

THE ROLE OF PARENTS IN DEVELOPING CHILDREN'S NATURE THROUGH LOVE IN ERA 4.0

¹Agus Yosep Abduloh, ²Ahmad Nurwadjah, ³Andewi Suhartini,
⁴Hisam Ahyani, ⁵Naeli Mutmainah
^{2,3}UIN Sunan Gunung Djati Bandung, Indonesia ¹STAI Miftahul Ulum Tasikmalaya,
Indonesia ⁴STAI Miftahul Huda Al Azhar Banjar, Indonesia
⁵STITNU Al-Farabi Pangandaran
¹agusyosepabd01@gmail.com; ²nurwadjah@unsgd.ac.id;
³andewi.suhartini@uinsgd.ac.id; ⁴hisamahyani@gmail.com;
⁵naelimutmainah.ney@gmail.com

ABSTRACT

The impact of the changing times is so great for children, adolescents, and parents. So it is necessary to adapt to the current era. Today a teacher must educate more through gentleness and love, where the position of parents is to develop the child's nature. This research method is a literature study with the object of Qur'anic verses using several tafsirs from tafsir experts including: Tafsir Jalalain, Ibn Katsir, Al-Maraghi to reveal and explore about how the role of parents in developing children's instincts through love, and Its Implications in the 4.0 Era. The results show that 1) The view of Islamic education on the nature of children is a trust entrusted by Allah SWT to be maintained as best as possible. Children are a natural part of the lives of parents in particular and society and the environment in general that need to be educated with love and affection. 2) The implication of the position of parents in developing the nature of children in the 4.0 era is a necessity, where keeping the mandate of God Almighty in the form of children is an obligation, where in the 4.0 era in the digital age like today children must be educated with love and affection and supervised with supervision in particular.

Keywords: Parents, Children's Fitrah, Implications of Children's Fitrah in Era 4.0

ABSTRAK

Dampak perubahan zaman begitu besar bagi anak-anak, remaja, dan orang tua. Sehingga perlu beradaptasi dengan era saat ini. Dewasa ini seorang Guru harus lebih mendidik melalui kelembutan dan kasih sayang, dimana posisi orang tua adalah mengembangkan fitrah anak. Metode penelitian ini adalah penelitian kepustakaan dengan objek ayat-ayat Al-Qur'an menggunakan beberapa tafsir dari para ahli tafsir diantaranya: Tafsir Jalalain, Ibnu Katsir, Al-Maraghi guna mengungkap serta menggali tentang bagaimana Peran Orang Tua dalam Mengembangkan Fitrah Anak melalui kasih sayang, dan Implikasinya di Era 4.0. Hasil penelitian menunjukkan bahwa 1) Pandangan pendidikan Islam tentang fitrah anak adalah sebuah amanah yang dititipkan Allah SWT untuk dijaga sebaik mungkin. Anak adalah fitrah bagi kehidupan orang tua pada khususnya dan masyarakat serta lingkungan pada umumnya yang perlu dididik dengan cinta dan kasih sayang. 2) Implikasi kedudukan orang tua dalam mengembangkan fitrah anak di era 4.0 adalah keniscayaan, dimana menjaga amanat Allah SWT berupa anak adalah kewajiban, dimana di era 4.0 dizaman yang serba digital seperti sekarang ini anak harus dididik dengan penuh cinta dan kasih sayang serta diawasi dengan pengawasan secara khusus.

Kata Kunci: Orang Tua, Fitrah Anak, Implikasi Fitrah Anak di Era 4.0

INTRODUCTION

Today's morality in early childhood is the conscience possessed by children to behave in accordance with the rules in society. Moral development is characterized by the understanding and awareness of individuals to act in accordance with the rules (Tanfidiyah 2017). This matter has become a common problem and is a problem for which there is no complete answer. Why are students and students at this time so easily influenced by foreign cultures? Why are students and students easily provoked and easily angered so that there are frequent brawls and clashes between them? why are students and college students involved in the use and distribution of drugs? Why are there so many students and college students who are so free to associate with other types, which is indicated by the widespread behavior of free sex, the phenomenon of pregnancy out of wedlock as well as abortion, which are seen as natural things without any sense of sin, discomfort, restlessness and shame? And why do students and students seem to have little respect for their teachers or professors, and even for their own parents? This is a picture of the nation's generation of children who are starting to threaten their personal integrity (split personality) (Alim 2006, 1).

In order to grow character with a fun school concept because the Industrial Revolution Era 4.0 provides opportunities and challenges that are different from the previous period. This era is marked by the massive use of internet technology in all dimensions of life, including the world of education (Amaliya 2019). Especially today, in this digital era, children/students are faced with gadgets, television and the internet (Hendayani 2019). Seeing the phenomenon of the industrial era 4.0, it seemed as if he had forgotten the values of his character as human identity, the inevitable loss of divine values. Building the next generation of good character is the responsibility of all lines of life, because education is our shared responsibility, of course this is not an easy matter, therefore awareness is needed from all parties that character education is very important to be carried out, therefore it is necessary to have the role of parents in everyday life to supervise the behavior of children/students (Pratama 2019).

