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The Importance of Parents Role in Familiarizing Children with Fasting from an Early Age

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ABSTRACT

Background. Fasting is a mandatory worship that must be carried out in the month of Ramadan, but this is not for children who have not reached the age of puberty. Children's worship is the responsibility of every parent, whether or not children are able to carry out worship is a big task for parents in educating children.

Purpose. This study aims to determine the role of parents in the habit of fasting Ramadan in children. This research is a qualitative research through interviews and analyzed descriptively.

Method. This research was conducted on 4 parents who had children aged 5-8 years in Babakan Gadog Village, Kujangjaya Village.

Results. The results of this study indicate that, the role of parents in the process of fasting habituation in early childhood is carried out by supervising, guiding and giving examples to children, by fasting children will be more healthy, increase worship and patience in children.

Conclusion. The game environment affects children in fasting, so that in the process of getting used to fasting, parents must supervise children while playing so they are not influenced by friends who do not observe fasting.

KEYWORDS

Early Childhood, Fasting, Parents

INTRODUCTION

Ramadan is the ninth month in the Hijri calendar (L. R. Putri dkk., 2023). The month of Ramadan is a holy month that is awaited by every Muslim in the world. In the month of Ramadan there is a lot of goodness and even multiplied rewards (Johanna dkk., 2023). In addition, in the month of Ramadan the beginning of the Qur'an was revealed, therefore the month of Ramadan is also known as sahrul Qur'an (Andra dkk., 2023). In the month of Ramadan people will compete to do good especially in the last ten nights of Ramadan, because according to some scholars in the last ten nights of Ramadan there is one night that is better than a thousand months, namely the night of Laiatul Qodar (Kurniawan dkk., 2023). In the month of Ramadan there are many sunnah practices that can be done by Muslims that are not available in other months such as sunnah tarawih and sahur prayers (Susanti dkk., 2023). In addition to the sunnah worship that is enhanced in the month of Ramadan there is also one of the mandatory worship that must be done by Muslims which is the fourth pillar of Islam, namely fasting.

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Fasting is refraining from eating and drinking and all things that can cancel and reduce the reward of fasting itself (Saputra dkk., 2023). Fasting is done from the rise of the second dawn or the arrival of dawn until sunset or until the arrival of maghrib time. Fasting is an obligatory act of worship in the holy month of Ramadan for Muslims who meet the requirements (Sari dkk., 2023). A Muslim is obliged to fast if he has reached the age of puberty, healthy and intelligent (not crazy), so *pasa* is not obligatory for children, so women who are in a state of menstruation and postpartum are also not required to fast (Lasmi dkk., 2023). In Islam, the age of puberty for a boy is marked by wet dreams and growing Adam's apple and in girls it is marked by menstruation or menstruation or at the age of about nine to seventeen years.

Fasting itself can be done through habituation, because people who are not accustomed to fasting will have difficulty if they have to run a full month without being trained or accustomed first (Maulida dkk., 2023). This fasting habituation will involve various aspects both internal and external of the child himself. Internal aspects include the child's interest and ability to perform fasting (Amri dkk., 2023). While the external aspects of the environment where the child lives, the environment affects the child's habit of fasting so that parents have an important role in raising children to perform fasting worship.

Parents themselves consist of fathers and mothers, parents have duties and responsibilities towards children both outwardly and inwardly (N. A. Putri dkk., 2023). Thus, children's worship is the responsibility of every parent, whether or not children are able to carry out worship is a big task for parents in educating children (Asman dkk., 2023). Parents also have an important role in the life and development of children, both physical development and intellectual development of children.

In Islam, the development of human life is very concerned, starting from the phase of the child still in the form of a fetus in the mother's womb until reaching adulthood. Therefore, child education begins from the time the child is in the womb (B. Beribe, 2023). When children are familiar with and taught fasting from an early age it will be able to support the success of children's fasting when they reach the age required to fast (Yeltriana dkk., 2023). Explained in hadith bukhari muslim that rosulullah SAW said:

مَنْ كَانَ أَصْبَحَ صَائِمًا فَلَيْتِمَ صَوْمَهُ وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا فَلْيَصُمْ بِقِيَّةِ يَوْمِهِ فَكُنَّا نَصُومُهُ بَعْدَ ذَلِكَ ۖ وَنُصَوِّمُ صِبْيَانَنَا الصِّغَارَ مِنْهُمْ، وَنَذْهَبُ إِلَى الْمَسْجِدِ فَتَنْجَعَلُ لَهُمُ اللَّعْبَةُ مِنَ الْعِهْنِ. فَإِذَا بَكَى أَحَدُهُمْ مِنَ الطَّعَامِ، أَعْطَيْنَاهُ إِيَّاهُ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ

