



The Concept of Forming Shaleh Children According to Islamic Education

Rattry Risnawaty *

Department of Islamic Education, Faculty of Tarbiyah, Universitas Muhammadiyah Aceh, Banda Aceh City, Aceh Province, Indonesia.

Email: rattry.sbg@gmail.com

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Abstract: Children, viewed as a divine trust from Allah SWT, are entrusted to parents from the moment they grace the world. This bequeathed responsibility mandates parents to meticulously nurture and educate their progeny, directing them towards the cultivation of utility and noble character. Born in a state of fitrah, children's trajectories, whether towards virtue or peril, hinge significantly upon the guidance provided by parents. This responsibility extends beyond mere guidance; parents are entrusted with the monumental task of instilling piety in their children—a duty often underestimated by a substantial number of parents, despite explicit guidance in the Al-Qur'an and Hadith regarding the pivotal role of righteous offspring. This research, titled Concept of Forming Pious (Shaleh) Children According to Education, delves into this critical matter with precision. The research objectives encompass a nuanced understanding of the principles underpinning the cultivation of piety in children through education, exploration of methodologies employed in educating pious children, and identification of strategic efforts to foster piety from an educational standpoint. Employing a descriptive research methodology, the study undertakes a comprehensive examination of current issues through a thorough library research approach. The findings of this research underscore the imperative of cultivating pious children with the aim of nurturing individuals of noble character, thereby contributing to peace and tranquility in both temporal and spiritual realms. The practice of educating children in piety is characterized by its enduring nature, persisting beyond the corporeal realm, as the prayers of pious children become a poignant means of salvation for parents from the fires of hell upon their demise. The conceptualization of forming a pious child according to education involves the developmental nurturing of their soul, even within the confines of the womb, with the overarching goal of achieving virtuous outcomes. Efforts to foster pious children, from an educational perspective, entail the deliberate incorporation of moral education in both formal and informal educational settings. The methodologies employed in shaping pious children through education encompass exemplariness, adherence to cultural norms, the provision of advice, focused attention, and judicious application of appropriate disciplinary measures. In consideration of these insights, this research anticipates active parental engagement in cultivating their children's moral compass, fostering the nuanced development of pious offspring. Encouraging community participation in shaping the moral character of children towards piety is deemed essential. Furthermore, the sustained and active involvement of educators in schools, dedicated to imparting moral values, is paramount for the realization of a society characterized by pious children.

Keywords: Shaleh Children; Educational Strategies; Parental Guidance; Moral Education; Fitrah Development.

1. Introduction

Every parent holds a profound aspiration for their children to grow into righteous individuals [1], capable of contributing positively to their nation, society, and religion [2]. This aspiration resonates with the supplication of Prophet Ibrahim (AS) found in Surah Ash-Shu'ara, verses 83-85, where he prayed for righteous descendants [3][4]. This prayer embodies the aspiration of having children who not only bring pride but also solace and enrichment to their surroundings. Surah Ash-Shaffat, verse 100, also encapsulates a prayer for righteous offspring [5], reflecting the desire to nurture morally upright descendants [6]. A righteous child is perceived as a trust from Allah SWT bestowed upon parents for guidance and direction from birth. The process of a child's growth demands thoughtful attention, guidance, and prudent nurturing to facilitate their development into healthy, resilient individuals with righteous thoughts.

In the Islamic perspective, religious teachings provide clear guidance for shaping righteous children [7]. A child entering the world is likened to a blank canvas untouched by the stains of sin, thus laying the sole responsibility of shaping them upon parents. The religious inclination innate in every child is viewed as a gift from Allah, requiring nurturing in line with Islamic teachings. The surrounding environment also plays a crucial role in shaping a child's personality [8]. Prophetic sayings emphasize the influence of the external environment on a child's development [9][10]. Hence, fostering

righteous children is not solely the parents' responsibility; it also involves a conducive environment and robust religious education.

Although having a righteous child is a source of pride, the formation process is far from an easy task. It demands unwavering faith, sincerity, and perseverance in educating children through religious teachings. At times, despite parents' earnest efforts, children still encounter challenges and temptations that can sway their faith. This becomes a trial for parents to exercise patience and place their trust in Allah SWT. This study addresses the prevalent issue of many parents not fully comprehending how to nurture righteous children. Therefore, the research aims to explore the formation of righteous children in Islamic education, the efforts involved from an Islamic perspective, and the methodologies to nurture righteous children within the framework of Islamic education. As a preliminary step, the writer provides explanations of terms for readers to distinctly understand the meanings of each concept used in this study. Concepts such as formation, righteous children, and Islamic education serve as the fundamental keys for discussing the objectives, postulations, and hypotheses further elaborated in the following sections.

