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Role Of Moral Education Towards Adolescent Morality

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ABSTRACT

Purpose: The purpose of this research is to understand and describe the role of moral education given by parents to adolescent morality.

Methodology: This research uses a descriptive qualitative approach. Informants in this research amounted to 4 people and supporting informants amounted to 2 people. Data collection uses interviews and observations.

Results: The result showed that: 1) moral education instilled by parents since young children has a good impact on morality, especially in adolescence. When entering adolescence children can already understand the importance of moral education in their lives, such as being able to distinguish good and bad things, can choose beneficial activities and not, dressing to cover genitalia according to the rules of Islam, aware of the obligation to carry out worship without being reminded, does not cause a behavior problems in the family, school and community, do not show different behaviors when monitored or not monitored by parents, and being independent in resolving the problem faced. 2) the way parents use their child's moral education by providing examples of behaviors directly, communicating with good form of advice, and applying reward and punishment.

Applications/Originality/Value: The results of this study can be applied by parents to develop children's morality. Parents who can implement moral education properly and correctly, have a positive impact on their children, especially those related to children's morals. The methods used in implementing moral education can be done in various ways, such as role models, giving advice, and others.

INTRODUCTION

Moral is closely related to moral education given to teenagers, especially by their parents. The treatment given by parents to their children from childhood will have an impact on their moral development in adulthood. Hard care

makes adolescents themselves report about moral Detachment, meaning that moral education with such care can actually escape its purpose (Wang, Wu, & Chong, 2019; Qi, 2019). Some authors, particularly from conservative circles, have interpreted societal change of the last century as moral decline (Kaur, 2015). Qi (2019) further explained that negative parental attribution was found to moderate the indirect relationship of harsh care towards adolescent aggression through moral release. Science and religion are often seen as incompatible explanatory frameworks that each aim to provide ultimate answers to the big questions in life (Rutjens & Heine, 2016). An impaired moral development is associated with a range of undesirable behaviors in preadolescents, including bullying and aggression (Menesini & Camodeca, 2008; Blair, Manson, & Frederickson, 2001).

This moral development will later shape the attitudes, characteristics, and even character of children in the future, so it is very important for adolescents who will become the next generation given moral education because this education will shape it to have a temperament that reflects the balance of knowledge and practice morality and religion. There is a statement from the Messenger of Allah narrated by At-Tirmidhi stating that there is nothing more severe on the scale of a believer on the Day of Judgment than good morality (Syamsi, 2017). Head of Public Health Division of the Bojonegoro Regency Hernowo explained that the case of pregnancy outside marriage is suspected to be the impact of advances in information technology that causes many teenagers to access things that should be accessed by adults (Muliyanto, 2017).

Today, the progress of the modern era can have a positive and negative impact on the development of adolescents, one of which is the moral possessed by these teenagers. Teenagers who behave in accordance with applicable values and norms are said to be someone who has morality, while adolescents who behave are not appropriate even contrary to values and norms and what is said to be amoral (Reza, 2013).

Moral relates to all the provisions and rules about what should be done by someone in interacting with others (Santrock, 2009). Besides that, moral is also a determination of a social behavior that is considered acceptable or not acceptable in a particular society (Calatayud & Aldas, 2016). That 'responsibility' is the dominant value for forming good citizens. Responsibility is also defined as a sense of individual self-discipline in their behavior that enables them to avoid conflict and strive for harmonious social order. Other important values are "Respect", "Help", "Work hard" and "Care" (Haight, Sugrue, Calhoun, Black, 2017). moral actions are informed by interpretations of Islamic teachings, economic insecurity, socioeconomic injustice, public / public discourse, and geopolitics (Ataullahjan, Mumtaz, Vallianatos, 2019). religion affects the moral values of citizens, so that the values of one's morality are very thick and influenced by how religious education is instilled (Peter & Langsæther, 2019). Education at home is designed as natural as possible, so that the social, moral and impact of education at home becomes an educational choice that cannot be ignored (Morton, 2010).

Literature concerning the development of moral emotions in young children is abundant (Barrett, 1995; Mascolo & Fischer, 2007; Mills, 2005), few studies have examined the relationship between moral emotions and social behavior in early childhood (Mascolo & Fischer, 2007). The general consensus among emotion theorists is that moral emotions start to develop in early toddlerhood but that children's ability to experience and regulate these emotions increases in the next couple of years (cf. [8]). Moral is associated with cognitive development in an invariant and gradual manner. The development of individual moral reasoning starts with a truly egocentric approach, passing social recognition with different perspectives from the actors (initially from close people and then from society as a whole) to reach its peak by using abstract principles where a society created fair (Serodio, I, & Bataglia, 2016). Morals serve as guidelines in resolving conflicts between individuals and maximizing the benefits of individuals who live in the same community. Morals are centered on Kohlberg's traditional concept of fighting for justice and respect for the rights of others, which emphasizes justice and sympathy. Besides aiming to protect human dignity, regulations allow humans to save energy and time to think about their behavior. Nevertheless, humans must accept good and right values and norms in society that are universally accepted as moral (Zailani, Yusoff, & Hamzah, 2015). Understanding moral courage, such as defending, is important to consider when looking at moral responsibility and social costs (Pouwels., Van Noorden, Caravita, 2019).