"Whoever fasts in the morning, let him complete his fast. And whoever eats in the morning, let him fast the rest of the day. So we used to fast after that, and we used to take our little children and go to the mosque and make them feather toys. If one of them cried for food, we would give him the toy, until the time for breaking the fast arrived." (HR. Bukhari and Muslim)

The hadith above explains how the rosulullah and the companions taught and trained children to do fasting (Lumban Gaol, Hansrainer, dkk., 2023). This is done by the companions so that children are accustomed and able to live a religious life. It is indeed not an obligatory thing for parents to train children to fast but it is done to familiarize children with fasting from an early age (Mustajab dkk., 2023). When the child is unable to fast until the time of breaking the fast, parents do not force the child to continue fasting because this is only a form of training for children and habituation to fasting for them.

Fasting is an obligatory worship that must be done in the month of Ramadan but it is not for children who have not reached the age of puberty (Minarti dkk., 2023). Fasting in children is done

none other than so that children are able and can start for how religious life can they run and of course this can be done by children through guidance and supervision by parents.

LITERATURE REVIEW

According to Ibnu al Mundzir in his book explains that the word fasting in Arabic is usually called ash-shaum or ash-shiyam which basically means refraining from an action. Therefore, a horse that is bound is called shaaim (Ulum dkk., 2023). The word ash-shaum/ash-shiyam is absolute restraint, meaning refraining from everything. A silent person who does not speak or is in a state of silence is called a shaaim.

According to Ibnu taimiyah in the book syarh Umdah as well as in shara' the meaning of shiyam is to refrain from eating, drinking, having relations with his wife, and so on in accordance with the guidance of sayriat, including refraining from foul speech, wrongdoing, and so on because this is more emphasized in the month of fasting.

According to Ibn Abdil Barr in the book Al-Ijma' as for fasting in the point of view of sharia, the meaning is to refrain from eating, drinking, having intimate relations with his wife during the day if the person who leaves the thing his intention to seek the face of Allah and His reward (Nurzen dkk., 2022). This is the meaning of fasting in Islamic law according to the opinion of the scholars of all this ummah.

According to Shaykh Muhammad ibn Shalih "Fasting Ramadan is a form of worship to Allah ta'ala by abstaining from eating, drinking and marital relations, starting from dawn to sunset (Roshayanti dkk., 2023). Thus, fasting is carried out by abstaining from certain types of actions solely for the sake of Allah, not because of habit and not because of physical health (Pamungkas & Halimah, 2023). But for the sake of worshipping Allah by refraining from eating, drinking and having marital relations and all other actions that can break the fast (Fuadi & Mirsal, 2023). From the rising of dawn to the setting of the sun, one full month from the first of Ramadan until the appearance of the new moon in the month of Shawwal".

The evidence that explains the obligation to fast in the month of Ramadan is found in the words of Allah SWT in the Qur'an Surat Al-Baqarah verse 183 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Meaning: "O you who believe! It is obligatory upon you to fast as it was obligatory upon those who were before you, that you may have piety". (Qs. Al-Baqarah: 183)

According to Thaib and Hasballah (2013: 26) Taqwa means preserved. People who fast will at least be preserved from four aspects:

1. Preserved aqidah and beliefs from various understandings that are not true.
2. Preserved worship from all things that are wrong.
3. His morals are preserved from various vices and crimes.
4. His society is pr
5. oteded from all mischief and evil.

In the book Al-iqna fi Masa'il al-Ijma', the scholars have agreed that the one who is obliged to fast is a Muslim who is intelligent, pubescent, healthy and settled. As for women dsyaratkan in a state of purity from menstruation and nifas (fatwa and mukhtar, 2010: 29).

Early Childhood

Children are born weak and helpless and know nothing. However, Allah equips the newborn child with hearing, sight and conscience, with which humans can distinguish between everything, which is beneficial and which is harmful (Suryaningsih, 2021). These abilities and senses are acquired gradually, little by little. The older a person gets, the more his hearing, vision and reasoning abilities increase until he reaches adulthood.

Children are individuals who are undergoing a rapid development process and are fundamental to the next life (Mutalib & Dylan, 2021). Children who are in the age range of 0-8 years are experiencing a process of growth and development in various aspects that are rapid in the span of human life development.