2. Background

The concept of nurturing righteous children in Islam entails the effort to shape a child's soul from an early age, recognizing that what is instilled in their soul will influence their attitudes and behaviors in the future. This process involves a series of stages, from the simplest to the most challenging, from the easiest to the most difficult. The nurturing of a child's soul heavily relies on the serious roles of both parents, the father and the mother, who bear significant moral responsibilities in guiding and educating their children. Allah created humans in a state of *fitrah*, pure and without sin [11][12]. The potential for goodness in a child already exists, but the role of parents in shaping and guiding the child is paramount. Quranic verses emphasize the importance of environmental influences, both from parents and the surrounding community, in shaping a child's character [13]. During the prenatal phase, when the child is still in the womb, both mother and father have the responsibility to exert positive influence through their good attitudes and actions, in accordance with Islamic teachings.

The education of a righteous child begins during the period when the fetus is in the womb. Parents need to demonstrate positive attitudes and habits, follow Allah's commands, and abstain from His prohibitions. The innate purity of the child, both in terms of genetics and environment, is inherited from both parents. A positive environment also plays a role in shaping the child's personality. The emotional connection between the mother and the unborn baby begins to develop during the gestational period, and the behavior of parents serves as a guide for the child in the future.

The educational principles of *Lukmanul Hakim* serve as the foundation for the subsequent stages, where children are taught to be conscious of God, uphold monotheism, acquire extensive knowledge, and take responsibility for themselves [14][15]. Parents are expected to understand and apply the intricacies of Islamic education so that their children grow into well-rounded individuals. During the infancy stage (0-1 year), parental attention and assurance, both physically and spiritually, are crucial. Parents need to ensure that the child receives religious education that aligns with their innate disposition. This age forms a critical foundation for shaping the child's character and provides the groundwork for the next stage.

Moving on to childhood, children begin to experience creativity and imitation. Parents must provide basic religious education and pay attention to the educational methods employed. Understanding the development of a child's soul becomes key in comprehending parental efforts in shaping the child's character, especially as they approach adolescence, a period full of dynamics. In adolescence, children undergo significant physical and mental changes. Parents must serve as role models, employing the most convincing teaching method to shape the moral, spiritual, and social aspects of their children. During this phase, children can determine the right attitudes and behaviors but still require guidance and supervision from their parents. Parents must navigate emotional upheavals and potential psychological crises with wisdom. With a wise and responsible approach, parents can successfully shape a righteous child in accordance with Islamic teachings.

3. Method

The methodology employed in this research adopts a descriptive analytical approach. This approach focuses on solving evolving problems by outlining, interpreting, recording, and analyzing relevant data [16][17]. In the context of this topic, the presented data are objective and obtained through library research. Library research serves as the primary method for data collection, involving the examination of books, scriptures, and other reading materials related to the discussed topic. The decision to utilize library research is made because it provides advantages in accessing information that has been processed and verified by experts. In this method, the author will organize the discussion by detailing the understanding of key concepts, outlining the views of experts, and analyzing relevant data. The descriptive analytical approach allows the author to present information in detail, provide in-depth understanding, and specify aspects that strengthen arguments and findings. The data analysis process will include the identification of patterns, cause-and-effect relationships, and the

interpretation of contexts relevant to the discussion. The results of this analysis are expected to provide a clear and profound overview of the formation of righteous children according to Islamic education, efforts to nurture righteous children from an Islamic perspective, and the methods of fostering righteous children in the context of Islamic education. By employing a descriptive analytical approach and library research, this study aims to contribute to a better understanding of issues related to the formation of righteous children, especially in the context of Islamic education.

4. Results

4.1 Educational Methods for Shaleh Children in Islamic Education

Perspective is a way of depicting an object, etc., on a horizontal surface as seen by the eye in three dimensions (length, width and height), point of view. In terms of language, method comes from two words, namely meta and hodos. Meta means "through" and hodos means "path" or "way". Thus, method can mean the method or path that must be followed to achieve a goal. Methods are more visible as tools for processing and developing an idea so as to produce a theory or finding. With similar methods, any science can develop. Furthermore, if the word method is associated with Islamic education, it can carry the meaning of method as a way to instill religious knowledge in a person so that it is visible in the person of the target object, namely an Islamic person. Apart from that, method can also carry the meaning of a way to understand, explore and develop Islamic teachings, so that they continue to develop according to the times. Hasan Langroll said, because religious learning as expressed in the Qur'an is not just one aspect, but various, namely there are cognitive aspects such as historical facts, valid conditions for prayer, there are affective aspects, such as appreciation. on the values of faith and morals, and there are psychomotor aspects such as the practice of prayer, pilgrimage, and so on, so the methods for teaching them vary, so that the Islamic tarbiyah method can be interpreted as a teaching method that is adapted to the material or learning materials contained in Islam itself. Because the content of Islamic teachings is broad, the Islamic tarbiyah method is also broad in scope. The various methods used in forming pious children according to Islamic religious education in children are: the example method, the story method, the advice method, the habituation method, the law and reward method, the lecture method (khutbah), the discussion method and other methods.

