

Islamic Songs for Children (Immerse Morals or Religious Understanding toward Children)

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Abstract

Learning a language for children will be much more effective when it is done while doing interesting and fun activities. One of the activities to be used is the application of English songs. This present research describes discourse analysis on the content of Islamic songs and their beneficial effect in moral teaching and understanding of the children. It is expected that through the use of Islamic songs, children can both build their English skill and grow with religious understanding.

Keywords: Islamic songs, Discourse analysis

INTRODUCTION

How children acquire language and build their thought and brain are results of what their parents give them and how they are treated. Islam has put such a high attention toward children. In a tradition (*sunnah*) of *Rasulullah Muhammad Sallallahu 'alaihi wasallam* stated that “*..every human was born in nature, their parents treat them to be Jews, Christian or Mejsi.*”

Children's lives are so colorful. They enjoy living in happy manner. They build their own imagination entirely without any curiosity. The more exciting and interactive learning environment is, the better circumstance will be for them. That is why parents should treat them well, happily and in joyful manner by satisfying not only their physical needs but also their psychological or their soul needs.

One of their mostly important needs is moral teaching or religious understanding. Moral teaching should be taught to children as early as possible. Children's needs on moral teaching are more than their needs on foods. Children develop their mind and psychological aspects while their bodies grow. Because of their joyful lives, we need to immerse these aspects in happy and relaxed manner such as by using songs.

Songs will give balance in the brain. While the brain accepts some information of moral teaching trough left hemisphere, joyful causes the right hemisphere to respond and work then store the information in long term memory. Brain is muscle just like any other. It needs to be worked out, tested and put into competitive situation.

Learning a new language is like a journey. It should be fun, interactive and exciting. The use of songs in a learning environment will not only change the dynamic of the situation, but also cheer the children and help their brains to learn more effectively.

This present research describes discourse analysis on the content of Islamic songs and their beneficial effect in moral teaching and understanding of the children.

THEORETICAL FRAMEWORK

The main purposes of this chapter are to gain an insight into what has previously been studied in this area and to outline the theories which will be used as the basis for study.

Islamic songs become a discourse especially when they are taken from the Islamic teachings or from the Glorious Qur'an because it is stated in the

Prophet's Sunnah in Robson (1981, p.39)

"Jabir reported God's Messenger as saying, "to proceed: the best discourse is Allah's Book, the best guidance is that given by Muhammad, and the worst things are which novelties. Every innovation (in religion) is error." (Muslim transmitted it)

Song

Song is a short poem or other set of words set to music or meant to be sung. Whether sing means make the musical sounds with the voice, especially words with a set of tune (Oxford-English Dictionary). Song also means a. tune, air, melody, ditty, number, and b. evasion, tale (Oxford-thesaurus Synonym Dictionary).

Song is very popular among the children. Every child often amuse with song. Nowadays, so many variants of the songs appear and parents should be selective to allow their children listen to any kind of songs since there are many unsuitable to the age of children because of its content or the lyric.

One of the alternatives here is Islamic songs. Islamic song is a kind of songs whose lyrics contain moral or religious teaching. The compositions of the lyrics are useful for the children to understand well and more about the religious teaching.

The Language of Religion

Crystal and Davy (1980, p. 147) stated that "the language of religion is one of the styles appear in language". The kind of language a speech community use to the expression of its religions' belief on public occasion. It is most the distinctive varieties it posses.

In Islamic point of view language can be defined into general and specific terms. **In general, language of religion means** the language used for communication among human. Islam is a

religion of right-thinking, right speaking and right doing founded on divine love, universal charity and human brotherhood (Alwaye, 1990). Many revelations in the Noble Qur'an talk about language and sort of languages should be used by human. In the Holy Qur'an *Surah Ar-Rahman ayah 1-4* The Almighty Allah reveals: *"The Most Gracious (Allah)!. He has taught (you mankind) the Qur'an (by His Mercy). He created man. He taught him eloquent speech."*

Language as mainly awarded from The Almighty Allah is ordered to be used for communication in positive aims. Allah reveals in *Surah An-Nisa*: *"Allah does not like that evil should be uttered in public except by him who has been wronged. And Allah is ever All-Hearer, All-Knower."* In *Surah Al-Baqarah ayah 263* The Almighty Allah says: *"Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (free of all needs) and He is Most-Forbearing."*

Based on the revelation of Allah in the Glorious Qur'an we can also define language in specific term. We can say that **language of religion in specific meaning** is a language such as used in sermon or preaching; because in both conditions, humans are demanded to speak in righteous ways about religious teaching in moral subject. In the Prophet's *sunnah* (tradition) in *Mababaya* (1998, p. 20) stated:

"Abdullah bin Mas'ud narrated: "I heard Allah's Messenger said, "by no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrong-doer, bend him into conformity with what is right, and restrict him to what is right." (Abu Dawud, 4322).

