

## The Role of Parents in Forming Akhlakul Karimah (Noble Characters) in Early Childhood in Mekar Mukti Village, North Cikarang Sub-District

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### *Abstract*

This study examines the role of parents in instilling Islamic habits that are carried out in daily life through the habits of akhlakkul karimah (noble character) in early childhood. Nowadays, there are many early childhood children who do not have good manners, such as saying rude and filthy words to their peers and even older people. Therefore, the focus of this research is on the role of parents in instilling Islamic habits in early childhood in everyday life. This research study was qualitative with a descriptive approach, data collection with triangulation, which is a data collection technique in a combination of interviews, observation and documentation. The results of this study can be stated that the role of parents in instilling akhlakul karimah in early childhood in Mekar Mukti village by using several methods such as the exemplary method, habituation method, advice method and attention method. Therefore, with some of these methods, the cultivation of akhlakul karimah in children has been quite successful as can be seen from the results of the observations made by the researchers in the village.

**Keywords** : Parent, Akhalakul Karimah, Child

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### *Artikel Info*

**Received:**

March 19, 2023

**Revised:**

April 23, 2023

**Accepted:**

May 20, 2023

**Published:**

June 15, 2023

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### *Abstrak*

Penelitian ini menelaah mengenai peran orang tua dalam menanamkan pembiasaan islami yang dilakukan pada kehidupan sehari-hari melalui pembiasaan akhlakkul karimah pada anak usia dini. Zaman sekarang banyak sekali ditemukan anak usia dini yang tidak mempunyai sopan santun seperti berkata kasar dan kotor terhadap teman sebayanya bahkan orang yang lebih tua. Oleh karena itu fokus pada penelitian ini yaitu bagaimana peran orang tua dalam menanamkan pembiasaan islami pada anak usia dini

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dalam kehidupan sehari-hari. Studi penelitian ini yaitu kualitatif dengan pendekatan deskriptif, pengumpulan data dengan triangulasi, yaitu teknik pengumpulan data dalam kombinasi wawancara, observasi, dan dokumentasi. Hasil dari penelitian ini dapat dikemukakan bahwa peran orang tua dalam menanamkan akhlakul karimah anak usia dini di Desa Mekar Mukti dengan menggunakan beberapa metode yakni metode keteladanan, metode pembiasaan, metode nasehat, dan metode perhatian dengan beberapa metode tersebut maka penanaman akhlakul karimah pada anak sudah cukup berhasil terlihat dari hasil observasi yang peneliti lakukan di desa tersebut.

**Kata Kunci** : Orang Tua, Akhlakul Karimah, Anak

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### A. Introduction

Children are the linguistic offspring of male-female relationships. Children are a mission and a gift from God, endowed with the dignity and value of a whole human person (Djamil, 2013). Parental responsibility is not limited to material needs, but extends to all aspects of their children's lives, including raising them to be good human beings (Amirudin, 2018).

If the trust is well maintained, such as the parents' education and good upbringing, there will be rewards, but on the contrary, if the trust is neglected by the parents so that the children in their care and upbringing are not taken care of, it will be sinful because they have neglected the trust given by Allah.

Early childhood, which refers to children between the ages of 0 and 8, is often referred to as the golden age because it is the time of physical and mental development. All of a child's potential develops and grows rapidly during this sensitive time. Childhood is a time when children can listen to and believe many different stories, even if some of them are made up (Muzaki et al., 2021). But it is the child's strong identification with those outside themselves, such as the environment, parents and teachers, that makes childhood so enjoyable. This identification manifests in various behaviours, ways of thinking, guidance, invitation, response, habituation, and dialogue based on love, which have a significant impact

on the child's character and morals. Therefore, the internalisation of character and moral principles in personality development during this period is very important (Muzaki et al., 2021).

