The Basics of Child Personality Development: Study of Analysis of Surah al-A'raf Verses 31-33 in Tafsir Ash-Shawi

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Abstract:

Al-Qur'an is the word of Allah SWT which contains various kinds of rules, guidelines for human life that governs every aspect of life, including the child's personality. One of the surahs that talk about children is Surah Al-A'raf verses 31-33, In that verse, Allah SWT gives an illustration to believers about how to dress, drink, and do evil deeds. Concerning this verse, Ash-Shawi provides an in-depth understanding of how to dress, eat and drink permitted by the Law. This discussion aims to find out the interpretation of Surah Al-A'raf verses 31-33 in the Ash-Shawi's interpretation related to personality and to figure out the educational values emphasized in the verse. The writer uses a literature study as a data collection technique. The child's personality is determined by Islamic education in the family. This is obtained by nurturing and guiding because the children were born in a state of nature that requires guidance and direction to develop their potential.

Keywords: Contruction, Personality, Child

1. Introduction

Islam teaches that education lasts a lifetime, from the cradle to the grave. Coaching and education in the family is the beginning of an effort to educate children to become pious, intelligent and skilled human beings. So this occupies a very important and fundamental key position and becomes the foundation for supporting the next child (Rohaeni et al., 2021; Tambak et al., 2021). Parents are the first people who are responsible for instilling noble character and teaching noble character to children. Because with the influence of strong parental education, it will be able to form children's self-confidence and noble character that is coveted in community life. With the existence of morality, it will shape a person into a good human being so that the identity of a Muslim can be maintained in his life. To realize the personality of someone who has noble character, religious education needs to be taught to teenagers or children from an early age. Therefore, morality must be a burden and responsibility that must be carried out by parents, teachers, schools and the community, especially in efforts to develop children's morals (Aslan, 2019; Daun and Arjmand, 2018). Morals is a behavior that is owned by all people on the surface of the earth, which contains habits or behavior, good values and bad values, morals are not only to know the views that influence and encourage the will to achieve a holy life goal, but also to produce success in association. , both among the community, nation and state. The Qur'an has regulated human relations with God, regulates human relations with each other and human relations with themselves (Salleh, 2009; Bagheri, 2001).

2. Literature Review

Coaching

Coaching includes all endeavors, actions and activities aimed at improving the quality of religion both in the fields of monotheism, worship, morals and social fields (Nur, 2020). In the KBBI, coaching is a business, action and activity carried out culturally in order to obtain better results. It can be concluded that what is meant by coaching is an effort to guide, maintain and develop or perfect in all its aspects, both faith, worship and morals.

Personality

Personality is a collection of biological traits, tendencies, tastes and instincts that are mixed with traits and tendencies in a person or the integration of a habit system that shows characteristics of individuals to determine how to adapt themselves to the environment.

3. Research Methodology

Collecting data using Library Research techniques (library review), collecting primary data from the results of the discussion of books, magazines, books and journals. Secondary data from books and writings related, either implicitly or explicitly, to the problem being studied. The library research technique referred to here is a way of collecting secondary data through the library, namely by reading books from previous discussions that have to do with the problems discussed (Taylor et al., 2006; Mukherjee, 2019). The approach used is a historical approach, namely the data collected usually from the observations of others who have the following characteristics:

a. Data collected from the observations of others, the research was carried out in an orderly, systematic, objective and thorough manner.
b. Data were collected from primary data sources and data obtained from secondary data sources or from data from other people's observations.

The data collection technique uses a literature survey, which is the best method for obtaining and collecting original data from a respondent to describe a situation. While the technical analysis of the data the author uses the method of content analysis (content analysis), namely analyzing data, information or all of the contents contained in various reference books related to scientific research (Valverde-Berrocoso et al., 2020; Newman and Gough, 2020).

4. Results and Discussion

The Concept of Child Personality in Islam
Understanding the Child's Personality
The word "personality" according to Koswara in Sobur (2003) comes from the Latin persona. Historically, this word refers to the theatrical masks in ancient Rome in playing their roles according to the masks they wore. Gradually, the word persona became a term that refers to certain social images that are accepted by individuals in society, then from these individuals are expected to play their role in life according to the social image they receive. Based on the role of social images, personality has a complex meaning. That personality includes various aspects and physical and psychological characteristics of an individual such as motives, attitudes, traits, temperament, health, intelligence, values (values) feelings and their role in society. Therefore, it is difficult for experts to formulate accurately, clearly and easily understood, as the psychologist himself, Herman, as quoted by Monks, Knoers and Haditono in Sobur (2003), argues that this theoretical understanding of personality can also be called still a construct, very vague definition. It is better if this definition is given after further research is carried out rather than given now. According to Ida Hanif Mahmud and Mahadun (2007), personality is a dynamic organization within the individual as a system that determines in its own unique way in adapting to its environment. Responding to the many opinions of these experts, the point is to formulate various formulations that have the same goal, including dynamic. It shows integrated behavior and is an interaction between the innate abilities that exist in individuals and their environment, it is psychophysical, which means that both physical and spiritual factors play a role in personality. It is also unique, meaning that a person's personality is unique, has its own characteristics that distinguish it from other individuals .

