

Islamic Parenting Education: Parenting Realizing The Golden Character of Alpha Generation

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Abstract

This paper aims to provide an understanding of parenting style in order to realize the golden character of the alpha generation. The method used is literature. The findings show that in this increasingly sophisticated digital era, it has greatly influenced the mental development of the alpha generation which is very dependent on technology, many parents are negligent in supervising children, thus triggering children to commit deviant actions, for this reason, parents as educators The main role in the family must be able to educate and raise children to create good characters as early as possible. In the Qur'an there are many examples of parenting styles that have been applied by the prophet and previous people that can be applied today. Parenting styles that parents can adopt are authoritarian, democratic and permissive parenting styles.

Keywords: Alpha Generation, Golden Character, Parenting

A. Introduction

Technological developments are increasingly consistent in everyday life. Children grow up with rapidly advancing technology, from televisions to computers, smartphones and digital tablet devices with various other applications (Andriyani, 2018). With this technological sophistication, the problems related to national character are getting more complex (Hadsji, 2015). As a result, the phenomenon in today's society is decorated with the rise of deviant child behavior (Hakim & Munir, 2019), like the case in 2020, dozens of teenagers in Makassar in the midst of the Covid-19 pandemic were arrested by the police for being involved in the practice of online prostitution in a hotel, then the case of 2 students from Jambi and Jakarta was arrested by the Jambi BNNP for being a methamphetamine drug dealer and the case Elementary school kid who killed his friend because he lost playing a game (Juhari, 2022).

This increasing character crisis will affect the younger generation in the future. Every parent has abilities and skills related to efforts to support optimal growth and development for their children (Ismaniar & Sunarti, 2018). Parents are obliged to educate their sons and daughters to

become knowledgeable and ethical children (Muhadi, 2016), but the lack of education and upbringing from parents can be a trigger factor for the presence of moral and moral decadence, lack of parental attention to their children will result in the growth of unwanted child behavior (Respati, 2015). This is inversely proportional to the Mission of Rasulullah SAW who was sent to perfect morals (Majid & Andayani, 2017). For this reason, parents have a very important role in educating and caring for their children and instilling religious and character education as early as possible.

To form a good child's character, parental supervision and affection must really be done. If children do not get supervision and attention from parents or even, they get it from outside the family environment, then the child's character will be difficult to form where it will be formed according to the conditions and character of their social environment. This is where greater attention and affection from both parents is needed in educating their children (Supriadi, 2019).

There have been many roles played by the government in efforts to build children's character, but this is felt to be not optimal without the role of parents in providing good parenting for children in order to prepare a generation with character. For this reason, the author feels interested in raising the title of this scientific paper with the title "Islamic Parenting Education; Parenting Patterns Realizing the Alpha Generation Golden Character". The problem is what is Islamic parenting education, what is the meaning of golden character and how is Islamic parenting education to embody the golden character of the alpha generation.

B. Method

This research uses a literature study design with a philosophical approach (Bakker & Zubair, 1990). A philosophical approach is used to critically and reflectively examine the concept and role of the Islamic Parenting Education. Data collection is carried out through documentation techniques by collecting various references that are related to the object of study. Furthermore, data analysis was carried out through content analysis to draw a conclusion by identifying the uniqueness of certain meanings in a factual and structured manner (Holsti, 1969)

C. Results and Discussion

Islamic Parenting Education

Parenting comes from English, comes from the word Parent which means parents (Husna, 2016). Whereas in the Oxford dictionary it is the process of caring for your child or children. According to the term parenting is a way for parents to teach appropriate patterns of interaction and relationships to children, or the best way taken by parents in educating children as a manifestation of a sense of responsibility to children (Mustikaningrum, 2014). While Education is an English word which means education, development or guidance (Ramayulis, 2002).

So, Islamic Parenting Education is a parenting style or technique of caring for, educating, guiding children that is carried out by parents by embracing it so that a sense of parental responsibility is realized and developing the child's potential to have religious spiritual strength and noble character, so that children do not commit acts that are deviate. Educating and teaching children is not an easy matter work that can be done on the fly (Pingky et al., 2022).

