

Urgency of Cultivation of Morals in Children in the Era of Globalization in Islamic Perspective

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ABSTRACT

The family is the smallest unit in society that plays a major role in the cultivation of morality of family members. The value of the value of Tawheed and morals need to be implanted from an early age to strengthen the joints of religious joints in children better. The purpose of Tawheed and morals is to form Islamic character in children which make it have a strong religious value system, so it is not easily influenced or deceived by negative social environment situation. The human nature has Tawheed since its birth, but it is the parents who influence it so that there is a child that increases morals there is also increasingly faded as time goes. Children need to be given an introduction to the existence of God the creator at the beginning of his life. Children also need to get a good moral education to morality is a permanent habit that is embedded in him and carried away until he grew up. Even the era of globalization is loaded with various advances in communication technology with the information from various fields of the world increasingly opens opportunities for moral damages of children so it should be anticipated with the education of monotheism and morals as early as possible. This paper will discuss how to oversee the value of monotheism and moral education in the family that need to be applied to the child from an early age by reviewing from the Hadith and taking into account the negative excesses of the advances in communication technology.

Keywords: *Tawheed, Morals, Globalization, Islamic Perspective*

1. INTRODUCTION

The word "akhlak" comes from the Arabic jama' from "Khuluqun" which means manners, temperament, behavior or character[1]. The word contains regarding conformity with khalaqun which means the event, also close to the meaning of Khaliq which means the creator so that moral words are associated with a good relationship between Khaliq with the creature[2].

There are several opinions related to the definition of morals. According to Akhmad Sodiq morality is a condition of the soul that encourages the realization of behavior without thinking and consideration. Furthermore, according to Imam Ghazali morality is a nature that is embedded in the soul of which emerged deeds that are easily done without the need for consideration of thought (in advance)[3]. According to Ahmad Amin morality is the will that gets used. It means that if the intention is applied to get used to something, then the habit is called morals. So morality is a daily deed that has become a habit of life, which can quickly be done spontaneously.

Based on this understanding can be concluded that morals refer to the nature or habit of settling that is embedded in the human soul to produce behavior that emerges spontaneously when needed, without the need for thought or consideration first, and does not require

encouragement from the outside. As an example of the habit of praying five times for instance, if the routine is done and has become a daily habit, then that is morally embedded in the soul. Intinya if good practices are embedded in the soul, then do something that act does not feel any more trouble because it is flowing in spontaneous.

Moral education is now the primary agenda that should get attention from the parents, schools and neighborhood communities[4][5]. The rapid development of communication technology has resulted in the form of technological objects that are very remarkable such as mobile phones, computers, laptops, which are filled with features of the game features with the various appeal. Children today are much more familiar and spend more time with their gadgets than with their parents. Though the variety of information accessed from multiple media that often cause a sense of parental concern, because it is not by religious values. It is what causes the child's mind easily contaminated with various foreign cultures and negative information from multiple media. Such information is complicated in spreading its spread. So what can be done is to strengthen the faith of children with the proper moral education at home[6]. Moral education of children in the family should be the primary concern of parents today that are in the era of communication technology sophistication. The recognition of the existence of God who oversees every step and

every human movement should be emphasized in the moral education of the child, so he understands that whatever he does though not known to others but there is a God who watches him every day[7][8][9]. For that it is essential presumably early on the children are given proper moral education to morality is a permanent habit that is embedded in him and carried away until he grew up.

This paper will discuss the moral education of children in the family that emphasizes the importance of Tawheed education to children starting early in life to know the existence of God the Creator. Besides tawhid education, prayer education, culture, responsibility, caring for others, independence, also guiding children to be able to distinguish which noble character and morally despicable according to religious guidance also need attention.

2. RESULT AND DISCUSSION

2.1 Urgency of Moral Education

Moral education of children in the family becomes crucial because basically, the child is a trust given by God to the parents who should be treated and educated as well as possible and later parents will be required accountability in the afterlife for education that has been done to his children. Moral education occupies a noble position in Islam, even among the primary mission of Islam is to improve the noble character, as the Prophet SAW said:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

"The most perfect believer of his faith is the most virtuous man."(HR. Ahmad, Abu Dawud, Ibnu Hibban dan Hakim, Shahihul Jaami' no. 1230)

From the above hadith, the explanation can be seen that someone who has the perfect faith is if the person has good morality. So level of a person's faith can be seen from good or not morally indicated in daily intercourse. Bad morals show still not perfect a person's level of faith. Hadith from Abu Hurairah R.A., he said: Rasulullah-shallallahu 'alaihi wa sallam said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Verily I am sent only to perfect the glory of morals."(HR. Al-Bayhaqi in Al-Sunan al-Kubrâ' (no. 20782), al-Bazzar in Musnad (no. 8949) Imam Bukhari in Al Adaab Al Mufraad pp 42,

Ahmad 2/381, Al Hakim 2/613, Ibnu Saad in Thabaqaatul Kubra (1/192), Al Qudhaa'iy in Musnad Asysyihaab No.1165). Thus it can be said that the essence of the message that brought Prophet Muhammad is to improve human morality. When human morals are preserved, there is unity between knowledge, attitudes, and actions that lead to goodness; then this world will be filled with benefits, in turn, grace will be poured out to humanity.

