SOCIAL ENGINEERING FOR MOCKING BEHAVIOR IN ISLAM IN EARLY CHILDHOOD

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ABSTRAK

Abstrack : Mocking, making fun of and criticizing or mocking is a despicable act in religion and is not liked by society because it can cause mental stress on children. All of that is studied in social engineering / Social Engineering around the children's residence, life in the family and education at school. Islamic education in early childhood is very important where a teacher can analyze and must be studied first from the victim as well as the perpetrator in order to find out the root of the problem. The research method that we take is descriptive research with type of qualitative research that uses data triangulation with sources from the Koran, hadith and the KHA Law and the Child Protection Act. Then we take further action so that we can make changes to the victims and perpetrators of mocking for the better and there will be no more mocking, mocking and mocking activities. With the actions of Islamic education in early childhood (Behavior in Islam in early childhood) such as language literacy games, Islamic snakes and ladders, role playing with continuous parenting and supervision from teachers, Social engineering for mocking behavior in Islam in early childhood (social engineering on mocking behavior in Islam in early childhood) can be resolved properly and there are no longer children who speak bad words to their friends.

Keyword : Social Enginering, Mocking, Behavior in islam in early childhood

PENDAHULUAN

In essence, children grow and develop in family care. The family is a small community that emerges as the fruit of marriage. Islam begins the development of families and households with a basic individual conscience, namely, "compassion". In order to achieve this goal, Islam teaches Muslims, especially husbands and wives, to educate their children as well as possible. According to developmental psychology, childhood is the initial period of human life, which begins at birth and ends when he reaches adulthood. Thus, it can be concluded that childhood is a period that really determines the direction of human life, where he has certain characteristics and potentials - which become the basis for his growth in subsequent years (Pratisti, 2020). In forming children into reliable individuals, parents have a very difficult task and play a determining role (*Fitria&kemal Parenting Ayah*, n.d.). Parents are required to understand the character of children at that time, recognize their rights and then strive to create an educational environment that can foster all aspects of development including mental health, interests, creativity in a balanced and optimal manner. Developing children's talents and interests aims to ensure that children learn or in the future can work in areas of their interest and according to their abilities, talents and interests

(Utami et al., 2024). This is also the recommendation of Rosulullah SAW to shape the character of students who are moral or have noble character. Prophet Muhammad SAW said in his prayer meaning : أَنْتَ إِلاَّ سَيِّئَهَا عَنِّى يَصْرِفُ لاَ سَيِّئَهَا عَنِّى وَاصْرِفْ أَنْتَ إِلاَّ لأَحْسَنِهَا يَهْدِى لاَ الأَخْلاَقِ لأَحْسَنِ اهْدِنِى اللَّهُمَّ

"Allahummahdinii li ahsanil akhlaaqi laa yahdi li-ahsanihaa illa anta, washrif 'anni sayyi-ahaa, laa yashrif 'anni sayyi-ahaa illa anta.

Meaning: "O Allah, show me good morals, no one can show them except You. And turn away bad morals from me, no one can turn them away except You." (HR. Muslim no. 771, from 'Ali bin Abi Tholib).

So that later the child can develop the ability to learn and work optimally with enthusiasm.

Nowadays there are bad attitudes that often occur in schools when someone who has physical or other shortcomings is deliberately insulted through the person's shortcomings, such as calling someone a midget because their body is short and not perfect, they are teased. repeatedly, which resulted in prolonged embarrassment and blasphemy from other friends, because he followed a calling that he deliberately placed on himself (Watini et al., 2023). Apart from the child's physical, cognitive and psychomotor development, parents must also pay attention to their affective and spiritual development. Parents must continue to teach aspects of spirituality so that children become strong individuals in matters of the world and their religion, also seeing how the Koran provides spiritual guidance to children from childhood, as reflected in Lukman's education for his son. However, there are some parents who want their child's behavior to be perfect without any mistakes. Every time a child makes a mistake, the parents feel embarrassed and in the end, without realizing it, they discriminate against the child with words or labels that are inappropriate for the child. So the consequences of their actions cause shame in the child.

