

ENHANCING THE DEVELOPMENT OF CHILDREN'S SOCIAL DIMENSION ACCORDING TO THE PERSPECTIVE OF *AL-SUNNAH*

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ABSTRACT

The process of raising a Muslim generation has become increasingly challenging with the development of the borderless digital world especially in nurturing the social aspect. Even the social media gives a lot of positive impacts to children but their social dimension in the real life still have to be improved. The social exposure applied at the school level by teachers alone is not enough to create awareness for the child as the demands on parental commitment in educating the child starts from the beginning of their life at home. Parents have a role to train them in social skills so that they are able to think maturely so as to distinguish between good and bad. However, reference materials on the reinforcement of this social aspect are still not well-studied, especially in the context of the perspective of *al-Sunnah* even though the Prophet SAW provided adequate guidelines to be practised in family life. Therefore, this study explores some of the foundations that stimulate the social dimension in the child according to *al-Sunnah* as discussed in the book *Manhaj al-Tarbiah al-Nabawiyyah li al-Tifl* by Muḥammad Nur ‘Abd. Al-Hāfiẓ Suwayd. The methodology used to collect data was textual study and analysis was done using inductive, deductive and *takhrij al-hadith* methods. The results of the study showed eight very significant foundations that could be implemented by parents in the social development process of their children so as to achieve the balance in his life and the self - confidence in resisting the currents of modernity.

Keywords: Child Development, Dimensions, Social, *al-Sunnah*

SOCIAL MEDIA EFFECTS TO CHILDREN

Social media are computer mediated tools that allow people and organizations, to create, share, or exchange information in virtual communities and networks. Perhaps unsurprisingly, young

people have been heavy adopters of social media; today's generation of teenagers is the first cohort to have grown up with online social networking (Mcdool et al., 2016).

It is a tool for developing and maintaining interpersonal relationships, a real-time portal for accessing information, news, advice and support, as well as a canvas for sketching a selective and idealized self-portrait. The use of social media by youth (preadolescents and adolescents) continues to increase across the world on a yearly basis. Youth in nearly every country use social media to maintain nearly constant contact with their friends (Wood et al., 2016). However, despite its practical uses, worries about the effects of social media use on children persist. While it is generally acknowledged that social media can have a positive impact on the social capital of children, for example by enhancing friendships and decreasing loneliness, there are concerns that 'excessive' time spent on social media is associated with low self-esteem, common mental health problems, and socioemotional difficulties.

Aside from the social benefits, the potential educational benefits of social media should not be forgotten. Public health organizations have published data on successful use of social media as a way of reaching their target populations (Kornfield et al., 2015). Although social media can have a positive impact on the health and well-being of children and young people, it can also pose risks for these vulnerable populations (Richards et al., 2015).

Much of the research on the negative consequences of social media use has focused on depressed affect. For example, it has been reported that troubled adolescents (i.e., those experiencing victimization and depression) form closer online relationships than other adolescents, which suggests that online relationships may attract more socially and emotionally vulnerable adolescents (Wolak et al. 2003). Furthermore, the most significant impact of social media on the health of young people identified was on their mental health. There is insufficient research in this area, particularly regarding the impact of social media on younger children, and subsequently there is a lack of guidance for parents and teachers of the appropriate use of social media with children. (Richards et al., 2015).

Therefore, the absence of social skills among the children can be a source of loneliness, mental health problems. In this regard, social media plays an important role in the development

of social skills among teenagers. It is because social media has become a primary source of communication, establishing the social relationship, maintaining existing and enables to exchange the knowledge and information. However, besides the advantage of social media to allow building interpersonal relations, a platform to make new friends, join groups, and also socially support each other. It also carries certain disadvantages of anxiety and depression; where they may become the victim of cyberbullying and sexual harassment (Zakiyuddin, 2021). Thus, the wide use of social media as the medium of communication has led to the emergence of certain problems among the youth population around the world and in Malaysia. For instance, it has been argued that the use of social media has reduced human interaction, whereas the face to face communication has been diminished by social media (Hj Ahmad et al., 2015).