1) Exemplary Education Method

In the Al-Qur'an the word exemplary is projected with the word *uswah* which is then given an attribute behind it such as the attribute *hasanah* which means good. So there is the expression *uswatun hasanah* which means a good example. These words *uswah* in the Qur'an are repeated six times, taking samples from the prophets, namely the Prophet Muhammad SAW, the Prophet Abraham, and people who firmly believe in Allah. The verse below is the basis that is often raised as evidence of the exemplary method in the Al-Qur'an. Meaning: In the Messenger of Allah you can find a good example (Q.S Al-Ahzab Verse: 21). Exemplification in education is an influential method that most ensures success in and forms children morally, spiritually and socially. This is because the educator is the best example in the child's view, which he will imitate in his actions, and his manners, whether he realizes it or not, even create in the soul and feelings an image of the educator, both in words and deeds, whether material or spiritual, known or unknown. Thus, fathers, mothers and educators know that education by providing good role models is a way to straighten out children's crookedness. In fact, it is the basis for reminding people of virtues and commendable social ethics. When both parents want their child to grow up in honesty, trustworthiness, abstinence from actions that are not approved by religion (*iffah*), affection, then both parents should set a good example for themselves, for example, in acts of virtue and avoiding crime, abandoning humiliation, following what is right, abandoning what is false, hastening to do common deeds and avoiding various despicable acts. Basically, if a child sees his parents telling lies, it is impossible for him to learn to be honest.

A child who sees his parents always betraying him cannot possibly learn to be trustworthy. The child, who sees his parents always following their desires, is unlikely to learn virtue. The child, who hears his parents saying *kufr*, insults and insults, is unlikely to learn to speak sweetly. A child, who sees his parents angry, tense and emotional, is unlikely to learn to be patient. A child, who sees his parents being harsh and cruel, is unlikely to learn compassion. Thus, the child will grow up in goodness, will be educated in moral virtues if he sees his parents setting good examples. Likewise, the child grows up in deviation and walks on the path of *kufr*, *fusuq* and immorality, if he sees his parents setting a bad example. Without providing this good example, children's education will not be successful, and advice will not make an impression. Therefore, have faith in Allah, O educators, in educating our children. Educating them is a responsibility placed on our shoulders. So, we can see our children as a "sun of improvement", a "full moon of guidance", whose members of society can enjoy its rays, and reflect on their noble morals.

And for both parents,. They should relate their children to the examples of the companions of the Prophet Muhammad. and previous pious people, including those who followed in his footsteps well, and carried out the commands of Allah SWT. All of this is intended so that children have morals like the morals of the chosen people who were loyal companions of the Prophet Muhammad. so that children know the virtues, follow their hearts and follow their footsteps to love them. It is indeed difficult for a father to create a good atmosphere for children in a society and environment that is damaged. However, if he tries as hard as possible, fulfills the perfect factors in

preparing the child's growth, both in terms of faith, morals, mental, spiritual and social, and then it turns out that the child deviates from what has been outlined, then God willing, he will not be prosecuted. something before God. And both parents should not ignore, and even focus on efforts to improve their child, which is the most prominent factor in improving their other children, because children who are underage usually do what their older siblings do, even sees him participating in everything, and following all moral traits and social customs. Here, the disaster will be greater if the younger brother sees his older brother in moral decadence, and if the person who was born first is in humiliation and corruption, there is no doubt that the children will be influenced by them, will follow in their footsteps, and become them as a follow-up. It is not enough for parents to simply set a good example for their children, and think that they have fulfilled everything they have been asked to do. However, both of them must connect their children with their first role model, Rasulullah SAW. namely by providing lessons on the history of the life of the Prophet Muhammad. about noble morals, according to what he ordered. The conclusion about what we have explained is that the virtue of morals which is manifested in good following, good example, is the most important factor in efforts to influence the soul and heart. This is the most important factor in spreading Islam to distant lands, to the corners of the earth, and providing guidance to humans to achieve faith and follow the path of Islam.

