels both intellectually, spiritually and financially and at the same time as an investment in the world and the hereafter.

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