

IMPLEMENTATION OF INSTILLING BIRRUL WĀLIDAIN VALUES IN CHILDREN

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Abstract. Today's in this modern era, the development and sophistication of science and technology, but does not demand the possibility of moral degradation and moral deterioration in children, especially the morals of children to their parents. The scope of children's socialization is getting wider with various interests behind it, so most of them have put aside the sacred *Birrul Wālidain* values. Many of the children have dared to fight and disobey their parents just because their wishes are not fulfilled or even ashamed to recognize their parents in front of their friends because of the economic and social level of their parents who are backward and considered low. So in this study, the researchers want to examine deeply about the implementation of instilling the values of *Birrul Wālidain* in children, as a form of realization of strengthening children's morals, so that children become persons who are devoted to their parents, because the morals embedded in children will be formed through daily habits. This research uses qualitative research, with data collection techniques, interviews, observation, and documentation. The object of research is in Soloh Dajah Hamlet, Murtajih Village, Pademawu District, Pamekasan Regency. The results of this research, are, that the programs formed to instill the *Birrul Wālidain* values include, saying greetings and shaking hands when entering and leaving the house, instilling soft speech patterns to all elders, reading prayers to parents, every time after prayer, saving from the remaining pocket money given by parents.

Keywords: Instilling, *Birrul Wālidain* values, children.

INTRODUCTION

Doing good and devote to parents is a means of obtaining Allah's mercy and pleasure. In Arabic, devotion termed *Birrul Wālidain*. The word *Wālid* comes from the word *walada* which means to give birth, whether the born is male or female.(Shihab, 2014) *Birrul walidain* is a praiseworthy character by being filial to parents.(Sofiya & Rusmana, 2022) *Birrul Wālidain* is also a religious teaching and commandment so that children must always do good to their parents, do not say or showing attitudes that can hurt the hearts and feelings of parents, even if only by saying "ah" let alone rebuking them. Islam gives a very noble and honorable position to the parents. This is reinforced through the words of Allah as stated in surah al-Isra' verses 23-24:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا- إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا.

The content of this verse explains not to worship other than Allah and the recommendation to do good to the parents. If one or even both of them have reached old age, then it is obligatory to pay more attention. Do not say "ah" and do not yell at them. Maintain your words and actions, remain humble before your parents and always pray that Allah will give love to your parents as your parents educated you when you were a little baby.(Sofiya & Rusmana, 2022)

In Islam, it is taught to obey obey parents, because parents have such a big role in the child's life from the time the child is in the womb until adulthood. The kindness and sacrifice of parents such as nurturing, educating, and fulfilling the needs of children from childhood until children are

mature, independent, and well-off, but parents still give their love and affection to children selflessly and do not expect the slightest return on the child. For this reason, a child has an obligation to devoted parents and is prohibited from disobeying them. This obligation is fardhu 'ain for children to show noble character to the parents, obey all their orders as long as they are good (not deviating from the teachings of Islam), do not waste their existence, pray for them, and do good to them. (Nufus, 2017) there is no reason whatsoever for a child to disobey their parents.

So important to obey parents, that the Prophet said "Allah's pleasure is in the pleasure of parents, and Allah's wrath is in the wrath of parents". So the sense of obeying children to parents must be taught, instilled and implemented from an early age, because at this time faced with the degradation of morals and morals of children who are increasingly degenerating and destroyed, especially the morals of children to their parents. Some of the problems that occur, such as the existence of children who have the heart to mistreat and treat their parents harshly just because they do not give the money they ask for, besides that, the form of children's disobedience towards their parents is ashamed to recognize them as their parents because the social and economic level of their parents is low or underdeveloped. (Sari, 2020)

Importantly for the implementation of Instilling Birrul Wālidain Values in children from an early age, at the age of 2-7 years, because at this time the child is in the period of pre-operational cognitive development, which is where perfect mastery of permanent objects is owned. (Rahman, 2009) That is, the child's awareness of the need for an object that exist, the development of imitation of others he sees, and also the child is able to understand a situation in which there is an element of a problem with the child's spontaneous reaction in solving the problem according to the age version he has. For this reason, in this paper, the research of the implementation *Birrul Wālidain* values is focused on children aged 2-7 years. Because at this time is a golden period for the growth and development of children along with a variety of characteristics in it which includes cognitive, motoric, and socio-emotional aspects of children.