One solution to the above, is through education. The educational process has started since the creation of the first human in the world. Humans have a responsibility to manage the universe so that it can be put to good use. Humans need knowledge and expertise to carry out these management tasks properly. Therefore, they try to learn through the educational process to develop their intellectual potential, talents and creativity. Informal educational activities take place for the first time in the family environment. Parents act as teachers who teach and educate children, so that they have the knowledge and skills needed to carry out a particular job (Dariyo 2013, 1–3). Educational activities in the family run by parents, then developed by some people into schools, namely an activity that is formal, systematic and structured to be adapted to the demands of community development. Schools have become formal institutions that prepare human children to develop their full potential optimally. In the long term, advanced formal education will make a maximum contribution to improving the welfare and prosperity of a nation.

The objectives of education cover three areas, namely: 1) Individual goals related to individuals, learning (learning) and with their personalities, and what relates these individuals to changes in behavior, activities and achievements and to the desired growth in their personality. 2). Social goals relating to the life of society as a whole, and with matters relating to the desired life change, growth and enrichment of experience and desired progress. 3). Professional goals related to education and teaching as a science, as an art, as a profession and as an activity among the activities of society (Syaibany 1979, 399). The term education in Islam is often expressed in the form of the words *tarbiyah*, *ta'lim*, *ta'dib* and *riyadiyah*. Each term (word) has a different meaning, because it is caused by the context of the sentence (*siyaq al kalam*) although in certain cases these terms have the same meaning (Gunawan 2012, 198). Although the word *tarbiyah* is not specifically found in the Qur'an, however, there are sentences that match the term, such as the sentences *rabb*, *rabbayani*, *nurabbi*, *ribbiyun* and *rabbani*. And this form then forms one word, the *masdar* form (infinitive), namely the word *tarbiyah*. According to *Mu'jam Lughawi* (language dictionary) the word *tarbiyat* has three basic root words which all have the same meaning, namely: 1) *Rabba-yarbu-tarbiyahan* which has an added meaning (*zada*) and develops (*naama*) this is based on the Qur'an in the letter *Rum* [30] verse 39 which means: and something *Riba* (extra) that you give so that He increases in human wealth, then *Riba* does not add to the side of Allah. and what you give in the form of *zakat* which you mean to achieve the pleasure of Allah, then (who do so) Those are the people who multiply (the reward); 2) *Rabbi-yurabbi-tarbiyyatan* which means to grow (*nasyaa*) and become big (*tara ra'a*) and; 3) *Rabba-yuraabi-tarbiyyatan* which means to improve (*ashlaha*) control of affairs, maintain, care for, fulfill, beautify, feed, nurture, master, possess, regulate, preserve and exist (Gunawan 2012, 198). As a result, with the above objectives, it is hoped that the role of parents in developing children's nature is not ignored, where the implication is that the development of this child's nature which is originally holy / good with the presence of the 4.0 era (disruption) as it is today which is all digital can be maintained by focusing on supervision. on the behavior of children/students.

And it would be nice for us to provide an overview and understanding to our children in a way that is appropriate for their age in order to be able to grasp what we mean. And we should be more educated with gentleness and compassion, because with that we can be closer and easier in providing education. The educational method that we use may be done in realizing a disciplined and independent child's personality which stems from the child's desire to achieve happiness in this world and the hereafter. And also make other people happy who keep the spirit of work to achieve both. This achievement certainly requires effort in achieving it. The involvement of parents in children's activities and also the involvement of children in parental activities will provide good examples to be able to do activities as well as train them. Parents should instill in their children the understanding that every day they will take a new step in life. In the verse of the Qur'an relating to the nature of a human being is in the letter *ar-Rum* verse 30 which means i: Meaning: So turn your face straight to the religion of Allah; (stay on) the nature of Allah who has created man according to that nature. there is no

change in the nature of Allah. (That is) the straight religion; but most people do not know, (Surah Ar-Rum [30]: 30).

According to some commentators, the word *fitrah* Allah means the tendency and willingness of humans towards true religion. Because, human nature was created by Allah SWT. to tend to monotheism and *din al-Islam* so that humans cannot refuse and deny it. Some other commentators such as Mujahid, Qatadah, Ibn Abbas, Abu Hurairah, and Ibn Shihab interpret it with Islam and Tawhid. He interprets nature with Islam because it is for that nature that humans were created (Nikmah 2017). This is confirmed by Allah in the letter Ad-Dzariyat verse 56 And I did not create the jinn and mankind except that they might serve Me. (Surah Ad-Dzariyat [51]: 56) If you look closely, the two meanings seem to complement each other. And it must be remembered, the word *fitrah* Allah is positioned as *maf'ul bih* (object) of the hidden *fi'il* (verb), namely *ilzamu* (stay) or *ittabi'u* (follow). That means, humans are commanded to follow the nature of Allah. If so, then the intended *fitrah* is certainly not enough just to be limited to innate beliefs about God or a tendency to monotheism. *Fitrah* here must be interpreted as the creed of monotheism or *din al-Islam* itself. This phrase reinforces the commandment to maintain a total acceptance of Islam, not to lean towards other false religions, and to continue to maintain an *istiqamah* attitude towards *din al-Islâm*, *dîn al-haq*, which was created by Allah SWT. for humans. This is in line with the word of God in the letter Hud verse 112 which means: So stay on the right path, as you were commanded and (also) those who have repented with you and do not transgress. Verily, He is All-Seer of what you do.. (Surah Hud [11]:112).