Base on the situation mentioned above, nowadays all parents' have a massive commitment to control their children social media activities as the world have change rapidly with the development of digital technology. So that, the researcher suggests some foundations discussed in the book of *Manhaj al-Tarbiah al-Nabawiyyah li al-Tifli* written by Muḥammad Nur Abdul Hafiz Suwayd could be the reference to enhance the social dimension among children in their real life according to the *al-Sunnah* perspectives. As the children are vulnerable population to the social media, they are struggling to build up their self-confident and maturity.

RESEARCH METHODOLOGY

A textual study and content analysis methodology was used for this study. The method of data collection was carried out based on a masterpiece by Muḥammad Nur Abdul Hafiz Suwayd, namely the book *Manhaj al-Tarbiah al-Nabawiyyah li al-Tifli*. The data obtained were then analysed using inductive, deductive and *takhrij al-hadith* methods. The inductive approach starts from the specific to the general, that is, it starts with a cause or example and moves towards a generalisation whereas the deductive approach is from something general to something more specific.

This study adopted an inductive approach by presenting examples from the hadiths of the Prophet SAW and the practices of the companions, *tabi'in* and *salaf al-Soleh* who upheld similar principles and these were summarised under sub-topics. For example, the Prophet SAW's

encouragement for parents to take along their children to adult gatherings, to send their children to fulfill their needs, to get their children used to greetings of *salām* were put under one dimension, namely social development. In the deductive approach applied in this study, specified dimension was discussed and examples related to that dimension were given. For example, under the cluster of dimensions of social development, some basic foundations of emotional development were mentioned such as visiting a sick child, choosing a good friend for the child, accustoming the child to do some shopping, taking the child to a wedding and allowing the child to spend the night at a good friend's house.

The results of the analysis found eight basics of building social balance stated by Muḥammad Suwayd in his book which were extracted specifically from the hadiths of the Prophet and highlighting the stories of the companions and supported by the views of contemporary scholars.

Biography of the Author

The real name of the author of the *Manhaj al-Tarbiyah al-Nabawiyyah Li al-Ṭifli*, Muḥammad Nūr Abdul Ḥāfiẓ Suwayd, is Khalid bin Abdurrahman. The name Muḥammad Suwayd was used as reference in this study instead of his real name. He was born in Damascus in the year 1362 H/1943 AD. He was known as a virtuous and humble person, pious, a worshipper and author of books that provide guidance in solving the diverse problems of life including aspects of education.

When he reached the age of seven, he was admitted to a primary school at *Madrasah Ibtidāiyyah Fathul Islamī* by both his parents. At this madrasah, he received guidance and was educated by skilled teachers to the point that he became excellent in various skills when he was still young. From there, he continued his studies at *Madrasah Thanāwiyyah al-Shar'iyyah* around 1970 AD. He was an active student there and even took up teaching part-time. In 1969 A.D., he held the record of the Junior Swimming Championship category in Kuwait for several years. He managed to retain the championship in a long distance swimming event which he completed in a short time. He continued to learn from the scholars of Syria, among them; a leading fatwa expert, Dr. Shaykh Muḥammad Abū Yusrā 'Abidin and Shaykh Hussein Khaṭṭab. He also learned from

Mohammad Abū Yāsir ‘Ābidīn to consolidate his knowledge of *Fiqh Hanafi*, *Fiqh Syafie*, *Hadith* and its history. He also followed in the footsteps of a Hadith scholar; Syaikh Muḥammad Nāsir al-Dīn Albāni as a student and teacher. Muhammad Suwayd also served as a teacher and dakwah leader in several campuses around Damascus. He was active as a leader in a *Salaf* institution called *Ittijāh* while working as a consultant engineer in Kuwait. Throughout his life, he contributed a lot to the education system, as in examining books in various disciplines such as *Akidah*, *Fiqh*, *Hadith* and writing and compiling *mausu'ah*.

