



The Role of the History of Islamic Education in Improving Morals in Adolescents

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Abstract: The aim of this research is to find out what causes delinquency in children, and how to deal with delinquency in these children. This research uses literature research (library research) or library research with a qualitative approach. This type of research is research where the research data comes from books, journals, books and other scientific writings. In collecting data, documentation techniques were used. The data sources collected in this research consist of primary and secondary data sources. The primary data from this research are several verses from the Koran, hadiths of the Prophet and books of interpretation. The secondary data in this research is in the form of documents that support this research such as books, articles and journals. The conclusions from this research are: 1) The biggest factors that make children naughty and deviant are: a) Poverty that the family suffers from, b) Disputes and quarrels between father and mother, c) Divorce accompanied by poverty, d) Leisure that takes up time children and teenagers, e) Mother's busyness when the child is 0-13 years old, f) Bad environment and friends, and g) Parents' negligence regarding children's education. 2) The solution to dealing with child delinquency from the historical perspective of Islamic education is: a) Meeting Family Needs, b) Harmony between Father and Mother, c) Forgive each other and help each other, d) Keep yourself busy with your children, e) A mother focuses on accompanying her child at least until the age of 12 years, f) Good Environment and Friends, and g) Parents must focus on their children's education.

Keywords: History of Islamic Education, Causes of Delinquency in Children and Overcoming It

Introduction

The historical role of Islamic education in improving adolescent morals. The history of Islamic education has a significant role in improving adolescent morals. (Muharrachman Muharrachman 2022) The history of Islamic education includes stories and lessons from the past that can provide teaching and guidance for teenagers in developing good morals. Through stories about figures and events in the history of Islamic education, teenagers can learn about moral and ethical values that they should apply in their daily lives. The history of Islamic education also provides an understanding of the conception and implementation of moral education in

Muslim societies. (Ani Jailani Jai, Chaerul Rochman 2020) In the history of Islamic education, there are many examples of how moral and moral education for teenagers was implemented and practiced by previous generations. Through observation and analysis of the history of Islamic education, we can find effective moral education strategies and methods in dealing with juvenile delinquency. The history of Islamic education can also provide insight into the important role of education in overcoming juvenile delinquency. The history of Islamic education shows that moral and moral education has a central role in forming good individuals and preventing juvenile

delinquency. (Nina Nurmila Ani Jailani Jai 2020) The history of Islamic education also provides examples of overcoming juvenile delinquency that have been carried out in various time periods. For example, during the time of Caliph Umar bin Abdul Aziz, he carried out educational reforms to improve. The existing education system, including emphasizing strong moral and moral education. (Ichsan 2021) The history of Islamic education also shows that moral and moral education does not only focus on individuals, but also involves the community and the social and cultural environment that surrounds them.

The standard term for juvenile delinquency in psychological concepts is juvenile delinquency. Etymologically, it can be explained that juvenile means child, if it concerns the subject/perpetrator, then juvenile delinquency means the child of a criminal or evil child. (Sudarsono 2004:h. 10) Juvenile delinquency, which in English is juvenile delinquency (evil behavior or delinquency of young people), is a symptom of social illness or pathology in children and adolescents caused by a form of social neglect, so that they develop forms of deviant behavior. According to the Indonesian Dictionary, delinquency is the nature of being naughty; naughty acts and light behavior that violates the norms that apply in a society. The term juvenile delinquency refers to a wide range from socially acceptable behavior to status offenses to crimes.

Adolescence is usually considered a beautiful, enjoyable but full of problems. Psychologically, adolescence is considered a transition period between adults and children. Adolescence is also called *Sturm und Drang*, which means a period where there are high emotions caused by changes in physical condition and the functioning of the glands that occur at this time. In this position, adolescents are unstable, aggressive, sensitive, and conflicts arise between various attitudes and values, emotional tension and are quick to take extreme actions. Emotional manifestations that often appear in adolescents can lead to delinquency. One

expression of juvenile delinquency is brawls. Which has happened everywhere. In fact, every year it tends to increase. Usually the reasons that arise from students who get involved in fights are cliché and sometimes just trivial matters, such as defending a friend, being preceded, solidarity, self-defense, or revenge. Brawling, a form of juvenile delinquency, can be dangerous for teenagers and their social environment and even make the future of teenagers bleak as the nation's successors. In handling cases of delinquency in children, it is necessary as a parent to look back or look at past history, therefore it is necessary to study the history of Islamic Education. Hasan Asari (Asari 2018:h. 14) in Harahap (Muhammad Sapii Harahap 2022:h. 8) explained that the History of Islamic Education is a science that discusses various aspects or components of education that have occurred and have been carried out by Muslims guided by Islamic teachings as contained in the Koran and Sunnah. In line with Zuhairi, the history of Islamic education is a past event that occurred during the time of the Prophet, which emerged and developed along with the emergence of Islam itself. (Zuhairi 1997:h. 2)

From the background of the problem above, the purpose of writing this research is to find out what causes delinquency in children, and how to overcome delinquency in children.

