



Parents' Obligations in Educating Children's Morals

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Abstract

Based on the results of the initial observations made by the author, there is a lack of parental attention in providing moral education to children. This research aims to find out how parents educate their children about Aqidah, Worship and Morals. This study uses a descriptive qualitative research method, which describes the existing reality of Children's Moral Education. The results of the study show that parents in RT 01 RW 12 about children's Tawhid education have been done well, such as giving examples of example, teaching monotheism and teaching children about the five-time prayer procedure. Parents in educating their children in worship by inviting their children to pray in congregation at the mosque and enrolling their children in the existing TPQ. The way parents educate their children's morals by exemplifying good behavior with a patient attitude, not being arrogant, as well as keeping their mouths and not saying dirty things.

INTRODUCTION

Education is all activities or conscious efforts made by educators to students on all aspects of personality development, both physical and spiritual, formal, informal, and non-formal that run continuously to achieve happiness and high values, both human, and divine values (Marleni et al., 2024). Education can be obtained in formal and non-formal educational institutions, one of the places to get education other than formal schools is the family. The family is the first place for children to get an education, in the Islamic view, the family is Madrasyahtul Ula (First Madrasah) (Ulfah, 2021). Education basically aims to shape children's character and morals.

Islam teaches that children born into the world have certain rights that must be fulfilled by their parents as the implementation of their responsibilities to Allah SWT for the preservation of their offspring (Mansir, 2022). Children are actually the mandate and gift of Allah SWT to every family, namely to be educated to carry out religious teachings well and behave with good morals, respect for mothers and fathers (Fajeri et al., 2022). Children's morals were first formed in the domestic environment. The morals of this household environment are the basis for the formation of the next child.

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The morals taught by parents in the household must be strong. Usually, this first cultivation of morality has a strength that is difficult to eliminate. Therefore, children's morals outside the home. Therefore, both parents (husband and wife) should know the rules of education so that in the future they can give birth to children who are useful for the nation, nation and religion. The family is the main vehicle for the formation of a pious Muslim generation. The term morals are no longer infrequently heard in the midst of people's lives. Perhaps almost everyone already knows the meaning of the word moral, because the word moral is always associated with human behavior. However, in order to be more convincing to the reader so that it is easy to understand, the word *akhlak* needs to be interpreted in language and terms. Thus, the understanding of morality will be clearer in substance.

Morality according to the term is the will of the human soul that causes an act easily because of habits without requiring prior consideration of the mind (Zainuddin, 2021). Meanwhile, Abu Ahmadi and Noor Salimi assumed that "sociologically in Indonesia the word morals already contains a good connotation, so a person with good morals means a person with good morals". Morality is behavior that is clearly visible, both in words and deeds that are motivated by encouragement because of Allah (Mainiyo & Sule, 2023). However, there are also many aspects related to mental attitudes or thoughts, such as *diniyah* morals related to various aspects, namely behavior patterns towards Allah, fellow humans, and behavior patterns towards nature (Engkizar et al., 2021).

The existence of the family, as well as the harmony of life in the family has a great influence on the development of children's education, because it is in the family that children get knowledge for the first time (Hien et al., 2021). Parents in the family have duties and responsibilities and a very important role in educating children, because one of the responsibilities of parents for the success of a child cannot be separated from how the parent provides and equips education to children.

One of the responsibilities of parents to their children is to provide Islamic religious education to their children so that later the child can actualize his religious nature in order to enslave himself to Allah SWT in accordance with the nature and purpose of Allah SWT to create a creature called a human being on earth, namely to worship Allah SWT, this is in accordance with the words of Allah in the Qur'an surah Lukman verse 13 which reads: (Engkizar et al., 2023; Mainiyo & Sule, 2023).

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

It Means: "(Remember) when Luqman said to his son, when he advised him, "O my son, do not associate with Allah! Indeed, associating (Allah) is a great injustice."

The above verse explains that Lukman Al-Hakim also provides guidance to his son (Latiano & Wiyani, 2024). This means that Lukman does not give up the responsibility of fostering and guiding his children only to his wife (Apriadi, 2023). Therefore, parents have a very important role in the development and education of children. By the verse above, the hadith of the Prophet also explained that one of the duties and responsibilities of parents to their children is to maintain the child's nature so that it is maintained until the end of his life, this is by the hadith narrated by Bukhari and Muslim which reads: (Dewi & Nadlif, 2021)

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

It means: "No one is born except born in his *fitrah* (Islam), his parents make him Jew, Christian or Magi" (HR. Al-Bukhari and Muslim).