2) Educational Methods with Customs

The role of habituation, teaching and education in the growth and development of children will be to discover pure monotheism, moral, spiritual and upright religious ethics. The problem that is not in dispute is that the child, if he is easily exposed to two factors: the main Islamic education factor and the good environmental education factor, then in fact the child will grow up in the right faith, will adorn himself with Islamic ethics, and to the peak of spiritual excellence and personal glory. The child, if he receives a good education from pious parents and sincere teachers, in addition to the provision of a good environment from pious friends, sincere believers, then there is no doubt that the child will be educated in virtue, faith and piety, they will also be accustomed to noble morals, noble ethics and commendable habits. Based on these principles, the ancient pious people walked in choosing educators for their children, and providing a favorable atmosphere in which to grow in goodness, and adorning them with noble morals and good qualities. Likewise, the human soul and everything that is in it from inclination and readiness, character and disposition, when educated in the main morals, is watered with the water of knowledge, and accompanied by pious deeds. Then, the soul will grow in goodness, getting closer to perfection. The owner of this soul will become an "angel" who walks in the place of humanity. If left unchecked, it will become infected with the rust of ignorance mixed with the dust of evil, and be filled with despicable customs. Then the soul will grow with evil and corruption. The owner will be like a wild animal walking among humans, and he will think of himself as a respectable human being.

Children are a trust for their parents. His pure heart is a very expensive jewel. If he is accustomed to evil and left as an animal is, he will suffer harm and perish. Maintaining it is through educational efforts and teaching good morals. As for the Islamic method of improving children, it is based on two main points. What is meant by teaching is theoretical efforts in improvement and education, and what is meant by habituation is practical efforts and formation (building) and preparation. Therefore, once it is known that children's tendencies and instincts in teaching and teaching are very large compared to other ages, educators, fathers, mothers and teachers, should focus on teaching children about goodness and trying to get them used to it since they understand reality. this live. This is the teaching and habituation effort that we mean. In other words, these two aspects are theoretical and practical in developing children, preparing and educating them, preparing them to become people of faith, charity and struggle. These are some of the main examples of teaching and habituation of children which were laid down in principle by Rasulullah SAW. and this is included in the framework of the general method described by Islam in forming children in terms of their beliefs, and preparing them in terms of faith, there is also no doubt, that educators, when expending their efforts, try to the best of their ability in educating these children who will become soldiers- Islamic soldiers, supporters of the faith, da'wah and jihad. Muslims will be proud of their presence, society will be happy with its balance and morals. All of these methods are useful in efforts to familiarize children with the virtues of soul, morals and social ethics. so, with this the child will become a noble, balanced and upright human being, who is liked, respected and respected. There is no doubt that educating and familiarizing children from childhood is the most guaranteed to produce results, while educating and training after adulthood is very difficult to achieve perfection. It is useful to educate children when they are small, and sometimes it is useful to educate them when they are adults. It is easy to straighten a bent branch, and it is not easy to straighten it when it has become a trunk.

3) Education Method with Advice

Another important method in education, forming faith, preparing children morally, spiritually and socially, is education by giving advice. Because, this advice can open children's eyes to the essence of things, and encourage them to become noble situations, and decorate them with noble morals, and equip them with Islamic principles. It is agreed that if advice is sincere, has an impact and is influential, the soul enters a clear soul, an open heart, a wise and thoughtful mind, then the advice will receive a response as soon as possible and leave a deep mark. And the

Qur'an, has confirmed this understanding in many of its verses, and repeatedly mentions the benefits of warnings. Even influence with words of guidance and sincere advice. Meaning: In fact, in this there really is a warning for people who have reason or who use their hearing, while they are witnessing it. (Q.S. 50: 37). Educators should try to arouse children's emotions and attention when telling stories. So, if their souls have been opened, their hearts have been revealed, cool drops of lessons and advice will be poured out. As a positive impact, they can immerse themselves in getting closer to the God of the universe. On this occasion, educators can apply to them Islamic teachings as methods and jurisprudence, morals based on Islamic principles, as a source of behavior and mu'amalah. In this way, patient educators can highlight the greatness of the story with an interesting language style and reveal aspects of the lesson, so that it can leave a mark on the soul, and divert the listener to a holy, spiritual and solemn atmosphere. We should also know that educators, if they do not teach what they say, do not practice what they advise, then no one will accept their words, no one will adhere to their advice, no one will fulfill their call. In fact, he will become the object of criticism from many people, and even their gossip.