Islam views that both parents have responsibility for the growth and education of their children (Padjrin, 2016). This is in accordance with the word of God in Q.S. At-Tahrim: 6. According to Tafsir Al-Qurthubi one must improve himself by obeying, and also improve his family like a leader fixes the people he leads (Al-Qurthubi, 2009). Sayyid Qutb also explained that the responsibility of a believer is to fortify himself and his family from Hell which is always lurking and waiting for him (Quthb, 2006). This verse explains how important it is to protect the family from all the dangers that have recently occurred, including theft, drugs and promiscuity that endanger their future. This situation is mostly due to the family environment which is the main factor influencing the disorganization of education in the family (Alam, 2016). Children who do not get enough attention and affection from their parents always feel insecure, feel they have lost their shelter and foothold, begin to disappear from home, more like to be homeless and seek the pleasures of life elsewhere, begin to develop negative competencies to derive pleasure and satisfaction from life by committing criminal acts (Yuliati, 2018).

Golden Character Generation Alpha

The term Golden Character consists of two syllables, namely Golden and Character, Golden which means Gold. Gold is something that is still valued and will not change its shape wherever it is (Kertamuda, 2020). Gold is something of high quality (Kemendikbud, 2016). While Character is defined as character, nature, or things that are very basic in a person (Majid & Andayani, 2017). Imam Ghazali considers that character is closer to morality (Muslich, 2011) so that character is the universal values of human behavior covering all human activities both in the context of relating to God, oneself, fellow human beings and the environment (Marzuki, 2017). So, Golden Character is a characteristic that is owned by someone related to character, personality, and attitudes that are of high value and noble in accordance with the Qur'an and Hadith. The values developed in this Golden Character must come from Religion, Pancasila and Culture, namely having a strong spirit, being independent, having a noble character, developing dynamically, being science and technology oriented, all of which are imbued with Faith and Piety to Allah SWT.

The term Alpha Generation was put forward by McCrindle, namely the generation born in the period 2011-2025, characterized by communication technology that is very advanced and practical so that this generation will become a generation that is completely dependent on technology in everyday life, both for communicating, working or just for entertainment (Sari, 2020). Prensky calls this Alpha generation the term "Digital Native" according to Bennet et al Digital Native as a generation that has knowledge and skills with advanced information technology that is very different from previous generations (Sari, 2020).

In the challenge of dealing with the behavior of children in the Alpha generation, several parenting styles have been established as a reference for educating children of this Generation so that the personality of children who have a Golden Character is in accordance with religious teachings. To achieve the Golden Age, one must have the values of the Golden Character attached to oneself so that a Golden Generation will also be able to become a leader and become the hope of the nation's aspirations to realize a Golden Indonesia 2045 in the future.

The Islamic Parenting Education pattern creates the Golden Character of Generation Alpha

The term parenting consists of two syllables, namely “pattern” and “parenting”. Pattern is defined as a form (structure) that remains, while Asuh is caring for, educating, guiding (Kemendikbud, 2016). Or how do parents treat children, educate, guide, and discipline and protect children in reaching the maturity process, to efforts to establish the norms expected by society in general (Utami & Raharjo, 2021). The term foster in English is defined as nurture which means the sum of the influences modifying the expression of the genetic potentialities of the organism, which means a number of expression changes that can affect the genetic potential inherent in the individual (Anisah, 2011).

So, it can be concluded that the term Parenting is a form of change in expression from parents that can affect the genetic potential that can be attached to individuals in an effort to nurture, care for, guide, foster and educate their children, both young and immature, so that they become human beings independent in the future. Rasulullah SAW (Peace upon Him) said: “Every baby who is born in a state of fitrah, it is his parents who make him a Jew, Christian or Magi” (*Hadits Shohih Bukhari [Hadits Shahih Bukhari]*, n.d.).

