Eight Parental Strategies for Educating the Superior Generation in Muslim Families

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Abstract

Children are the next generation who are expected to excel in everything, so Islam requires all parents to prepare and educate this generation as well as possible. This research aims to analyze parents' strategies for educating superior generations in Muslim families. This research uses a qualitative approach. The analytical method used in this research is method library research. The analysis is carried out carefully, critically and sharply so as to produce a synthesis that is logical and rational and can be tested. The results of the study show that there are eight strategies that parents use in educating children to become a superior generation, namely: be a role model for children, take time to discuss things with children, give the same love to children, fulfill children's rights, always pray for children, avoid praying bad things for children, get children used to doing good, and avoid despicable traits. The findings found eight parental strategies in preparing and educating a superior generation in Muslim families.

INTRODUCTION

This era of globalization presents challenges that are not getting easier for current and future generations, but are getting harder (Riyadi, 2019). This era is an era marked by the rapid progress of science and technology, this rapid development has given rise to impacts that are not only positive but also negative (Kurnia & Edwar, 2021; Klau et al., 2023). The impact on the loose values of human life which sometimes plunge people into materialistic and hedonistic lifestyles must be responded to not only by formal education but must also be responded to through education in the family. Through Muslim family education, a generation of Muslims will be formed who are strong in their faith, great in character but also become a superior generation to respond to various existing developments in life (Setiyadi, 2012; Hair & Subhan, 2018; Choli, 2019; Rahmadania et al., 2021).

Children who will become the next generation in this era of globalization are God's trust entrusted to their parents and will be asked about their responsibilities, so it is the parents' obligation to educate them well so that they become a quality and superior generation.

A hadith from the Prophet: there is nothing more important than parents giving their children apart from the best education (H.R. Hakim and Baihaqi). Islam pays great attention to children's education because they will become human resources that will influence the development of civilization (Walidin, 2016; Suwartini, 2017; Saputra, 2021).

A parent must try to maintain the trust he or she bears. He must try to be a good example for his children (Walidin, 2016; Fitri & Widyastuti, 2017; Rosdiana, 2017. Because sometimes children look more at attitudes and behavior than what is conveyed to them. Likewise, he tries to convey knowledge which is useful in a way that is easy for their children to understand and does not force themselves to convey lessons they have not yet mastered which will result in them falling into the act of "talking without knowledge". Parents have the full mandate and responsibility in providing protection, raising and educating their children. parents' trust is not only limited to material things, but more than that, parents also have responsibility for spiritual things such as education and religion (Roesli et al., 2018; Mahmudin & Muhid, 2020; Wahyu Adhy et al., 2023).

Humans are multidimensional, so uncovering and developing human potential is very important through education (Warsah, 2018: Rahmawati et al., 2020). The various potentials that exist within him, intellectual, emotional and spiritual potential as well as his talents can make humans a superior generation (Ilma & Alfian, 2020). Muslim humans, Indonesia's perfect future humans or what is called the superior generation which has the main characteristics, among others.

Smart and clever. Muslims must be intelligent in today's life which is marked by the ability to solve problems quickly and accurately, knowledgeable and broadminded (Lubis & Anggraeni, 2019). Intelligence is marked by broad knowledge including science. Science is human knowledge that is a product of the senses and reason; in science, the quality of intellect appears to be high or low (Tedy, 2023). In addition to mastering his theories, Muslims should also be able to create new theories; able to understand and produce philosophical theories and thereby be able to solve philosophical problems. In this connection, the verses of the Qur'an and the hadith of the Prophet Muhammad are usually expressed in the form of orders to learn and or orders to use the senses and intellect, or praise to those who use their senses and intellect (Anggoro et al., 2023).

High quality spirituality. Spiritual or some use the term heart, which is meant here is a human aspect other than body and mind (Haryanto, 2014). Spirituality is not real, it is not yet clear what it is; humans do not have enough knowledge to know its essence. Heart is closer to the term taste. This feeling is found in the words sadness, anxiety, longing, patience, greed, despair, love, hate, faith, even the ability to "see" the supernatural, including "seeing" God, heaven, hell, etc. The words "seeing" God and so on are actually "feeling".

The combination of these various things will grow people who have morals in a broad spectrum, they have morals towards Allah, they have morals towards humans and they have morals towards the environment. Or in other words, he is a muttaqin, a human being who is grateful and worships Allah, interacting with others and the environment with superior values. In life he becomes caliph on earth with these qualities and he also has the qualities of courage, honesty, responsibility, independence, tolerance and other main qualities in navigating his life, he is functional in the midst of the hustle and bustle of life, this is what is called with a superior generation.