The first education for children is the family environment, especially the parents, for parents who are very aware of their responsibilities and obligations, children are an investment for the hereafter (Amirudin et al., 2020). Especially mothers, who become a child's first madrasa. Giving birth, nurturing, educating and guiding their children to adulthood, as well as upholding Islamic principles and values, are among the responsibilities of parents towards their children. Children are like white paper, so it is up to us as parents to shape their character at an early stage, to shape what they will become. Every parent certainly wants his or her child to develop perfectly and have a good character, so parents have an obligation and a role to play in instilling good character from an early age (Budiyati, 2020) (Khalid Ramdhani, Iwan Hermawan, 2020)

Akhlakul karimah is an attitude or behaviour that is good in speech and action in accordance with the teachings of Islamic principles (Nafi, 2017). In Islam, morality is very important, it is clear that Allah sent the Prophet Muhammad to perfect human morality, and the examples set by the Prophet's actions and words during his lifetime must be emulated by Muslims. Moral cultivation is the shaping of a person's thinking, and this shaping can be achieved by giving understanding and understanding through examples of right and wrong in his life, training and getting used to doing, encouraging and giving suggestions so that he wants and likes to do good deeds (Darajat, 2014) (Khaerunnisa et al., 2021).

This study aims to further examine the above background regarding the role of parents in instilling akhlakul karimah in early childhood in Mekar Mukti village, North Cikarang district. Researchers see the fact that in the area of early childhood, there is still a lack of manners such as saying harsh and dirty words to their peers and even older people. So the formulation of the

problem can be taken as the role of parents in instilling Islamic habits of akhlakul karimah to early childhood.

### **B. Research Methodology**

In this study, using qualitative methods, researchers observed or searched for an object or event (Moleong, 2018). Qualitative descriptive method used by researchers. The researcher becomes the key instrument, then the researcher describes social phenomena that are poured into narrative writing, such as writing in the form of words, for data collection strategies such as observation, interviews and documentation (Sugiyono, 2016).

This research was conducted in Mekar Mukti Village, Cikarang Utara Subdistrict. In the process of this research, there are five families who have early childhood education where each has developed methods or techniques to teach akhlakul karimah to their children.

### **C. Results and Discussion**

In the process of teaching morals, every family has its own method or approach. Because each family has a

different approach or point of view in educating children, and we all know that the needs of each child are unique. Like the results of observations on 22 May 2022 in Mekar Mukti Village, North Cikarang District, there are five families, namely Mrs Emih, Mrs Asti and Mrs Euis Nurmala, Mrs Sumarni and Mrs Elis, they have their own methods but have the same meaning. In the results of the interviews from the five families, the answers are almost the same, so the researchers present several methods or ways of teaching akhlakul karimah in early childhood, namely the model method, the habituation method, the advice method, and the attention method.

Firstly, the exemplary method, which is one of the most effective methods of learning compared to other methods, the Prophet said "Ibda 'bi nafsika" (starting from oneself). The implication of his statement is that if we want our children to be good and polite, we must first take care of ourselves. Exemplary behaviour has a significant impact on the moral, ethical, spiritual and social development of children. Educators are role models for children

because what children do is imitate what educators do in terms of good behaviour, manners, even words, and it becomes ingrained in the child's personality (Budianto et al., 2020). Based on the results of the interviews with Mrs Elis on 25 May 2022, she explained that in educating her children by giving good examples to her children, starting with small things, namely maintaining speech, because young children are very easy to follow or apply the words of parents, and setting an example not to be evil to people. Then, based on an interview with Mrs Emih on 25 May 2022, she also explained that in instilling akhlakul karimah in children, namely giving examples not to lie and giving examples to always pray five times, giving examples to always do good to everyone.

Second, the habituation method, habituation is a condition in which a person repeats a behaviour over and over again. Behaviour that is never or rarely done becomes more common over time, eventually becoming a habit (Helmawati, 2014). The habituation method is a routine and regular activity

used to teach children various habits that are generally related to the development of children's personalities, such as self-adjustment, character, discipline, independence, emotions and social life.

Based on the results of the interviews submitted by Mrs Asti on 25 May 2022, she always applies habituation in instilling akhlakul karimah in children, such as habituation to always maintain cleanliness at home and everywhere by always throwing garbage in its place, habituation to children always praying diligently, habituation to children always saying greetings, habituation to children making beds every morning and habituation to children not playing mobile phones and watching TV too much. Then, according to Mrs Sumarni, the results of her interview on 26 May 2022, she explained to get used to children always waking up early, to get used to children always being honest and not wasteful, to get used to children not being lazy in school, to get used to children not hurting others, to get used to children always reading the Koran, to get used to children always holding

their tongue so as not to say harsh words and offend other people. This is found in the Qur'anic letter Al-Isra, verse 53:

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

Meaning: “And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.” (Quran, 2015).