Muhammad Suwayd, gem of the *ummah*, passed away on a Friday in 1420 H/1999 A.D. in his hometown of Damascus leaving behind deeds and services and works that are utilised to this day. Among the works of Muḥammad Suwayd which are related to education are *Maktabah al-Ushrah al-Muslimūn*, *Adāb al-Hayāh al-Zawjiyyah*, *Al-Muḥarramāt 'ala al-Muslimah*, *Bina' al-Ushrah al-Muslimah*, *Tarbiah al-abna 'wa al-Banāt*, *Shakhṣiyyah al-Mar'ah al-Muslimah*, *Wājibah al-Mar'ah al-Muslimah* and *Manhaj al-Tarbiah al-Nabawiyyah li al-Ṭifli*. (Hidayah, 2021)

The Social Development of Children According to the Book *Manhaj al-Tarbiah al-Nabawiyyah li al-Ṭifl*

According to Muḥammad Suwayd, social development is the process for a child to attain the ability to adapt with the society, whether among adults or his peers, his behaviour is acceptable, free from controversies, free of inappropriate shyness, give and take in a respectful manner, able to sell and buy and socialise within the community.

A careful observation of the *sirah* of the Prophet SAW reveals certain examples set by the Prophet SAW in raising children who know how to socialise.¹ The following is the basis for the social dimension put forward by Muḥammad Suwayd through his work, *Manhaj al-Tarbiah al-Nabawiyyah Li al-Ṭifli*:

¹ Muḥammad Nūr ‘Abd. al-Ḥāfiẓ Suwayd. *Al-Tarbiah Al-Nabawiyyah Li al-Ṭifli*, (Beirut: Dār Ibnu Kathīr, 2006), 271.

i. The First Principle: Taking along children to events attended by adults.

Muḥammad Suwayd said that fathers during the Prophet Muḥammad SAW era, they bring their kids along when attend the Prophet's with Sahabat's events. As mentioned in the Hadis narrated by al-Bukhārī;

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَخْبِرُونِي بِشَجَرَةٍ مِثْلِهَا مِثْلُ الْمُسْلِمِ، تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا، وَلَا تَحْتُ وَرَقَهَا، فَوَقَعَ فِي نَفْسِي النَّخْلَةُ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ وَتَمَّ أَبُو بَكْرٍ وَعُمَرُ، فَلَمَّا لَمْ يَتَكَلَّمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هِيَ النَّخْلَةُ، فَلَمَّا خَرَجْتُ مَعَ أَبِي قُلْتُ: يَا أَبَتَاهُ، وَقَعَ فِي نَفْسِي النَّخْلَةُ، قَالَ: مَا مَنَعَكَ أَنْ تَقُولَهَا؟ لَوْ كُنْتَ قُلْتَهَا كَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا، قَالَ: مَا مَنَعَنِي إِلَّا أَنِّي لَمْ أَرَكَ وَلَا أَبَا بَكْرٍ تَكَلَّمْتُمَا فَكَرِهْتُ

Translation: From Ibn ‘Umar RA. That Rasulullah SAW said, “Tell me about a tree of its metaphor like a Muslim, bearing fruit all the time with the permission of his Lord, the leaves of which do not fall (from its branches).” And I thought of the date-palm tree but I did not mention it as Abu Bakr and Umar also did not speak. The Prophet SAW said "It is the date-palm tree". When I came out (from the ceremony) with my father, I said “O father, I (know the answer); it’s the *tamar* tree.” He said, “What is stopping you from mentioning it? If you had mentioned it, I would definitely like it more than anything. ” He said, ‘What hindered me was that I did not see you O father and Abu Bakr talking (answering), so I dislike (to mention it).’²