Forms of parenting patterns affect the formation of a child’s personality after he becomes an adult (Djamarah, 2018). The Al-Qur’an has provided comprehensive guidance on children’s education, especially parenting. According to Djamarah (2018), there are several parenting styles that parents can apply to their children, namely: authoritarian, democratic and permissive.

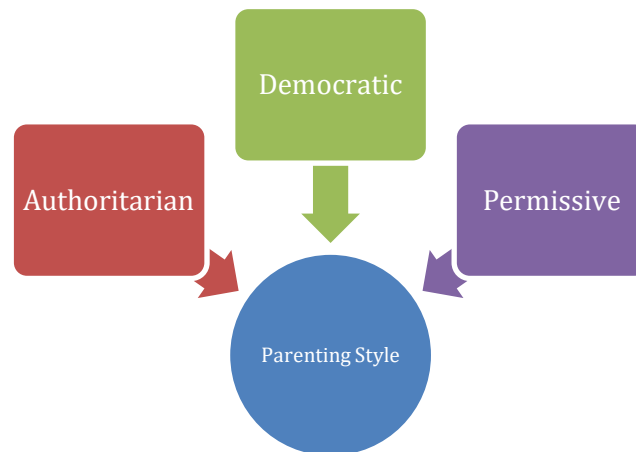


Figure 1. Parenting Style

Authoritarian parenting

Authoritarian parenting style is parenting style where parents always impose their will. Parents in this parenting style tend to act as controllers or supervisors, always forcing their will on their children. In an effort to influence children, they often use approaches that contain elements of coercion and threats (Djamarah, 2018). Parenting style has both positive and negative values. Parents who apply good parenting will affect the growth and development of children (Akbar

& Fatah, 2022). Parents and children must build the intensity of communication to establish togetherness with children (Ayunina & Zakiyah, 2022).

The Qur'an explains how Luqman applied this authoritarian parenting style to his children, this is illustrated in Q.S. Luqman verse 13 (DepagRI, 2012). In this verse, strong words are found, namely "Do not associate partners with Allah", seen from the use of "Lam Nahyi" which contains a prohibition. In the interpretation of Adhwa'ul Bayan it is explained that shirk is a great injustice (Asy-Syanqithi, 2010). Luqman started his advice by emphasizing the need to leave something bad before doing something good. This prohibition contains the message that there is no tolerance for children to disobey their parents, especially in terms of worshipping Allah SWT (Abrar, 2016). Luqman uses an authoritarian parenting style in qath'i matters around faith, practicing Islamic law and morals. there is no bargaining in these three matters, absolutely must be carried out by the servant of Allah SWT.

This parenting style was also applied by Prophet Ya'qub and Prophet Yusuf in Q.S Yusuf verse 5 (DepagRI, 2012). In this verse another form of prohibition is found, namely: Do not tell your dreams. The Prophet Yusuf not to tell his dream to his other brothers because it would create hatred for the Prophet Yusuf and would harm him (Shihab, 2002). So, the prohibition here does not mean it is rude and uneducational, but the prohibition is also a form of an educator's affection for his students.

As a supporter to strengthen and emphasize that strict (authoritarian) upbringing is also known in Islam, Rasulullah SAW said in the Hadith narrated by Abu Daud which means: "Order your children to pray when they are seven years old and beat them when they are ten years and separate their beds." This hadith also provides a warning with Fi'lul Amri, in the form of a firm command to carry out prayer orders, this also relates to non-negotiable worship.

Luqman's ban on his children and Prophet Ya'qub's prohibition on Prophet Yusuf and the Hadith of the Prophet Muhammad SAW are strict attitudes that must be accepted by a child, because this firmness is deemed necessary for children, because in the view of parents as educators there are things that have not been understood by children about the good for themselves in the future. Thus, the authoritarian parenting style can be implemented in order to improve, protect and educate children so that later they become generations who have good morals.