2.2 The Existence of Human Nature

In Qur'an and Hadith, it is mentioned that man already have nature. This word comes from the word fatara, yaftur, fatran. When traced from the origin he said the Qur'an mentions it 19 times[6][10]. The language of the word disposition has the meaning of creation or the nature of innate nature (which exists from birth). So in principle all human beings are born in a state of disposition, in the holy state of sin and carry the innate traits and potential talents that God grants to him. Understanding of nature according to Ibn Kathir that human beings from the beginning created by Allah in a state of monotheism, Islamic religion and good and true. In line with the opinion of Ibn Kathir, Al Maragi argues that Allah creates in man the nature that always tends to the teachings of monotheism and believes in it. According to Hamka in Tafsir Al Azhar interpreted nature as pure genuine in the human soul that has not been entered by other influences, namely the recognition of God Almighty, the most amazing, the most loving and merciful. According to Hamka if any interference of other parties will bring the influence of human nature. If the influence is not good, then it will lead people out of their nature. So when he became a human opponent of God, it means he has been opposed to his disposition. In Surah Ar-Rum verse 30 mentioned: Then face your face with straight to Allah's religion, (remain upon) the nature of Allah who has created the man according to that nature. There is no change like God. (That is) a righteous religion, but most humans do not know (Q.S. Ar-Rum: 30).

It means that humans already have the basic capital at the beginning of his birth which must be developed in the search for his own identity. Although he was originally born in a non-Muslim family, he would surely be able to return to his disposition to be Muslim by the permission of God if his efforts were truly in search of divine truth. The following are the hadith related to human nature:

قَالَ رَسُولُ اللَّهِ ﷺ لَى اللَّهُ عَلَيْهِ وَسَلَّمَ
 كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْمِلَّةِ فَأَبَوَاهُ
 يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُنَازِكَانِهِ قِيلَ
 يَا رَسُولَ اللَّهِ فَمَنْ هَلَكَ قَبْلَ ذَلِكَ قَالَ
 اللَّهُ أَعْلَمُ بِمَا كَانُوا وَعَامِلِينَ بِهِ
 حَدَّثَنَا أَبُو كُرَيْبٍ وَالْحُسَيْنُ بْنُ حُرَيْثٍ
 قَالَا حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ عَنِ
 أَبِي ﷺ الْحِجِّ عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
 ﷺ لَى اللَّهُ عَلَيْهِ وَسَلَّمَ ﷻ حَوْهُ بِمَعْنَاهُ
 وَقَالَ يُوَلَّدُ عَلَى الْفِطْرَةِ قَالَ أَبُو
 صَغِيرٌ قَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا وَعَامِلِينَ

The meaning is : "Has told me Ishaq bin Ibrahim. Had reported to us Abdurrazaq had told us Ma'mar from Hammam from Abu Hurairah said, Rasulullah sallallaahu 'alaihi wasallam said: "No babies are born other than being born in a state of fitrah, so both parents make them Jews or Christians, animals, do you get some of them cut off the nose until you cut it yourself? " They ask; "O Messenger of Allah, what do you think about those who died as a child?" The Prophet replied; "God knows better what they do." (H.R. Bukhari No. 6110).

Furthermore, another hadith which shows the existence of child's nature is contained in HR Tirmidhi no 2064:

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ
 الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
 رَبِيعَةَ الْبُلْبُلِيُّ حَدَّثَنَا الْأَعْمَشُ عَنِ
 أَبِي ﷺ الْحِجِّ عَنِ أَبِي هُرَيْرَةَ قَالَ

عِيسَى هَذَا حَدِيثٌ حَسَنٌ ﷻ حَيْجٌ وَقَدْ
 رَوَاهُ ﷻ عُبَّةٌ وَغَيْرُهُ عَنِ الْأَعْمَشِ عَنِ
 أَبِي ﷺ الْحِجِّ عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
 ﷺ لَى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يُوَلَّدُ عَلَى
 الْفِطْرَةِ وَفِي الْبَابِ عَنِ الْأَسْوَدِ بْنِ