This hadis highlights the courteousness of a companion, Ibn ‘Umar, who was still a child at that time. He was taken by his father, Saidina ‘Umar al-Khattab to a learning council attended by adult companions. This child's desire to answer the question posed by the Prophet SAW was concealed as he glorified people older than him to answer the question. This shows that the act of

² Hadith riwayat al-Bukhārī, Abū ‘Abd Allāh Muhammad bin Ismā’īl bin Ibrāhīm bin al-Mughīrah in *Al-Jāmi’ al-Sahīh*. [Kitāb al-Adāb, Bāb Ikrām al-Kabīr wa yabda’ bi al-Kalāmi wa al-Sua’l, no. hadith 6144], (Mesir: al-Sultāniyah, 2012).

bringing a child to participate in a ceremony attended by adults is in fact, a decent effort to stimulate the child's social development.

The Prophet SAW also mingled with children as revealed in a hadis,

عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ،
قَالَ: أَحْسَبُهُ فَطِيمًا، وَكَانَ إِذَا جَاءَ قَالَ: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ التُّغَيْرُ؟ نَغْرًا كَانَ يَلْعَبُ بِهِ

Translation: From Anas ibn Maalik RA said: “Indeed, the Prophet SAW is the person with the best disposition amongst people. I (Anas) have a brother honoured as *kunyah* Abū ‘Umayr. At the time I think he was not weaned yet (less than 2 years old). Whenever the Prophet SAW came, he usually saw it. Then the Prophet SAW said, “O Abu ‘Umayr what happened to *Nughayr* (your pet bird)?” Anas said, “(*Nughayr*) is a small bird that he (Abū ‘Umayr) used to play with.”³

The Muslim scholars accorded as many as 60 lessons could be taken from this hadis. However, only those related to children's education are mentioned in this research. In the hadis, Rasulullah SAW asked about his dead pet bird and that made this child happy as Rasulullah SAW was the first to ask about it. Rasulullah SAW showed great fondness towards children that his presence touched their lives.

Therefore, by bringing young children to events attended by adults the lack and need for training and education will be compensated. Thus, educators can guide them to be wholesome, encourage them to answer when posed with questions, speak in an orderly and respectful manner only after being allowed to and their minds will develop and their identities as well as smooth speech will be formed. They learn about events and activities of adult people and they learn slowly with guidance from their parents.

³ Hadith riwayat al-Bukhārī, Abū ‘Abd Allāh Muḥammad bin Ismā‘īl bin Ibrāhīm bin al-Mughīrah al-Bukhārī in *Al-Jāmi‘ al-Ṣaḥīh*, [Kitāb al-Adāb, Bāb al-Kunyah al-Ṣobiyy Qobla an Yūlad li al-Rijāl, no. hadith: 6203], (Mesir: al-Sultāniyah, 2012).

From Auf Juhafah RA and he was a young friend who said, "I was in with the Prophet SAW so he said to a young man who was in company with him, " Do not eat while you are in a lying down position.". Hadith narrated by Bukhari, Ahmad, Abu Daud and Ibn Majah and Tarmidhi and Abū Ya'la in his *Musnad* with authentic *sanad*. Such is the example of the presence of young people in a gathering with the Prophet SAW and narrating *hadis* from the Prophet SAW.

The Prophet SAW also walked with the children and took rides with them without feeling awkward and clumsy but with a full sense of love and affection like the incident narrated by Ibn ‘Abbās while riding with the Prophet SAW on a camel and the Prophet gave him some advice.

From some of the stories told, it turned out that the presence of a child in a ceremony for adults has its own advantages. In addition to the process of ramification of ideas, they have the potential to achieve self-maturity as a result of the knowledge and experience acquired.⁴ However, it should be a good ceremony and free from any vices.

ii. The second principle: Sending children to fulfill needs

This foundation is an important factor when raising children in the community so as to fulfill the needs of the home or both the parents. This will have an amazing positive impact on the children’s life where they learn about the unknown and feel the joy of increasing their knowledge and the confidence in carrying out the affairs and to be optimistic in facing the future. All these experiences gained since childhood makes him a skilled person in life and every step that he takes becomes increasingly focused and without flaws and doubts.