Allah SWT. said: *Lâ tabdîla li khalqillâh* (there is no change in the nature of Allah). According to Ibn Abbas, Ibrahim an-Nakha'i, Said bin Jubair, Mujahid, Ikrimah, Qatadah, adh-Dhahak, and Ibn Zaid, *li khalqillah* means *li dînillâh*. The word *fitrah* is equivalent to the word *al-khilqah*. If *fitrah* in this verse is interpreted as Islam or *din Allâh*, then the word *khalq Allâh* can also be interpreted as *din Allâh*. Allah SWT. preach, there is no change for the religion that He created for humans. If Allah swt. does not change his religion, just as humans do not change his religion or replace it with another religion. Therefore, according to some commentators, even though it is in the form of *khabar nafî* (neglecting news), this sentence gives the meaning of *talab nahî* (demand to leave). Thus, the phrase can be interpreted: Do not change Allah's creation and religion with polytheism and do not change your original nature by following Satan and his delusions; and return to the religion of nature, namely Islam. The phenomenon that arises at this time is that parents are busy working to improve the economic level of the family, sometimes a little free time to interact with children indicates that the family has lost many of its essential roles and loyalty to children. Because that loyalty has led to other educational institutions that force families to cooperate with them, even to give full responsibility to the school.

On the education side for children who have received new changes from various aspects. Parents, families and schools are no longer the main sources in building and shaping the personality of students. However, education has emerged various kinds of

games in entertainment venues, various forms of cartoons and fantasy films on government or private TV and various other technological tools. All of that will be a new virus in the formation of the child's personality. Another thing that adds to the magnitude of the responsibility in preparing the child's personality is the lack of time available for parents to be together with their children, because they are busy with work and activities outside the home, children's education is left to helpers. Yet there are differences between the culture of servants and children. This is the problem.

Literature Review

The Talking about the Position of Parents in the Qur'an, as research launched by (Kharomen 2019) explained that the expressions that are spread in society regarding children, such as children as gifts, mandates, entrustments, and respond to the rise of problems in society regarding children. children, such as disharmony between children and parents, violence against children or even their parents, lack of parental attention to the fulfillment of children's rights, especially in the right to education and affection. So that in the Qur'an children have various positions, ranging from their position as trials, pride, inclination to love, even as enemies to their parents. This paper also shows that the Qur'an describes the relationship between parents and children in the world in the form of rights and obligations. Children's rights to education, livelihood, and inheritance. As for the rights of parents to get good treatment, love and prayers from their children. In addition, this study also shows that in the hereafter, the relationship between children and parents can be established if it is based on faith and piety.

In terms of Parental Obligations to Children in an Islamic Perspective as research launched by (Fahimah 2019) it was also mentioned that humans were created by God to worship and worship him, whether it is worship of mahdlah which is directly related to Allah, as well as related to worship of ghairu mahdlah which is related to humans. but in this case it can be intended as social worship. Everything that is done is on the basis of obligations as creatures (created by Allah) who are given the responsibility as leaders (caliphate) on this earth. In order to carry out the responsibility of a leader (caliph) properly and correctly, the tools and tools to carry it out must be present and correct. The tool is in the form of knowledge and expertise. Furthermore, with regard to the obligations of parents to their children, the obligation is none other than preparing children to become a generation that is strong and tough, both physically (physically) and mentally (spiritually). Physically (physically), parents are obliged to provide and prepare food, drink, clothing and shelter. Meanwhile, spiritual (mental) needs, which include identities such as parents, are required to provide the child's name and lineage from the parents. In addition, parents are also obliged to provide education to children, so that children are able to carry out their obligations as servants and are able to protect themselves from the evil of every creature.

In terms of the concept of parenting in an Islamic perspective on the growth and development of children in the family also what needs to be considered is in being a person entrusted by Allah to take care of children, so feeling that having children is

something that is highly expected by a husband and wife. old) in this world. Children can be used as successors to descendants who later can also be heirs to the throne and wealth, and children can also be solace in this life. A child can also be the savior of his parents later in the hereafter and even a child who will put a crown on the head of his parents if in this world they are able to memorize the Qur'an. However, children can also be a barrier for every parent to enter heaven if the child does disobedience while living in the world (Uyuni 2019). Another thing is about the responsibility of a husband and wife towards children who are sent by Allah, which is related to responsibilities as parents in educating which must prioritize patterns that are not justified in Islam (good and right patterns). So that the phenomenon of mistakes regarding parenting patterns will not be wrong, such as not doing physical and mental violence, being too free, and so on. Parents need to know that their parenting pattern greatly influences changes in their child's behavior or personality. If raised by paying attention to the correct pattern of food intake and educating, it will affect the child's personality to become a pious child. Vice versa, when children are educated with violence, their children will become children who have a crisis of trust, less intelligent (intelligence) and so on. A pious child is the hope of all parents. A pious child is formed by none other than because of the attention of parents on food intake and correct parenting in accordance with Islamic sharia.