Children's moral behavior is guided, in part, by adults who teach children how to treat others well (Hardecker, Buryan-Weitzel, Tomasello, 2019). It's not only teachers in schools that can impart moral education to the children, but that the parents also play a great role in making the children aware of the importance of leading life ethically (Kaur, 2015). Although there are many parents who understand that educating children is a big responsibility, but in fact many parents are still negligent and tend to underestimate so that they neglect the problem of their children's education, they do not give more attention to the child's development his son (Rachman, 2014). The results of research conducted by Umayah and Ningsih (2016) on several families in Tangerang revealed that moral education has a positive and significant influence on children's morality. Previous research conducted by Mubarok (2016) in Pasuruan, Indonesia revealed that there were three patterns of education given by parents in the formation of children's morals in terms of their goals. First, through manners education by teaching ethical manners to parents and ethics of respect for others, secondly, through religious education by teaching children to pray five times a day, study and read the Qur'an through the Al-Qur'an education park or put his son in boarding school, and thirdly, by submitting education entirely to formal education institutions. The results of the study also explained that parents have a first and foremost role for their children to bring children to maturity in community life, so parents must set a good example because children like to imitate or imitate their parents' behavior. There is a statistically significant correlation between Islamic ethical behavior and the way of Islamic education, religious knowledge, participation in Islamic activities, and practicing Islamic principles. The practice of Islamic principles clearly has the strongest correlation in explaining the ethical behavior of Islam. The way of Islamic education, religious knowledge, and

participation in Islamic activities also make some contributions in explaining differences in Islamic ethical behavior, and this is inseparable from the development of individual morality (Laeheem, 2019). Many understand the broad relationship between religion and morality in everyday life. Some theorists argue that God is seen as a divine guarantor of right and wrong, making universal and absolute morality (Sarkissian & Phelan, 2019). Studies conducted by Squalli (2019) provide clarity about a person's level of religiosity related to morality.

Moral education by adults, in some circumstances, makes children more rigid in their moral decisions (Hardecker, Buryan-Weitzel, Tomasello, 2019). Improving the moral judgment of parents can potentially improve the moral development of their children (Royal & Baker, 2005). Many moral philosophers assume that ordinary people embrace moral objectivism (Sarkissian & Phelan, 2019). Bandura (in Feist and Feist, 2014) has a belief that learning through observation is more efficient than learning through direct experience. The essence of learning through the observation process is modeling. Learning through modeling involves increasing or reducing an observed behavior and generalizing from one observation to another, in other words modeling involves cognitive processes and not just imitations. Modeling is more than just matching the behavior of others, but symbolically representing information and storing it for future use. Several factors determine whether someone will learn from a model in a situation, including:

- a. The characteristics of the model are very important
- b. Characteristics of observers
- c. The consequences of the behavior to be imitated

In addition, the basic principles of learning from Albert Bandura's findings (in Shah, 2015) include social and moral learning processes that most of what humans learn occurs through imitation and the presentation of examples of behavior (modeling). In this case, a person learns to change his own behavior through witnessing how people or groups of people react or respond to a particular stimulus. One can also learn new responses by observing the example behavior of others, teachers, or parents. Unwanullah and Zuchdi (2017) explained that moral education is education about the basics of morality and virtue of temperament, character possessed and must be used as a habit by children from childhood until it becomes an adult. The virtues of morality, temperament and character are one of the fruits of deep faith, and the development of true religiosity that makes perfect humans (*insan kamil*).

Sarwono explained that morality is an important guideline for teenagers to find their own way towards a mature personality and avoid any conflicts that occur in adolescence (Tarigan & Siregar, 2013). Zailani, Yusoff and Hamzah (2015) describe aspects that influence adolescent morality, namely cognitive related to intellectual or thinking aspects, affective related to emotional aspects, and psychomotor related to aspects of skills that involve the function of the nervous and muscular systems.