As an example, narrated by Imam Ahmad, Bukhari and Muslim with the words of Ahmad from *sahih* Muslim.

عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: خَدَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، حَتَّى إِذَا رَأَيْتُ أَبِي قَدْ فَرَعْتُ
مِنْ خِدْمَتِهِ، قُلْتُ: يَقِيلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَخَرَجْتُ إِلَى صَبِيَّانٍ يَلْعَبُونَ قَالَ: فَجِئْتُ

⁴ Muḥammad Nūr ‘Abd. al-Ḥāfiẓ Suwayd. *Al-Tarbiyah Al-Nabawiyyah Li al-Tifli*, (Beirut: Dār Ibnu Kathīr, 2006), 134.

أَنْظُرُ إِلَى لَعِبِهِمْ، قَالَ: " فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّبِيَّانِ وَهُمْ يَلْعَبُونَ، فَدَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَعَثَنِي إِلَى حَاجَةٍ لَهُ، فَذَهَبْتُ فِيهَا، وَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي فِيءٍ حَتَّى أَتَيْتُهُ ، وَاحْتَبَسْتُ عَلَى أُمِّي عَنِ الْإِبَانِ (2) الَّذِي كُنْتُ آتِيهَا فِيهِ، فَلَمَّا أَتَيْتُهَا، قَالَتْ: مَا حَبَسَكَ؟ قُلْتُ: بَعَثَنِي رَسُولُ اللَّهِ فِي حَاجَةٍ لَهُ، قَالَتْ: وَمَا هِيَ؟ قُلْتُ: هُوَ سِرٌّ لِرَسُولِ اللَّهِ قَالَتْ: فَاحْفَظْ عَلَى رَسُولِ اللَّهِ سِرَّهُ، قَالَ ثَابِتٌ: قَالَ لِي أَنَسٌ: " لَوْ حَدَّثْتُ بِهِ أَحَدًا مِنَ النَّاسِ لَحَدَّثْتُكَ بِهِ يَا ثَابِتُ "

Translation: From Thabit al-Banani from Anas RA said: "I served the Prophet SAW and on one day, I had finished serving, and the Prophet SAW lie down after performing *Zuhur* prayers, then I went out to see the children play. Later, Rasulullah SAW came outside to see the children playing and he greeted them. Rasulullah called me and sent me to conduct the needs for him, so, I went and the Prophet SAW sat under the shade until I returned. I told my mother that the Prophet SAW had directed me to a necessity as I had arrived later than I used to meet him. My mother asked, "What is the need? I said "That is the secret of the Prophet SAW". My mother said "Keep the secret of the Prophet SAW". Thabit said, according to Anas "If I could tell someone from all man, I will tell you O Thabit".⁵

This story clearly shows that this type of practical education is not easily forgotten by children and they may even practice it into adulthood. This adds value to his experiences eventually becoming a personality who has self -confidence and who is capable of socialising and adapting to people and to life.

⁵ Hadith Şahih riwayat al-Imām Aḥmad bin Ḥanbal in *Musnad al-Imām Aḥmad bin Ḥanbal* [Kitāb Musnad al-Mukthirīn min al-Şahābah, Bāb Musnad Anas bin Mālik Radhiallahu ‘anhu, no hadith: 13022], ed. Shu’ib al-Arna’ūt et al., (Muassasah al-Risālah, 2010).

In addition, according to Muḥammad Suwayd, one of the services that can be taught to children is regarding serving food. Children can join family members in the preparation as well as learn the places and names of the equipment used. As the story of Rasulullah SAW who once asked Anas RA to provide the necessities of the pre-dawn meal of *suhoor* in preparation for fasting, Anas RA provided *tamar* and water for the Prophet SAW.