Implications of the Role of Parents in Developing the Fitrah of Children in the 4.0 era, which has become a necessity for a husband and wife (parents) in educating children from an early age Islamically, where in this all-digital 4.0 era, it is full of challenges that really need to be considered in educating children. properly and correctly according to Islamic sharia. So that in the millennial 4.0 era as it is today, it does not only provide opportunities, but also raises its own challenges for the millennial generation. The closest challenge is to family members, especially parents. In this era, parents are challenged to know and understand how to educate their children properly and correctly. Because different generations have different ways of educating them. The Industrial Revolution 4.0 is marked by the influence of globalization which is mushrooming today, including the easier it is for people to get information from all parts of the world as a result of very rapid technological developments like today. This has positive and negative impacts on children, and it is a shared responsibility for parents to work extra in supervising children, especially in the realm of family education. In this case, the role of parents in educating children is very important, in order to guide children so that they have intellectual skills that are in accordance with the times and do not fall into negative things. The steps that parents can take in educating children in the 4.0 era include: 1) Parents must be able to maintain the best possible communication with their children; 2) Parents must be able to know the trends that the child is interested in so that they know how to filter them; 3) Parents must be able to set aside their free time for the sake of the child in order to remain monitored from parental supervision into good things; 4) Parents must be able to be gentle with the child they love; 5) Parents must be able to dig up information about children's activities on a regular basis not to be careless; 6) Parents must be able to provide children with a strong religious education in order to keep bad

associations at bay; 7 Parents must always pray for their loved ones to stay safe from bad deeds (Umroh 2019).

In a digital era like today, there is also a need for massive reforms in the body of Islamic education. Where this reform is needed to maintain the dignity of Islamic education so that it is able to answer the challenges and demands of the times that continue to change from year to year. Therefore, in terms of trying to provide a solution that is a solution to Islamic education in the face of the Industrial Revolution 4.0 Era. As we all know, the 4.0 era has had a broad impact in all walks of life, including education. The era that gave birth to the disruptive phenomenon (4.0) requires the world of Islamic education to adapt to it like a chameleon. Graduates of Islamic education are now faced with new challenges, demands, and needs that have never existed before. So it is necessary to update and innovate the system, governance, curriculum, competence of human resources, facilities and infrastructure, culture, work ethic, and so on. Otherwise, Islamic education will be left behind and obsolete. Therefore, it is necessary to look for real/concrete steps for Islamic education to be able to remain competitive in this era of disruption. The solution is to participate in disrupting oneself in this rapidly developing world (Priatmoko 2018). Likewise, the role of parents in the 4.0 era today where the urgency of parents in order to be smart parenting when they want to educate their loved ones in the era of the industrial revolution 4.0. In the era of the industrial revolution 4.0, the challenges faced by parents in educating their children are getting tougher (Rumiati et al. 2019). The characteristics of children in this era (disruption) have different characteristics from the previous generation. These differences in characteristics require parents to immediately provide accurate and appropriate parenting strategies in improving the quality of education for their beloved child. So that Smart parenting can be used as a parenting strategy for parents who have a smart way of educating their children to achieve optimal development and can solve problems in their child's development. Smart parenting in the 4.0 era is very suitable to be used in educating children in the era of the industrial revolution 4.0 because it can improve the ability of parents in terms of educating superior and intelligent children so that they can optimally support the development of children to become human beings full of hope and ideals.

Research Method

This research is a qualitative research. The focus is on a comprehensive description of the form, function, and meaning of the expression of prohibition. This is in line with the opinion of Bogdan and Taylor (1975) in (Moleong 2005, 3) which states that qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. In other words, this research is called qualitative research because it is a research that does not carry out calculations. Qualitative research must consider the qualitative methodology itself. Qualitative methodology is a procedure that produces descriptive data in the form of written or spoken data in the language community. It was further explained that a qualitative approach that uses spoken data of a language requires informants. This

approach that involves the language community is directed at the background and the individual concerned holistically as part of a unified whole. Therefore, in language research, the number of informants is not determined. This research method is library research with the object of the verses of the Qur'an using several interpretations from the commentators including: Tafsir Jalalain Tafsir Ibn Kathir Tafsir Al-Maraghi to uncover and explore the Position of Parents in the Al-Qur'an, Role Parents in Developing Children's Fitrah, and Implications of the Role of Parents in Developing Children's Fitrah in the 4.0 era (Kharomen 2019).