Early childhood is a group of children who are in the process of growth and development which is unique, in the sense that it has a pattern of growth and development (fine and gross motor coordination), intelligence (thinking power, creative power, emotional intelligence, and spiritual intelligence), socio-emotional (attitude and behavior and religion) (Afifah dkk., 2023), language and communication specifically according to the level of growth and development of the child.

In the Islamic concept, in general, the material that must be taught to early childhood is the same as the basic material of Islamic teachings which consists of the fields of aqidah, worship, and morals (Yennizar dkk., 2022). In learning to early childhood, of course, the description of the material given is not the same as that given to adults, although it is still within the scope of belief, worship and morals.

The obligation to fast for a child is not immediately, but is done to provide habituation, because fasting is not only worship against lust, but getting used to waking up at dawn when the child is still sleeping soundly, enjoying breaking the fast and terawih, everything must be introduced from an early age.

The Role of Parents

Islam has outlined clear concepts regarding childcare. At the first level, Islam explains that the most affectionate and loving to children are their parents, which is meant by parents here are the biological father and mother of the child being educated (Amirudin dkk., 2022). Indeed, in empirical reality it is seen that because of this affection and love, parents are willing to sacrifice to the optimal level to meet the needs of their children.

Parents are a child's first teacher and have the most important role in a child's growth and development. Modeling is one of the most important things that parents must do. Children have an easy nature to imitate so that examples or role models are needed. One good example that parents can do is to teach fasting from an early age.

Training and educating children to fast from an early age is very good and good for children and their development because it can stimulate children in several aspects of self-control exposed above both in terms of physical and spiritual children in the future (Lumban Gaol, Morales, dkk., 2023). Parents have an important role in channeling the important benefits of fasting to children. Some of the benefits that children can get from fasting are (Muhammadong dkk., 2023): fasting can restrain anger or emotional health, fasting can train patience, fasting can increase emotional intelligence, and fasting to form maturity in constancy and honesty.

As a fasting parent, you should not force your child to join you in fasting because your child is not physically and mentally ready to fast. Because it affects the child's growth and development. Parents should correctly take the steps to start fasting (Pathurohman dkk., 2023). Dr. Enny Nazra Pulungan found in her research that young children should not be forced to fast during the full month of Ramadan for one month because it is not something they are capable of doing and it is not

natural for them (Nida dkk., 2023). At the beginning of the month only two or three days are needed, then next year a week, next year another two weeks, so that in this way the child is finally able to fast perfectly for the whole month.

RESEARCH METHODOLOGY

The research method is one of the scientific methods formulated by researchers in obtaining existing data. According to Sugiyono (2013) research methods are scientific procedures to produce data collections with specific purposes and uses (Zarnuji, 2023). Based on this explanation, it can be concluded that the implementation of research must pay attention to procedures that are empirical, systematic, have goals, uses, and have procedures that are in accordance with standards.

According to Kriyantono (2008: 6), qualitative research aims to explain phenomena in the deepest possible depth through the collection of the deepest possible data. Qualitative research does not prioritize population size or very limited sampling (Farid, 2023). Qualitative research emphasizes the issue of depth (quality of data rather than quantity) of data (Teguh dkk., 2023). This research was conducted to solve the problem formulations that the researchers had previously determined. The data in this study is in the form of qualitative data in the form of interview results which conclusions are drawn based on the theory relevant to the interview results.

This research was conducted in Kp. Babakan Gadog, Kujangjaya Village, Cibeber District, Lebak Regency, Banten. The samples used in this study were parents who had children aged 5-8 years, totaling 4 people.

RESULT AND DISCUSSION

The Role of Parents

At the first stage in the habituation of early childhood fasting Ramadan is explaining to children about fasting, especially fasting in the month of Ramadan, explaining about fasting time and how fasting can be carried out, teaching how fasting intentions and what can cancel fasting and the benefits of fasting itself for children's health. After children can know various things about Ramadan fasting, the next thing parents do is invite and familiarize children to follow sahur by explaining the purpose of sahur to children so that children are encouraged to follow sahur and get used to being woken up for sahur.

In the process of children doing fasting, parents have a role as a companion who accompanies so that parents can find out the development of children's fasting. In addition to this, parents must also be an example for children of how good fasting is carried out, namely by maintaining words and worship, because children will imitate and do what they see, therefore parents must be able to be a good example for children in fasting.