The method used in this research is using. This research uses literature research (library research) or library research with a qualitative approach. This type of research is research where the research data comes from books, journals, books and other scientific writings. Literature is a series of activities related to methods of collecting library data, reading and taking notes, and managing research materials. So this study can be said to be the opposite of field research (Sugiyono 2019: 135). In collecting data, documentation techniques were used. Documentation techniques are data collection processes carried out by looking for sources of information in the form of books, transcripts, notes, minutes and so on (Nursapia Harahap. 2020). The data sources collected in this

research consist of primary and secondary data sources. The primary data from this research are several verses from the Koran, hadiths of the Prophet and books of interpretation. The secondary data in this research is in the form of documents that support this research such as books, articles and journals. then the data is presented using tables and descriptions.

Result and Discussion

There was a lot of delinquency in children in the early days of Islam, even before Islam came, of course the delinquency in children was different between now and the times before and when Islam came. Islam came with teachings that call for the perfection of morals for all creatures. From this, in education it is mandatory for educators to teach the history of Islamic education to their students, both with students in formal and non-formal institutions such as lectures and recitations in the community. Hasan Asari(Asari 2018:h. 4) in Harahap (Muhammad Sapii Harahap 2022:h. 8) explained that the History of Islamic Education is a science that discusses various aspects or components of education that have occurred and have been carried out by Muslims guided by Islamic teachings as contained in the Koran and Sunnah. In line with Zuhairi, the history of Islamic education is a past event that occurred during the time of the Prophet, which emerged and developed along with the emergence of Islam itself.(Zuhairi 1997:h. 2) In this discussion the author will explain 7 major points of causes of delinquency in children, namely: 1) Poverty that families suffer from, 2) Disputes and quarrels between father and mother, 3) Divorce accompanied by poverty, 4) Leisure that consumes children's time. children and teenagers, 5) a mother's busy life when her child is 0-13 years old, 6) Bad Environment and Friends, and 7) Parents' Negligence in Children's Education. As for countermeasures, there are 3 points of countermeasures. The details are as follows:

A- Delinquency in children does not just arise in every life, because delinquency has causes which constitute the occurrence of

delinquency in children. So the following are the causes of delinquency in children:

1. Poverty that plagues families

Very often we find children who don't find anything in their house that can fulfill their needs in terms of nutrition and clothing, they don't get anything from their parents that supports their life, then when they see their surroundings filled with hardship and poverty, the child usually rushes out of the house to look for something. provisions and sustenance to sustain his life. Thus, he will be easily deceived by evil, sinful, cruel and immoral hands. So sinners spread and endanger lives, property and honor in society.(Ulwan 2012:h. 75)

Another reason, according to Felker in Rini, is that a person's socio-economic status will indicate their status in society. The economic situation of parents in society shows different results in influencing a person's self-esteem (Rini S). Because of this, the child will feel isolated from people. This could affect the child's mental or personality.

2. Disputes and Quarrels between father and mother

The role of parents in the family is very necessary. The good and bad of parents is closely related to education or Islamic religious formation. Religious education that is instilled as well as possible will make him a good and religious child. So vice versa, if children are not educated with religious education, they will easily become someone without religious norms. He will do various kinds of mischief, because the good and bad behavior of a child when he is an adult is the education he received from childhood.(Ulwan 2012:h. 77)

3. Divorce accompanied by poverty

Another fundamental factor is the occurrence of parental divorce. The result of the divorce is the separation of the children and their wasting away. According to the Indonesian Statistics report, the number of divorce cases in the country reached 447,743 cases in 2021, in

this report most of the cases were from wives divorcing their husbands, meanwhile as many as 110,440 divorce cases occurred due to talak divorce (<https://databoks.katadata.co.id/datapublish/2022/02/28/kasus-perceraian-meningkat-53-mayoritas-karena-pertengkaran>, diakses (15.30. WIB), 3 Oktober 2023).

One of the biggest causes of divorce in Indonesia is due to the very, very low economic level of the family, especially since 2019 the world was hit by a disease outbreak which caused the economic level of the family to decline, from this outbreak many workers have lost their jobs, and many children who suffers from hunger.

This situation will force the child to work outside the home, so that he will leave the house and leave his young child to play on the street and be threatened every day. What can be expected later from a child who grows up without the love, attention, responsibility of a father? And what happens if a child grows up without the care, protection and responsibility of a mother?

What can be expected from children whose fathers and mothers do this? What's worse is when a father spends his time in a life full of sin and deviation, following his desires and desires, and falling into acts of justifying things that are haram. Therefore, there is no doubt that children will become more naughty. Except, those whom Allah blesses, and they are very few.