The failure of parents to educate children will certainly have an impact on the development of children in the future, not even making them a superior generation that is able to synergize with the era of globalization and make religious knowledge as their foundation in living life and life (Taib et al., 2020).

METHODS

This research uses a qualitative descriptive approach and the type of research used is a library research approach, namely collecting data or scientific work related to the research object (Sakti, 2023). The library approach or library study is a series of activities related to methods of collecting library data, reading, recording and processing research materials (Engkizar et al., 2018; Rahman et al., 2018; Kaputra et al., 2021; Zainal et al., 2022). Based on this, data collection in this research was carried out by reviewing or exploring several journals, books and documents (both printed and electronic) as well as sources of data or information that were considered relevant to this research. The analysis is carried out carefully, critically and sharply so as to produce a synthesis that is logical and rational and can be tested (Devianti et al., 2020).

RESULT AND DISCUSSION

Family education traditions take place according to the framework of love, asah, and nurturing (Karwati et al., 2020). These three frameworks are firmly rooted in three psychological potentials in the form of feeling, creativity and intention. Compassionate education focuses on fostering awareness of life as a process of maturation and maturation. Sharpening education focuses on developing children to be able to live creatively, competently and skillfully so that they can survive. Foster education focuses on guiding children through directing them to behave under control (Rahmat, 2018).

The family is the first and main educator, so in the process of educating children, both parents should have knowledge and insight regarding the best ways to educate; especially educational methods that refer to the Prophet *Prophetic Parenting*, because to form a generation of righteous Muslims cannot be separated from the two main foundations of Islam, namely the Quran and al-Hadith (Asfiyah & Ilham, 2019). Many educational methods can be inferred from the hadiths of the Prophet and also from the Prophet's social behavior towards children (Suryani, 2012; Nasution et al., 2021; Muvid, 2020; Chairunisa et al., 2022). Apart from that, from direct dialogue with him that he conducted with children or with fathers about how to treat their children. It should be noted that the number of these methods is so large that it is proof that there is no longer a need for new methods or the opportunity to follow western or eastern methods. The many Islamic methods mean that parents and educators can apply them in every aspect of a child's life, both from a mental and psychological perspective. Because this method will light their way. These methods are: being a role model for children, taking time to discuss, giving equal love, fulfilling children's rights, praying, prohibiting praying bad things for children, getting children used to doing good things, and avoiding despicable traits.
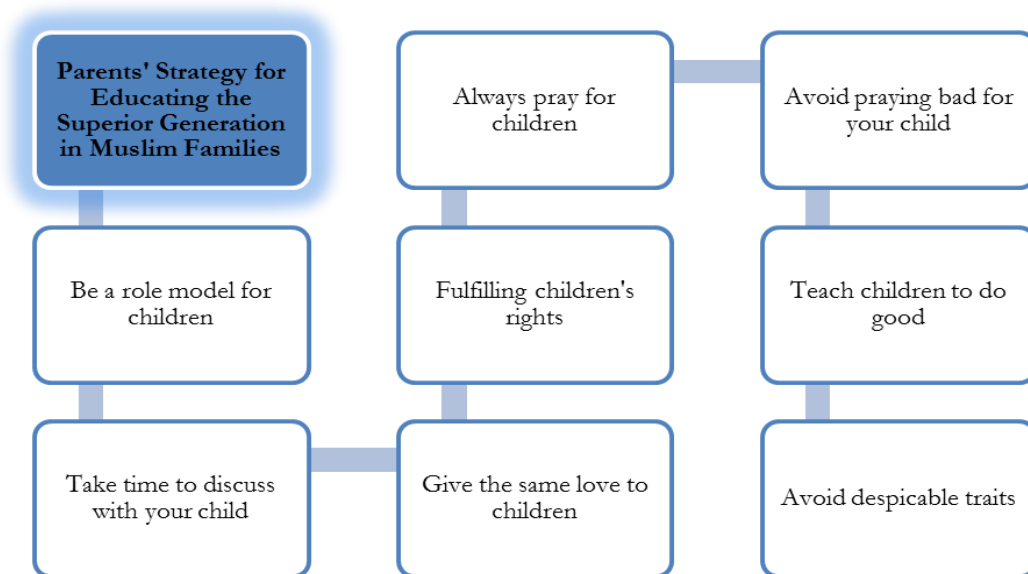
Fig 1. Parents' Strategy for Educating the Superior Generation in Muslim Families

First,be a role model for children. Exemplification in education is an influential method and has proven to be the most successful in preparing and forming children's moral, spiritual and social ethos aspects (Aeni, 2014; Aryani, 2015; Mustofa, 2019; Is, 2017). Parents are the best figures in children's eyes, whose actions they will imitate (Hamid, 2012). A child, no matter how pure his nature is, will not be able to fulfill the principles of goodness and the main points of education, as long as he does not see examples of high moral values. A good role model has a big impact on a child's personality. Because, the majority of what children imitate comes from their parents. In fact, it is certain that the most dominant influence comes from his parents.

