



Intelligent and Violent Generation in Early Children through Example Method, Habitation and Advice in the City of Palopo

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Abstract

This research is a form of early childhood learning in Palopo City in achieving an intelligent and moral Karimah generation, using exemplary methods, habituation, and giving advice to early childhood children in Palopo City. This research aims to provide religious education to young children so that they become intelligent and ethical human beings using a qualitative approach with descriptive methods to obtain more accurate information. Data collection techniques through observation, documentation and interviews, then analyzed using data reduction steps, data presentation and drawing conclusions. The results of the research show that parents as the main educators and the community have the duty to help children by providing religious and moral education by providing direct examples and habituation to carry out worship activities with parents and family and other social activities as well as providing innovative advice in the form of attitudes that reflect Early childhood personality in everyday life.

Keyword: Qur'anic and Moral Generation

Introduction

Character education is a reflection of moral development, not only a national issue in Indonesia, but also a global discourse that is widely discussed in various countries. This is an implication of concern as a party to the educational process which only emphasizes academic achievement without paying attention to religious education from an early age as a form of producing an intelligent and well-mannered generation. The rapid development of knowledge and technology certainly has an impact on changes in various aspects of life. This change will affect human life and way of life and will even affect the life of a nation (Dadang Sumarna et al., 2022).

The negative impacts of globalization can be seen and felt, especially among students as the young generation who are expected to continue the struggle to defend truth, justice and peace in the future. As we all know, in the current era the world is filled with uncertainty and chaos in moral values (Dadang Sumarna et al., 2022).

Education includes the life process in order to develop its potential so that it can run optimally. Early childhood education must be the initial process of a person's growth and development before entering adulthood. Early childhood education is an effort to guide, nurture and stimulate children so that they will produce abilities and skills for children. Apart from that, young children must have the right to receive education, care, upbringing, health and nutritional needs. The aim of education for kindergarten is to help lay the foundation for developing the attitudes, behavior, recognition, skills and creativity that children will later need for their growth and development (Zherly Nadia Wandu & Farida Mayar, 2019).

One important part that must receive attention regarding early childhood education is education in Islamic religious values. Religious values education is related to the willingness to implement religious teachings in everyday life. Children must be given appropriate guidance and direction in

understanding the religious values of early childhood. Early childhood religious activities are related to prayer, worship and behaving according to religious teachings. The benefits of religious activities carried out by early childhood are that children will later become individuals who are devout and behave according to the teachings of their religion. If children are continuously trained in inappropriate ways then when they are adults they will not have a high level of concern for religious life in their daily lives (Fitriyah, 2019).

The personality and nature of children was made a scientific object in the late 19th century, to produce an intelligent and moral generation. Of course, in order to achieve this, parents and society need to collaborate in creating a conducive situation, including through formal education. An effective method for meeting a child's needs to become an intelligent and ethical person is to provide a balanced portion for all of the child's needs. One way to do this is "self-management", namely a process that begins with recognizing the various personal potentials that each child has. The final process is an evaluation carried out and then giving awards for the results achieved. One thing that should not be forgotten is providing a good example to children from age on. In article I of the 2003 National Education System Law, the aim of national education is to develop the potential of students to have intelligence, personality and noble morals.

Psychologists emphasize that paying attention and then imitating is a perfect way for children to learn so that they become ideal figures leading to the formation of intelligent and moral children. Of course, the behavior of parents and society that reflects commendable character or morals really determines success in educating children to become children. who has noble character and the hope of the nation and state. Family or parents are the first educators in providing moral education from an early age as a form of moral responsibility so that children have a great tendency to imitate using the *Uswatun Khasanah* method (giving good role models) as the person

closest to the child, which is very influential in the formation of children's mental and moral qualities so that they become intelligent and moral human beings. In this research, appropriate efforts were made to achieve a generation of intelligent and moral children, namely (1) Exemplary Method (2) Habituation Method, (3) Advice Method. Because the behavior of an early childhood child depends on the education provided by parents and teachers at school.

It cannot be denied that the method of habituation, advice and attention will not work, if the child is not always reminded and paid attention to because children are very easy to change their minds and change their mood (moody). Because young children basically cannot control themselves well and most of them can communicate fluently with what they feel. During this pandemic, these three methods are not as easy for parents and teachers at school to do, because so far learning has been provided online in the form of videos and photos by sending religious material such as how to perform ablution, prayer and memorizing surahs, praying and then character building material including, washing hands, brushing teeth and practicing polite speaking, followed by methods of assisting parents with different abilities, it is undeniable that when giving lessons they usually shout at the children, while the teacher in giving lessons is interspersed with singing, clapping and various creativity other things, in its implementation it did not produce the expected results.

The education given by parents to children has strategic value in forming children's morals. Since childhood, children have received education through example and habits in everyday life. Whether the example given is good or not will influence the child's mental development. Imitating parents' habits is something that children often do (Daradjat & Zakiah, 2005).