A) The Structure and Dynamics of Personality in Islam
The personality structure referred to here is the aspect or element contained in humans by which personality is formed. According to al-Zarkali, that the study of the human self can be viewed from three angles, namely: The body (physical) is the organism and its unique characteristics, the soul (psychic) is the essence and its unique characteristics and the body and soul (psychophysical) is moral, deeds and so on.
These three conditions in Islamic terminology are better known as al-jasad, al-ruh and al-nafs. The body is the biological or physical aspect of humans, the spirit is the psychological or psychological aspect of humans, while the nafs is the psychophysical aspect of humans which is a synergy between the body and spirit. Meanwhile, the dynamics of Islam are divided into three types, namely:
a. Dynamics of Physical Structure
The physical structure is a biological aspect of the structure of human personality. This aspect is created not prepared to form a separate behavior, but as a place or shelter for the structure of the spirit. The independence and solitude of the physical structure will not be able to form an outward behavior, let alone an inner behavior (Othman and Mohamad, 2019).
b. Dynamics of Spiritual Structure

The spiritual structure is a psychological aspect of the structure of the human personality. This aspect is created from the command of Allah SWT which is unseen. He was created to be the substance as well as the essence of the human personality. Its existence is not only in the immaterial realm, but also in the material realm (after merging with the physical), so that it is earlier and more eternal.

c. Dynamics of Nafsani Structure

The nafsani structure is the psychophysical structure of the human personality. This structure was created to actualize all the plans and covenants of Allah SWT to humans in the spirit realm. This actualization is in the form of behavior or personality. The structure of nafsani is not the same as the structure of the soul as understood in western psychology.

B) Factors Affecting Personality

This phenomenon is a decree of God (Sunnatullah) that cannot be avoided, that personality development is always associated with the factors that influence it. In this case, Hanifuddin (2007) concludes that there are five factors that greatly influence personality, namely; physical form, family (in this case parents), peers (peer group), culture, and environment.

C) Personality Development Method

a. Ibtida' Method

The ibtida method consists of the qurani and prophetic dialogue methods, the mauidhah (lecture) method, the habituation method with commendable morals, the exemplary method (hikmah) and the targhib and tarhib methods.

b. Advanced method

The method used in this case is to understand the process of amaliah science, scientific charity, istiqamah and morality (Wahab, 2008).

Child Personality Values in Islam Surah Al-A'raf Verses 31-33

A) General Discussion of Surah al-A'raf Verses 31-33 and its Meaning

﴿ يَبَنِيٓ ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوٓاْ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ٣١ قُلْ مَنْ حَرَّمَ زِينَةَ اللهِ الَّتِيٓ أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبْتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوا فِى الْحَيوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ كَذَلِكَ نُفَصِّلُ الْاٰيْتِ لِقَوْمٍ يَّعْلَمُوْنَ ٣٢ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطٰنًا وَاَنْ تَقُوْلُوْا عَلَى اللهِ مَا لَا تَعْلَمُوْنَ ٣٣ ﴾

Meaning: O children and grandchildren of Adam, wear your beautiful clothes at every (enter) mosque and eat and drink, but do not overdo it. Verily, He does not like those who are extravagant. Say (Prophet Muhammad), "Who forbids the adornment (of) Allah which He has provided for His servants and good sustenance? Say, 'All that is for those who believe (and also do not believe) in the life of this world, (but it will be) special (for those who believe only) on the Day of Resurrection.'" Thus, we explain in detail the verses it is to the people who know. Say (Prophet Muhammad), "Verily, my Lord only forbids all visible and hidden abominations, sinful acts, and transgressions without a just cause. (He also forbids) you associating partners with Allah with something that Allah has not sent down evidence of justification for and (forbidden) you saying about Allah what you do not know." (Q.S. al-A'raf: 31-33)

It was narrated by a Muslim priest who was sourced from Ibn 'Abbas that in the days of jahiliyyah there was a woman who performed tawaf in the Baitullah completely naked and wearing only a piece of cloth. He shouted by saying: "Today I have made lawful in part or all of it, except what I have covered up". So this verse (al-A'raf: 31) ordered to dress neatly when entering the mosque. The next verse (al-A'raf: 32) warns those who forbid what Allah SWT has made lawful.

Mufassir's opinion on Surah al-A'raf Verses 31-33

Surat al-A'raf Ayat 31

﴿ يَبَنِيٓ ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوٓاْ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ٣١ ﴾

Meaning: O children and grandchildren of Adam, wear your beautiful clothes at every (enter) mosque and eat and drink, but do not overdo it. Verily, He does not like those who are excessive. (Q.S al-A'raf: 31)

Asbab al-Nuzul verse above is, as explained in a hadith sourced from Sa'id bin Jubair, that people in the Jahiliyyah era they were tawaf around the Ka'bah completely naked, they said: "We will not perform tawaf with wear the garments which we have worn to sin." Then a woman came to perform Tawaf and took off her clothes so that she was naked, with only her hands covering her private parts. It is also narrated that the Banu Amir did not eat meat and fat during

the pilgrimage season, except for ordinary food because they honor and respect Hajj, so the Muslims said: "We are the ones who are more entitled to do that." So, this verse came down. In this verse Allah Almighty commands that humans wear "zina" (beautiful clothes) when doing worship such as prayer, tawaf and other worship (Syekh al-Zarnuji, 1996).