The process of getting used to good and polite language can influence children's social habits in life, for example: children who often use good words will not start fights, while children who often use bad words will have the opportunity to do so. At a young age, children cannot control their emotions when they experience cruel treatment such as teasing, insults, jokes and other forms of harassment, which can have a negative impact on children's feelings. Therefore, children need to be taught good habits so as not to have a negative impact on their lives.

Thirdly, the method of advice, in this method of advice is used when a child commits or violates the rules, so to touch the soul of young people, advice is given gently and with tolerance. Based on the results of the interview with Mrs Euis Nurmala on 26 May 2022, she stated that she, as a mother, does not forget to always give advice to her children in the form of admonition that her children have done when they are wrong, advice in the form of always respecting parents, She always gives advice to her children in a gentle way and not when she is angry, and she looks at the state of the child so that when she gives advice her child understands what Mrs Euis Nurmala has said. Then the results of the interview with Mrs Emih also show that she always gives her children advice when they are naughty so that they don't repeat it, and she advises them to always love their parents.

Fourthly, the method of attention, what is meant by education with attention is to pay attention to the development of children from the point of view of faith and morals, and to always ask about their condition in

terms of physical education and scientific abilities. When using this method, parents should always be with their children. If both parents are working, it will be difficult for them to pay attention to their children because they will be more focused on their work, it is quite difficult for them to always accompany their children in their daily life. Stay-at-home mothers may still be able to stay with and care for their children all the time. With this kind of care, the child becomes good, his soul and morals are noble, and he grows up to be a valuable member of society. And if this does not happen, the child will be exposed to despicable practices and will end up as trash. That is why it is important to take care of children and look after them with all our heart, mind and attention. Based on the results of an interview with Mrs Asti on 25 May 2022, it is stated that she instills akhlakul karimah in her child by paying attention, because her child is one of the children who must always be paid attention to, such as accompanying her when studying and doing homework, paying attention by always reminding her child to always eat good food and

paying attention by asking about her child's condition, paying attention to her child regarding the association around her child and always paying attention so that her child has good manners and speaks well.

Based on the results of the parents' interviews mentioned above, all the statements are almost the same, and the parents in Mekarmukti village, North Cikarang District, have tried to instil akhlakul karimah in their children from an early age. The four methods above are one of the methods or ways in which parents instil akhlakul karimah in their children, of course with parental effort, by letting them be confident, independent and responsible in their daily activities.

Parents accept the responsibility of guiding, nurturing and raising children to be devoted to Allah SWT. This is shown in Surah Al-Kahf verse 46, Allah gives children to parents as a gift to be guarded and cared for, and to be nurtured through proper education.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ  
الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

“Possessions and children are the ornaments of the life of the world, but eternal good deeds are a better reward in the sight of your Lord, and a better hope.”

The jewels of the world are children, so parents must educate their children until they become sahleh-shalehah who believe in Allah.

The age from 0 to 8 years is called early childhood education. Early childhood is a unique experience with distinct patterns of physical, cognitive, socio-emotional, creative, language and communication growth and development appropriate to the child's stage of development. This period, known as the Golden Age, is very important because it is a crucial stage in a child's development and growth, and a time that determines the kind of child he/she will become as an adult, both physically, mentally and intellectually. Early childhood learns in a unique way. Hence the importance of Islamic education by inculcating akhlakul karimah in children at this time. Early childhood education, where it occurs in the imitation stage, where children will imitate all parental behaviour, whether

intentional or not. Children can be moulded into great individuals through their daily experiences and early childhood habits. Parents must explain to children that all actions are good and some are bad, and children must understand which actions are worthy of imitation and which are not.

Akhlak itself is divided into two parts, which are 1) Praiseworthy moral character is called akhlakul karimah. Moral character is a symbol of religious perfection. This character distinguishes human beings from animals and allows the establishment of human dignity through excellent morality. 2) Bad morals are Madzmumah morals. Madzmumah morals include morals that undermine faith and human dignity and the views of Allah SWT, His Rosul and fellow human beings (Mansur, 2011).

Therefore, as Muslims, we must be able to distinguish between the two types of morals, Muslims must have good character because the Qur'an and the Sunnah of the Prophet are the source or basis of morals. Therefore, in Q.S Al-Qalam verse: 4 Allah says.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ



“And you are truly ‘a man’ of outstanding character.”