4. Leisure that consumes childhood and adolescence

One of the basic factors that causes delinquency in children is not using free time. As is known, children as they grow up play, joke around, have recreation and like to enjoy natural views. That's why we often see him moving around a lot and playing with his friends, likes climbing trees, and enjoys sports like playing ball. (Ulwan 2012:h. 81)

The world has entered the millennial era 4.0 which is marked by the emergence of

the 4th industrial revolution. This started with the internet. In the 90s, in this era, one of the technologies that people were interested in was gadgets. It is an electronic device that has many functions. (Endah Silawati 2017) Gadgets are not only popular with adults, but gadget fever has also hit children. There are several reasons that can explain why teenagers are involved in delinquency. One of the causes of delinquency in teenagers is the negative influence of information and communication technology, especially the internet.

5. Kesibukan Seorang Ibu ketika umur anak 0-13 tahun

A house is a residence created by a husband and wife, and when the husband and wife become a father and a mother, children are added to the house. This child will always use as his idol the person he often sees in the house, this is because a child imitates the person he often sees. In this case, if a mother is the person her child idolizes and the mother responds back in this regard, the child will feel the mother's love, but if on the contrary, the child does not get the mother's love, then he will look for someone else. love him, and this of course has an impact on the child when he becomes an adult, namely that he will give his love to people who loved him as a child.

The work of a mother who has children at home is much more difficult than that of a father. The mother's work is 24 hours without any leave unless she cannot move her body. Meanwhile, a father who works at an official agency only works \pm 8 hours and there is still a period of work leave. The basis for referring to the work of a mother who has a child at home 24 hours a day is 1) a mother cleans the house in the first hour and after the child has dirty it, 2) when a mother rests or sleeps at night and the child asks to be breastfed then she must give it, and if a child defecates then he must wash it, 3) a mother controls and teaches lessons to her children who are still in PAUD, Kindergarten and

Elementary School, 4) a person is a role model for her children, and 4) takes care of her husband. Jobs with the first 3 points can still be delegated to other people, namely by hiring a housekeeper, of course in the work agreement with someone else there must be working hours and it is difficult to find one who is willing to work 24 hours a day, if you get one then of course the pay will be more expensive. In point 4, it is really very difficult to find someone who can be a role model for a child, and the habit of someone who is a helper in the household is someone who has less than a Bachelor's degree education while a mother and father have more than a Bachelor's degree or even have a Professor degree, but who educate and be a role model for the children in the house whose education is far below that of their father and mother, this is of course a measure of excellence in educational degrees. As for point 4, it is clear that other people cannot represent it. If a mother is still busy with work other than educating her children, this could endanger her household and could cause a commotion that ends in divorce within the household, because a husband must be served by his wife, if a husband has strong faith, he will look for another wife, but if he lacks faith in Islam, there is a high possibility of infidelity. If a mother works outside the home or works in an agency, it is very likely that the heavy tasks will become even more difficult and can become stressful and will not be able to take care of the child with love, which will cause the child to become naughty and lack morals. In this case, stress and fatigue is often the impact felt by a mother. This is in accordance with the theory that there is no one type of work that can match the weight of motherhood.(Putri 2022)

6. Bad Environment and Friends

Another factor that causes delinquency in children is the influence of the environment and bad friends. What's more, this child is stupid, weak in faith, easily swayed, quickly influenced when

socializing. Therefore, he will quickly be influenced by bad habits and despicable morals. In fact, he will walk with his evil companions on a despicable path so quickly that depravity and delinquency become his habit. Thus, it was difficult to return him to the right path to save him from going astray.

The Islamic religion with its Islamic education pattern directs parents and educators to provide strict supervision of their children, especially when the child enters puberty. So that parents know how they socialize, who their friends are, where they play, rest, and where they go.

7. Parents' Negligence in Children's Education

A big factor that causes delinquency in children is parents' negligence in correcting children. Parents are the first educators for their children, just as mothers are the first madrassas and fathers are role models for their children. We should not forget the role of a mother in carrying out trust and carrying out responsibilities towards the people she has to educate.(Ulwan 2012:h. 97)

B- Efforts to deal with child delinquency must really be carried out as early as possible, if delinquent children are not handled properly they can develop into criminals in their adulthood. The efforts made to overcome delinquency among children in the historical perspective of Islamic Education are as follows:

1. Meeting Family Needs

Meeting the needs of this family is a father's obligation in the household, this reflects the history that has occurred and education in Islam confirms this, namely:

- a) Parents are responsible for providing for their family

Economics is one of the responsibilities of parents towards their children. Namely providing halal clothing, food and shelter, thayyiban, this word comes from Arabic which means providing halal and good livelihood obtained in a halal and good way according to religion. Allah says in surah at-Talaq verse 7:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ

فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا

Meaning: "Let people who have the freedom to provide a living according to their ability. And those who have limited sustenance, should make a living from the wealth that Allah has given them. Allah does not burden a person except (according to) what Allah gives him." (Anon 2020:h. 559)