The Prophet ordered both parents to be good role models in behaving and behaving honestly in dealing with their children (Fatimah, 2022). Children will always pay attention to and imitate the attitudes and behavior of adults. If they see their parents behaving honestly, they will grow up to be honest and so on. For this reason, parents are always required to be good role models for their children. Because, a child who is growing up always pays attention to the attitudes and words of his parents. He also asked why they acted like that. If it is good, the consequences will be good too. In this case too, both parents are required to carry out Allah's commandments and the sunnahs of His Messenger in attitudes and behavior as long as it is possible for them to carry them out. Because their children always pay attention to their movements at all times.

According to Al Musafiri & Miftahurrohmah, (2022), parents must show examples in such a way that children are encouraged to imitate them. However, something like that is not easy to do, therefore every parent should want to restrain and protect themselves from things that will make them go to hell. This self-preservation can be said to be the effort of a father or mother in order to display uswatun hasanah to their child. Furthermore, Shaleh, (2023) also stated that children will be righteous if those who raise them are also righteous. Whatever a child's development, children are influenced by the behavior of parents in the family. Children tend to imitate. If mother and father often talk dirty, then children will also like to talk dirty. But if parents get used to polite words, then children will learn to be polite. This is where the important role of parents is as the first teacher in the household.

Second, take the time to discuss. Both parents must understand that choosing the right time to give direction to children has a significant influence on the results of

the advice (Herawati & Kamisah, 2019). Choosing the right time is also effective in easing parents' duties in educating their children. This is because at times the child can accept the advice, but sometimes at other times he or she strongly refuses. If both parents are able to direct the child's heart to accept it, the direction given will achieve success in educational efforts. The Prophet always paid careful attention to the right time and place to direct children, develop children's thinking patterns, direct children's behavior and foster good morals in children. In this case, Rasulullah dedicated two basic times in giving direction to children (Suwaid, 2010).

Eating time. At this time, a child always tries to appear as he is. So sometimes he does things that are inappropriate or not in accordance with good manners at the dinner table. If both parents do not sit with him during meals and correct his mistakes, of course the child will continue to make those mistakes. Apart from that, if both parents do not sit with the child when eating, both parents will miss the opportunity in the form of the right time to provide guidance to him. The Prophet ate with the children. He noticed and observed a number of mistakes. Then he gave directions on methods that could influence and correct the mistakes made.

When the child is sick. Pain can soften a person's hard heart. When a small child is sick, there are two virtues accumulated in him to straighten out his mistakes and his behavior and even his beliefs, namely the virtue of a child's nature and the virtue of a soft heart when sick. The Messenger of Allah has instructed us on this matter. He visited a Jewish child who was sick and invited him to convert to Islam. The visit became the key to light for the child.

Third, give the same affection. This is the third basis that every parent is required to always be consistent in implementing so that they can realize what they want, namely being fair and equalizing gifts for children. Because, these two things have a very big influence on children's filial piety and obedience (Harlina et al., 2017; Adristi, 2021). Sometimes a child feels that his parents love his sibling more, because just this feeling will make the child run wild. As a result, both parents will not be able to face their child's wildness and suppress their child's anger. Then, as a result of the feelings they harbored, they committed heinous acts in their brotherhood and kinship. Therefore, the Prophet advised parents to be fair and equalize their gifts, as in a hadith which says: "Be fair to your children, be fair to your children, be fair to your children." The Prophet even repeated the command three times to be fair to children. Parents are required to always be fair in all things, whether in giving gifts or other things. The Prophet strictly forbade parents who did not behave fairly among their children (Ginanjar, 2017). He even reminded his friends to fear Allah when some of them were unfair to their children (Indrawari et al., 2021).