How wonderful it would be for a father and educator, a mother who is an educator, if they gathered with their children every evening filled with various words of wisdom and advice, sometimes through the presentation of stories. Sometimes with direction and teaching or by reciting poetry. Even on occasion by listening to the reading of the Koran, or reporting on selected new issues and sometimes by holding competitions. These two parents vary in their methods and procedures for educating and guiding, so that what is intended is achieved in developing the spiritual, mental and moral qualities of their children, this is also provided that they do not interfere with their time repeating lessons when writing assignments at school. In this way, educators must combine a serious atmosphere with jokes, with selected new problems, a balance between reality and entertainment, so that it calms the heart, satisfies the feelings, children will use all their time for useful things. If educators follow this method every day, then soon they will see their children in the ranks of those who receive guidance, as pious servants of Allah SWT, who become the hope of hope, in whose hands the victory of Islam will be achieved. . How many successful educators, together with their students, use the Al-Quran method in conveying advice, and sometimes by persuading. On other occasions, the threat method is used, so this method continues to be updated according to the situation and conditions. There are still many different directions with different methods, all of which are taken from the Koran. Many educators have been successful when using the Rasulullah SAW method. In the procedure of giving advice and guidance, telling stories, metaphors and lessons from the stories.

There are also many educators who are successful when working with their children using the dialogue method, (question and answer questions) by asking questions, so that they can take instructions happily. There are also many educators who are successful, when giving simple advice in a meeting, emphasizing the most important problem, because it is feared that it will cause boredom. Apart from that, the success of educators is when they start their advice with an oath as reinforcement, as reinforcement, inserting humor to attract attention, being tough to be authoritative in giving advice. So that advice leaves an impression on the children's hearts. Educators are also successful when they clarify their advice by using parables, pictures and examples, in addition to what the audience usually sees with their own eyes. namely events that are within their reach. So it is more memorable, easier to understand, more embedded in the mind. Many educators also succeed when they give practical examples in lessons, teach themselves with practice, use the opportunity of an incident to give advice, so that it sticks in the soul. And there are still many methods of giving advice, there are procedures for giving instructions that are learned, all of this is in the Al-Qur'an and hadith. Thus, educators should adopt the Al-Qur'an method in speaking to others and teaching goodness, because the Al-Qur'an is a noble book that is free from falsehood, which was revealed from the Most Wise, the Most Praiseworthy. Just like having to reflect on the eternal message of Muhammad SAW. in the procedures for providing advice and guidance. Because, he is a ma'shum who does not speak according to his desires, and no one will reach his perfection and dignity.

4) Educational Method with Attention

What is meant by education with attention is devoting, paying attention to and always following the child's development in the formation of faith and morals, spiritual and social preparation, in addition to always asking about the situation of physical education and its scientific results. There is no doubt that education is considered the strongest principle in the formation of a complete human being, which fulfills the rights of every person who has rights in life, including encouraging him to fulfill his responsibilities and obligations perfectly, in this way true Muslims will be created. As a gemstone to build a solid Islamic foundation. In this way, the glory of Islam was realized. And by relying on him, a strong and sturdy Islamic State will be established. With its cultural position and existence, other nations will submit to it. Islam, with its eternal universality of principles and rules, commands fathers, mothers and educators to pay attention to and always follow and control their children, in all aspects of life and universal education. Doesn't all this mean that education must pay attention to its students, paying attention to all their movements and actions? So, if they neglect a right, they will immediately receive a warning. And if they neglect their obligations, it will be straightened out immediately. If you see something evil, refrain from approaching it. And if you do good deeds, say thank you and be grateful, and look for motivation to continue doing good deeds. It has become an agreement that paying attention to children and controlling what educators do is the most important

principle of education. This is because children are forever under the projection of educational attention and control over all their movements, words, actions and orientation. If you see something good, respected, then encourage your child to do it. And if you see something evil, prevent them, give an explanation and explain the destructive and dangerous consequences. If educators neglect their students, of course the students will deviate and fall into the abyss of destruction and destruction.

The problem that educators must know is that educators with attention and supervision are not only limited to one or two aspects of improvement in the formation of the human soul. But it must cover all aspects, aspects of faith, mental, moral, physical, spiritual and social. So, this education can bear fruit in creating balanced, mature and perfect Muslim individuals, fulfilling the rights of all people who have rights in life. Educators should pay attention to what children learn regarding the principles, thoughts and beliefs provided by their mentors in their direction and teaching efforts, both at school and outside of school. If he gets something good, he needs to thank Allah. If you get something other than that. Educators should immediately fulfill their enormous task, namely instilling the principle of monotheism and strengthening the foundations of the priesthood, so that children are safe from athies teachings and dangerous secular directions. The most important issue that educators must pay attention to in an effort to protect their students' speech is to keep away friends who have bad attitudes. Because, from them the child learns, and from their behavior the child is influenced. Educators should also pay attention to the child's psychological symptoms and desires. If the child turns out to be blindly imitating and drowning in luxury and pleasure, having fun with dirty music and songs, being effeminate in his appearance, mingling with women who are not his mahram, watching television shows that are contrary to the teachings Islam, going to theaters, reading obscene magazines, possessing pornographic pictures, reading obscene stories, and the child does this, then educators should immediately correct these symptoms by providing advice in a good way. It can also be done by threatening, persuading, or by giving punishment. Educators should also follow all methods in an effort to save and improve it, so that their children will once again be in the ranks of pious people, chosen pious people.

