

THE ROLE OF MORAL EDUCATION IN THE FAMILY ON THE FORMATION OF CHILD BEHAVIOR

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Abstract: Morals are a term that humans always use to refer to humans or other people in actions that have positive values. Meanwhile, humans who do not have morals are called amoral, meaning they do not have positive values in the eyes of other humans. This means that morals are absolute things that humans must have. Explicitly, morals are things related to the individual socialization process. Without morals, humans will not be able to socialize with other humans. A person's moral formation must go through an educational process. In the human life cycle, the family environment plays the most role in forming a person's character and personality. Therefore, moral education is first carried out in the family environment. In this case, the role of parents is very large in providing moral education to their children. Parents are first responsible for the morals and education of their children. In Islam, as a religion of Rahmatan Lil'alam, morals are very important. The Five Islamic moral values are also known as the Islamic version of the Ten Commandments of God. These commands are contained in the Al-Qur'an (QS. Al-An'am 6 : 150-153). Allah calls it the Straight Path (Shiratal Mustaqim).

Keywords: Moral Education, Family, Behavior

Introduction

According to the origin of the word "moral" comes from the word mores from Latin which is interpreted as a rule of decency or a term used to determine the boundaries of the nature of other roles, desires, opinions or boundaries of actions that can properly be said to be right, wrong, good or bad. In another sense, morals are knowledge or insight regarding civilized human character. Morals also mean teachings about whether human actions or behavior are good or bad.

Explicitly, morals are things related to the individual's socialization process. Without morals, humans will not be able to socialize with other humans. The socialization process is carried out to establish interaction between fellow humans. In interacting, a human being must have positive values in front of other humans. Morals are not only related to a person's personal life, but also influence the national life of a nation. If all the people of a country have good morals, it will influence the country's relationships in the international world. In other words. The morals of a country are also determined by the moral quality of its entire population.

A person's moral formation must go through an educational process. In the human life cycle, the family environment plays the most role in forming a person's character and personality. Therefore, moral education is first carried out in the family environment. In this case, the role of parents is very large in providing moral education to their children. Parents are first responsible for the morals and education of their children. According to Nawawi in (Khairono, 2017) (Abidin, 2021) moral education is very important for the nation's next

generation so that the nation's dignity is raised, the quality of life can improve, life becomes better, safe, comfortable and prosperous.

The close relationship between education and a person's morals, the moral decline currently occurring in Indonesia can also be caused by education, especially education in the family. Family is the environment that most influences a person's growth process, including moral issues. The main moral education must be carried out in the family. If a child has received sufficient moral education in his family, he will easily know what he can do and what he cannot do. The morals that are deeply embedded in him will become a filter when the child enters an environment outside the family environment. However, environmental conditions outside the home will not easily influence the child's personality.

Based on the description above, the main points of discussion in this article are: 1. What is the role of moral education in the family in shaping children's behavior? 2. What is moral education from the perspective of Islamic law? The aim of this research is to determine the role of moral education in the family in shaping children's behavior and to determine the perspective of Islamic law on moral education.

Literature Review

Education is very important, including moral and character education. With moral and character education in the world of education, one can build a person's character for the better. According to the 2003 National Education System Law article 1 paragraph (1): "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by himself, society, nation and state. According to Ahmad Tafsir (Abidin, 2021) education is an effort to improve oneself in all aspects, involving teachers or not, both formal and informal. Meanwhile, according to Zakiyah Darajat, education is defined as guidance, formation, direction, intelligence, training aimed at students formally and non-formally with the aim of forming these students to be intelligent, have personality, have skills or expertise as provisions for their life in society (Rubini, 2019).

According to Zuriyah in (Rukiyati, 2019), in essence moral education material includes teachings and learning experiences to become a moral person in relation to oneself, morals towards fellow humans and the universe and morals towards God Almighty.

Moral education is an inseparable part of the educational process. Several things related to moral education are: (1) character education; is education that is in direct contact with children's moral development; (2) value clarification is the process of providing assistance to each child to understand and realize what life is for and to clarify what forms of behavior are worth pursuing; and (3) cognitive moral education is an approach based on the belief that students must learn things like democracy and justice while their morals are developing. For this reason, moral education is very important for someone to shape a child's good character.