In explaining fasting to children, parents explain by inviting children to follow what they do in fasting while providing knowledge about what they do to children. In this way the child will be able to participate in doing every thing that is in fasting and knowing the purpose of the thing they do along with the goal. The purpose of the habituation of Ramadan fasting itself to children is none other than to teach and familiarize children in good religion, especially because fasting is one of the worship contained in the pillars of Islam, therefore the habituation of Ramadan fasting is also a stage of the child to be able to fulfill the pillars contained in the pillars of Islam. Another goal aimed at fasting on Ramadan fasting itself is to lead to devotion and increase it as Allah SWT says in the Qur'an Surat Al-Baqarah verse 183.

The impact of fasting on early childhood

When children do fasting, children will have good health, this is because when fasting children will have a regular and good diet so that with a good diet the child will avoid various diseases, especially diseases that attack the stomach. By fasting, health conditions will be maintained because by fasting the body will increase the immune system and metabolism.

Children will also be encouraged to improve their worship when parents explain how the rewards of worship performed by people who fast. The month of Ramadan is a month full of blessings all acts of worship will be multiplied even there are a lot of practices that only exist in the month of Ramadan and not found in other months.

The habit of fasting Ramadan can increase children's patience, because patience is one of the traits found in pious people. Children will be more effective to train their patience through Ramadan fasting. By fasting Ramadan, children will be accustomed to being patient in enduring the thirst and hunger they experience when fasting and get used to holding back anger and actions that can unravel the rewards of fasting. And children will be able to be patient and get used to being woken up at night to do sahur. Thus, the increase in devotion to worship in children will increase along with the habit of children doing fasting.

Factors Affecting Fasting in Early Childhood

Parents also play a role in supervising children when playing, as much as possible children are not too forced and restrained with activities that burden them when fasting. Children should be allowed to play because when children play they will feel happy and forget about time so that fasting time will feel faster for children. The task of parents in this case is to supervise children when playing so that they do not forget about prayer time. This is the habituation of fasting in children carried out by the companions of the prophet. The explanation of this is found in HR. Bukhari and Muslim.

مَنْ كَانَ أَصْبَحَ صَائِمًا فَلَيْتِمَّ صَوْمَهُ وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا فَلْيَصُمْ بِقِيَّةِ يَوْمِهِ فَكُنَّا نَصُومُهُ بَعْدَ ذَلِكَ ۖ وَنُصَوِّمُ صِبْيَانَنَا الصِّغَارَ مِنْهُمْ، وَنَذْهَبُ إِلَى الْمَسْجِدِ فَنَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ. فَإِذَا بَكَى أَحَدُهُمْ مِنَ الطَّعَامِ، أَعْطَيْنَاهُ إِيَّاهُ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ

"Whoever fasts in the morning, let him complete his fast. And whoever eats in the morning, let him fast the rest of the day. So we used to fast after that, and we used to take our little children and go to the mosque and make them feather toys. If one of them cried for food, we would give him the toy, until the time for breaking the fast arrived." (HR. Bukhari and Muslim)

The difficulty in accustoming children to fasting is found in the child's play environment, because not all children are accustomed to fasting by their parents so that if the child is not supervised when playing, the child can be influenced by his friend who does not fast so that the child is unable to fast until maghrib time arrives. However, this should not be forced, because after all, children do not yet have the obligation to fast. So, fasting in children is done as they can carry it out without coercion from parents to continue fasting until maghrib time arrives.

CONCLUSION

From the discussion that has been presented, it can be seen that the role of parents in the process of habituation of fasting in early childhood is carried out by supervision, guidance and giving examples to children. In the process of children doing fasting, parents have a role as a companion who accompanies so that parents can find out the development of children's fasting. In

addition to this, parents must also be an example for children of how good fasting is carried out, namely by keeping words and worship, because children will imitate and do what they see, therefore parents must be able to be a good example for children in fasting.

Ramadan fasting has a big impact on the physical and mental development of children. When children do fasting, children will have good health, children will also be encouraged to be more active to improve their worship when parents explain how the rewards of worship are carried out by people who fast and by fasting children become more patient because they are accustomed to being trained in patience when fasting.

There are two factors that can affect children's habituation in carrying out fasting, namely habits which are internal factors of the child himself and the second factor is the child's play environment which is an external factor of the child, the child can be influenced by his friends who do not carry out fasting when they play.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing; Formal analysis; Methodology; Writing - original draft; Other contribution; Resources; Visuali-zation; Writing - original draft.

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