According to Imam Ibn Kathir: لينفق ذو سعة من سعة "Let people who are able provide a living according to their ability." This means that a father or guardian should provide for his child according to his ability. (Muhammad 2003:h. 220) In this case, what must be considered is the husband's spaciousness and narrowness, not the wife. If what is concerned is the wife's adequacy, in fact the judge and others have no way of knowing this adequacy, so this will lead to disputes. Having a sufficient economy, the child can develop his talents, because nowadays all needs must be accompanied by money. However, a narrow family economy will be a problem for children's development.

b) A father is the leader in the household,

From 'Abdullah bin 'Umar radhiyallahu 'anhu, the Prophet sallallahu 'alaihi wa sallam said,

كُلُّكُمْ رَاعٍ فَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، إِلَّا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ

مَسْئُولٌ عَنْ رَعِيَّتِهِ. "Each of you is a leader and will be held accountable for those you lead. Amir (head of state), he is the leader of humanity in general, and he will be held accountable for them. A husband in the family is the leader and will be held responsible for them. A wife is the leader in her husband's household and over her children, and she will be held responsible for them. A servant is the leader in the affairs of his master's property, he will

be held accountable for it. Know that each of you is a leader and each of you will be held accountable for who he leads." (Al-Bukhary 1998:No. 2554) (Muslim Bin Al-Hajjaj An-Naysaburi 2006:No. 1829)

2. Harmony between Father and Mother

In everyday life, parents should set a good example to educate their children. Because parents are the main figures who are admired and imitated by their children. Parents have an important role for their children, they are friends, companions, places to complain, complain and so on.

Parents should know how big their responsibility is towards their children. Therefore, parents must really educate their children well, according to what is taught in Islam. The aim of Islam in educating children is to make them mature, responsible for their religion and life, good morally, and socialize well with society. (Ulwan 2012:h. 76)

As Allah says in the Koran surah at-Tahrim/66 verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شَدَادٌ لَا يَعصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا

Meaning: "O you who believe, **بِقُوَّتِكُمْ** yourselves and your families from the fire of hell whose fuel is people and stones; the guardians are angels who are rough, tough, and do not disobey Allah in what He commands them and always do what they are ordered to do." (Anon 2020:h. 560)

The meaning of the verse above is "O people to whom Allah has bestowed faith, guard yourselves and your families from the fire of hell and always carry out the commands of Allah Ta'ala and stay away from His prohibitions, and also repent for every action that causes His wrath and punishment." . The family that survives the fire of hell is by teaching and educating them, and emphasizing to them about Allah's command, namely: "A servant is not safe unless he has carried out his obligations towards himself and his family, including his wife, children and all those under his leadership. as well as supervision". (Assa'di 2002:h. 873)

3. Forgive each other and help each other

In a household, a father and mother are obliged to forgive each other if there is a mistake between the two of them. Of course, humans have mistakes and mistakes, therefore they must understand each other, forgive each other and help each other in household work. A mother, if her husband's income is enough to eat, drink, cover his private parts, and provide a place to live, then increase his gratitude and qona'ah in this case, while a father does not feel humiliated if he helps his wife with work in the house, helps her cook, helping clean the house, helping take care of the children, etc., a father's help can also be interpreted as having a worker at home or paying someone to do the mother's work. This has been recorded in history and the role of Islamic education is about forgiving each other and helping each other in the household in particular. The points that are understood and carried out by a father and mother are:

1- Practicing the Commandments of Allah Suhanahu Wataala

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا
أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي
سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ
يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"And let not those who have advantages and opportunities among you swear that they (will not) give (help) to (their) relatives, the poor and those who emigrate in the way of Allah, and let them forgive and be tolerant. Don't you want Allah to forgive you? And Allah is Most Forgiving, Most Merciful." (QS. An-Nuur: 22)

Ibnu kastsir (Abdullah 2008: jilid 6, h. 28–29) interpreting the verse { وَلْيَعْفُوا } and let them forgive and be tolerant. (An-Nur: 22) towards their bad and hurtful attitudes in the past. This includes the nature of Allah SWT's mercy, glory and gentleness towards His creatures, even though they do wrong to themselves. This verse was revealed regarding the friend Abu Bakar As-Siddiq r.a. when he swore that he

would never give his help to Mistah ibn Asasah again forever. This happened after Mistah said bad things about his daughter (namely Aisyah r.a.) as has been mentioned. After Allah sent down a revelation that purified Aisyah Ummul Mu'minin so that Aisyah's heart was happy and at peace, and Allah accepted the repentance of those who spoke false news from among the believers, then the law of had was enforced on some of those who were entitled to receive it. So Khitab Allah turned to Abu Bakar As-Siddiq's friend who ordered him to be merciful to his relative, namely Mistah ibn Asasah. Mistah ibn Asasah was the son of Abu Bakar's best friend's aunt, which means his cousin. Mistah was a poor person, with no wealth except what he received from the help of his friend Abu Bakar r.a. Mistah was one of the Muhajirin who fought jihad in the way of Allah. But he slipped and made a mistake, then Allah accepted his repentance, and he has served the had punishment that he had to receive due to his mistake.