Parents' Roles in Educating Children

The parents' roles in educating children are as follows:

Immerse religious understanding of Tauhiid (Islamic Monotheism)

Prophet Ibrahim (Abraham), peace is upon him, prayed to the Almighty Allah as stated in the Glorious Qur'an:

“And (remember) when Ibrahim said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.” (QS. Ibrahim: 35).

As well as in next *ayah* (verse) Ibrahim said: *“O my Lord! Make me one who perform As-Salat and (also) from my offspring, our Lord! And accept my invocation. (QS. Ibrahim:40).*

Immerse moral teaching, worship and righteous good deeds beyond parents and other people

It is as stated in *Surah Luqman ayah 13-17*:

“And remember when Luqman said to his son when he was advising him: “O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great zulm (wrong) indeed.”

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years- give thanks to Me and to your parents,- unto Me is the final destination.”

“But if they both strive you to make you join in worship with Me others that of which you have no knowledge, then obey them not. But behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.”

“O my son! if it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens

or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain). Well-Aware (of its place).”

“O my son!(Perform As-Salat) enjoin (people) for Al-Ma'ruf (Islamic Monotheism and all that good), and forbid people from Al-Munkar (disbelieve in Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption.”

In all those verses, Allah the Almighty states clearly some important materials to teach to children as the main duty of their parents.

Child Language Acquisition

When acquiring the meaning of the words, children soon understand and produce some that are quite abstract. Words expressing feelings (hunger, pain, joy) and complex ideas (lie (untruth), honest, guess) are just some of those learned.

Speech production, speech understanding and thought

In learning language, we understand speech before we produce it. With the exception of the odd words or phrase, children are not able to utter words and sentences meaningfully until they have had the opportunity to understand the word, phrases, and sentences which others speak.

Interestingly, while the ability to utter speech sounds is appropriate situations as a good indicator of language knowledge, the absences of that ability may not indicate the lack of language knowledge. Sachs and Truswell (1976) in Steinberg (1982) found that children who could say only single words could understand speech structure composed of more than one word.

Thought as the basis of speech understanding

Merely hearing the speech sounds of a word does not provide a child with its meaning. An object, event or situation must occur along with it. Of course, for those who already know some languages, the meaning of a word may be conveyed through the descriptive use of other words. Thus, in learning language the child must hear speech sounds in conjunction with the perception of objects, events, and situations. Both types of experience are independent of one another in the sense that the perception (seeing, hearing, feeling, etc.) of objects, events, and situations in the world is not dependent on the hearing of the speech sounds and vice-versa (Steinberg, 1982).

The Development of brain, thought, and language

The contention of the eminent theorist Lenneberg (1969) in (Steinberg, 1982, p.144), that “the development of language is dependent on the biological maturation of the brain is not in itself in conflict with the above interpretation of relationship”. It could be held that the maturation of the brain permits the development of ideas, which in turn, allow for the development of language.

Memory and language acquisition

In the course of learning to identify the words of the language, devising rules for their use, and relating speech to the environment and mind, the child utilizes a phenomenal memory capacity. The child must remember a

multitude of particular words, phrases and sentences, along with the contexts (physical and mental) in which they occurred.

Aside from the common observation that children often remember, word for word, stories which they are told, children also learn a host of idioms in phrase and sentence form. There is no reason, therefore, not to believe that children also store in memory a multitude of ordinary phrases and sentences, which can serve them for analysis.

RESEARCH METHODOLOGY

The discourse design was based on conventional design of the report. The writer took two songs entitled “Allah the One” and “By the Time”.