The purpose of this study is to find out how the role of moral education is given by parents to children's morality in adolescence and how parents use moral education in children. Islamic Boarding School Al-Mukmin Ngruki is an Islamic educational institution which always rests on the Qur'an and sunnah shohihah, and focuses more on planting aqidah and akhlak, so that the teachers

of the lodge must have extensive knowledge of Islam especially in terms of monotheism and has a temperament that exemplifies the example of the Prophet Muhammad. both in everyday behavior, and in educating his family, in accordance with the word of God in Q.S. At-Tahrim verse 6 which gives a call to believers to take care of themselves and their families from hellfire.

RESEARCH METHODS

The research informants were taken using purposive sampling technique with criteria including parents namely father and mother, teaching profession at Al-Mukmin Ngruki Islamic Boarding School, and having teenagers with the age range of 13-20 years. The supporting informants were taken from the children of the main informants who were teenagers.

Data collection in this study uses interviews and non-participant observation. Interviews were conducted to determine the role of moral education that parents instill in adolescent morality. Observations were made by looking at the behavior of informants, the behavior of informant children, and the behavior of informants with children.

RESULTS AND DISCUSSION

The Role of Moral Education on Youth Morality

In the cognitive aspect, all parents have the view that instilling morals in children is very important so that all informants begin to apply moral education to their children from childhood. As for the things behind every parent to apply moral education to children is different, one person said that the background is because in the religion of morality is the teachings of the Prophet and must be taught to children in accordance with the Qur'an and Shari'ah Allah, one more person said that the things behind him because morality has a role in life to be able to run every profession well, then one other person said that the background is thinking if someone has good character then his life will be good, and one person others say that the background is because the child is a mandate from God that later every parent will be held accountable before God. According to the commentary of Ibn Kathir who discusses the content of Al-Qur'an Surat At-Tahrim verse 6 that da'wah and education must start from the house and this verse is directed at women and men, namely mothers and fathers, which means both parents are responsible for children children and also their spouses as each of them is responsible for their behavior. In addition, one of the contents of the verse is the importance of instilling Islamic education in children from an early age (Muhammad, 2011). Syamsi (2017) states that the treatment given by parents to their children from childhood will have an impact on their moral development in adulthood. Umayah and Ningsih (2016) also say that moral education is education to shape one's personality which will later be seen in real actions, such as good behavior, responsibility, honesty, hard work, and respect for the rights of others. In addition, Unwanullah & Zuhdi (2017) also said that in the context of Islamic education, morality must be based on aspects of faith that are conceptually contained in the Qur'an and Sunnah.

There are various forms of moral education that have been applied by each parent to his child, one parent applies the form of education in the form of birrul walidain or worship to parents, then one person applies a form of moral

education in the form of exemplary, and two people apply the form of moral education in the form of responsibility answer to Allah in matters of worship, manners in associating with fellow human beings, courtesy, independence and adab in dressing. According to Hamzah (2014) morality is divided into two, one of which is *akhlaqul karimah*, that is, if the actions taken are good according to reason and religion. In addition, the scope of morality in Islam includes morality to God, one of which is by carrying out orders and away from His prohibitions, and morality to humans, one of which is morality to parents, which includes *birrul walidain* or worshiping parents. In addition, Rahmawati, Mardiyah and Wardani (2017) said that morality means the teachings of good and bad actions and behavior.

The results of the implementation of moral education provided by parents to children can be seen from childhood when children enter adolescence children can already understand the importance of moral education in their lives, this is seen by parents through the behavior of children who apply the form of moral education that has been taught, such as can distinguish good and bad things, can choose useful activities and not, and dress according to the rules of Islam that is covering the genitals. The stage of moral development according to Kohlberg lies in the conventional level of the morality of the social system that moral judgment is based on an understanding of social order, law, justice and obligation (Papalia & Feldman, 2015). According to Prastiti (2008) the stage of moral development in late adolescence is characterized by a back attitude which is generally positive in the direction of achieving intellectual maturity, even religion can become the handle of life towards adulthood.

In the affective aspect, all parents say that the child's reaction when parents apply moral education is to follow and follow what is taught because it has become a child's habit since childhood. In addition, all parents also say that children convey their wishes to parents in a good and non-compelling way, but when their desires are not fulfilled the reaction of each child is different, there are children who immediately show an acceptance and understanding and do not force, and there children who initially cannot accept but after parents give understanding the child immediately receives it. According to Hapsari (2016) one aspect that influences one's morality is moral feeling which is related to inner emotions which need to be felt to be individuals who have good character, one of which is to respect themselves and appreciate others (self esteem).

The response of the child when getting advice from parents varies, there are children who are silent listening and not resisting, and there are children who accept if in accordance with their thoughts even though sometimes refuse if it is contrary to their wishes but after being given deeper understanding the child can then receive it. According to Hapsari (2016) one aspect that affects a person's morality is moral feeling which is related to inner emotions that need to be felt to be individuals who have good character, one of which is to be open to the truth and to act to correct mistakes that have been made (humility).