Abu Bakar's friend was a wise and generous man. He likes to give charity and provide assistance, both to his own relatives and other people. When this verse was revealed to His word: { أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ } Don't you want Allah to forgive you? (An-Nur: 22), until the end of the verse. Because in fact every good deed is rewarded according to the type of deed, as you forgive the sins of those who sin against you, then Allah also forgives your sins. And as you forgive, Allah also forgives you. So at that moment Abu Bakr said, "Yes, by Allah, we would love it if You would forgive us, O our Lord." Then Abu Bakar returned to provide assistance to Mistah as usual. To this Abu Bakr said, "By Allah, I will not revoke it forever." His words this time were to compensate for what he had said before, namely his words, "By Allah, I will not give him any more help, ever." That's why Abu Bakar's friend lives up to his nickname, namely As-Siddiq; May Allah bestow blessings on him, as well as on his daughter.

2- Emulating the behavior of the Prophet, namely the Prophet forgave his wife when Aisyah made a mistake,

From Anas bin Malik radhiyallahu 'anhu, he
أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ عِنْدَ
بَعْضِ نِسَائِهِ ، فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ
الْمُؤْمِنِينَ مَعَ خَادِمٍ بِقِصْعَةٍ فِيهَا طَعَامٌ فَضَرَبَتْ
بِيَدِهَا ، فَكَسَرَتِ الْقِصْعَةَ ، فَضَمَّهَا ، وَجَعَلَ
The Prophet sallallaahu 'alaihi wa
sallam used to be with some of his wives
(namely 'Aisha). One of the wives of the
Prophet sallallaahu 'alaihi wa sallam
(Ummahatul Mukminin, namely Zainab bint
Jahsy) sent her maid to deliver plates filled
with food. Then at that time 'Aisyah hit the
plate. The plate finally broke. The Prophet
sallallaahu 'alaihi wa sallam then collected the
broken parts. Then he put food on it, then he
ordered, "Come on, eat." Rasulullah
sallallaahu 'alaihi wa sallam held the plate
until it was finished. He handed over a good
plate, then he kept the broken plate."(Al-
Bukhary 1998:No. 2481)

3- Seeking Knowledge

In this case, a mother and father are
obliged to give food to their heart as they
give food to their body 3 times every day.
Providing food for the heart at all times and
with every breath, the food for the heart is
knowledge, this is in accordance with Imam
Ahmad's statement: "Humans really need
knowledge, more than their need for bread
and water. Because knowledge is needed by
humans at all times Meanwhile, humans need
bread and water once or twice a day."(Al-
Maqdisi 2005:Jilid 2, h. 111) Fathers and
mothers are obliged to teach and encourage
their children to study and apply the
knowledge they have gained. A father and
mother provide teaching to their children at
home by providing learning media for their
children, such as television which only has
religious lectures on the television, films
which motivate them to study and memorize
the Koran, such as films which include
murottal Koran from various reciters'.

مَرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ
وَضُرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرَّقُوا
بَيْنَهُمْ فِي الْمَضَاجِعِ

said,

فِيهَا الطَّعَامَ وَقَالَ « كُلُوا » . وَحَبَسَ الرَّسُولُ
وَالْقِصْعَةَ حَتَّى فَرَعُوا ، فَدَفَعَ الْقِصْعَةَ
الصَّحِيحَةَ وَحَبَسَ الْمَكْسُورَةَ

4. Keep yourself busy with your children

Educators must take advantage of this
reality in children and those in puberty. So
they can fill their free time with activities that
can keep their bodies healthy and strengthen
their muscles and organs. The family has a
very important role in educating children,
especially parents. Therefore, parents face
new challenges with the rapid development
of science and technology today.

Parents should provide strong religious
education so that they are not affected by the
negative impact of advances in science and
technology. Children's education in Islam is
not only carried out when the child reaches
maturity, but is carried out as early as
possible.

The greatest way to utilize children's
time is to get used to worship, especially
prayer, which is a pillar of religion. Prayer has
positive benefits for the physical and
spiritual, as well as for one's morals.(Ulwan
2012:h. 83)

Prayer as a form of walking exercise.
Namely walking from home to the mosque
five times a day. As we know, this is an
activity of the body that can eliminate
laziness. We often hear doctors say that if the
body is moved by walking or exercising after
eating, it will not be attacked by stomach
ailments, digestive disorders and other
diseases. It is not strange that the Prophet
recommended parents to teach their children
to pray when they are seven years old until
they get used to it, and make the most of
their free time.(Ulwan 2012:h. 84) As said by
the Apostle as narrated by Imam at-Tirmidhi:

Meaning: "Order your children to pray
when they are seven years old and beat them

to pray when they are ten years old and separate their beds.(Surah 2008:No. 2616)

Imam Ibn Taimiah said: "It is obligatory for people who have the ability from among the Muslims to order prayer to everyone, both men and women and even children (Majmu'Fatawa, Imam Ibnu Taimiah, 3/429)"

Sheikh Salim Al-Hilali narrated this hadith in the book of Syarah Riyadus Shalihin, namely:

- a) The first practice of amaliyah worship in Islam that is taught to children after monotheism is prayer.
- b) Parents must accustom their children to perform prayers and teach them the laws and ethics, as stated by al-Baghawi in the book Syarhus Sunnah (II/407), from ash-Shafi'i: "Parents, both fathers and mothers must educate and teach their children to purify themselves and pray, and beat them for not doing so if they feel mature. Boys who have had wet dreams or girls who have menstruated or have turned fifteen
- c) and a swimming pool. With the condition that it must comply with Islamic law and applicable noble etiquette.