This method of assignment is very important to be applied by a mother to her daughter in managing the needs of the family such as the preparation of food in the kitchen. This joint activity is only the beginning which makes the involvement of children as a basis before they enter the realm of household life that requires skills to manage the home and meet the needs of the family.

iii. The third principle: Familiarise children with the *sunnah* of *salam* greeting.

Salam is a greeting among fellow Muslims. Children are usually reluctant to meet adults because of the age difference so this requires a *ta'aruf* process as the opener for their conversation. This creates a welcoming atmosphere that puts the child at ease.

This subtle approach was introduced by the Prophet SAW and the companions to instil the *sunnah* of *salam* in children, that is, adults initiate the greeting of *salam* so that when the children have awareness, they will initiate it, too.

As per the hadith narrated by al-Bukhari and Muslim that Anas RA passed by a child and greeted them with the *salām* and said, “Verily, Rasulullah SAW did it.”: Meanwhile, the children's greetings to both parents is also highly encouraged especially when entering the house. In a hadith recorded by al-Bukhārī,

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ «أَنَّهُ مَرَّ عَلَى صَبِيَّانِ فَسَلَّمَ عَلَيْهِمَا وَقَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ

Translation: From Anas bin Malik RA who said, "Indeed he passed by some children and greeted them and said, " I have seen the Prophet SAW doing this."⁶

In short, the *sunnah* of greeting is important as a sign of respect and a prayer in connecting the friendship of fellow Muslims in particular and family members, too. Young children often learn through observation, so that the social interaction built through greetings is exhibited where the child is not shy to greet and the greeting is answered by the others.

iv. The Fourth Principle: Visiting children when they are sick

This helps in the children's social bonding. Children are clean and pure at heart and will become accustomed to noble customs. When they see someone visiting when they are sick, they will be warmed with the kindness thus relieving the pain they are facing. If the visit is to invite to Islam and to strengthen the faith, to invite to repentance and forgiveness then it makes the visit more meaningful and equally rewarded.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَرِضَ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَسْلِمَ. فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطِعْ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ

Narrated by Bukhari from Anas RA, "A young Jewish man who served the Prophet SAW had fallen ill hence, the Prophet came to visit him and rubbed his head. So, it was said to him, "Accept Islam" then he looked at his father who was by his side, then his

⁶ Hadith riwayat al-Bukhārī, Abū ‘Abd Allāh Muḥammad bin Ismā‘īl bin Ibrāhīm bin al-Mughīrah al-Bukhārī in *Al-Jāmi’ al-Ṣaḥīh*, [Kitāb al-Isti’zān, Bāb al-Taslīm ‘ala al-Ṣibyān, no. hadis: 6247], (Mesir: al-Sulṭāniyah, 2012).

father said, "Obey Aba al-Qasim", and he embraced Islam. Then the Prophet SAW came out and said, "Praise be to Allah who has saved him from the fires of hell".⁷

That was how the Prophet SAW used the opportunity for the benefit of children. In every meeting useful knowledge was taught and every meeting was associated with kindness. In this regard, the act of visiting a sick child is not something strange in the teachings of Islam. It may appear trivial, yet, a significant impact is left in the child's heart. In fact, when a child is sick, advice and speech in the form of motivation are easily accepted and sow goodness in themselves and their souls.

The approach of saying kind words and giving good advice when the child is sick is very effective in calming the child's heart. The heart becomes mellow when he is physically ill and gives the opportunity to inject words of advice as a guide to the child. Hence, when a sick child is in isolation, the opportunity to give him advice should be used wisely.

v. The fifth principle: Choose a good friend for the child

Among the best *sunnah* for socialising with others is through friendship. It is human nature to interact with fellow human beings, getting to know each other and form relationships and live life with a full sense of brotherhood and love.

When parents choose a good friend for their children, they are actually opening the door of goodness for the education and growth of the child. Of course, it is undeniable that children will find friends among themselves as it is a natural need. When parents are willing to help children choose their friends, these parents are actually helping them to obey Allah and His Messenger and improve their morals.