Therefore, paying attention and paying attention is the most important issue in revealing the nature hidden within the child, and uncovering the veil that covers the child's actions in the form of crimes, and what is done in the form of evil. It even gives educators a perfect picture of reality regarding children's morality and their behavior in life. Educators should pay attention to children, are they learning things that are fardhu 'ain? Did he learn to read the Koran? Did he learn the laws of worship? Do you learn halal and haram things? Do you study the history of the life of the Prophet Muhammad? Does he study the very important issues of religion, the world and Islamic ethics? Based on this description, educators should correct moral deviations in an efficient manner and with appropriate methods. Finally, we will arrive at a firm educational solution, which gives goodness to the child, saves and gives the child balance and guidance. Thus, the Islamic method of education with attention, this method, as we can see, is a straight method, if applied, then the child we will become heart-warming to be pious members of society, beneficial to the body of one Muslim community. So, let us always pay attention and supervise children with all our heart, mind and attention. Pay attention to aspects of faith, spirituality, morals, knowledge, relationships with other people, mental attitude, emotional attitude, and everything in between. So, our child will become a believer who is devout, respected, respected and praised. This is not impossible if he is given a good education, and we give him our full rights and responsibilities.

5) Educational Method by Providing Punishment

Regarding the punishments applied by educators at home or at school, they vary in terms of amount and procedure, not the same as the punishments given to the general public. Below are the methods used by Islam in an effort to punish children. 1) Meekness and affection are the basis of mu'amalah with children, 2) Maintaining children's wrong behavior in using punishment, and 3) In efforts to improve, the method should be carried out in stages, from the lightest to the hardest. We just said that education using punishment is the ultimate way. This means that there are several ways to improve and educate, all of which must be used by educators. Before using a blow that can give results in straightening the child's crookedness. Raising social status, and forming a complete human being. Rasulallah SAW. has laid down methods and procedures for educators to correct children's deviations. Educating straightens out crookedness, shapes morals and spirituality, so that educators can take better things, choose what is more important to educate and improve, in the end it can lead to the expected goal. Become a believer and devout human being. The methods given by Rasulallah SAW are as follows: Showing mistakes by directing, showing mistakes and friendliness, showing mistakes by giving signals, showing mistakes by criticizing, showing mistakes by breaking off relations (leaving), showing mistakes by hitting, showing mistakes by giving punishment. which is scary.

The requirements for giving a spanking punishment are as follows; 1) Educators do not rush to use the hitting method, except after using all other gentle methods that educate and deter. 2) Educators do not hit when they are angry, because they are afraid it will cause harm to the child. This treatment is a realization of Rasulallah SAW's testament "do not be angry" as narrated by AL-Bukhari. 3) When hitting, you should avoid sensitive parts of the body, such as the head, face, chest and stomach, based on the orders of the Prophet Muhammad. History of Abu Daus. 4) The first blow for punishment should not be hard and not hurt, on both hands or feet with a stick that is not

large. It is also expected that the blows will range. 5) Do not hit a child before he is ten years old. 6) If the child's mistake is the first time, he should be given the opportunity to repent for the actions he has committed, given the opportunity to apologize, and given the opportunity to be approached by a mediator, without giving punishment, but taking a promise not to repeat the mistake. 7) Educators should beat children with their own hands, and not hand them over to their siblings or friends, so as not to create a fire of hatred and envy between them. 8) If the child has reached adulthood, and the educator sees that ten strokes have not deterred him, then he may add more and repeat them, so that the child becomes good again.

From this it is clear that Islamic education has paid great attention to punishment, both spiritual and material punishment. These are the various educational methods that leave an impression on children. These methods, as we already know, are essential, practical and effective methods. If it can be implemented with all the limitations and requirements, then there is no doubt that the child will become a meaningful, respected human being, known among his people as a pious person, an expert in worship and ihsan. It would be very wrong if people thought that education in Islam is not based on these principles, is not formed on these methods, unless rabbani education, like the education of the Prophets, is always under the supervision of Allah Ta'ala, created by Him. , where there is no possibility of the slightest flaw or error. Concerning state education for the people, education of experts for the community, education of the mother and father of the family, these are all tied to educational causes and methods of direction, if people are interested in taking it and walking the path, then the people will be good. The family will become straight, each individual will have guidance, society will reach the peak of happiness, pleasure and peace. We have also seen various methods described as characteristic by Islam in an effort to educate children in terms of their faith, spirituality and morals. With education that provides punishment, children will be deterred and stop behaving badly, they will have feelings and sensitivity that refuse to follow their desires and do things that are forbidden. Without this, children will continue to wallow in disgrace, evil and destruction. Because if we want goodness for children, happiness for society, peace for the country, we should not ignore these methods. And we should act wisely in choosing the most effective method in certain situations and conditions.