Meaning: "And prepare to face them whatever strength you can and from horses tethered for battle (which from that preparation) you terrify the enemies of Allah and your enemies.(RI 2010:h. 184)

The verse above commands us to prepare war equipment to fight those enemies of Allah according to our ability, facilitation and ability.(Abdullah 2008:h. 69) The majority of scholars are of the opinion that archery is better than riding a horse, while Imam Malik's opinion is that riding a horse is better than archery. Wallahu a'lam.

If educators would take this guidance and direction, then they would truly be able to provide health, knowledge and strength to children. They will be protected from various deviations and mischief. Apart from that, they can use their free time for things that are beneficial to religion, this world and the

years old, then they have to do it."(Al-Hilali 2005:h. 675)

- c) Spanking is a way of educating, especially if the blow brings benefits and prevents bad things done after being given advice and guidance. But the blow must be educational and must not injure, blows to the face should be avoided.
- d) Fathers are ordered to protect them from things that could cause slander within them. Therefore, their beds had to be separated.
- e) The age of tamyiz (starting to think) and teaching is seven years, while puberty starts from the age of ten.(Al-Hilali 2005:h. 675)

The practical tools that Islam has taught to overcome the lack of time in children are;

- a) Instruct children to learn the arts of war, horse riding, swimming, archery, jumping and wrestling.
- b) Instruct children to spend their free time studying books, recreation and sports. So this can be realized by opening a library

As Allah says in the Al-Quran surah Al-Anfal verse 60:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ

الخيال ترهبون به عدو الله وعدوكم

hereafter. So that they have been prepared to become the Islamic generation, brave soldiers, upright preachers, and active youth.(Ulwan 2012:h. 87)

5. A mother focuses on accompanying her child at least until the age of 12 years

In the context of education and teaching, parents, especially mothers, are the "first teachers" for their children (Muzzammil 2022) The role and function of the mother as the first teacher, in the context of Islamic teachings, is in accordance with the expression: "Al-Ummu Madrasatul Ula".(Harahap 2019) In Islamic teachings, mothers are considered the first teachers of their children. Mothers have the main responsibility in providing initial education to children, both religiously and academically. A mother should try to accompany her child with the points below:

- a) be patient and not add work other than educating and taking care of children when they are 0-12 years old. Indeed, for children aged 0-12 years, there are lots of jobs with very large and tempting salaries.
- b) Enjoying togetherness with children when they are 0-12 years old, when children are 0-12 years old, a mother can still hug, kiss, cradle, lift and throw them up and then catch them and chase them. Usually children aged 14 years and over are starting to be embarrassed by the things they did during the 0-12 year period. So a mother must be smart in using the 0-12 years before she loses it.
- c) Providing firmness in education to children aged 0-12 years. At this time, a mother can invite her child to be a person who prays diligently, memorizes the Koran diligently, reads books diligently, studies diligently, etc. Usually at the age of 13 years and above the child has started to socialize with his friends at school, and a mother at this time provides her child with a better education, such as sending her child to Islamic boarding school, Madrasah, etc.
- d) Understand and have a high desire to get the reward promised by the Prophet, namely Heaven.

إِذَا صَلَّتْ الْمَرْأَةُ خَمْسَهَا ، وَصَامَتْ شَهْرَهَا ،
وَحَفِظَتْ فَرْجَهَا ، وَأَطَاعَتْ زَوْجَهَا ، قِيلَ لَهَا

ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ
“If a woman prays five times a day, fasts during Ramadan, protects her private parts and obeys her husband, then it is said to the woman, enter heaven from whatever gate of heaven you want.”(Hanbal 1995)

6. Good Environment and Friends

The Islamic religion with its Islamic education pattern directs parents and educators to provide strict supervision of their children, especially when the child enters puberty. So that parents know how they socialize, who their friends are, where they play, rest, and where they go.

Islam teaches us how to choose good friends, so that they can absorb the influence of noble morals, noble manners and important habits. Islam also provides warnings about the influence of a bad environment, evil friends, so that they do not fall into deviation and commit astray. (Ulwan 2012:h. 88) Allah says in the Koran Surah al-Furqan verses 27-29:

ويوم يعرض الظالم على يديه يقول يلبتي
اتخذت مع رسوله سبيلا، يويلتي ليتني لم اتخذ
فلانا خليلا، لقد أضلني عن الذكر بعد إذ جاء

ني وكان الشيطان للإنسان خذولا.