Fourth, fulfill children's rights. Fulfilling children's rights and accepting their truth can foster positive feelings within them and serve as a lesson that life is about giving and receiving. Apart from that, it is also training for children to submit to the truth, so that in this way they see good role models in front of them. Getting used to accepting and submitting to the truth opens up his ability to express what is in his heart and demand what is rightfully his. On the contrary, without this it will cause him to become a closed and cold person. In Islam there are five types of basic rights called adh-dharuriyat *al-khams*, namely maintenance of honor (hifdzul irdl) and lineage/nasab (hifdzun nasl), maintenance of religious rights (hafidzuddin), maintenance of the soul (hifdzun nafs), maintenance of reason (hifdzul aql), and maintenance of property (hifdzul mal) (Mulyani, 2021).

In another opinion, children's rights are also explained starting from a child's preconceptions. These rights include choosing a good prospective mother or father, protecting and caring for the fetus in the womb, when a baby is born it is sunnah to read the call to prayer and iqomat in the baby's ear, the importance of breastfeeding, halal and good nutrition/subsistence, baby clothing, shaving hair, giving a name.

good practice, carrying out aqiqah, circumcision, and 10) education, and developing potential according to the phases (Lisawati, 2017).

Fifth, prayer. Prayer is a basic foundation that every parent is required to always consistently carry out. They must also always look for times when prayers are answered as explained by the Prophet. However, the prayers of both parents are always answered by Allah. With prayer, the feeling of affection will become more intense, the feeling of love will become more firmly embedded in the hearts of both parents, so that both of them will become more submissive to Allah and try as hard as they can to provide the best for their child for the future. Parents should always pray for goodness for their children (Zaki, 2014). The efficacious times to pray are in the middle of the last night and after every fardhu prayer. Praying for children with good prayers is very important, because praying for children with all goodness is the best gift for children, remembering that children are a gift from Allah SWT so parents must look after, care for and direct them to achieve success both in this world and in the afterlife.

Sixth, prohibition of praying for bad things for children. Imam Al-Ghazali said that someone came to Abdullah bin Mubarak to complain about his son's disobedience. Abdullah bin Mubarak asked him, "Have you prayed for evil for him?" He answered, "That's right." Abdullah said, "then you have damaged it". Rather than being the cause of damage to children by praying for bad things for them, it is better for us to pray for good things for them, as was done by the Messenger of Allah who prayed for good things for children, so that Allah Almighty blesses their future with good deeds, property and lots of children. By praying for goodness for children, children will always be good individuals (Hayati, 2017).

Seventh, Get children used to doing good things. Prepare all kinds of facilities so that children are dutiful to their parents and obey them and encourage them to always obey and carry out orders. A servant's obedience and kindness to Allah is reflected in two things, namely goodness in faith and goodness or obedience in deeds (Abdullah, 2017). Creating a comfortable atmosphere encourages the child to take the initiative to become a commendable person. Apart from that, both parents have given the greatest gift to their child to help them achieve success. All of this can be created by getting children used to always doing good to everyone. By doing good you will get extraordinary benefits. These benefits include overcoming stress, strengthening social relationships, improving body health, providing positive effects on the environment and avoiding negative effects. In getting children to behave well, noble examples are needed, for example in congregational prayers, reciting certain readings and prayers, for example also saying hello when entering and leaving the house or reciting the basmalah when starting any work. This can be successful if parents provide leadership and example every day. Parents' behavior should be a manifestation of their religious education. If this can be done, children will behave like their parents did (Waharman, 2018).

Eighth, avoid despicable traits. Reprehensible behavior or traits are bad behavior or actions that God does not like or behavior that can damage a person's faith and undermine their dignity as a human being (Dianto & Marlina, 2020). In the Hadith of the Prophet or the Quran, Allah explains that despicable behavior is behavior or traits that cause harm to one self and many people. When a father criticizes his son, he is basically criticizing himself. Because, after all, he is the one who has educated his son. As explained by Syamsuddin al-Anabi, it is not allowed to criticize children too much, because that causes children to look down on all reproaches and reprehensible actions (Jundi, 2020).

CONCLUSION

Juvenile delinquency occurs due to many underlying causes such as oneself,

family, school environment and community environment. So the consequences are also felt not only by them (teenagers) themselves but also by their families and society. So, to overcome juvenile delinquency, there needs to be preventive action taken starting from the family environment, because the family is the first and main education for children and teenagers. One of the preventive actions that can be taken is by implementing the teachings of the Prophet Muhammad. Eight lessons that can be applied to children are: be a role model for children, take time to discuss, provide equal love, fulfill children's rights, pray, prohibit praying bad things for children, get children used to doing good, and avoid despicable traits. It is hoped that these eight children's education strategies will be able to make children superior generations in the future in all respects. At least this article can be used as a basis and reference for future researchers to research this problem in different contexts and issues.

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