This research was conducted in Murtajih Village, Pademawu District, Pamekasan Regency, on the grounds that there are many ratios of children who are still at an early age ranging from 2-7 years old, which from 3-7 years have received formal and non-formal education with parents who are not pesantren backgrounds. So that this becomes an indicator regarding how the implementation of the Instilling Birrul Wālidain Values in children, in order to make children, a devoted, useful, and uphold and bring happiness to parents when children are teenagers and adults.

RESEARCH METHOD

This research was conducted in Soloh Dajah Hamlet, Murtajih Village, Pademawu Pamekasan District. The research approach used is qualitative research. Qualitative research is a type of research that explains social dynamics, phenomena, events, beliefs, attitudes and perceptions of a person or group. The qualitative approach according to Moleong is research that intends to understand the phenomenon of what is experienced by the research subject such as behavior, perception, motivation, action, etc., holistically and by means of descriptions in the form of words and language, in a special natural context and by utilizing various scientific methods. (*Metodologi Penelitian Kualitatif*, n.d.) The type of research used is a descriptive study. Descriptive studies are fact-finding by studying community problems and certain circumstances. Including relationships, activities, attitudes, views, and ongoing processes. Literally, descriptive method is a research method to make a description of an event. (Nasir, 2013) So this study chose qualitative research as the type of research used because this research focuses on social phenomena that occur in the midst of the community in Soloh Dajah Hamlet, Murtajih Village, Pademawu Subdistrict, Pamekasan Regency which is related to the implementation of instilling *Birrul Wālidain* Values in Children..

RESULT AND ANALYSIS

Birrun or Albirru means a kindness. *Birrul Wālidain* is doing good to parents, which is the right of parents. Many proofs are mentioned in the Quran about Birrul walidaini. The word of Allah in Surah Annisa verse 36, which means: Worship Allah, do not associate Him with anything and do good to the parents. As in another verse mentioned, Isra verse 23, which means and Allah has

commanded that you should not worship other than Allah and that you should do good to your mothers and fathers with the best of them.

Various virtues of Birrul walidaini, the first; including the most noble practice. This is mentioned in a hadith, which means; From Abdullah bin Mas'ud RA he said, I asked the Messenger of Allah SAW, what is the most beloved deed by Allah? The Messenger of Allah said, praying on time. I asked then, what else? he said; do good to parents. I asked, then what else? Then the Messenger of Allah said, jihad in the way of Allah. Seeing the explanation of the hadith shows that we do good to parents is an absolute obligation of a child that cannot be exchanged for anything, thus it is necessary to do good habits to be able to shape children into who behave well to the parents. The second virtue; It is one of the causes of forgiveness of sins. Third, it is one of the reasons for entering heaven. Fourth is the cause of Allah's pleasure. Fifth is the cause of increasing the age and the sixth is the cause of the blessing of sustenance. (Nada, 2009)

For the Programs in the context of Instilling *Birrul Wālidain* values that have been applied to children in Soloh Dajah Hamlet, Murtajih Village, Pademawu Pamekasan District as follows:

1.1 Saying Greetings and Shaking Hands When Entering and Exiting the House

The application of the habit of saying greetings and shaking hands when entering and leaving the house, is an indicator in the formation of friendly character in children, because small things can become and have a big influence on good character in children. In Murtajih Village, Pademawu Subdistrict, Pamekasan Regency, many parents teach and educate their children with the habit of saying greetings and shaking hands when children enter and leave the house. Every time the child wants to go to school, it is obligatory for the child to say goodbye to the parents, say the greeting "assalamu'alaikum" and shake hands with the parents and people in the house. Likewise, when children are taken to school by parents, before the child enters the school gate, the child asked to say greetings and shake hands with parents. The matter of saying greetings and shaking hands is not only done by children when he want to leave the house to go to school, but also when children come from school and children will play or do other activities outside the home either before leaving or coming, it is mandatory for children to say goodbye, say greetings and shake hands, especially to parents.