It can be seen how Rasulullah SAW played with the children and walked among them and despite being a leader, he greeted them even as they were playing. The Prophet SAW looked

⁷ Hadith riwayat al-Bukhārī, Abū ‘Abd Allāh Muḥammad bin Ismā’īl bin Ibrāhīm bin al-Mughīrah al-Bukhārī in *Al-Jāmi’ al-Ṣaḥīḥ*, [Kitāb al-Janāiz, Bāb Idhā Aslama al-Ṣabiyy fa māt Hal Yuṣollī ‘alyh, no. hadis: 1356], (Mesir: al-Sulṭāniyah, 2012).

at them from the point of view of social interaction and did not stay away from them, instead he greeted them or welcomed them to come to him. This showed that Rasulullah SAW cared about children and watched over them so that they were sociable and were not on their own.

From the string of guidelines put forward by Muḥammad Suwayd, parents can observe and monitor their children's socialising process from the beginning, and social problems can be curbed and problems involving negative influences stemming from peers could be overcome. Control over social manners and peer environment opens up opportunities for parents to get to know more closely the individuals whom their children interact with. By implementing intelligent observation and attention techniques, children are given the opportunity to make friends yet still remain under parental supervision.

vi. The Sixth Principle: Familiarise children with selling and buying.

Among the things that Rasulullah SAW also cared about was raising children who know how to be sociable and economic. This encouragement involves all aspects of life so that the child is able to adapt to any new environment in a new community in his life where the activity of buying and selling is an activity that strengthens the social relations of a community. If children deal with each other in this manner, they will get used to the changes in life and make the most of the time with beneficial activities that indirectly build confidence in themselves. Little by little, they learn about life, they learn to not play around, get used to taking and giving and understand life with the correct understanding and stay away from excesses that can be destructive.

In fact, Rasulullah SAW prayed for his business to be blessed as in the hadith of Abu Ya'la,

عَنْ عَمْرِو بْنِ حُرَيْثٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِعَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَهُوَ يَبِيعُ مَعَ الْعُلَمَانَ

- أَوْ الصَّبِيَّانِ - فَقَالَ: اللَّهُمَّ بَارِكْ لَهُ فِي بَيْعِهِ - أَوْ قَالَ -: فِي سَفْقَتِهِ

Translation: From ‘Amru bin Huraith that Rasulullah SAW passed by Abdullah Bin Ja’far and he was selling with two young men or children. The Prophet SAW said, "O Allah, bless him in his trading."⁸

By recognising this fact, parents have a role to play in shaping the identity of a child to have self-confidence in socialising. One way is by giving them the opportunity to trade. Through buying and selling, children learn to be sensitive to calculations and learn to be fast in thinking and responding.

vii. The Seventh Principle: Bringing children to attend prescribed ceremonies and weddings

Many people including children gather in these ceremonies. They meet and get to know each other while at the same time, listen to the stories in beautiful joy. Their hearts will be comforted and their feelings will be touched and their bonds strengthened.

Whenever Rasulullah SAW witnessed children at a wedding ceremony, he paid attention to them and welcomed their presence. The Prophet SAW showed his warm affection for them and offered a prayer for all the guests present, including the children

Narrated Imam al-Bukhārī, said Abdul Aziz Bin Suhaib,

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّسَاءَ وَالصَّبِيَّانَ مُقْبِلِينَ قَالَ: حَسِبْتُ أَنَّهُ قَالَ مِنْ عُرْسٍ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُمْتَلًا فَقَالَ: اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ قَالَهَا

ثَلَاثَ مَرَارٍ

⁸ Abū Ya’lā Aḥmad bin al-Mathuna bin Yahya al-Tamimī in *Musnad Abī Ya’lā*, [Musnad ‘Amru bin Huraith, no. hadis: 1467], (Damsyik: Dār Ma’mūn li al-Turāth:1984)