In collecting the data, firstly the writer tried to identify the problems about the content of Islamic songs and their beneficial effect in moral teaching and understanding of the children. The next step was, collecting the data. The data was taken from songs. The writer tried to narrow the scope of the discourse into Islamic songs. The Islamic songs were then recorded in a recorder while sung by a child to be analyzed. While in the data analysis process, the data were paraphrased into paragraphs and each song was then broken down into several couplets/parts to be analyzed. The analysis involved the rationale for specific claims or interpretation of the content of the songs.

FINDINGS AND DISCUSSIONS

Analysis

Song 1

<p style="text-align: center;"><i>Allah the One</i> <i>There is no God to be worshipped but Allah</i> <i>There is no Deity to be worshipped but Allah</i> <i>He is Allah the One</i> <i>The Most Gracious the Most Merciful</i> <i>He is Allah the One</i> <i>There is none comparable unto Him</i></p>
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The song above can be paraphrased as follows:

{As Muslim, we believe that the first pillar of *Iman* (faith) is to confess that there is no God to be worshipped but Allah. It means we also confess that there is no deity to be worshipped but Allah. He is Allah the One, the Most Gracious the Most Merciful. He is Allah the One, there is no comparable unto Him}.

This song teaches us the fundamental of religious teaching in Islam that is confession (*Shahadat*). Confession means: declaration, admission, witness, testimony, etc. It has been noticed that most mankinds, who embraced Islam, do not understand the reality of the meaning of the first fundamental principle of Islam. Through this song, Muslims, including children will understand more about the fundamental of Islamic teaching that is confession (*Shahadat*).

There is no God to be worshipped but Allah

This couplet/rhyme teaches children to understand about the witness/ shahadat which is taken from the first part of the confession of a Muslim: *Laa ilaha illallah* which means none has the right to be worshipped but Allah. That is you have to pledge a covenant with Allah, the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on three points (conditions):

- a. A confession with your heart that the Creator (of everything) is Allah; it is that you have to say: “I testify that the Creator off all the universe including stars, the planets, the sun, the moon, the heavens, the earth, with all its known and unknown forms of life is Allah. He is the Organizer and Planner of all its affairs. It is He who gives life and death, and He (i.e. Allah Alone) is the Sustainer, and the Giver of Security.” And this is called (your

confession for the) “Oneness of the Lordship to Allah.”- *Tauhiid-ar-Rububiyyah*.

- b. Confession with your heart that: “I testify that none has the right to be worshipped but Allah Alone.” The word “worship” (i.e. *Ibadah*) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allah alone (and none else, whether it be an angel, Messenger, Prophet ‘Isa (Jesus)- son of Maryam (Mary), ‘Uzair (Ezra), Muhammad, saint, idol, the sun, and all other kinds of deities.) So pray to none but Allah, invoke none but Allah, ask for help from none (unseen) but Allah, swear by none but Allah,..offer an animal as sacrifice but Allah,... etc, and that means,- all that Allah and His Messenger Muhammad *sallallahu alaihi wa sallam* order you to do, you must do, and all that Allah and His Messenger forbid you, you must not do. This is called (your confession for the)- “ Oneness of the worship of Allah.”- *Tauhiid-al-Uluhiyah*.
- c. A confession with your heart that: “O Allah! I testify that all the best of names and the most perfect qualities with which you have named or qualified Yourself in Your Book (i.e. the Qur’an) or as Your Prophet Muhammad *sallallahu alaihi wasallam* has named or qualified You, with his statement, I believe that all those names and qualities are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others. “

Allah says: “*There is nothing like unto Him and He is the All-Hearer, the All-Seer* (QS. *Ash-Shura*: 11).” This holy verse confirms the quality of hearing and the quality of sight for Allah without

likening them (giving resemblance) to others, and He also says: “*To one whom I have created with both of My Hands (QS. Saad: 5).*” This confirms the two hands for Allah, but there is no similarity for them. This is what we call –*Tauhiid-al-Asma wa-Sifat*. By understand all these parts well, children will be steadfast and always remember that there is no God to be worshipped but Allah.