How often do we see a child who is "misbehaving" and think to ourselves, that the child needs more discipline to correct his behavior? How often do we see our own children behaving badly and think the same thing? Sometimes it is not their basic desire to behave badly, but there are things that unintentionally make parents or adults think differently. For example, a child shows the identity of his friend by using direct words, his child is "fat, the naughtiest, the stupid one". Then there are also parents or adults who call them inappropriate names which makes the child embarrassed. Our society is conditioned to believe that we must be firm and firm with our children, or threaten, shame or punish them into behaving according to their wishes. Disgraceful acts are strictly prohibited by Allah SWT. This morality causes harm and has a negative impact on the people who practice it and harms other people. One of the prohibitions against committing disgraceful acts is stated in Surah Al-Hujurat verses 11-13 which states the prohibition against criticizing or making fun of other people. Allah SWT says:

خَيْرًا يَّكُنَّ اَنْ عَسٰٓى نِّسَاۤءٍ مِّنْ نِسَاۤءٌ وَّلَا مِنْهُمْ خَيْرًا يَّكُوْنُوْا اَنْ عَسٰٓى قَوْمٍ مِّنْ قَوْمٌ يَسْخَرْ لَا اٰمَنُوْا الَّذِيْنَ يٰٓاَيُّهَا الظّٰلِمُوْنَ هُمُ فَاُولٰۤىِٕكَ يَتُبْ لَّمْ وَمَنْ الْاِيْمَانِۚ بَعْدَ الْفُسُوْقُ الِاسْمُ بِئْسَ بِالْاَلْقَابِۚ تَنَابَزُوْا وَلَا اَنْفُسَكُمْ تَلْمِزُوْا وَلَا مِنْهُنَّۚ

Meaning: O people who believe! One race should not make fun of another race (because) it may be that they (being made fun of) are better than them (the one making fun) and women should not (make fun of) other women (because) they may be women (the one who is made fun of) is better than the girl (who is made fun of). Do not reproach each other and do not call each other bad names. The worst call is the bad call after believing. And whoever does not repent, then those are the wrongdoers.

In article 2 of the CRC, states Parties should take all appropriate measures and ensure that the child's rights are protected against all forms of discrimination or punishment based on the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or members. family. And also in article 29 of the CRC (UNICEF, 2000): 1. The Parties agree that children's education should be directed towards: (a) the development of the child's personality, talents and mental and physical abilities to their full potential. At least parents or society change their negative view of children. We often see children who behave aggressively, lack respect for their parents and there are even children who start to withdraw due to acts of psychological violence

by degrading the child's dignity in public. The 1945 Constitution article 28b paragraph 2 states that every child has the right to survival, growth and development and is entitled to protection and discrimination (Jumyati et al., 2022). Forms of violence against children are not only physical violence but also psychological violence. Psychological violence or spiritual mental violence is seen when children are less able to carry out daily activities and other social activities when they meet other people. Violence that makes children feel ashamed needs to be raised and needs to be understood by adults or parents and also the community. Where a child feels that his dignity has been lowered by the behavior of ridiculing, giving bad labels, hitting, making sarcasm and the authoritarian attitude of parents accompanied by calling animals names. Currently there is a great need for education about "Social engineering for mocking behavior in Islam in early childhood / SOCIAL ENGINEERING FOR MOCKING BEHAVIOR IN ISLAM IN EARLY CHILDHOOD". By understanding Social Engineering for Mocking Behavior in Islam in Early Childhood, you can understand negative psychological actions in children which make children depressed and feel embarrassed so that their behavior changes and the child's development becomes hampered, not in accordance with the indicators of their development as well as conditions at school. It can get worse if there are students and parents in the environment who degrade each other's dignity by criticizing each other.

METODE PENELITIAN

Research Method This research is descriptive in nature, namely explaining, describing the study theme proportionally, then interpreting the existing conditions and finally analyzing. The approach used in this research is a scientific approach. The scientific approach is an empirical approach that is based on scientific interests. In this approach, the relationship between the kauniyah verses contained in the Koran and modern sciences that have emerged today is discussed (Zubaidah, 2019). The extent to which scientific paradigms provide support in understanding the verses of the Koran and exploring various types of knowledge, new theories and things discovered after the time of the revelation of the Koran, such as chemical theory, psychology, and so on. supporting sources used as references in this research (Susiatik & Sholichah, 2022). This secondary data source is taken from the laws that apply to the Convention on the Rights of the Child and the Child Protection Law in Indonesia, psychology books, articles, journals and works of scholars from the modern to contemporary centuries, although basically they do not discuss this theme, but had a role and contribution in carrying out this research. This research is qualitative research, using data triangulation so that analyzing existing data uses discussion method analysis instruments (Rusandi & Muhammad Rusli, 2021). The first is that starting from concrete facts or events that are specific, general genera- tions are drawn. This method is to reveal the definitions and reviews of commentators regarding the meaning of mocking, mocking and mocking. Second, the deductive method is a discussion that starts from general knowledge and is based on something that is ultimately used to assess an event and draws on specific knowledge. This method is used in order to make conclusions starting from general things leading to discussion. of a special nature. So in this context, the author uses this method to reveal interpretations in understanding the meaning of mocking according to science. Third, the interpretation method is to interpret or create interpretation, but is not subjective but relies on objective evidence to achieve objective truth.