4.2 The Goals of Forming Pious Children in Islamic Education

The aim of forming pious children in Islamic education is to realize the implementation of the goals of Moral education in Islamic religious education. Education and knowledge are a big responsibility borne by both parents, especially in educating morals. Islam recommends to educators to familiarize their children with Islamic ethics and morals because these are among the rules created by Islam to educate children so that their interactions with other people are always built on noble morals. Both parents and the community are responsible for educating children from a young age to behave and behave correctly, be trustworthy, istiqamah, respect each other, prioritize others, like to provide help to people who need help, respect older people, do good to neighbors. and love others. Get children into the habit of being honest, polite and avoiding dirty and despicable words as well as words that cause moral decadence and bad education, as well as getting children used to humane and noble feelings. Meanwhile, akhlakul karimah education is very important to be put forward in family education, as stated in Surah Luqman verse 14 as follows, meaning: And we command humans (to do good) to their two parents; his mother Had conceived him in increasing weakness, and weaned him in two years. give thanks to Him and to your two mothers and fathers, Only to Him is your return. (QS. Lukman: 14).

This verse shows that the main emphasis of education in Islam is moral education, by training children to get used to good things, respect their parents, behave politely both in daily behavior and in speaking, moral education is not only put forward. theoretically, but accompanied by concrete examples to understand the meaning. By looking at the basic things for educating children's morals in the family, this can be taken as a good goal and foundation to be understood and appreciated together. Basically, the aim of educating children's morals in Islamic education is very important. From the description above it can be understood that the aim of education in general is moral education. Meanwhile, the aim of educating children's morals in Islamic education is to create people who are devoted to Allah SWT, serve and always carry out His commands. To achieve the above goal, it must be complemented by several other goals, including that humans in life must try to seek the pleasure of Allah SWT, do good and evil, become obedient Muslims, by carrying out commands and abandoning prohibitions, loving His Rasool sincerely. follow his sunnah and place reason and desires according to his instructions and commands.

Educating children's morals so that they become pious children aims to form spiritual maturity, namely the maturity of a child in implementing religious teachings, his spiritual satisfaction and joy, so that a Muslim personality is formed, namely a person who is directed solely towards Allah SWT, fully aware that he comes from Allah and return responsibility for your actions to Allah SWT, life and death and all in the context of serving Him. Regarding the objectives of moral education, Muhammad Athiyah Al-Abrasy in his book *The Basics of Islamic Education*, concluded that there are five basic general objectives for Islamic education, namely; 1) To help the formation of noble morals. 2) Cultivate a scientific spirit, namely knowledge that is taught because it contains spiritual delights to arrive at scientific essence and commendable morals. 3) Preparation for seeking sustenance and maintaining aspects of utilization. 4) Preparation for life in this world and the hereafter. 5) Preparing students from a professional and technical perspective so that they can master certain professions, so that they can seek sustenance in a decent and noble life, in addition to maintaining spiritual and religious aspects. The aim of educating children's morals in Islamic education to form pious children is to make children

into muttaqin people who carry out all of Allah's commands and stay away from all of His prohibitions. In this way, it is hoped that they will obtain happiness in life in this world and in the afterlife, in accordance with the teachings of Allah. 'a them to gain virtue in this world and in the hereafter.

4.3 Upaya Pembentukan Anak Shaleh dalam Pendidikan Islam

Forming pious children in Islamic education is a joint task involving three main educational institutions: family, school and religious institutions. In this case, the family has a very important role as an informal educational institution. Children first absorb their outlook on life from the family environment. Therefore, families, especially parents, have a big responsibility in forming character and religious values in children. In the family context, the role of the mother is very prominent. Mothers are not only figures who provide physical needs, but are also role models who provide role models and provide religious education to children. Mothers must be good educators and friends for their children, showing honesty, self-control and compassion. Education and development of children begins in the womb, and mothers have a big role in shaping children's personalities by distancing themselves from negative influences and behavior that is not approved by Allah. Fathers also have a responsibility to shape their children's personalities. Fathers are responsible for their children's religious education, and cooperation between fathers and mothers in providing positive role models is very important. The father as an exemplary figure and protector in the family has a big influence on the formation of a child's personality. In this case, close interaction between father and child, providing positive examples, and involving children in family activities can form children who are filial and have noble character.