Result And Discussion

The view of Islamic education on the nature of children

The Qur'an explicitly states that offspring (children) are part of the continuation of the caliphate's mission on earth. That is, the survival of this earth's civilization will depend on the descendants who are the heirs of the previous generation. If they have good qualities, of course life on this earth will continue simultaneously. On the other hand, if it is handed over to an irresponsible generation, then the face of this earth will be colored with chaos and destruction. This is where the urgency of children's education (tarbiyyah al-aulâd) in Islam. With a good and sustainable education, children as the next generation and inheritors of life on this earth will become good human beings and are oriented to the benefit. With regard to children's education (tarbiyyah al-aulâd), children have two opposing sides. One side of the child is the trust of Allah entrusted to the parents. On the other hand, children are a slander to the lives of parents in particular and society and the environment in general. Because children are a mandate from God who will be questioned about their accountability, it is the obligation of parents to educate them well so that they become a quality generation. If this trust is wasted, surely the destruction of civilization will soon occur. If it is like this, the child's function as a trust that will continue the continuity of civilization turns into slander. Then what is a good form of education for children so that they become the next generation who are ready to prosper the earth and continue civilization? In this case, the Qur'an and al-Hadith offer many concepts, namely:

1. Islam, through the Qur'an and al-Hadith offers a democratic method of educating children, filled with gentleness and compassion, without forgetting firmness and authority. This is exemplified by the Prophet Ibrahim as. when he was ordered to slaughter his son, Ismail as. In this incident, Prophet Ibrahim with his democratic attitude consulted with Ismail to ask for his opinion. Finally, with a big soul, Ismail was willing to sacrifice in order to obey Allah's commands. However, the steadfastness and obedience of these two servants of Allah were replaced with a very large reward.
2. Start by choosing a good partner. Quality generation only comes from good and well-maintained seeds. So choosing a partner who has the quality of faith and piety to God becomes very important. Because the color of children's education will depend on the religious commitment of their parents.

3. Pay attention to the stages of children's education. Islam is very observant in the concept of children's education. Among the stages of a child's education include the prenatal stage (before the baby is born), the baby birth stage, the childhood stage, and the adolescent stage.
4. Pay attention to the nature of educators, in this case parents. Because the process of children's education involves three main factors: children as students, parents or teachers as educators, and the environment as a place of education. Among the qualities that parents must possess in educating their children are patient, gentle, compassionate, flexible, moderate, and controlling emotions (Mustaqim 2005).

These four basic concepts are the main pillars of children's education in Islam. By paying attention to the four main points above, parents will give birth to a quality and responsible generation that will continue the continuity of this civilization. The role of parents in children's education. The good and bad personality and behavior of children is very dependent on parents. This is as emphasized by the Prophet Muhammad. in a hadith narrated by al-Bukhari: Which means: Every child is born in a state of purity, it is his parents who make him a Jew, Christian, or Magian. (Narrated by Bukhari). So the role of parents in the education of their children is very important. Because this is concerned with the future of children and the future of civilization. In educating children there are several factors that need to be considered by parents. First, the attitude of love. This attitude is important for parents to apply in educating their children, because this attitude will create a peaceful atmosphere in the effort to develop children's mentality. But parents must distinguish the attitude of affection with an attitude of pampering. Sometimes parents think that loving children is by pampering them. Precisely by pampering children, it will give birth to a soft mentality and an independent attitude in children. Second, wise attitude. Besides being determined by the love factor in the family, the success of the child's education process is also largely determined by the wise attitude of parents in educating their children. This was exemplified by the Prophet Muhammad. when he educates generations of friends with a wise attitude that is contained in the values of exemplary, justice, honesty, and responsibility. So that gave birth to friends who colored civilization with glory and brilliance. Third, effective communication in the family environment. Communication in the family, which is built on the foundation of love, becomes important in educating children, because it is a means of passing on moral values from parents to children. Sometimes parents do not have the time and means to communicate with their children because of busy work. Yet this is where the door to failure in educating children. Fourth, create a harmonious family. This point becomes very urgent, because it is from a harmonious family environment that a child with a positive mentality will be born. While children who are raised in families that are not harmonious will suffer from personality development disorders. These four main factors are the responsibility of parents in their implementation efforts. So that the main role of parents in realizing the four factors above in domestic life is the gateway to realizing good children's education, as a starting point for creating a quality generation.

By nature, children need education or guidance from adults. This natural basis can be understood from the basic needs possessed by every child who lives in this world. Children are the mandate of Allah Subhanahu Wata'ala to us, each of us hopes his children to be good children, and therefore it is necessary to optimize the responsibilities and roles of parents. Although basically a child is born on fitrah, but this does not mean we leave him without good and directed direction and guidance, because something that is good if it is not cared for and cared for will become bad due to the influence of external factors. Good education and direction for children actually have to start since the child has not been born even before the child is in the womb. From this it can be understood that humans with all their character and growth are the result of the achievement of two factors, namely inheritance factors and environmental factors. These factors influence humans in interacting with them since they become embryos until the end of life. Then, a comfortable and supportive environment for the implementation of an education is needed and also influences the achievement of the desired educational goals. Likewise in the Islamic education system, the environment must be created in such a way according to the characteristics of Islamic education itself. Although the environment is not responsible for the maturity of students, the environment is a very decisive factor and has a very large influence on students. Because, however a child lives in an environment, consciously or not, the environment will affect the child. This shows that Islam recognizes the potential of the environment whose influence can be very strong so that it is very possible to defeat nature. Thus it can be concluded that the educational environment plays an important role in the implementation of Islamic education. This is because the environment, also known as the institution, is the place where the educational process takes place, which in general can be seen from three things, namely family, school, and community. The formation of the family is very necessary so that he is able to educate his children according to the principles of Islamic teachings. Then, parents must realize the importance of schools in educating their children professionally so that parents must also choose good schools and participate in improving the school.