Translation: From Anas that the Prophet SAW noticed children and women meeting each other, I thought at a wedding ceremony. The Prophet SAW got up and stood and said, “O Allah, you are among the people I love, he mentioned it three times.”⁹

Such was the attention of the Prophet SAW in the formation of sociable children in a society consisting of children and adults in general and at special occasions and wedding ceremonies. Nevertheless, parental attention and supervision of the child's manners and behavior is important. Advice and reprimands should be parted with wisdom with the appropriate intonation and connotation so that the child is always mindful of the limitations in socializing either with family members or with their peers.

viii. The Eighth Principle: Allowing children to spend the night at a good friend's house

Giving children the opportunity to go out of his house to the house of one of his good friends and sleeping with him is training for him. When a child sees other families, he also learns how to deal with his own family members and take the benefits in the form of knowledge, understanding, worship and piety, including how to strengthen loving relationships. This leaves a good impression in them as an adult when they recall those memories and the visits as a child and telling stories about it in turn leads to good social bonds. It would become better if the parents remind them to cherish their visits at their friends' as it enriches their lives.

In a hadith recorded by al-Bukhari,

عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا فِي لَيْلَتِهَا، فَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ، ثُمَّ جَاءَ إِلَى
مَنْزِلِهِ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ، ثُمَّ نَامَ، ثُمَّ قَامَ، ثُمَّ قَالَ: نَامَ الْغُلَيْمُ؟ أَوْ كَلِمَةً تُشْبِهُهَا، ثُمَّ قَامَ فَقُمْتُ عَنْ

⁹ Hadith riwayat al-Bukhārī, Abū ‘Abd Allāh Muḥammad bin Ismā’īl bin Ibrāhīm bin al-Mughīrah al-Bukhārī in *Al-Jāmi’ al-Ṣaḥīh*, [Kitāb al-‘Ilm, Bāb al-Samar fi al-‘ilmi, no hadis: 117], (Mesir: al-Sultāniyah, 2012).

يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى خَمْسَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ، أَوْ
خَطِيطَهُ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ

Translation: From Ibn 'Abbās RA said, I stayed overnight in the house of my aunt Maimuna bint Al-Harith (the wife of the Prophet) while the Prophet was there with her during her night turn. The Prophet offered the 'Isha' prayer (in the mosque), returned home and after having prayed four *rakat*, he slept. Later on, he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five *rakat* followed by two more *rakat*. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer."¹⁰

This hadis indicates the necessity of giving a child the permission to spend the night in the house of a good friend. Based on his story, Muḥammad Suwayd mentioned that the attachment and warmth of the Prophet SAW towards children remained in their hearts and made them follow in the footsteps of the Prophet SAW. Apparently, the subtlety of his manners in caring for children is clearly evident in his social skills where children could follow him to his home and spend the night at his house and observe his every endeavor. This should be emulated by parents in expressing their compassion in educating their children so that the children participate in doing good deeds.

CONCLUSION

As a conclusion, children have been exposed to the positive and negative impacts of media social. These impacts will influence their upbringing in their lifetime. However, the negative impact of social media can be avoided by giving more attention to their children social dimension in the real life such as by taking them along to events and ceremony attending by

¹⁰ Hadith riwayat al-Bukhārī, Abū 'Abd Allāh Muḥammad bin Ismā'il bin Ibrāhīm bin al-Mughīrah al-Bukhārī in *Al-Jāmi' al-Ṣaḥīh*, [Kitāb al-'Ilm, Bāb al-Samar fi al-'ilmi, no hadis: 117], (Mesir: al-Sulṭāniyah, 2012).

adult, sending them to fulfill needs and tasks, encouraging them to spread *salām* greeting, visiting them when they are sick, familiarizing children with selling and buying, bringing them to wedding events and allowing them to spend nights and mingle with good friends. All these foundations mentioned by Muḥammad Suwayd in his masterpiece help children to expand their way of thinking, express their emotion in the right way and learn to get along with family, friends and society.

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