Education is a deliberate effort by adults to influence the child to raise him to maturity which is always interpreted as being able to give rise to moral responsibility for all his responsibilities (Muhibbin Syah, 2008). Education is a process of renewing the meaning of experience, this may occur in ordinary interactions or interactions between adults and young people, it may also occur deliberately and be institutionalized to produce social continuity. This process involves the supervision and development of the immature person and the group in which she lives.

Moral education involves the authority and support of norms, that is, a set of rules or standards of evaluation related to some area of individual behavior. Schools are communities

that can set norms to encourage authority in the norms themselves, but in reality schools are weak communities and often apply the wrong norms (Abidin, 2021). Normation is important because it is a way to shape perceptions, feelings, and change character. Normation is also transformative, someone is different after absorbing several norms. Normation and training are very important for character formation.

There are two institutions that play a role in teaching moral education, namely formal and non-formal institutions, formally moral education is carried out by schools and non-formally by families and communities (Ramadhanti Fuji Astuti et al., 2022). Formally, moral education is carried out by schools and non-formally by families and communities. Moral education through the family, the role of parents is very dominant in instilling moral values and adjusted through the growth of children's psychological development. Children will obey their parents' orders well. Meanwhile, moral education through society usually takes the form of social norms, such as politeness norms, religious norms, decency norms and legal norms. Moral education today faces various challenges along with the progress of the era which is marked by openness of information and technological sophistication. This is certainly very different from the past. In a traditional religious society, morals are passed down to the next generation through indoctrination. This means that a moral teaching must be accepted because it has always been taught that way. After that, the teaching was implemented. The role of reason is limited to trying to understand the reasons and consequences.

The hope and wish of every parent is basically that their children grow and develop perfectly, are physically and spiritually healthy, intelligent, faithful and virtuous. However, sometimes parents forget that their wishes will not come true without serious effort and struggle to achieve them. Therefore, parents are required to know exactly what their children's needs are.

The family is the smallest unit of society consisting of the head of the family and several people who are gathered and live in one place under a roof in a state of interdependence. A harmonious family always strives to carry out its functions properly. This function refers to the interactions of family members, especially the quality of their relationships and interactions. Interactions between family members, especially between parents and children, will greatly influence the development of a child's personality and knowledge. Parents are also role models for children, so positive interactions will have a positive impact on children's growth and development as well.

According to Hasbullah in (Rochanah, 2017), if viewed from an educational perspective, the family is a living unit (social system), and the family provides a learning situation. Family ties help children develop the qualities of friendship, love, interpersonal relationships, cooperation, discipline, good behavior and recognition of authority. It is very natural and logical that the responsibility for education lies in the hands of the parents and cannot be handed over to other people, because they are their flesh and blood except for the various limitations of their parents. Some educational responsibilities can be delegated to other people, namely through schools.

According to Friedman in (St. Rahmah, 2016) there are 5 family functions, namely affective function, socialization and social placement function, reproductive function, economic function, health care and maintenance function. The family is the general focus of the pattern of social institutions. In almost every society, the family is the center of individual life, where there is a high degree of intimate relationships. Apart from these core relationship issues, the family has a number of functions that are in line with societal expectations.

Method

The method in this research uses qualitative. The basic on which this is based is phenomenological or Descriptive Phenomenology, namely descriptive evidence (Agustin, 2016). Sugiyono in (Taufika et al., 2021) also explains that: Qualitative research is a research method used to study the natural conditions of objects where the researcher is the key instrument, data collection techniques are carried out by triangulation (combination), data analysis is inductive, and research results Qualitative emphasizes meaning rather than generalization.

The data sources used in this journal are existing libraries, both related books and journals that have a correlation with the problem. Besides that, some information is obtained from various sources such as environmental data, all of which is applied with data analysis interpretation. Writing this journal uses library research (library study). Literature study focuses on libraries, both print and electronic, that are valid, relevant to the study, and can be accounted for. Data analysis techniques using content analysis to select data from various library materials studied are then described. By using this technique, we can more systematically analyze the phenomenon of the role of moral education in the family in shaping children's behavior. Drawing conclusions using induction techniques is based on discussion

Result and Discussion

The Role of the Family in Behavior Formation

According to Skinner, an expert in psychology (Learning Teacher, 2022) formulated that behavior is a person's response or reaction to stimulus (external stimulation). Based on the form of response to the stimulus, the form of behavior can be divided into two, namely closed behavior (convert behavior) and open behavior (overt behavior). Human behavior is reflected as a result of a response to the stimulation or stimulus they receive. According to the Big Indonesian Dictionary (2013), behavior is an individual's response or reaction that is realized, not only body and speech.