There is no Deity to be worshipped but Allah

This second couplet/rhyme is more specific than the first one. It is to give more stressing about the Islamic monotheism (*tauhiid*). In this part the aim is to explain more about the confession of a Muslim in *Tauhiid al-Uluhiyah*. That is none else, whether it be an angel, Messenger, Prophet ‘Isa (Jesus)- son of Maryam (Mary), ‘Uzair (Ezra), Muhammad, saint, idol, the sun, and all other kinds of deities to be worshipped. In *Surah Al-Jin: 18* Allah reveals: “*And the mosques are for Allah (Alone): so invoke not anyone along with Allah.*”

Likewise in *Surah An-Nisa: 48* Allah reveals: “*Verily, Allah forgives not that partners should be set up with Him in (worship), but He forgives except that (anything else) to whom He wills...*”

If children knows these teaching well, they will not doing any kind of Ash-shirk (polytheists) and only perform any worship to Allah Alone.

He is Allah the One

This rhyme talks about the purity or the Oneness of the Almighty Allah. *Tauhiid* (Islamic Monotheism) as mentioned above, has three aspects:

- a. Oneness of the Lordship of Allah; *Tauhid-ar-Rububiyah*: To believe that there is only one Lord for all the universe, Who is its creator, Organizer, Planner, Sustainer, and

the Giver of Security, etc., and that is Allah.

- b. Oneness of the worship of Allah; *Tauhid-al-Uluhiyah*: to believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allah.
- c. Oneness of the Names and the Qualities of Allah; *Tauhid-al-Asma’ waa-Sifat*: To believed that: 1) we must not name or qualify Allah except with what He or His Messenger (Muhammad *sallallahu ‘alaihi wasallam*) has named or qualify Him, 2) none can be named or qualified eith the Names or Qualification of Allah; e.g. *Al Kariim*, 3) we must believe in all the qualities of Allah which Allah has stated in His Book (the Qur’an) or mentioned through His Messenger (Muhammad *sallallahu ‘alaihi wasallam*) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allah is present over His Throne as mentioned in the Qur’an *Surah Ta-Ha: 5*: “*The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty).*”

In this rhyme children are taught to understand about three aspects of tauhiid (Islamic Monotheism)

The Most Gracious the Most Merciful

In this couplet, children are taught to recognize two of the Names of Allah. These two Names or Qualities of Allah, namely *Ar-Rahman*, means The Most Gracious

and *Ar-Rahiim* means The Most Merciful.

In Al-Uthaimin (1998, p.17), *Ar-Rahman* is the Name and Quality only for Allah Alone. This Name can not be deserved on others except Allah. *Ar-Rahiim* is the Name and Quality of Allah and it can be deserved on others in which Allah has continual mercy to all His creatures. As in Noble Qur'an the Almighty Allah Reveals; "*He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.*" (QS. *Al-Ankabut*: 21).

He is Allah the One

This part is a repetition of the third couplet of this song about the purity or the Oneness of the Almighty Allah. It is aimed to emphasize children about the meaning inside. As has mentioned above, *Tauhiid* (Islamic Monotheism) has three aspects: 1) oneness of the Lordship of Allah, 2) Oneness of the worship of Allah, and 3) oneness of the Names and the Qualities of Allah. Repetition like this is aimed to reinforce the meaning of the teaching.

Song 2

By The Time
By the time.
Verily man is in loss
Except those who believe
Except those who do righteous good deeds
And recommended one another to the truth
And recommended one another to patience

The paraphrase of the song is below:

{Allah *Ta'ala* (the Almighty) swears using the time. Allah revealed in the Noble Qur'an: By *Al-Ashr* (the time). Verily man is in loss, except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommended

There is none comparable unto Him

This end part of the song teaches us also about the Oneness of the Names and the Qualities of Allah. Qur'an *surah Ash-Shura* states that: "*There is nothing like unto Him and He is the All-Hearer, the All-Seer.*"

This *Surah* (holy Verse) proves the quality of hearing and the quality of sight for Allah without likening them or resemblance to any of the created things. Likewise He also says: "*To one whom I have created with both My Hands,*" (QS.38:75); In other *surah* Allah Azza wa Jalla also says: "*The hand of Allah is over their hands.*"(QS. 48:10).

These verses confirm two hands for Allah, but there is no similarity for them. Al Khilali and Khan (1419 h / 1998, p. 892) stated:

"This is the belief of all true believers, and was the belief of all the Prophets of Allah, from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Isa (Jesus) till the last of the prophets, Muhammad sallallahu 'alaihi wa sallam. It is not like as some people think that Allah is present in anywhere, here, there, even in the breasts of men".

one another to the truth (order one another to perform all kinds of good deeds which Allah has ordained, and abstain from all kinds of sins and evil deeds which Allah has forbidden), and recommended one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's

Cause during preaching His religion of Islamic Monotheism or etc.)}.