Meaning: And (remember) the day (when) the unjust person bit both of his hands, saying, "Alas, if (in the past) I had

taken the path with the Messenger. It was a big accident for me, I wish I (in the past) had not made so and so my best friend. Indeed, He misled me from the Qur'an when it came to me. And the devil doesn't want to help humans.”(RI 2010:h. 362)

The three verses above have a very deep meaning, namely: That day when liars who denied Allah's commands bit their fingers because of deep sadness and sorrow, why did they not take the path with the Messenger, namely the path of believing in him, confirming and following him? . Then they regretted why in the past they had made enemies of the people who were most sincere to them, the people who were the best to them and the people who loved them the most and they had been loyal to the enemies who were the most hostile to them, whose loyalty was of no use at all except misery, loss, humiliation and habits, because in the past Satan had decorated his view to make it beautiful with his deception and seduction. (Assa'di 2002:h. 200)

In the three verses above, Allah tells about the regret of unjust people who violate the path of the Messenger of Allah and what they bring, in the form of real truth that does not contain doubts and seeks other paths that are not the path of the Messenger. On the Day of Judgment, he will regret when his

regrets are of no benefit to him and his two hands will only reach regret and loss. And those who turn their faces away from guidance and deviate towards error and use it and call it to falsehood.(Abdullah 2008:h. 108)

This verse was revealed to Uqbah bin Abi Mu'ith or to other people who were

Meaning: Some of your close friends on that day will become enemies for others, except those who are pious.(RI 2010:h. 494)

The verse above explains, every friendship and companionship that is not because of Allah will turn on the Day of Resurrection into enmity, unless it is because of Allah, then it will last forever. Ibn Abbas, Mujahid and Qatadah said: "All friends will become enemies on the Day of Resurrection, except those who are pious.(Abdullah 2008:h. 304)

It is indeed appropriate for parents and educators to take this noble direction, so that the condition of these children can improve, their morals become noble, and they become civilized in society. In this way, they can become or act as ambassadors of goodness. If this can be realized then society will be good because they and the people will be proud of the nobility of their character and temperament.

ما نحل والد ولده أفضل من أدب حسن

Meaning: "There is no more important gift from parents to their children than a good education."(Naisaburi 1990:No. 7679)

Imam Abu al-Hamid al-Ghazali (may Allah have mercy on him), he said, "You need to know that the method for training/educating children is one of the most important matters. Children are a trust in the hands of their parents and are very precious and pure gems. If he is accustomed and educated to do good, he will undoubtedly grow up to be a good and happy person in this world and the hereafter.(Al-Ghazali 1989:Jilid 3, H. 72)

Everyone who educates them, whether parents or educators, will also receive a

wretched, so indeed it still applies generally to every wrongdoing person. Is it the same as Umayyah bin Khalaf, or is he his brother named Ubay bin Khalaf.(Abdullah 2008:h. 476) And Allah says in the Koran Surah az-Zukhruf verse 67:

الأخلاء يومئذ بعضهم لبعض عَصَوُ إِلَّا

المتقون

7. Parents must focus on their children's education

As for a mother, she bears the same responsibilities as a father, even a mother's responsibilities are greater. This is because a mother always accompanies a child from birth until they grow up and reach an age suitable for assuming responsibility.

A mother is a leader in her husband's house and she is responsible for what she leads. The point is to create a sense of mutual assistance with a father in preparing a generation and educating children. Therefore, if a mother underestimates her obligations in educating her children and is more concerned with her career. Likewise, if a father underestimates the responsibility of mobilizing and educating a child, then that child is no different from an orphan.(‘Ulwan 2012:h. 97) Rasulullah Sallallahu 'Alaihi Wasallam said:

reward just as the child receives a reward for the good deeds he does. On the other hand, if he is accustomed to evil and neglected like livestock, he will undoubtedly become a wretched person and perish and the sins he commits will also be borne by the people who are obliged to educate him".(Al-Ghazali 1989:Jilid 3, h. 72)

The words conveyed by Imam al-Ghazali above are the words of al-Imam Ibn al-Qayyim (may Allah have mercy on him), "Anyone who neglects the education of his child in things that are useful to him, and then leaves it like that, means he has made a fatal mistake. The majority of causes of damage to children are the result of parents

neglecting them and not teaching them various religious obligations and teachings. Parents who neglect their children when they are small have made them useless to themselves and to their parents when they are adults. There are parents who criticize their child for being naughty, then the child says, "Father, you were naughty to me when I was small, so I was naughty to you when I grew up, you abandoned me when I was small, then I also abandoned you when you were old." (Al-Jauziyah 2006:h. 125)

C- Apart from the seven points above, from a criminological perspective, experts often discuss it through biological, psychological and social approaches. In a criminological perspective, many theories or concepts have been put forward in order to find solutions for dealing with delinquency in children. The following is a pattern that can be used to overcome this problem.