Previous research conducted by Wahyuningsih and Suyanto stated that parents had too high expectations of their children as the nation's next generation. Some parents also

send their children to Islamic-based educational institutions. The dense Islamic curriculum sometimes makes children feel tired, because children feel pressured by the large Islamic religious curriculum. However, there is a problem that arises, namely that every parent and educator does not understand the right strategy for providing Islamic religious education to children. Due to this problem, some parents experience disappointment, because expectations do not match reality (Dian Wahyuningsih & Slamet Suyanto, 2015).

Children need habits given by parents, especially religious habits related to worship such as prayer, dhikr, prayer, reading the Koran, giving information and giving alms. However, due to limited knowledge, time, facilities and infrastructure, we leave educational matters to the teacher. Even if parents are able to organize it, the implementation will certainly not be effective and efficient. Teachers, parents and the community as trustees are responsible for the success of children in the future. Parents and teachers carry the divine mandate to enlighten human life and direct them to be obedient in worship (intelligent humans) and have noble morals. The divine mandate is reflected in practice in carrying out professional, pedagogical, social and personality competencies.

Collaboration between parents and teachers should take place effectively and efficiently by paying attention to the conditions that must be met by both, namely (1) there is no dualism between the direction given at home and at school, (2) the ongoing cooperation aims to maintain integrity and balance in form children's characters who are intelligent and have Islamic morals. The cooperation carried out by teachers and parents in educating children is based on the principle of brotherhood which is not limited to descendants, is not bound by differences in nationality, language and skin color but includes all humans who have the same faith and goal in life, namely worshiping Allah SWT.

The actualization of brotherhood makes parents and teachers work together through love, complementing each other, not discriminating, openness and mutual respect. Apart from that, parents and teachers need several methods to educate young children so that they become intelligent and moral human beings (children). The methods used include the advice method, habituation and exemplary methods and the advice method.

Research Methods

The learning process in early childhood requires the right approach according to their physical, psychological conditions and level of ability. The research used a method with three approaches, namely the exemplary approach, the habituation approach and the advice approach, because in every learning process ideally it should be carried out on activities and creativity that are centered on teachers and parents and learning that is centered on students.

The data collection technique in this research is to use (a) observation through direct monitoring of children's actions (b) interviews and (c) documentation. Data analysis techniques through observation, documentation and interviews, then analyzed using data reduction steps, data presentation and drawing conclusions.

Result and Discussion

1. Exemplary Method in Early Childhood

The reflection of the exemplary method is by showing exemplary behavior, whether it takes place through creating conditions for friendly interactions between educational personnel, schools and other teaching staff who reflect commendable morals, or indirectly through providing illustrations in the form of exemplary stories. Exemplification in children's education is the most effective and successful way to prepare children in terms of morals, forming their mental and social aspects, because parents and teachers are always role models in the child's view and provide a good example in

front of the child. All forms of words and actions of parents and teachers will be deeply imprinted in the child and become part of his perception, whether known or not. If parents and teachers are honest people, then children will also grow up in honesty and trustworthiness. On the other hand, if parents or teachers are liars, children tend to grow up in the habit of lying and cannot be trusted. Children have great potential to become good as long as the education provided by parents and teachers always shows good behavior, as exemplified by the Prophet Muhammad SAW, as a figure who succeeded in improving the character or morals of his people through exemplary methods.

Modeling in children's education is the most effective and successful way to prepare children in terms of morals, forming them mentally and socially. This is because parents and teachers are role models in the eyes of children and good examples in their eyes. Children will follow the behavior of their parents and teachers, imitating their morals whether they realize it or not. In fact, all forms of words and actions of parents and teachers will be imprinted in the child and become part of his perception, whether known or not. Children have great potential to be good, but no matter how big that potential is, children will not simply follow the principles of goodness as long as they have not seen their parents or teachers set good examples. It is easy for parents or teachers to give a lesson to children, but it is very difficult for children to follow it when they see that the person giving the lesson does not practice what they teach. The Prophet Muhammad SAW was a figure who succeeded in improving the morals of his

people with the method of example. Children, even though they have a natural character, tend to be good human beings, and vice versa. Children in their lives need concrete examples that can be seen directly, therefore people or teachers must be able to educate children by providing good examples and role models, so that an intelligent generation will emerge that has faith and good moral character.

The results of research on the exemplary method for children are reflected by providing First, faith education aims to bond children with the basics of faith through instilling the pillars of faith including (a) teaching the sentence of Tauhid La ilaha illallah, (b) Teaching about the supervision of Allah and Angels on behavior children, (c) Teaching to love the Qur'an with the introduction of hijaiyah letters and reading the Qur'an and introduction to the books of Allah. (d) Teaching to love the Prophet Muhammad and his family. Second, Worship Education for Children includes an introduction to halal and haram, an introduction to obligations, places of worship, the habit of praying, an introduction to zakat and fasting and an introduction to Hajj. Third, Moral Education includes the introduction of Allah's commands and prohibitions, imitating the characteristics of the Prophet, filial piety to parents, personal hygiene, personal health, and manners in getting along with others and their environment. As an intelligent and moral generation, the attitude that children show in their daily lives is always to get used to being honest, not lying, caring about others and helping each other, children can be independent by getting used to living a

clean and healthy life (bathing and dressing themselves) , enabling children to live simply and sincerely.