The habit of saying greetings and shaking hands is not only done by children to the parents, but also to their closest families, teachers, teachers and tutors, and also to older people when children meet on the road or outside the home. The purpose of habituation of greeting and shaking hands with children when he enter and leave the house, in addition to forming a friendly character in children, but also training children's social sensitivity and care, and good attitudes in respecting parents, from early childhood until children grow into adults.

1.2 Instilling in lowering Speech Patterns to All Older People.

In instilling lowering speech patterns to all older people since early childhood, is a process of giving a role in instilling character values in children, especially in peace-loving behavior, being polite and childrens are willing to listen to the parents' explanations and advice. The majority of parents in Murtajih Village, Pademawu Subdistrict, Pamekasan Regency, ask their children to speak softly to others, especially to older people, and instill pattern is to say the word sorry, please, and thank you which must be said by the child. The word sorry, is required and used and said by children when children make mistakes to others. The word please, is instilled in children when children want to ask for help from others, and the word thank is said when children have been helped by others. In addition to teaching, parents prohibit children from saying harsh words and bad words, such as parents' nicknames, animal names when children are joking or angry, and also words that contain elements of berating and mocking. If a child violates this prohibition, most parents will give punishment to the child such as taking their toys or not giving them pocket money.

Birrul Wālidain is being kind to the parents, being meekness, not raising voice in front of them, not resisting, obeying them, doing what is pleasing to them, resist, obey them, do what they like, avoiding what makes them angry, respecting them, honor them, make them happy, and pray for them when they are alive or when they are dead. (Astuti, 2021).

1.3 Reciting Prayers to Parents After Every Prayer.

In Murtajih Village, Pademawu Subdistrict, Pamekasan Regency, performing the five daily prayers continuously and praying for parents after finishing prayers is dominantly done by parents to teach their children who are still at an early age. This is to strengthen the character of children so that they do not forget their obligations as a Muslim, love Allah, and also love their parents. The common prayer recited by children to pray for parents after prayer is the phrase “*Rabbifirly waliwaa lidayya, warhamhumaa kama rabbayaany soghiro*”

Praying for parents is one of the religious recommendations religion, both during their lifetime and after their death.(Alihasan, 2018).

1.4 Save from the remaining pocket money given by parents.

Since childhood, children should be taught to be frugal and not wasteful. The habit of children when they are young, is a penchant for snacks. For this reason, in Murtajih Village, Pademawu Subdistrict, Pamekasan Regency, every parent, to reduce children's favorite snacks, educates and encourages their children who are still at an early age to love saving money to have a frugal character, most parents at home, buy their children piggy banks for their children so that they can set aside some of their pocket money at home. Likewise at school, every parent asks their children to set aside some of their children's pocket money to be saved.

Being fond of saving money, is an indicator of *Birrul Wālidain*, because by saving their pocket money, it means that they appreciate the labor, the hard work done by their parents, by using their money for only important things.

Loving parents indefinitely is the obligation of a child. Wherever and whenever a child still required to be devoted to his parents. There is no time limit for obeying them. Even though the parents have died, the child has obligation to be filial to them(Elisa, 2018) A child is required to get along with their parents as well as possible. That realized as an expression of the child's gratitude or gratitude for the existence of the child all through the intermediary of parents who want to conceive, give birth, care for, educate and fulfill the needs of their children. fulfill the needs of their children. They will do anything for their children, for the sake of the success of their children. They educate their children with good manners so that their children also must have good manners towards their parents(Prasetyanda & Adiaksa, 2013)

CONCLUSION

Every child needs to be instilled with the values of birrul walidain from an early age, so that the cultivation of birrul walidain values through daily activities will shape the child's personality, becoming a good child for their parents. The programs formed to instill the value of birrul walidain in children in Soloh Dajah hamlet include the following; first, saying greetings and shaking hands when entering and leaving the house, second, instilling a gentle speech pattern to all elders, third, reciting prayers to parents, after every prayer, and fourth, saving from the remaining pocket money given by parents..

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