Meanwhile, schools or madrasas also play an important role in the educational process. Schools as formal educational institutions, which are essentially institutions that carry the mandate of parents and society, must provide professional education in accordance with the principles and characteristics of Islamic education. Schools must teach various knowledge and skills to their students according to the abilities of the students themselves. So children can be a pleasant dream, when educated well, and vice versa will be disastrous if not educated. This is the possibility that arises, namely a sense of optimism or pessimism. This also leads to an understanding of what it means to take care of children, if they are not educated, students doing evil are the fault of the educator, and if the children do not want to learn, it will only make it difficult for their parents, homeland and nation. It is clear that children must be educated, because in essence humans are born with a nature that can be educated, can educate and at the same time be able to educate and be educated.

Mufassir's View About Surah Ar-Rum Verse 30

1. Text and Translation

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخُلُقِ اللَّهِ ذَٰلِكَ
الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So turn your face straight to the religion of Allah; (stay on) the nature of Allah who has created man according to that nature. there is no change in the nature of Allah. (That is) the straight religion; but most people do not know (Surah Rum [30]: 30).

2. Meaning of Mufrodat

What is meant is the nature that has been mentioned earlier	خُلُقِ اللَّهِ	derived from the word أَقَامَ الْعُودَ قَوْمَهُ , that is, when he straightens the wood. It means he has straightened and stretched the wood. While the meaning here is to accept Islam and be firm in holding it	أَقِم
straight with no bends and deviations	الْقَيِّمِ	comes from the word al-hanif which means God can be investigated in humans, namely willing to accept the truth and preparation to find it.	حَنِيفًا

3. Interpretation

TaInterpretation Tafsir Jalallain (Muhammad Jalaluddin as-Suyuthi) explained that (So face) O Muhammad (your face straight to the religion of Allah) means to incline yourself to Allah's religion, that is by being sincere with yourself and those who follow you in practicing His religion (nature of Allah) His creation (who has created humans according to that nature) namely His religion. The meaning in question is, stay on the nature or religion of Allah. (There is no change in Allah's nature) in His religion. That means do not replace it, for example associating partners with Him. (That is the straight religion) The religion of monotheism is the straight religion (but most people) i.e. the disbelievers of Mecca (do not know) the monotheism or the oneness of Allah (Sututhi 2004, 347).

Tafsir Ibn Katsir (Muhammad Abu Fida Ibn Katsir) explains that Allah SWT. said: Fa aqim wajhaka li ad-dîn hanîfâ (Keep your face straight to the religion of Allah). According to Mujahid, Ikrimah, al-Jazairi, Ibn al-'Athiyah, Abu al-Qasim al-Kalbi, and az-Zuhayli, the word ad-dîn means din al-Islam. This interpretation is very precise, because the khithab of this verse is addressed to the Messenger of Allah, of course the religion in question is Islam (Katsir 2007, 441). As for hanif, it means tending to the straight path and leaving astray. The word hanîf is a hâl (description) for adh-dhamîr (pronoun) from the word aqim or the word al-wajh; could also be a matter for the word ad-dn. Thus, the commandment requires to turn the face to dn al-Islam with a straight gaze; do not turn to the left or the right, and do not incline to other false and deviant

religions. This command is an image to describe the attitude of total acceptance of this religion, *istiqamah* in it, steadfast in it, and views it as very important. said: *fitrah Allâh al-latî fathara an-nâs 'alayhâ* (stay on the nature of God who has created humans according to that nature). Linguistically, *fitrah* means *al-khilqah* (instinct, nature) and *ath-thabî'ah* (character, character) created by Allah SWT. in humans.

According to some commentators, the word *fitrah Allah* means the tendency and willingness of humans towards true religion. Because, human nature was created by Allah SWT. to tend to monotheism and *din al-Islam* so that humans cannot refuse and deny it. Some other commentators such as Mujahid, Qatadah, Ibn Abbas, Abu Hurairah, and Ibn Shihab interpret it with Islam and Tawhid. He interpreted *fitrah* with Islam because it was for that nature that humans were created. It has been confirmed that the jinn and humans were created by Allah. to worship Him as Allah has explained in the letter *ad-Dzariyat* verse 56 which means and I did not create the jinn and humans except that they serve Me. (Surah *adz-Dzariyat* [51]: 56). If you look closely, the two meanings seem to complement each other. And it must be remembered, the word *fitrah Allah* has the position as *maf'ûl bih* (object) of the hidden *fi'il* (verb), namely *ilzamû* (stay) or *ittabi'û* (follow). That means, humans are commanded to follow the nature of Allah. If so, then the intended *fitrah* is certainly not enough just to be limited to innate beliefs about God or a tendency to monotheism. *Fitrah* here must be interpreted as the creed of monotheism or *din al-Islam* itself. This phrase reinforces the commandment to maintain a total acceptance of Islam, not to lean towards other false religions, and to continue to maintain an *istiqamah* attitude towards *din al-Islâm*, *dîn al-haq*, which was created by Allah SWT. for humans. This is the same as the word of Allah in Surah *Hud* verse 112 which means: So stay on the right path, as you were commanded and (also) those who have repented with you and do not transgress. Verily, He is All-Seer of what you do. (Surat *Hud* [11]:112).