Apart from the role of mother and father, other family members also have an impact on a child's religious development. Harmony and understanding in providing religious education need to be emphasized so that there are no differences in views that can confuse children. Love, attention, and role models from other family members also play an important role in shaping a child's character. Instilling religious values from an early age in children is an important step in Islamic education. Parents are responsible for educating, developing and protecting children from bad behavior. Getting children used to worship, reading the Koran, memorizing short letters, prayers and other religious activities from a young age are concrete steps that parents can take. Children will imitate what they see, and therefore, positive role models in the implementation of worship and religious values are very important. Schools as formal educational institutions also have a big role in shaping children's character. An Islamic curriculum, teachers who are role models, and involving children in religious activities at school can be concrete steps in forming pious children. Teachers as teachers also have more responsibilities than just teaching religious knowledge; they must also form character and religious values in children. With good collaboration between family and school, as well as by providing consistent role models, the formation of pious children in Islamic education can be achieved. These steps not only include aspects of religious knowledge but also shape personality and character in accordance with Islamic teachings. In this way, children can grow into a generation of faith, knowledge and noble character, ready to face challenges in society and become a source of pride for their family, religion and country.

4.4 Fostering Pious Children from an Islamic Education Perspective

Islamic education plays a crucial role in fostering pious children, and this can be achieved through both formal and non-formal educational settings. In the formal education system, schools serve as recognized institutions that contribute significantly to a child's development. Parents in Indonesia commonly enroll their children in formal educational institutions, driven by the belief that accredited schools provide a solid foundation acknowledged by both the government and society. Schools are tasked with preparing students to be skilled, intelligent, morally upright individuals with a strong knowledge base. The curriculum guides the educational process, encompassing academic, moral, and religious teachings. Schools, particularly those with a religious focus, emphasize imparting religious education alongside general subjects. Teachers in these schools play a dual role, not only instructing in their specific field but also nurturing students to become well-rounded individuals. The seven hours children spend in school each day include a diverse range of religious and general education. Formal education provides a foundation for children to deepen their understanding of their religious beliefs, aligning with the principles instilled within their families. It is essential for schools to actively participate in shaping students' characters, ensuring they mature intellectually and exhibit positive behavior. Teachers must go beyond subject instruction, actively contributing to students' mental and emotional growth. This involvement is crucial for creating useful individuals who contribute to their families and the nation. While formal education is vital, non-formal education also plays a significant role in a child's development. Non-formal education, being a more flexible and conscious effort, serves temporary needs based on the students' requirements. It focuses on mental and moral development, aiming to enhance a child's quality and dignity as an individual and citizen. Additionally, non-formal education complements formal education, especially for children who may have dropped out or face limited opportunities in government institutions. In this context, institutions like pesantren (Islamic boarding schools) and mosques serve as valuable non-formal education settings. These institutions are instrumental in shaping pious children, emphasizing religious teachings, and providing a structured approach to learning. Pesantren impart various religious education, contributing significantly to the formation of morally upright individuals. Both pesantren and mosques play a crucial role in guiding children towards a righteous path. As we acknowledge the importance of both formal and non-formal education, it becomes evident that their harmonious integration can significantly contribute to raising pious and well-

rounded individuals. The cooperation between formal and non-formal education institutions, along with the active involvement of parents, is essential in nurturing children who are not only knowledgeable but also morally upright and committed to their religious values. This collaborative effort ensures that the goal of fostering pious children is realized, creating individuals who positively impact their families, communities, and the nation at large.

5. Conclusion

The conclusion from the results of this research suggests several important aspects related to the formation of pious children. First, the main aim of forming pious children is to create individuals with noble morals, as an effort to achieve peace and tranquility, both in this world and in the afterlife. Educating children to be pious is considered an ongoing practice that can provide protection from the fire of hell. Second, in the context of Islamic education, the formation of a pious child begins with cultivating the soul while still in the womb. This concept emphasizes the need for special attention during prenatal development to achieve the goal of forming pious children. Furthermore, efforts to develop pious children according to an Islamic education perspective are carried out through the application of moral education in various contexts, both in formal and informal education. Moral education is the main foundation in forming children's character. In the process of forming pious children, the methods used involve examples, customs, advice, attention, and giving punishment. This approach is a combination of various elements to shape children's character in accordance with Islamic principles. Regarding the suggestions, it is hoped that parents will play an active role in educating their children's morals so that they can grow into pious individuals. The community is also asked to participate in supporting the process of forming children's character, while teachers at schools are expected to remain active in educating children's morals. Apart from that, support, and guidance for the younger generation with Akhlakul Karimah needs to be strengthened, so that they can become role models who reflect Islamic values in everyday life. It is hoped that all these efforts can form Islamic young men and women, providing a positive impact on society and future generations.

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