سَرِيحٍ

The meaning is "Has told us Muhammad bin Yahya Al Qutha'i Al Bashri; has told us 'Abdul' Aziz bin Rabi'ah Al Bunani; has told us Al A'masy from Abu Salih from Abu Hurayrah he said; The Prophet sallallaahu 'alaihi wasallam said: "Every child is born above al millah (religion fithrahnya, Islam), however, it is both his parents who make him Jewish or Christian, or make him a polytheist." Then asked him, "O Messenger of Allah, then how about the one who perished before then?" he replied: "Allah knows better what they do." Has told us Abu Kuraib and Al Husayn bin Hurait both said; has told us Waki 'from Al A'masy from Abu Salih from Abu Hurayrah from the Prophet sallallaahu' alaihi wasallam seems and with the same meaning and

he said: "Born in a state of fithrah." Abu Isa said; This is the hadith of Hasan Shahih. And this hadeeth has been narrated also by Shu'bah and apart from Al A'masy from Abu Salih from Abu Hurayrah from the Prophet the Prophet sallallaahu 'alaihi wasallam, he also mentioned; "Born in a state of fithrah." The hadith is also narrated from Al Aswad bin Sari."

Based on the above hadith it becomes clear that Allah has granted disposition instinct of monotheism to every child born into this earth. But that instinct fades away if the parents do not strengthen the joints of the Tawheed. It was his parents who made the child's religion a Major or Christian according to the religion of his parents. Nevertheless, the instinct of monotheism can one day reappear instantly if the child as an adult uses his mind to seek the true religion, that is Islam, and by Allah's permission, he will return to his nature. His thriving thoughts and his search for God will cause the descent of God's guidance to him.

2.3 Phase Education of Morals

2.3.1 Tawheed (0-2 years old)

The terminology of disposition is the character that is ready to accept the religion of Tawheed. The ability to know God is the initial ability that needs to be taught to a child. It is narrated from Abdur Razzak that Prophet Muhammad SAW likes to teach the phrase "La Illaha Illallah" to every child who can only utter a word seven times so that this monotheistic sentence becomes the speech of those who first recognize it. Children learn to say the words when he was between 0-2 years old. In essence, Tawheed education is well taught when the child is still in the early stages of its growth.

When Rasulullah and Siti Khadijah did the prayers, Sayyidina Ali, who was still a child, arrived and waited for them to finish praying. Then he asked what the Prophet was doing. The Messenger of Allah replied: We are worshipping Allah, the Creator of the universe. Then Ali spontaneously answered want also to pray. It illustrates that if a child from an early age is introduced to a form of worship that shows the existence of God to be worshiped, then the child will follow what is done by people in the family environment.

A child is born in a state already has the inherent nature of him. However, parents still have the task to further nourish the seeds of monotheism within him. The childhood of a child is a golden period, a precious moment to be exploited in introducing the existence of God and

implanting the joints of his inner self. Parents should use this golden period to introduce the value of the value of Tawheed to their children in simple ways. It can be done by giving examples of the practice of praying or alms that are easily understood by children, telling the stories of the prophets and the stories shows the enormous power of God, invites children to contemplate God's creation, often bring it to the mosque and so forth.

2.3.2 Good Manner (5-6 years old)

Learning good manner is taught when a child is between 5-6 years old when his critical thinking level begins to emerge. According to Hidayatullah in this phase, the child will quickly receive the moral education such as honesty, the introduction of mandatory and prohibited command of Allah, also the introduction of good and bad values in religion and society[11]. Inculcating the values of honesty to children should be done early and integrated into family life, in the school environment and community environment. If this honesty education has been successfully planted since childhood, then that means we have built a solid foundation for the establishment of a nation. Moreover, our nation is currently hit by a crisis of honesty so that the behavior of corruption is widespread everywhere even as it has become a community culture.

2.3.3 Responsibility (7-8 years old)

God's command mentions that at the age of 7 years the child began to be told to pray. It shows that at this age it is best if the child is taught to recognize the obligation to God and the responsibility to himself as his creatures. At this age, children can be taught the ability to take care of themselves such as the obligation of prayer, eating, dressing, bathing and other disciplines of life. At this age, the obligation of prayer has not been emphasized, just the introduction. Persuasive communication and modeling are essential. For if he sees any typical example of his parents in daily prayer, he will also do it.

2.3.4 Caring (9-10 years old)

After the children are taught to be responsible to themselves, then the next is also taught the value of caring to others in the form of mutual respect, help each other and cooperate with others. Prophet Mohammad had worked with a goat before he was 12 years old. It means it happens when he is 9-11 years old. Whereas when he was 12 years old had brought his uncle Abu Talib to trade into the country of Sham. Working with the shepherd implies that God taught him to watch and supervise the shepherd's

goats and keep in such a careful and caring way as to what his duties and responsibilities are. Shepherding the goats also means leadership training, exercises to organize and direct the goats to walk and gather in groups, and that can only be done if caring observes and notices the direction of the goats' movements.