This song, teaches us about the importance of time. Telling children of how important the time is becomes very essential. So the children understand much about time.

By the time

This is the first verse of *surah Al-Asr*, the time. In this revelation Allah shows us the importance of time by swearing to wisely use the time. Time is very limited and every human has been given very limited time to live in this world. Allah *Ta'ala* revealed in *Surah Al Mukminun: 116*; “*Did you think that We had created you in play (without any purposes), and you would not be brought back to Us?*”

To emphasize the importance of time, Allah swears in Holy Qur'an using various time.

- a. In *Surah Al Fajr* verses 1-4, Allah swears: “*By the dawn, By the ten nights, and by the even and the odd (of all creation of Allah), and by the night when it departs.*”
- b. In *surah Al-Lail* verses 1-2, Allah swears: “*By the night as it envelopes; And by the day as it appears in brightness;*”
- c. In *surah Ad-Duha* verses 1-2, Allah swears: “*By the forenoon (after sun-rises); And by the night when it is still (or darkness).*”

Allah swears by the time as clues of the glory of time.

Verily man is in loss

This part explains that the man will be the looser when do not obey Allah. In *Surah An-Nisa* verse 14, Allah says:

“And whoever disobey Allah and His messenger and transgresses His limits will be admitted to a Fire, to abide

therein. And he shall have a humiliating punishment.”

Likewise in *surah Al-Baiyinah* ayah 6, Allah reveals:

“Verily, those who disbelieve, from among the people of the Book and among the polytheists, will be in Hell-Fire, to dwell therein (forever). They are the worst of creatures.”

Except those who believe

There are six pillars of Iman (faith): first, belief in Allah means; belief in Allah's Lordship, Oneness, and Attributes. Second, belief in Angels means; we believe in the existence of the angels of Allah and that they are honored servants. Third, belief in Holy Books means we believe on Holy Books that revealed by Allah the Almighty toward His Prophets. Forth, belief in Prophets means; we believe that Allah has sent to His people messengers. Fifth, belief in Last Day means; we believe on Final Day, which is the Day of Judgment, when people will be resurrected and then told to remain in the abode of enjoyment or in the abode of severe punishment. Sixth, belief in Fate means; we believe in Fate, whether good or bad, which Allah has measured and ordained for all creatures according to His previous knowledge and as deemed suitable by His wisdom.

All these items are so called *Arkanul Iman*, the six pillars of *iman*. All Muslims should understand well and apply these as their basic principles in Islam. Children should be asked to memorize the six pillars of *iman* as well as five pillars of *Islam*.

Except those who do righteous good deed

Islam always recommends Muslims to do righteous good deeds. That is why we should start from children. Allah says in Noble Qur'an: “*O you who believe! Obey*

Allah, and obey Messenger (Muhammad) and render not vain your deeds.” (QS. Muhammad:33).

For our guidance and success, we should follow Allah’s Messenger *sallallahu alih wa sallam*.

Allah tells us:

“Those who follow the Messenger, the unlettered Prophet, whom they find mentioned with them; in the Torah and the Gospel; for he commands them what is just and forbids them what is evil. He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure). He releases them from their heavy burdens and from the yokes that are upon them. So those who believe in him, honor him, help him, and follow the light which is sent down with him- it is they who will be successful (in Hereafter).” (Qs.Al-A’raf:157).

In Islam, we should excel in our manners and character. We should take inspiration from the following *Alhaadith* (Sunnah/ tradition from the Prophet):

- a. ‘Abdullah bin ‘Amr bin Al-As narrated that Allah’s Messenger said, “...The best amongst you are those who have the best manners and character.” (Bukhari transmitted it).
- b. Abu Darda’ narrated that Prophet said, “There is nothing heavier than good character put in scale of a believer on the Day of Resurrection.” (Abu Dawud transmitted it).
- c. Abu Umamah narrated that Prophet said, “I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling, even he were in the right; a house in the middle of Paradise for a man who avoids lying even, if he were joking; and a house in the upper part of Paradise for man who made his character good.” (Abu Dawud transmitted it).