Allah SWT. said: *Lâ tabdîla li khalqillâh* (there is no change in the nature of Allah). According to Ibn Abbas, Ibrahim an-Nakha'i, Said bin Jubair, Mujahid, Ikrimah, Qatadah, *adh-Dhahak*, and Ibn Zaid, *li khalqillâh* means *li dînillah*. The word *fitrah* is equivalent to the word *al-khilqah*. If *fitrah* in this verse is interpreted as Islam or *din Allâh*, then the word *khalq Allâh* can also be interpreted as *din Allâh*. Allah SWT. preach, there is no change for the religion that He created for humans. If Allah SWT. does not change his religion, just as humans do not change his religion or replace it with another religion. Therefore, according to some commentators, even though it is in the form of *khavar nafî* (neglecting news), this sentence gives the meaning of *talab nahî* (demand to leave). Thus, the phrase can be interpreted: Do not change Allah's creation and religion with polytheism and do not change your original nature by following Satan and his delusions; and return to the religion of nature, namely Islam.

Allah SWT. Closing this verse with His words: *Dzâlika ad-dîn al-qayyim walâkinna aktsara an-nâs lâ ya'lamûn* (That is the straight religion, but most people do not know). The word *al-qayyum* is a *mubâlaghah* form of the word *al-qiyum* (straight). Allah SWT. emphasized that the command to follow the religion of monotheism and

adhere to sharia and a healthy fitrah is a straight religion; there is no crookedness and deviation in it. The Meaning of Fitrah The Salaf scholars differ in the meaning of the word fitrah with quite a lot of opinions. The most famous opinion in this regard is that it means Islam. Ibn Abdil Bar said: "This opinion is known among the Salaf scholars." The scholars also agree in interpreting the meaning of fitrah in the verse: which means "(Stay on) the nature of Allah who has created man according to that nature." (Surat Ar-Rum, [30]:30).

Tafsir Al-Maraghi (Mustafa al Maraghi) explains that then direct your face straight towards the direction that has been determined by your Lord to obey Him, namely the direction of the straight religion and the religion of nature. And turn away from misguidance towards guidance. **اللَّهُ الَّذِي آتَى النَّاسَ لَيْهَا** Keep all of you in the nature that Allah has created in human beings, because indeed he has created in them a nature that always tends to the teachings of monotheism and convinces it. The thing that guided him to his sound mind. **لَا لِيَخْلُقَ اللَّهُ** It is not worthy of Allah's nature to be replaced or changed. This is a news sentence that contains the meaning of a command so it is as if it is said, "Do not replace the religion of Allah with polytheism." The explanation is that the human mind is like a clean white sheet and is ready to accept the writing that will be poured on it, and it is like a field that can accept everything that will be instilled in it. He can grow hanzal (whose fruit is very bitter) just as he can grow all kinds of fruiting trees and he can grow medicine and poison. The human soul comes to him various religions and knowledge, then he absorbs it but it is the good things that he absorbs the most (Maraghi 2001, 271).

Like plants, most of them contain poison and very little is not useful. And the human soul will not replace this good nature with corrupted opinions unless there is a teacher who teaches it. That is like two Jews and Christians. If parents let their children, surely the child will know by itself, that God is one and his mind will not guide him. For verily even cattle will not have their ears or other body parts cut off except for factors from outside themselves. Likewise, the sheet of reason, he will not be affected but from external factors that are misleading without him knowing it. **لَكَ الدِّينَ الْقَيِّمُ** What I command you, namely the teaching of monotheism, it is a true religion, there is no crookedness and no deviation in it. **لَكِنَّ النَّاسَ لَا لُمُونَ** But most people don't know, that's because they don't want to use their minds to think about clear evidences that point to this monotheism. Had they known the truth, they would have followed it, and they would not have prevented humans from absorbing His light. And surely they will not lower the barriers that prevent the entry of the rays of monotheism into human beings

Conclusion

from the discussion above regarding the importance of the role of parents in developing children's nature through love, especially in the 4.0 era as it is today which is full of challenges, where today the era of 4.0/disruption is a challenge in itself caused by the times (Gadgets, television, internet) and others. so on, it can be concluded that: The Role of Parents in Developing Children's Fitrah through love, and the Implications of the Role of Parents in Developing Children's Fitrah in Era 4.0 through love. The results of

the study show that 1) The view of Islamic education on the nature of children means that the position of children has two opposite sides. One side of the child is the trust that Allah SWT has entrusted to his parents. On the other hand, children are nature for the lives of parents in particular and society and the environment in general that need to be educated with love and affection. 2) The implications of the position of parents in developing the nature of children whose implications in the 4.0 era are a necessity, as the views and opinions of mufassir Salaf scholars differ in the meaning of the word fitrah, the majority argue that the meaning of fitrah is Islam. So that it has become a shared obligation for parents to maintain the mandate of Allah SWT in the form of children, where in the 4.0 era in an all-digital era like today children must be educated with love and affection and supervised with special supervision to ensure that the child's behavior (behavior) as a child who was born naturally (good) as in his nature/origin.