As Sarwono explained that morals are important guidelines or guidelines for adolescents to find their own way to a mature personality and avoid all conflicts that occur during adolescence (Tarigan & Siregar, 2013). Ormond also describes aspects that affect adolescent morale, one of which is the use of ratios because children tend to benefit more in their moral development when thinking of physical and emotional losses caused by their behavior towards others (Rahmawati, Mardiyah and Wiyani, 2017). In addition, Poespoprodjo explained that there are three determinants of morality, one of which is one's own actions that are desired and seen by individuals in moral order and not in physical order (Reza, 2013). In the application of moral education when they feel they want to be angry with children, the way that every parent takes control of themselves is different, such as diverting them to other jobs, being quiet to calm themselves, increasing reading of istighfar, and doing self-introspection. According to Syamsi (2017) who said that the factors that influence moral education are the steps applied by parents in educating children, one of which is to stay away from hard ways.

In the psychomotor aspects, all parents say that the child's daily behavior is always to perform worship, such as prayer, reading the Qur'an, reciting dhikr morning and evening, doing homework, helping parents, and doing other daily routines. As for prayer, all informants said that without being reminded the child was aware of his obligation to pray when the time had arrived, but for the morning prayer the child must be awakened by the parents to be able to pray on time. According to Hamzah (2014) basically morality is an attitude that is embedded and inherent in every person who spontaneously manifests in his actions and behavior. In addition, Ibn Miskawih said that morality is a temperament that is the movement of the soul that encourages a person to do an act without thinking first (Mahmud, Gunawan and Yulianingsih, 2013).

In terms of behavior, all parents say that the child has never caused a problematic behavior in the family, school or surrounding community. In addition, all informants also said that there were no differences in children's behavior when monitored or when they were not monitored by parents. According to Sarwono, moral is an important guideline or guide for teenagers to find their own way towards a mature personality and avoid all conflicts that occur in adolescence (Tarigan & Siregar, 2013). Ormond also outlines aspects that affect youth morale, one of which is the use of ratios because children tend to benefit more from their moral development when thinking of the physical and emotional losses caused by their behavior towards others (Rahmawati, Mardiyah and Wiyani, 2017).

In dealing with problems, all parents say that children tend to be independent in solving the problems they face, although sometimes asking for advice from parents. According to Santrock (2012) who said that adolescence is a time when decision making increases.

Parents' Way of Implementing Moral Education

All parents said that the method used in implementing moral education to children by giving examples to children with behavior. According to Albert

Bandura (in Shah, 2015) most of what humans learn happens through the presentation of behavioral examples (modeling).

All parents also convey it in the form of good advice. According to Syamsi (2017) one of the factors that influence moral education is the step applied by parents in educating children, namely by giving advice and guidance directly to children.

Two parents do not apply rewards and punishments in educating children, while two other parents apply rewards and punishments in educating children, such as giving extra snacks if the child has memorized the Qur'an smoothly, praying in time, and carrying out fasting full, whereas for punishment given in the form of a reduction in pocket money if the child does not pray the congregation, the prayer is not timely or does not repeat the memorization of the Qur'an. According to Suwaid (2002) factors that influence moral education are gift giving and punishment. Giving gifts and penalties must be carried out in a balanced manner, such as giving a gift when a child takes good action and giving punishment when the child behaves badly. Hapsari (2016) also has a view on the influencing factors so that morals can develop well, namely by applying discipline.

SUMMARY

Based on the results of data analysis and discussions that have been conducted by researchers show that moral education provided by parents from an early age has a good impact on children's morality, especially in adolescence. Parents have the view that instilling moral education is very important so that it starts implementing it since the child is still small. There are various forms of moral education that are applied by parents, including such as *birrul walidain* or serving parents, exemplary, responsibility to God in matters of worship, centuries of socializing with fellow humans, courtesy, independence and manners in dressing. The results of moral education that have been planted by parents to children from childhood can be seen when the child enters adolescence, the child can already understand the importance of morality in his life such as being able to distinguish good and bad things, being able to choose activities that are useful and not, and dressing close genitals in accordance with Islamic rules, are aware of their obligations to perform prayers when the time comes without the need to be reminded, never cause a problematic behavior both in the family, school and community, there is no difference in behavior when under parental supervision or not, and has been independent in solving the problems it faces.

Based on the results of the analysis and the results of the discussion, found several ways used by parents in implementing moral education to children, including by giving examples of behavior directly to children, conveying it in the form of good advice, and implementing a reward and punishment system.

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