In the verse above it is explained that, Allah SWT commands humans to wear good clothes, eat good food, drink useful drinks in order to regulate perfection and health so that they can worship Allah SWT well. Physical health has a lot to do with food and drink, while overeating and drinking can lead to damage.

Surat al-A'raf ayat 32

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ اللهِ الَّتِيَ اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِۗ قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِى الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِۗ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ٣٢ ﴾

Meaning: Say (Prophet Muhammad), "Who has forbidden the adornment (from) Allah which He has provided for His servants and good sustenance? Say, 'All that is for those who believe (and also do not believe) in the life of this world, (but it will be) special (for those who believe only) on the Day of Resurrection.'" Thus We explain in detail the verses it's for the people who know. (Q.S. al-A'raf: 32)

The Arabs during the jahiliyyah period had forbidden wearing clothes when performing tawaf around the Kaaba, forbidding eating some foods while performing Hajj such as eating meat, eating fatty foods and so on. So this verse expressly commands the Prophet Muhammad SAW to ask them, who forbids all that? It is clear that those who forbid are themselves and the shaytan who is not a revelation from Allah SWT that He conveyed to Allah's Apostles.

Furthermore, in this verse Allah SWT ordered the Messenger of Allah to convey to his people, that making up and dressing up with nice and beautiful clothes as well as eating good and delicious food is permissible for those who believe in their life in this world, it is also permissible to enjoy it. for non-believers. But on the Day of Resurrection, such pleasures are only for those who believe. In this verse it is clear that, Allah SWT recommends people who believe in order to achieve happiness in this world and the hereafter. In the hereafter the believers are more entitled to enjoy all kinds of favors of Allah SWT.

Surat al-A'raf: 33

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّاَنْ تَقُوْلُوْا عَلَى اللهِ مَا لَا تَعْلَمُوْنَ ٣٣ ﴾

Meaning: Say (Prophet Muhammad), "Indeed, my Lord only forbids all visible and hidden abominations, sinful acts, and transgressions without a just reason. (He also forbids) you associating partners with Allah with something that Allah has not sent down evidence of justification for and (forbidden) you saying about Allah what you do not know." (Q.S. al-A'raf: 33)

In this verse Allah SWT ordered the Messenger of Allah to convey to the polytheists what Allah has forbidden. The things that Allah SWT has forbidden are not as forbidden by the polytheists for whom there is no evidence and no revelation from Allah, just as they are forbidden to wear clothes when performing Tawaf and eating meat when they perform Hajj. Something that Allah has forbidden in this verse must be avoided completely because the danger is very great. These prohibitions are:

o Doing things that are vile outwardly or in secret
o Acts that cause sin, such as drinking alcohol, gambling and others
o Acts that exceed limits
o Associating partners with Allah SWT, this is the most heinous act and is a big sin that will not receive forgiveness from Allah SWT
o Making up against Allah SWT what is unknown, such as making laws in religion at will by saying this is lawful, it is unlawful, while there is no knowledge about the matter.

The Values of the Child's Personality in Surah al-A'raf verses 31-33
a. Basic Religious Education Children's personal formation
Development always means differentiation, meaning that at each stage of the entire development, it means that a new differentiation begins in children, both physically and spiritually. This can be seen clearly when we look at the child's movements. At first small children receive something using both hands, then take with one hand and in subsequent developments he only uses a few fingers. Therefore, the family occupies the most important position for the formation of the child's personality as a whole which will be carried (the result of its formation) throughout life. In the family, children have many opportunities to get the developmental influences they receive by imitating, following and heeding what the family does and says.

b. Children's Personality Values in Surah al-A'raf Verses 31-33
- etiquette in the mosque
- Dress etiquette
- Eating etiquette
- Monotheism
- Stay away from evil deeds
- Stay away from actions that exceed the limit.

5. Conclusion

After the author describes the topic of discussion related to the basis of developing the child's personality, then as the end of this discussion the author draws several conclusions and puts forward some suggestions that are considered necessary. 1) The attitude of Islamic education to shape the personality of children in the household is by guiding and nurturing because children are born in a state of nature that requires guidance and direction to awaken the potential possessed by a child. 2) The values of the child's personality in the letter al-A'raf verses 31-33: Wear beautiful clothes when entering the mosque, Do not overeat and drink, Wear beautiful clothes, dress up and makeup, Eat delicious and halal food, It is forbidden to do vile deeds outwardly or in secret, It is forbidden to do things that cause sins, such as drinking alcohol, gambling, and others, Acts that go beyond the limits and act unjustly among humans, Associating partners with Allah SWT, and Making up against Allah SWT what is not known.

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