The social engineering method taught by the Qur'an to the Prophet Muhammad SAW has two stages, namely: First, inner change, which is manifested in the form of changes in thinking, understanding, beliefs, beliefs, morals, etc. Second, changes in social conditions or changes in the conditions of society (Nisfa et al., 2022).

The social engineering phase of the Prophet's preaching includes the following processes:

a) Da'wah communication or broadcast

b) Organization and development of Da'wah

c) Formation of a new society

Apart from calling people to the path of Allah, da'wah itself is interpreted as a project to realize Islamic civilization through the following steps: First, da'wah invites mankind to live in peace. Second, to live in peace, norms or laws are needed so that the strong do not oppress the weak. The third is related to people's behavior that is beyond the control of the law, so da'wah calls for moral support from the community. All four religions call for egalitarianism, liberation and gender equality. Events that become social problems are not necessarily enough to attract public attention, and conversely, events that attract attention do not necessarily become social problems.

HASIL dan PEMBAHASAN.

Social engineering (Taghyr Ijtima'i/social engineering) is said to be planned social change in which appropriate actions can be chosen according to the actual situation and conditions encountered during the mission. Social engineering occurs because social questions arise. Therefore, the emergence of social problems that must be solved is a major factor in social engineering (Budi Utami et al., 2023). To overcome social problems, we need to change the social institutions, social structures and social norms that existed in previous societies, because the planned social changes must be achieved through social engineering. Social engineering (Taghyr Ijtima'i/Social Engineering) is generally defined as a way to change abnormal, wrong and bad conditions in society into a society that is guided, right and good (Hanifah & Farida, 2023). In making changes to unfavorable conditions in society, the engineer (agent of social change) or in the da'wah perspective is called a Da'i, must first make a change plan by determining goals, strategies, media of action and objects of action. In the Qur'an the term social engineering is found in QS. Ar-Ra'd verse 11. Social engineering is needed because in social life there is always a difference between das sollen (what should be) and das sein (what is real) in society. Examples of social engineering developments revolve around how to change society by changing ways of thinking, behavior, or traditions that deviate from social norms. In the Muslim hadith, this means: "Whoever of you sees evil, let him change it with his hand, if he cannot, let him change it with his tongue, and if he cannot, let him change it with his heart, that is the weakest faith .(HR..Muslim).

It is not permissible to laugh, criticize or make fun (ridicule) in Sharia law. Apart from being negative behavior in society, it is also very reprehensible behavior in the eyes of religion, especially Islam. It is strictly forbidden in Islam to make fun, criticize and denounce, even if it is just a joke, but if someone is hurt, it can have a big impact on the life of a person or child. The Qur'an basically mentions words related to ridicule, which are described in three terms, namely: sakhara, talmiz, and istahza'a, each of which has a different meaning. Therefore, it is important to describe the meaning of the three meanings above in order to understand the meaning of the Qur'an using these meanings (Jakino, 2020).

1. Sakhara An act of mockery was once directed at the prophet Noah A.S and Noah began to make an ark. and Every time the leaders of his people walked past Noah, they mocked him. In Surat Ibrahim 14:38, Nuh said: "If you mock Us, then Verily We (even) mock you as you all mock (us). Lafadz sakhara is mentioned in the Qur'an as many as 42 times in various forms".

2. Istahza'a comes from the basic words istahzaa- yastahziu- istahzi following the wazan istaf'ala- yastaf'ilu-istaf'il. In the book mu'jam li al-fa>z}i Alqura>n states that the word istahza'a comes from the word al-huz'u which means ridicule in the form of joking or mocking secretly19. As in the verse □al anbiya 21: 36; And when the disbelievers see you, they only make fun of you. (They say): "Is this the person who denounces your gods?", even though they are those who deny the remembrance of Allah, the Most Gracious. And Surah Al Baqoroh QS 2: 15, Allah will (repay)

their ridicule and let them drift in their error. Lafadz lamiza is mentioned in the Koran 4 times in various forms.