A child who is taught to be caring to others will keep the child away from selfish selfishness. Caring for others will make a person become meaningful and have existed in the environment. Inculcating the character of caring for each other will give birth to noble behavior in the form of attention and desire to appreciate, help and cooperate with others. Even as an adult this will be the basic capital of his ability to work in teams in the work world.

2.3.5 Independence (11-12 years old)

Independence is characterized by the child's ability to apply the things God commands and away from the things that are forbidden by Allah and at the same time understand the consequences if they break the rules. There is a tradition that encourages Muslims to order their children to perform their prayers when they are seven years old. If until the age of 10 years he did not also want to pray then parents can hit his son with a punch that is educational, besides that at this age is also ordered to separate the bed from his parents.

Rasullullah ordered the parents if necessary be able to hit the child with a light blow and no trace if at the age of 10 years has not been willing to perform the prayers required by God to him. Parents should not be negligent in this regard. It is the responsibility of parents to their children in shaping their families into human beings who must worship God 5 times a day. If from the age of 10 years the child has been ordered to practice routine prayer obligation five times, then this habit will form the character of the child. The independence of working five days prayer between the ages of 10 and 12 will be a trace in him, so after this period, he will not feel the burden of praying again because he is used to doing it.

2.3.6 Community (>13 years old)

At this stage, the child is considered to be quite ready to be taught social life. History has shown that the prophet Abraham was commanded by God to slaughter his son Ishmael who was then 13 years old as narrated in Ibn Abbas. Moreover, with the maturity of thinking the prophet, Ismail declared willing to obey the command. Though the command is directed to

him, who requires a tremendous sacrifice of his own life. However, with the death of his mind when invited to discuss with his father, the prophet Ismail expressed his ability. He was about 13 years old at the time. Allah is All-Knowing why the slaughtering command was revealed when Ismail's age had reached 13 years. Moreover, yet another great father discussed this command to his son who was welcomed with the approval of the child.

It illustrates that at this age the child is possible to be invited to discuss the events that occur in the environment, so it is concluded that this age is a mature age for children to introduce social life in him. This age is the age at which the child's thinking level has grown to maturity. It needs to be taught that besides himself and his family there are others around him who need to be well-nurtured to gain experience and insight into interacting outside his family group. This period is the right period to teach children to socialize and interact with their surroundings

2.4 Importance of Morals Education in the Era of Globalization

The rapid development of communications technology today has led to the emergence of a variety of communication media is easily obtained and a variety of information that is easily accessible in a relatively short time in a relatively large amount. If the traditional community first sending messages manually takes a long time, then now in just a few seconds the message has been delivered accurately. Advances in communication technology and information, on the one hand, is very helpful in facilitating human activities, but like a double-edged blade, the progress also caused many negative impacts such as moral decay and human morality. According to Nuruddin today with the advancement of communication technology all access and information transfer faster, easier and cheaper but the negative impact will also be greater.

The negative impact of the presence of communication technology is currently happening also among children and adolescents. Many children today are addicted to games, engage in violence, join motorcycle alleyways, theft, addiction of narcotics and many other cases. The various phenomenon is a proof of the increasing importance of moral education starting from the immediate family. Good moral education at home will provide strength and endurance in facing the onslaught of globalization. Children who, since their childhood, are educated with good morals in the family will gain an understanding of what values

are good and bad and right-wrong in the views of religion. Awareness of God The creator who constantly watches his movements will foster a kind of filter in him to be able to filter out various negative information from various media. Good moral education for children will be a powerful solution to overcome the problems of the nation. The strengthening of the value of Tawheed in each child will become a solid fortress in facing the moral degradation of the nation's children.

3. CONCLUSION

Planting morals in a child's life occupy an essential place. At the beginning of growth around the age of two years, the child should have been given moral education to God is the introduction of the principle of monotheism to him. Like home, the value of monotheism is the foundation of the house, if the fund is weak and unsteady, it will ruin the house. This Hadith explains that a child is born in a holy state knowing God Almighty, but because of that nature can be affected by the influence of external factor factors, then the parent must strengthen and strengthen the value of the value of Tawheed in the child. For this reason, the first word that is taught to the child when he first speaks intelligently should be saying "La Ilaha Illallah."

Furthermore, after a child is given monotheism, then he can be taught other morality as well as the necessity, tell the truth, pray five times, caring to others, the introduction of true value and wrong according to the guidance of religion. When the child has reached adolescence, he can be taught the ability to adapt to the community environment. If the stage of character education can be done well, then at the age level next he adjust and perfects it. The development of communication technology progress in this era of globalization is no longer a threat when the education of Tawheed and morals have been established in the family. Advances in communication technology cannot be rejected or inhibited, but the negative impact will be eliminated if the education of children in the family has been strengthened by the value of value and good moral education.

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