1. Preventive efforts

- a. Get to know and know the general and typical characteristics of children.
- b. Know the difficulties generally experienced by children. Which difficulties usually cause the emergence of channels in the form of delinquency?.
- c. Providing education is not only about increasing knowledge and skills but also mental and personal education through teaching religion and character
- d. Efforts to improve the condition of the surrounding environment, the social conditions of families and communities where there is a

Meaning: "One of the good signs of a person's Islam is that he abandons something that is of no use to him." (Surah 2008:No. 2318)

The hadith above explains about:

- a. Abandon everything that is not important and has nothing to do

lot of juvenile delinquency. (Ulwan 2012:h. 98)

2. Repressive efforts

In general, repressive measures are given in the form of giving verbal or written warnings. Efforts to prevent delinquency in children by means of abolitionism are to reduce, even to eliminate the causes that encourage children to commit any delinquent acts. (Ulwan 2012:h. 98)

Apart from that, it is no less important to make efforts to minimize, or even eliminate, the factors that make teenagers fall into delinquent acts. This concept requires realization in people's lives. It is certain that the implementation of prevention will not be possible if it is only carried out by each institution individually. However, this implementation requires close cooperation with each other.

3. Curative efforts

- a. Eliminate all causes of juvenile delinquency, both personal, social and cultural.
- b. Moving children to a better school, or to a good social environment.
- c. Providing a training ground for children to live regularly, orderly and disciplined.
- d. Take advantage of free time in the training room, to get used to working, learn to do healthy recreation with high discipline. (Ulwan 2012:h. 99)

Rasulullah Sallallahu 'Alaihi Wasallam said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مِنْ

حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

with one's needs and affairs, including the good signs of religion.

- b. People who busy themselves with things that are not useful, their Islam is not good. This is often experienced by some people,

talking about things that are not useful, or asking many things of other people that are actually of no use to themselves, or meddling in matters that are not useful. This all shows the weakness of a person's Islam.

- c. Every Muslim should pursue the goodness of his religion and abandon anything that does not

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أُمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ وَخُذْ مِنْ

صِحَّتِكَ لِمَرْضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ

Meaning: From Ibn Umar said: Rasulullah Sallallahu 'Alaihi Wasallam grabbed my shoulders and said: "Be in this world as if you were a stranger or a
"Be you in this world as if you were a stranger or a passing traveler"

Foreigners do not make the world a permanent residence, and travelers who pass by do not stay in place, they must pass away. The passing traveler is more perfect in terms of the asceticism of the foreigner, because the passing traveler does not sit down to rest, while foreigners sometimes rest, but are not recognized by people.

The meaning of this hadith is asceticism in the world and not believing in the world, because no matter how old you are, you will eventually be separated from the world. The world is not a clear and always pleasant place, but one joy in the world is filled with two sorrows. Ibn Umar said: "When you are in the afternoon, don't wait for the morning, and if you are in the morning, don't wait for the afternoon. Use your healthy time for your sick time, and for your living time, for your dead time." This means doing your deeds before morning arrives, don't say, "I'll just do it tomorrow,"

bring benefits, so that he can be relieved and calm, because busying himself with anything that is useless will only be a waste of time.(Al-Utsaimin 2012:h. 207)

Parents must also instill in their children the idea of making the best use of their time. Let's look at what the Apostle said about taking advantage of time and not delaying it:

wanderer." Ibn Umar said: If you are in the afternoon, don't wait for the morning, and if you are in the morning then don't wait for the afternoon. Use your health to prepare for your illness and your life for your death.(Al-Bukhary 1998:6416)

The narrator's words (أخذ رسول الله (صلى الله عليه وسلم بمنكبي "Rasulullah grabbed my shoulders" that is holding the edge of my body from the front. So that the narrator pays attention to what the Prophet wants to convey. Then he said:

كن في الدنيا كأنك غريب أو عابر سبيل

because waiting for the morning when you are in the afternoon, means postponing your deeds until the morning. This is wrong, don't postpone charity until tomorrow. And who knows, when you are in the afternoon you will die before morning comes, and when you are in the morning you will die before the afternoon.(Al-Utsaimin 2012:h. 510)

When people are healthy, they are free to do whatever they want freely and easily, because they are in good health. However, when you are sick, you only feel weak and tired, unable to work or do charity. Even if you can do charity, you feel cramped and not open-minded. For this reason, use your healthy time to deal with times of illness.

People who are still alive can certainly work. However, after death, his deeds are cut off except for three things. Therefore, use the time of life to face death.

Conclusion

The conclusions from this research are:
1) The biggest factors that make children naughty and deviant are parental negligence and a bad environment. There are also factors behind the occurrence of child delinquency which can be grouped into internal factors and external factors. Internal factors include an identity crisis and weak self-control. Meanwhile, external factors include lack of attention from parents, minimal understanding of religion, influence from the surrounding environment and the influence of western culture and interactions with peers. 2) Solutions for dealing with child delinquency can be divided into preventive measures, repressive measures, and Curative efforts.

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