3. Lamiza Derived from the word lamiza-yalmizu-wa yalmizu-lamzan. al-lamzu has the meaning of slander that contains reproach, that is, against people who are not present or present at that place. In another dictionary, it mentions lafadz al-lamzu with the meaning of denouncing someone's ugliness, either in the form of a gesture with the eyes, face or the like secretly. Like Surah Al Hujurat verse 11, you who believe, do not let a group of men look down on another group, it may be that the one being laughed at is better than them. And don't let a group of women demean other groups, it could be that the one being demeaned is better. And do not like to criticize yourself and do not call with names that contain mockery. The worst calling is the bad calling after faith and those who do not repent, then those are the wrongdoers.

4. Do not criticize people from other groups, then you will get a reward for yourself. Many men and women are detractors. As in Surat Al Hujurat 49: verse 26, Woe to every slanderer and slanderer. Lafadz lamiza is mentioned in the Qur'an 4 times with various forms

5. Other letters that discuss mocking are:

➢ (QS. At-Taubah [9]: 66)

➢ (QS. An-Nisaa' [4]: 140)

➢ (QS. Al-An'aam [6]: 68)

➢ (QS. Ar-Ruum [30]: 10)

➢ (QS. Al-Kahfi [18]: 106)

➢ (QS. Al-Jaatsiyah [45]: 35)

➢ (QS. Al-Maaidah [5]: 57)

6. Whereas in the KHA Law and the Child Protection Law :

✓ General Comment no. 1 (2001) Pasal 29 (1)

✓ General Comment no.9 2006

✓ General Comment no.17 2013

✓ Pasal 35 ayat (41, Pasal 36 ayat (4), Pasal 37 ayat (3), Pasal 59 ayat (3), Pasal 60 ayat (4), dan Pasal 61 ayat (4) Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional telah ditetapkan Peraturan Pemerintah Nomor 19 Tahun 2005 tentang Standar Nasional Pendidikan sebagaimana telah beberapa kali diubah, terakhir dengan Peraturan Pemerintah Nomor 13 Tahun 2015 tentang Perubahan Kedua atas Peraturan Pemerintah Nomor 19 Tahun 2005

Everyone has experienced being humiliated by other people. In this hadith we are given an idea of how we can overcome this teasing. Do we fight or be patient and leave everything to Allah SWT. The solution to dealing with mocking behavior uses the theory of behaviorism, namely explaining that the solution to this act of mocking uses the behavioral approach theory starting with the first meeting to be able to determine the type of behavior that wants to be changed. After that, the therapy reconstructed several scientific experiments that had proven successful in patients. On average, victims of mocking never report to their parents or teachers that they have been molested by their schoolmates. The victim's silence also has a reason. The first reason is that they think that reporting the mocking incident that happened to them will not solve this problem.

In the learning process at school, teachers are the main educational resource in determining the quality of learning. Teaching is not an easy job for teachers, but it requires enormous ability and understanding to be able to teach well. "Teaching is basically an effort to create environmental conditions or systems that support and enable the learning process to take place" (Utami et al., 2023).

According to (Haningsih, 2022) it is defined. The teacher's teaching strategy is for art and science teachers to introduce teaching into the classroom in such a way that the set objectives can be achieved effectively and efficiently. While detailing Wena (Susiatik & Sholichah, 2022). A teacher's teaching strategy is a way and art for a teacher to use all learning resources in his students' learning efforts. Teachers must carry out Islamic education in early childhood in developing morals in children. Teachers must get to know their students first, then try to find positive things in them and openly express their appreciation, apart from that, they must also know their situation. From that family. Every student has difficulties and needs that they need. Thus, the most important religious education material provided to students in an effort to develop students' morals is the development of morals, this training is carried out by providing material about various kinds of students' lives, for example regarding manners, manners, how to socialize, how to dress, and how to playing that does not conflict with Islamic teachings, in addition to carrying out worship in accordance with Islamic teachings, especially regarding aqidah or monotheism of Allah. (Badruddin & Shidiq, 2022). According to (Samsul AR, 2020) the duties of religious teachers in developing morals include: 1). Teaching Islamic religious knowledge, 2). Instilling faith in children's souls, 3). Educate children to be obedient in carrying out worship, 4). Educate children to have noble character. In relation to Islamic education, namely the formation of morals and manners that are able to produce useful people, clean souls, have noble ideals, have noble character, understand obligations and their implementation, can respect other people, especially parents, are able to distinguish between what is good and what is bad.