It is imperative that we should behave accordance with the Qur’an and the *Sunnah*. We should aim to reach the highest category of Muslim. We should try not only to be very good Muslims (those who perform five pillars of Islam) or *Mu’minun* (those who believe in the six articles of faith); but also *Al-Muttaquun* and *Muhsinuun* (God-conscious, God-fearing, Muslims who are righteous, pious, and restrain as well as guard themselves from evil).

And recommended one another to the truth

Telling the truth to everyone including children, means they will learn why it is very important to behave well to people around them, that cleanliness is a feature of a believer, and that pleasant words are a virtue that is pleasing to Allah. It recommends one another to the truth purely for Allah’s pleasure for the reasons: **First**, it is a divine commandment from Allah, the Creator (QS.2:21). Allah enjoins the Muslim believers to invite all mankind to Islam as in Surah *An-Nahl: 125*;

“Invite (all) to the Way of your Rabb (only God, Cherisher and Sustainer) with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious, for your Rabb knows best, who have strayed from His Path, and who received guidance.”

Second, inviting people to Islam is the very *Sunnah* (Tradition/Way) of Allah’s Messenger, Prophet Muhammad *sallallahu ‘alaihi wa sallam*. We further read from the Glorious Qur’an:

“Say (O Muhammad): This is my way; I do invite unto Allah with certain knowledge, I and whoever follows me (must also invite others to Allah, Oneness of Allah with sure knowledge). Glory to Allah! And I am not of the polytheists (QS. Yusuf: 108).”

Third, as Muslims it is our duty to enjoin what is right and forbid what is wrong: *“The Believers, men and women, are protectors, one to another, they enjoin what is just, and forbid what is evil.”* (QS.At-Taubah:71).

Likewise ‘Abdullah bin Mas’ud radiyallahu ‘anhu narrated that Allah’s Messenger said,

“...By no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrong-doer, bend him conformity with what is right, and restrict him to what is right.” (Abu Dawud,4322).”

And recommended one another to patience

Patience and perseverance are needed in this religion. It is very important that we must develop patience and perseverance since we are still in childhood. As believers, Allah will try our *Iman* (faith) as long as we are alive. Allah, the Almighty, may test as to which of us is best indeed (QS. Al Mulk: 2). The closer we are to Him, the more He will try us, just He did all His prophets and messengers. We should be patience because Allah commands us to patiently persevere (QS. Al Baqarah:153). Allah also revealed in surah Al Baqarah: 155:

“And certainly We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere.”

In *hadiith* of Rasulullah Sallallahu alaihi wa Sallam, Abu Hurairah narrated that the prophet said:

“A Muslim, male or female, remains subject to trials (in this world) in respect of self, children and property till he or

she faces Allah, the Exalted, (on Day of Judgment) in a state in which all his or her sins have been remitted.” (Tirmidhii transmitted).

As much as possible we should show our patience for whatever trials we may incur. We should remember that Allah surely rewards those who patiently persevere as Allah says in QS. Ali Imran: 200:

“O you who believe! Persevere in patience and constancy vies in such perseverance; strengthen each other; and fear Allah; that you may be successful.”

CONCLUSION

Despite the social acceptance of female infanticide among parents nowadays especially as happened in some Arabian tribes in the past, the Qur’an forbade this custom and considered it a crime like any other murders.

“And when the female (infant) buried alive- is questioned, for what crime she was killed.” (QS. At-Takwir: 8-9).

Criticizing the attitudes of such parents who reject their female children, the Qur’an states:

“When news is brought to one of them, of (the birth of) a female (child), his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufferance) and contempt, or bury her in the dust? Ah! What an evil choice they decide on!” (QS. An-Nahl:58-59)”

Islam requires kind and fair treatment for children, male or female are the same. Neither maids nor baby-sitters can possibly take the parents’ place especially mother as the educator of an upright, complex free, and carefully-reared children.

One of children's mostly important needs is moral teaching or religious understanding. Moral teaching should be taught toward children as early as possible. Children's need on moral teaching is more than they need on food. Children grow their mind and psychological aspects while their bodies grow up. Because of their joyful life, we need to immerse these aspect in happy and relaxed manner such as using songs. Parents should choose the right songs for their beloved children.

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