References

- Alim, Muhammad. 2006. *Pendidikan Agama Islam*. Bandung: Rosda Karya.
- Amaliya, Fierda Nursitasari. 2019. "Tanamkan Pendidikan Karakter di Era Revolusi Industri 4.0 | Universitas Negeri Malang (UM)." 2019. <https://um.ac.id/berita/tanamkan-pendidikan-karakter-di-era-revolusi-industri-4-0/>.
- Dariyo, Agoes. 2013. *Dasar-Dasar Paedagogi Modern*. Jakarta: Indeks.
- Fahimah, Iim. 2019. "Kewajiban Orang Tua Terhadap Anak Dalam Perspektif Islam." *Jurnal Hawa : Studi Pengarus Utamaan Gender Dan Anak* 1 (1). <https://doi.org/10.29300/hawapsga.v1i1.2228>.
- Gunawan, Heri. 2012. *Kurikulum Dan Pembelajaran Pendidikan Agama Islam*. Bandung: Alfabet.
- Hendayani, Meti. 2019. "Problematika Pengembangan Karakter Peserta Didik Di Era 4.0." *Jurnal Penelitian Pendidikan Islam* 7 (2): 183. <https://doi.org/10.36667/jppi.v7i2.368>.
- Katsir, Imam Ibn. 2007. *Tafsir Ibn Katsir*. Beirut: Dar el Fikr.
- Kharomen, Agus Imam. 2019. "Kedudukan Anak dan Relasinya dengan Orang Tua Perspektif Al-Qur'an." *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan* 7 (2): 199–214. <https://doi.org/10.36052/andragogi.v7i2.88>.
- Maraghi, Imam Al. 2001. *Tafsir al Maraghi*. Beirut: Dar el Fikr.
- Moleong, Lexy J. 2005. *Metodelogi Penelitian Kualitatif*. 20th ed. Bandung: Remaja Rosdakarya.
- Mustaqim, Abdul. 2005. *Menjadi Orangtua Bijak, Solusi Kreatif Menangani Pelbagai Masalah Pada Anak*. Bandung: Al-Bayan Mizan.
- Nikmah, Lutfiyatun. 2017. "Penafsiran Tāhir Ibn 'Āsyūr Terhadap Ayat-ayat tentang Demokrasi: Kajian atas Tafsir al-Taḥrīr wa al-Tanwīr." *Journal of Islamic Studies and Humanities* 2 (1): 79–103. <https://doi.org/10.21580/jish.21.2517>.
- Pratama, Dian Arif Noor. 2019. "Tantangan Karakter Di Era Revolusi Industri 4.0 Dalam Membentuk Kepribadian Muslim." *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 3 (1): 198–226. <https://doi.org/10.33650/al-tanzim.v3i1.518>.
- Priatmoko, Sigit. 2018. "Memperkuat Eksistensi Pendidikan Islam Di Era 4.0." *TA'LIM : Jurnal Studi Pendidikan Islam* 1 (2): 221–39.

- Rumiati, Rumiati, Siska Fitri Purbayani, Tri Irmawati, and Ratna Hidayah. 2019. "Urgency of Parents as Smart Parenting Against Child Education in The Industrial Revolution Era 4.0." *Social, Humanities, and Educational Studies (SHEs): Conference Series 2* (1): 376–81. <https://doi.org/10.20961/shes.v2i1.38436>.
- Sututhi, Imam Lalaluddin as-. 2004. *Tafsir Jalalain*. Beirut: Dar el Fikr.
- Syaibany, Omar At-Taumy Al-. 1979. *Falsafah Pendidikan Islam*. Jakarta: Bulan-Bintang.
- Tanfidiyah, Nur. 2017. "Perkembangan Agama dan Moral yang tidak Tercapai pada AUD: Studi Kasus di Kelas A1 TK Masyitoh Dasari Budi Yogyakarta." *Nadwa: Jurnal Pendidikan Islam* 11 (2): 199–222. <https://doi.org/10.21580/nw.2017.11.2.1810>.
- Umroh, Ida Latifatul. 2019. "Peran Orang Tua Dalam Mendidik Anak Sejak Dini Secara Islami Di Era Milenial 4.0." *Ta'lim : Jurnal Studi Pendidikan Islam* 2 (2): 208–25.
- Uyuni, Yuyun Rohmatul. 2019. "Konsep Pola Asuh Orang Tua Dalam Perspektif Islam Terhadap Tumbuh Kembang Anak Dalam Keluarga." *As-Sibyan: Jurnal Pendidikan Anak Usia Dini* 4 (1): 53–62. <https://doi.org/10.32678/as-sibyan.v4i1.1964>.