Sarwono in (Fajariyah, 2008) defines behavior as something that is done by one individual to another individual and that something is real. Walgito (1994) defines behavior or activities in a broad sense, namely visible behavior (overt behavior) and invisible behavior (inner behavior), as well as these activities, besides motor activities, also include emotional and cognitive activities. In this way, behavior is something concrete that can be observed, recorded and even studied. A child's behavior is his response or reaction to what he sees, hears from outside himself and can be used as an example. The first stimulus a child receives comes from his family.

Family is the first and main living environment for every child (student). In this family, students receive the first stimulation or influence in growth and development, both biological development and mental development. Students get to know and begin to imitate models, ways of reacting, behaving, and carrying out roles, both as parents, as husband, or wife, or model of life as a member of society.

Family education is the basis of all education, so the style of family life will reflect the child's personality, if the child is in any school in society. Parents play an important role in developing children in terms of education, therefore parents as educators must always have a close relationship with their children. The relationship between parents and their children is a natural relationship. It is impossible for a child to know and know about various things outside the family environment. Likewise, in forming concepts about things seen around him, the

influence of family and parents is quite large. Whether a student has a realistic concept of himself or not, whether he views himself as less or more than other people, is largely determined by his parents' treatment of him.

Students will have a correct picture of the responsibilities of parents towards their children. A child whose father is always cruel to his mother will face inner conflict. He loved his father and mother, he was told that he was a sin if he hated or was cruel to others. But every day he sees cruelty committed by someone he loves, who must be obeyed, and has the right to punish him if he is guilty.

This confusing experience created obstacles for him in the formation of a healthy and integral person. The different treatment between him and his younger brother or sister will also cause him to struggle every day to find out what he truly sees and appreciates, or the voice of his heart or the religious teachings he is studying. An unhappy or unhealthy atmosphere in the family is quickly absorbed by the child. This atmosphere can be caused by several factors, for example there is no love between father and mother, father or mother is not mentally healthy, there is unequal treatment by father and mother towards their children, there are mental pressures faced by parents, poverty which is tense, father doesn't have a job, and so on. All of this can affect the child's development.

Children who live in families with strict rules will be able to form independent children's personalities. Therefore, the appropriate place for a child to form his personality is the family under the guidance of parents. So parents or families must really act as the main institution in children's education. "The initial period is very important for personality formation, because the foundations are laid in the initial period.

Moral Education and the Role of the Family in Islamic Concepts

In Islam, morality or a system of behavior is realized through the process of applying a system of values/norms originating from the Qur'an and the Sunnah of the Prophet. In contrast to ethics or morals which are formed from a system of values/norms that apply naturally in society, which can change according to agreement and approval from the community, in different dimensions of space and time. This ethical system is completely free from values, and free from any vertical relationship with ultimate truth.

There are terms that are always used when someone talks about human social ethics. Among these terms are morals, ethics and morals. Rachmat Djatnika in (Mulya Hasanah, 2018) in his book entitled Islamic Ethical System (Noble Morals) says that the synonyms for morals are ethics and morals. As explained above, the meaning of morals is used to refer to an action or deed that is in accordance with general ideas that apply in a particular community or environment.

Apart from that, the Prophet Muhammad, as *al matsalul kamil* (true and perfect example), has also provided an example for his people to act according to noble moral values. In fact, one of the functions of sending Muhammad was to perfect the morals of society. So Muhammad's personality is an example of very noble morality, for the formation of a dignified social order in society. According to Kirschenbaum in (Zuchdi, 2001) since 1990 moral education has been developed which teaches traditional values with the support of parents, religious leaders, teachers and politicians.