While in the Hadith of the Prophet Muhammad SAW stated:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: “Indeed, I was sent only to perfect moral excellence.” (HR Al-Baihaqi dari Abu Hurairah r.a).

It is clear that all types of Muslim activities must translate the above two sources based on what has been determined in the Qur'an and the Hadith. Morals are a reflection of the Muslims personified by the Prophet Muhammad, so Muslims are obliged to emulate his morals, as confirmed in the Qur'anic letter Al-Ahzab verse: 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ  
لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا ۗ

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.”

Prophet Muhammad SAW is a good example, as seen in the holy book of Al-Quran above, Prophet Muhammad SAW is a messenger for all

Muslims. Therefore, his people must imitate his morals.

Moral education is a top priority in Islam, as evidenced by one of the main tasks of the Prophet Muhammad SAW, which is to perfect the noble character. Islam's emphasis on education can also be seen in Islam's emphasis on spiritual education; spiritual education must take precedence over physical education because a good soul leads to good deeds and will facilitate happiness in all aspects of human existence in the future (Nata, 2015).

Based on the above arguments, moral education does not only include giving information to obey religion and educating children physically, but also teaching through their souls, because a person's soul determines his character, what he does. There are at least two ways to create a moral or behavioural system:

a. Stimuli

A stimulus is a human activity brought about by a situational impulse. Training, responsibility, imitation and factors all contribute to the current state.

**b. Cognitive**

Information is conveyed through da'wah, lectures, conversations, dramas and other means based on the reasoning of the Qur'an and Hadith (Ali, 2017)

In addition to the two methods described above, habituation is a way of instilling good morals in children that can be used by parents and allows students to be impressed and acquire good habits. Once they have them, they will continue to be habits until they reach adulthood. As habits give rise to good behaviour or words, they are very important in the formation of children's morals.

The formation of character and soul is the main goal of Islamic education. Every parent should first pay attention to morality, especially religious morality, because religious morality is the highest (Afriantoni, 2015). According to Imam al-Ghazali, the basic purpose of moral education at an early age is to cultivate morality in children who study all sciences and strive for perfection and excellence of character or soul. Moral education is the most important goal of education,

besides making children pious towards Allah SWT, in order to receive the welfare of life in this world and in the hereafter according to the applicable laws in the Qur'an and Hadith (Nafi, 2017).

The scope of Islamic early childhood moral education is to provide children with knowledge about religion that can help and balance their lives in this world and the hereafter. The human relationship with God as well as the same with other human relationships. Morality can be divided into two categories: morality towards God and morality towards living beings (all of God's creation).

**a. Behaviour towards Allah**

It is a human action in the form of believing in the existence of Allah, carrying out the commandments of the pillars of Islam and the pillars of faith, and avoiding all the prohibitions of envy, disobedience to parents, and everything related to bad things.

**b. Behaviour towards other people**

Humans are social creatures who have good and bad behaviours in their daily lives. Human morality

includes family, friends, relatives and the whole community.

c. Environmental behaviour

Moral towards the environment, in essence to maintain and care for a healthy environment that surrounds people, especially plants and animals that are maintained and cared for as well as possible and do not harm this earth (Khaidir & Dkk, 2021).

The role of the family, especially the parents, in instilling akhlakul karimah in children from an early age, especially mothers, provides a child's first experience which will always have a special and deep impact on his or her life. Sometimes, however, due to different customs and ways of thinking, parents often contradict each other in the implementation of coaching. The dichotomy of functions refers to the division of parental responsibilities. Some argue that the mother's role is only to guide and educate her children. And the father's only responsibility is to earn a living. However, in Islam, parents have the duty and responsibility to guide and educate together. Setting a good example is a duty for parents to their children; children can follow in the

footsteps of parents and have an impact on the formation of a moral personality in children and grow faith and piety in themselves towards Allah SWT.

#### **D. Conclusion**

The role of parents in instilling akhlakul karimah in early childhood in Mekar Mukti Village, North Cikarang District, researchers can conclude that what parents do in instilling akhlakul karimah is by using different methods and tricks in educating their children, but the statements are almost the same, namely through: methods in the form of exemplary, methods in the form of habituation, methods in the form of giving advice and methods in the form of attention to children. Early childhood in terms of moral education seeks to educate to be pious, religious and devoted to Allah SWT.

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