The steps that teachers must take in developing children's morals according to Islamic religious education include:

a.   Providing students with role models or role models before finally moving on to the next stage of learning, such as memorizing hadith, and memorizing short letters of the Koran, being polite to everyone, and providing examples of how to speak well. The teacher must do this because a teacher is the best example for his students. (Maulizar, 2017: 23). Children will also get rewards or prizes for good behavior.

b.   During core learning, students are accustomed to praying together first. This activity is carried out so that students become disciplined and devoted to Allah. For students who do not say harsh or unkind words, the teacher will give warnings or educational punishments. Like reading istiqfar 10 times and promising students not to make mistakes again.(Yun et al., 2021).

c.   Students are accustomed to listening to Islamic stories (language literacy) together before the teaching and learning process. In the learning process activities the teacher tries to provide interesting activities such as role playing, Islamic snakes and ladders and chain messages by using gentle speech and polite behavior. At the end of the lesson, the teacher also familiarizes students with evaluation, taking lessons from the games played and praying together to end the lesson (Wulandari et al., 2023).

d.   Supervision (mentoring) is carried out by teachers to pay attention to every behavior carried out by students, whether they have been perpetrators of mocking or other students. Supervision (mentoring) is carried out by teachers continuously in order to monitor student behavior to the maximum so that each student can avoid the possibility of bullying or becoming a victim of mocking (Yani & Sofiani, 2023).

From the example above, it can be understood that the theory of behaviorism in Islam in early childhood in overcoming the problem of mocking must be studied first from the victim as well as the perpetrator in order to know the root of the problem (Kemal et al., 2023). Then take further action so that the victims and perpetrators of bullying can make changes for the better and there will be no more mocking activities. Then carrying out supervision is also one way to ensure that after carrying out this therapy it runs smoothly and causes changes or not. By using the theory of behaviorism in Islamic early childhood, mocking can be overcome, at a minimum, minimizing incidents of teasing, ridiculing and criticizing in society and schools. Islamic education for young children in cultivating morals is very important to be given as early as possible. Because early childhood is the right time to provide positive stimulation to children (Harmita et al., 2022). Moral education at an early age determines a child's subsequent moral development. What is meant by moral education is the habituation of a child to have good morals. What is meant by moral education is keeping children away from despicable morals and bad behavior. A child will grow according to the habits instilled in him by his teacher (Ningsih & Watini, 2023). Therefore, in choosing learning strategies to develop morals in children, teachers must be able to choose good learning strategies so that children are able to understand what educators convey about cultivating moral (Nurhantara & Ratnasari Dyah Utami, 2023). Islamic education in early childhood (behaviorism in Islam in early childhood) in the cultivation of morals includes direct education strategies and indirect education, direct education includes example, advice and training, and indirect education includes prohibitions, punishments, rewards and supervision. There are various kinds of descriptions that have been explained in the Al-Quran regarding moral education for early childhood as stated in Lukman's letter, including morals towards Allah SWT, morals towards parents, morals towards others and morals towards oneself. The method used in this research, from the results, can be concluded that Islamic education in early childhood plays a very important role in developing children's morals (Retnowati & Widiana, 2021).

CLOSING

Everyone has experienced being humiliated by other people. In this hadith we are given an idea of how we can overcome this teasing. Do we fight or be patient and leave everything to Allah SWT. Social engineering is carried out because of the emergence of social problems. So the emergence of social problems that must be addressed immediately is the main factor in carrying out social engineering. To overcome social problems, we need to change social institutions, social systems, social norms that previously applied in a society, because planned social change must be through social engineering. Social engineering (Taghyr Ijtima'i/social engineering) is often interpreted as a way to change the deviant, wrong and bad condition of society into a society that is directed, right and good. By using the theory of behaviorism in Islam in early childhood, mocking can be overcome, at least minimizing incidents of teasing, ridiculing and criticizing in society and schools. Islamic education in early childhood in cultivating morals is very important to be given as early as possible. Because early childhood is the right time to provide positive stimulation to children. Moral education at an early age determines a child's subsequent moral development.

The research method used is a descriptive method with a qualitative type of research using data triangulation with data sources including the Koran, hadith and the KHA Law as well as the child protection law. Islamic education in early childhood (Behavior in Islam in early childhood) as well as sustainable parenting that supports the cultivation of morals at an early age determines the child's subsequent moral development. What is meant by moral education is the habituation of a child to have good morals, this is meant in Islamic education for early childhood (behavior in Islam in early childhood) in the development of morals is to distance

children from despicable morals and bad behavior. A child will grow according to the habits instilled in him by his teacher and family.

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