Based on the above hadith, the role of parents is to maintain the *fitrah* by providing Islamic Religious Education to their children (Fitri et al., 2024). One of the Islamic religious education that parents must provide to their children is how the

child can behave well under Islamic teachings (Muzakki & Nurdin, 2022). In today's community life, we still encounter many children who behave in a way that is not by the teachings of Islam, this is due to the absence of examples from parents or the absence of harsh upbringing from parents to children. Furthermore, one of the factors that causes children in this location to behave impolitely and not in accordance with the teachings of Islam is due to the lack of parental attention in providing moral education to children (Rubini & Chaer, 2021).

METHODS

This study uses a qualitative research method with a phenomenological approach (Urcia, 2021). Phenomenology is the science of the essences of consciousness and the ideal essence of objects as a correlation with consciousness. Phenomenology can also be interpreted as a philosophical approach to investigating human experience, acquiring new knowledge or developing existing knowledge with logical, systematic, and critical steps (Williams, 2021). This qualitative research is research to answer problems that require an in-depth understanding of the time and situation concerned, carried out reasonably and naturally by objective conditions in the field without any manipulation, as well as the type of data collected, especially qualitative data. With the collection of interview, observation, and documentation data using data reduction analysis techniques, data presentation, and data verification (Engkizar et al., 2022; Nasution et al., 2024; Salmona & Kaczynski, 2024).

RESULT AND DISCUSSION

Parents have a very important role in fostering children's morals, parents must also direct the best for their children (Tabroni et al., 2022). Because parents should set a good example (Hasanah, 2021). Children must be taught and introduced to religious and general knowledge. So parents teach children to get used to everything, for example, parents must invite children to respect older people, reprimand, and greet and be polite in their attitudes (Khoa et al., 2023). So that residents become moral to Allah, other people, and the surrounding environment (Mohidem & Hashim, 2023).

Parents are responsible for children's moral education. Parents teach to be polite, polite, helpful, and friendly to others, especially in the neighborhood where they live (Sari, 2023; Djazilan et al., 2024). Parents are people who have a major role in educating and fostering children's morals. Providing moral education to Allah SWT, parents, fellow humans, and the surrounding nature. From there, it can be seen whether the child's future can develop well or vice versa with the guidance of the parents. Parents' obligations must be well considered so that their children can grow up perfectly and have a good personality (Harahap, 2023).

Parents must nurture and guide their children to the right path according to the guidance of Islam (Risnawaty, 2023). They must always supervise and direct so that there are no deviations in their associations. Children are plants of life, they must be well cared for, they will grow to be good, and vice versa, if the plants are not properly cared for, they will be damaged (Suryani et al., 2023). The role of parents in educating children's morals is very important because parents are the first example that their children will exemplify. Children will think that what parents do will be imitated, so parents must provide understanding to the child (Sarmila et al., 2023).

The role of parents in educating morals must be carried out from an early age to children (Rachmad et al., 2023). So parents have given responsibility in moral education, such as setting an example from an early age and teaching children to speak well and parents also facilitate children with education from an early age by enrolling children in existing PAUD and TPQ / TPA schools. Parents teach religious education by introducing the basics of faith, the pillars of Islam and the basics of

Islamic law. All of this is done so that children understand and understand religious knowledge to apply it in daily life.

Judging from the disobedience of children to their parents, there are still some children who refuse their parents' orders. In the aspect of parents giving responsibility in physical education, this role of parents has been done well. It can be seen from parents being responsible in providing for their children and providing responsibility in the growth of children to adolescents with strong, healthy, passionate and enthusiastic conditions. Responsibility in ratio and psychiatric education is good enough. However, there are still children who, lacking gratitude for favors, sometimes deny when told, make a fuss with the people around them. Of all the mistaken behaviors of teenagers, parents have reprimanded them, by giving advice, and providing education about positive things (Rouhparvar et al., 2022).

CONCLUSION

Children's Aqidah education has been done well, such as instilling monotheism and teaching children about the procedure of praying five times, Parents play a full role in moral development, this is proven by parents doing in several family roles in educating morals, namely the role of parents in educating morals must be done from an early age to children. So parents in RT 01 have given responsibility in moral education as seen from parents providing religious education and true monotheism in accordance with Islamic law.

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