The hadits relating to morals are as follows:

قَالَ ابْنُ عَبَّاسٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ وَأَجْوَدُ مَا
يَكُونُ فِي رَمَضَانَ وَقَالَ أَبُو ذَرٍّ لَمَّا بَلَغَهُ مَبْعَثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ لِأَخِيهِ ارْكَبْ إِلَى هَذَا الْوَادِي فَاسْمَعْ مِنْ قَوْلِهِ فَرَجَعَ فَقَالَ
رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ (رواه البخاري)

Ibn 'Abbas narrated that the Prophet SAW was the most generous person. He became even more generous in the month of Ramadan. And Abu Dzar said that when he heard of the arrival of the Prophet Muhammad Alaihissalam, he said to his brother, "Go to that valley and listen to what he says." His brother returned and said, "I saw him ordering people to the most noble morals and behavior (akhlak)." (HR.Bukhari)

From the hadith above, we can know that the Messenger of Allah commanded us to have noble character. Therefore, morals are not only personal, such as being honest, fair and responsible, but also have a public dimension, namely the creation of collective ethics and a polite social life. With this collective ethic, an organizational ethic will be built that requires every individual to walk together, according to the foundation of this collective ethic.

Religious and moral education is a very important guideline in the teaching and learning process as an anticipation so that our students avoid things that are contrary to religion in the current era of globalization. It is said that strong religious education will create a generation with morals and qualities.

From the problems regarding morals that penetrated at a time when a person needed to be educated so that he could serve as a role model for noble character or what is also called good morals, in the Al-Qur'an, Surah Al-Ahzab verse 21, Allah has explained:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

"Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot." (Q.S. Al-Ahzab, 33: 21).

Moral education can be equated with character education. Moral education is education of noble values rooted in religion, customs and culture of the Indonesian people in order to develop personality to become a good human being. In general, the scope of moral education is the cultivation and development of values, attitudes and behavior in accordance with noble moral values. Among the values that need to be instilled are politeness, discipline, open-mindedness, soft-heartedness, faith and piety, strong-willed, modest, responsible, tolerant, honest, independent, humane, introspective, loving knowledge, respecting other people's work. others, compassion, shame, self-confidence, willingness to sacrifice, humble, patient, spirit of

togetherness, loyal, sportsmanship, obedient to principles, fear of guilt, trusting, firm, persistent, true to promises, open and tenacious. If a member of society has a character with a set of moral values, it is believed that he or she has become a good human being.

The role of the family in developing the future of their sons and daughters in a quality and efficient manner can be seen in QS Al-Anfal: 28 which reads: "*that wealth and sons and daughters who grow up in the family are seen as nature or a test from God which must be accounted for before God*". From the description of the concept of family and the importance of family in the totality of human life in achieving noble goals, such as fostering mutual love, helping each other, educating children, being creative and innovating. In this way, the family really functions in supporting the creation of a civilized life as well as being the foundation for the creation of a civilized society.

A family have an important role in life because every human being or Muslim certainly comes from a family. So it can be concluded that the family is a place where the foundation of religious values is taught by parents and other family members to a child. Even though not all Muslims get their Islam from the family that gives birth to them, the family is still the first place where a child learns about the Islamic religion. From a family, a child will see how his parents pray, fast, read the Al-Qur'an and etc. A family that is *sakinah, mawaddah and warahmah* will always instill faith and shape its children into individuals with good morals and manners, especially when socializing in society.

Regarding the relationship between parents and children, Allah has regulated it in the Al-Quran in Surah Al-Isra verse 23 which reads:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ
 الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرهُمَا وَقُلْ لَهُمَا قَوْلًا
 كَرِيمًا

"And your God has commanded that you should not worship other than Him and that you should do good to your parents as best as possible. If one of them or both of them reaches old age in your care, then never say to either of them the word "ah" and do not shout at them and speak to them noble words." (Qs Al Isra: 23).

Conclusion

The destruction of a child's morals occurs due to two main factors. the first is family factors and the second is socialization environmental factors. The existence of moral education plays a very important role in forming the nation's young generation to have good educational values in society, especially the school environment. This is the task of educators to create generations of good people with noble character and character in accordance with religious norms. Among the values that must be instilled are politeness, good character, discipline, open heart, soft heart, faith and piety, strong will, modesty, responsibility, tolerance, honesty, independence, humanity, love of knowledge, respect for people's work. others, compassion, shame, self-confidence, willingness to sacrifice, humility, patience, forgiveness, spirit of togetherness, loyalty, sportsmanship, obedience to principles, fear of guilt, trust, firmness, perseverance, trustworthiness, openness and tenacity. So, from the information that has been mentioned, it can be concluded that moral education functions to protect a person from bad deeds or bad actions that are not in accordance with existing norms in education, society, nation and state.

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