2. Habituation Method in Early Childhood

Islam teaches that children are in a natural state from birth until puberty. The tendency to believe in pure monotheism, true religion, faith and good deeds, the role of parents and teachers greatly determines the child's future. This nature will develop well in a religiously fostered environment, when the main role models are reflected in all aspects of life. Even if the exemplary appearance is inadequate. For children under 10 years old, habituation is the best method, children are accustomed to bathing, eating, dressing cleanly and regularly, praying every time even though it is not yet perfect, respecting teachers, parents and guests, speaking politely, diligently. study and so on. The habituation method is a method used to familiarize children with thinking, behaving and acting according to the teachings of the Islamic religion (Armai Arief, 2002).

According to Abdullah Nasih Ulwan, the habituation method is a practical method or effort in the form of coaching and preparation. Because basically the essence of habituation is repetition (Abdullah Nashih & Ulwan, 1992). The Prophet taught morals and instilled patterns of thinking through good habits, which had to be done repeatedly, so that it would become a

tradition that was difficult to change. Habituation is something that is initially done with difficulty, but because it is done repeatedly, the work becomes youthful and ultimately forms some morals. Activities that children do painstakingly and patiently will become habits that cannot be separated from them. Children who carry out actions no longer feel burdened. In the process of behavior, make it a habit for children to start doing something by reciting basmalah and afterwards by reciting alhamdulillah, as well as getting used to always speaking polite words, wearing clothes starting with the right, etc. The habituation method relies on attention and supervision, encouragement (motivation) and threats and is based on direction and guidance. Educating children using the habituation method is based on the hadith of the Prophet Muhammad SAW, which states:

"From Aisyah ra., he said: Rasulullah saw said: the deeds that Allah likes are those that are done permanently (become a habit), even if the deeds are few." (HR. Muslim). This hadith explains that educating young children using positive habituation methods is very appropriate. The most targeted habits are habits in morals, worship and faith which will certainly give birth to an intelligent generation that is Qur'anic.

Attention is done by giving love to children. Affection is a feeling that makes parents or teachers distance themselves from hurting children, stay

away from evil and then feelings that grow softly in the heart, tenderness in the heart that can foster sympathy and empathy for children and gentleness towards children.

The results of research from this approach show that the indicators of early childhood morals are understanding the basic principles of Islam well, being aware of the five daily prayers in an orderly and timely manner, being filial to parents and having good social behavior. This can be done well by forming basic Islamic attitudes through instilling children's Aqidah and morals from an early age which has an impact on children's daily behavior by being fond of worship (performing ablutions, praying together with the family, studying and praying diligently, and following good manners). to family, teachers and the surrounding environment). The technique used in this habituation method with assessment activities is observation, directly observing the child's behavior and matching it with the indicators that are the assessment instrument. The habituation method requires supervision so that the habits that have been ingrained do not quickly falter, and requires stimulus or encouragement so that children can carry out good habits with istiqamah.

3. Advice Approach in Early Childhood

The educational function of the psychological advice method is to raise spiritual enthusiasm to worship Allah SWT fervently, arouse fear of punishment and

interest in entering heaven. Awakening the ability to think to take ibrah (lessons) about life in this world and the hereafter. At the same time, it makes someone aware of cleansing their soul from evil and evil deeds.

The advice method is an effective method in shaping children's faith, morals, mental and social skills, so that intelligent and moral children are formed. Advice has a big influence in making children understand the nature of things and giving them awareness of Islamic principles. The advice method is carried out with the following efforts:

- a. Invite children collectively to do good things verbally and in writing.
- b. Providing stories that can motivate children to do good.
- c. Conveying things that Allah SWT likes. and his Messenger to children.
- d. Making someone aware of cleansing their soul and evil and evil deeds.
- e. Providing stories that can motivate children to do good
- f. Providing advice through image media, providing examples and practice, indicates prohibited actions (Abdullan Nasih Ulwan, 2012).

The advice method is an effective method in shaping children's faith, morals, mental and social life because advice has a very big influence in making children understand the nature and principles of Islam.

Conclusion

The result is that the use of psychological advice methods will arouse spiritual enthusiasm to worship Allah SWT fervently, arouse fear of

punishment and interest in entering heaven in children. Second, awaken the ability to think to take ibrah (lessons) about life in the afterlife. Third, make someone aware of cleansing their soul from evil and evil deeds.

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