Democratic Parenting

Democratic parenting is parenting that prioritizes the interests of children, but does not hesitate to control them. Parents in this parenting style give freedom to children to choose and take action, and their approach to children is warm (Padjrin, 2016). The figure who explicitly applies this parenting style is the Prophet Ibrahim when he received an order to slaughter his son. This is contained in the Qur'an Surah As-Saffat verse 102 (DepagRI, 2012).

In this verse it is told that when Abraham dreamed that he was told to slaughter his son, he called his son Ismail with gentle and affectionate expressions, namely "yaa bunayya" (O my son). Then Ibrahim held a deliberation by asking for the opinion of his son while saying "fanzur maa dzaa taraa" (what do you think?). This reflects the very democratic attitude of Prophet

Ibrahim as a father, this attitude he showed to his son so that his son would know that he was not arbitrary towards his son.

Prophet Ibrahim's educational efforts which were very democratic did not force his will on his children. This was seen when Prophet Ibrahim expressed his will by asking his children's views. Then the words of the child "If' al maa tu'maru" (Do what you are told). According to Quraish Shihab, this implies the reason for his obedience, namely because it is an order from Allah SWT, regardless of the form, method and content that He ordered, so he completely surrenders. This sentence is also a solace for both of them in facing this tough test (Shihab, 2002). The way Prophet Ibrahim conveyed God's commands very wisely made Prophet Ismail obedient and submissive to God's commands.

Prophet Ibrahim used the democratic-dialogical method in this context, even though Prophet Abraham had authority over his son, he still built a dialogue with his son in order to get the best solution. In matters relating to children's human rights, the proper parenting style used is democratic parenting, so that two-way communication occurs which builds a more harmonious relationship between the two.

The story of the Ibrahim family inspires Muslims to emulate the steps taken by Prophet Ibrahim as. Namely, the importance of harmonious communication between family members, in this context between father and child. Even though Prophet Ibrahim believed that the order to slaughter his son must be carried out, Prophet Ibrahim continued to carry out dialogue with his son to ask for opinions (Nafis & Ubaid, 2010). The habit of parents always asking their children's opinions, especially those directly related to them, will create a great sense of self-confidence in the child's soul. will feel that their presence in the family is valued and cared for, then this feeling will foster a creative and proactive attitude in the child's soul in the midst of society.

Thus, this democratic parenting style will produce Alphas generations who have the characteristics of being independent, creative, full of responsibility and self-awareness in order to achieve a good life in the future (Nafis & Ubaid, 2010). In Humanistic Existential theory, it is this character that humans must possess, namely aware of the function, and responsible.

Permissive Parenting

Passive parenting is the attitude of parents in educating children by giving absolute freedom to children in acting but there is still direction from parents (Lestari, 2008). They tend not to reprimand or warn children and very little guidance is given by them (Padjrin, 2016). This permissive parenting style was applied by Prophet Ya'qub as in Q.S. Joseph: 66.

In this verse, Shihab (2002) states that the Prophet Ya'qub as allowed Benjamin to go with his brothers on the condition that they take care of him as much as they can. As parents, you should follow the attitude of the Prophet Ya'qub when applying this permissive parenting style, not just letting it go without controlling or guiding. However, giving signs to keep children awake. Permissive parenting without guidance will destroy the child because he will be very easily influenced by his environment.

This Permissive Parenting Pattern can be done for children aged 21 years and over. At this stage parents give full trust to children by giving freedom to make their own decisions. Parents only need to monitor, advise by always praying so that every action the child takes is right (Andriyani, 2018).

D. Conclusion

There are 3 types of parenting that parents must have in order to realize the Golden Character in children, namely: Authoritarian Parenting, Democratic Parenting and Permissive Parenting. Through Parenting that is strengthened from an early age, it will produce an Alpha Generation that has Golden Character values to achieve a better Indonesia. Through this paper the author would like to convey that the closeness of parents and children as well as how to raise children properly and appropriately will develop children's good character, have a sense of responsibility, be independent, confident and be able to have good potential to achieve success in the future and happiness in the world. and hereafter

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