



The Role of Parents in Overcoming Moral Crisis in the Household

Fitriani¹, Syafrizal², Aftika², Nurdianna², Berlianda Indah Putri²,
Rosi Guspita³, Muhamad Firdaus Bin Alias⁴

¹Universitas Islam Negeri Raden Intan Lampung, Indonesia

²STAI YDI Lubuk Sikaping Pasaman Sumatera Barat, Indonesia

³Universitas Islam Negeri Imam Bonjol Padang, Indonesia

⁴Universiti Sains Islam Malaysia, Malaysia

✉ syafrizal@stai-ydi.ac.id*

Article Information:

Received August 15, 2023

Revised September 8, 2023

Accepted October 9, 2023

Keywords: *Parents, moral crisis, Household, family, QS. Luqman*

Abstract

The role of parents in building a good household is very important. In instilling noble morals in children, parents are required to have various strategies so that their children's morals are formed according to what is expected. Parents' strategies for playing a role in dealing with moral crises in children and households cannot be separated from the Quran. This research aims to analyze Luqman's advice to his children based on the content of Surah Luqman verses: 13-19. This research uses a qualitative method with a content analysis approach, all data is taken from various sources originating from the Quran, theories and opinions of Islamic education experts. Then a theme is taken that matches the required data. After the author has collected all the data, the next step is to select the required data according to the problems raised in this article. Based on Luqman's letter, there are nine roles of parents in dealing with a moral crisis in the household, namely providing an example to children, always being ready to be a good listener, spending time together with family, giving clear expectations to children, don't let yourself feel guilty, don't replace love or time with money, don't change caregivers frequently, provide supervision, and provide punishment to educate.

INTRODUCTION

Parents are the first and main people who place moral principles in their children (Fauziah & Salik, 2021; Kadir & Shamad, 2023; Mahmudin & Muhid, 2020). Children will always accept everything that is carved and will be inclined towards whatever affects them (Huzuwah et al., 2021; Irfan, 2023; Shobariyah, 2019). If you get used to it and teach it to do good things, that's how children will be formed. So that his parents will be happy in this world and the hereafter. However, on the other hand, if a child is accustomed to committing crimes, is neglected, and lacks the upbringing and guidance of his parents, then his sins will be borne directly by his parents because the fault of Allah is that a child is the trust of his parents, the child in his care. the heart is clean, pure and innocent, empty of all carvings and images. In the hadith the Prophet SAW said:

How to cite:

Fitriani, F., Syafrizal, S., Aftika, A., Nurdianna, N., Putri, B. I., Guspita, R., Alias, M. F. B. (2023). The Role of Parents in Overcoming Moral Crisis in the Household. *Suluh Pasaman*, 1(2), 42-48.

E-ISSN:

2986-8467

Published by:

The Institute for Research and Community Service

Meaning: "*Every child is born in a state of nature (tawhidullah), so that is the influence of his parents until he becomes a Jew, a Christian, or a human being.* (HR. Bukhari).

Based on the hadith and verses above, it can be explained that children have religious (Islamic) potential whose development must be fostered. Meanwhile, in its development, this can be realized. Parents play an important role in the process of forming children's character and morals (Prabowo et al., 2020; Andhika, 2021; Syarifah et al., 2021). In the Quran, it is described that children are the coolness of the eyes (*qurrata a'yun*), the source of happiness, and part of the human heart in this world (Mahmudin & Muhid, 2020). The presence of children in a family makes the family feel alive, harmonious and enjoyable, whereas the absence of children in the family makes the family meaningless because one of the spirits that can move the family is lost (Julita et al., 2022). In the eyes of a father, children will be a helper, supporter, encouragement, and strength enhancer. In the eyes of a mother, children are the hope of life, the conditioning of the soul, the comfort of the heart, the joy of life, and the foundation for the future.

The Quran describes children as jewels of the world, like treasures. The existence of children described in the Quran can be realized if parents prepare them from an early age. Children's education and personality formation must be given the best possible attention, because if not, children will become the opposite, namely becoming a disaster (slander) in the family and will become a nuisance for society and humanity as a whole (Ibrahim et al., 2021).

Most of a child's time is spent in a family environment. The family plays an important role, especially because parents function as leaders who have authority and responsibility in developing their children's personalities (Agustini, 2018; Rosyadi et al., 2021). This authority is exercised to form children's personalities by religious values and norms that apply in society. Every child's behavior is under the supervision of parents, and every child's behavior is always a concern for them. The family acts as the first socialization medium for children. This role gives parents responsibility for the child's physical and mental development. It is in the family that children begin to be introduced to teachings that are by religious rules and societal norms. Every child's activity, from behavior to language, is always under the supervision and guidance of parents (Andriyani, 2020). Seeing the phenomenon of children in this era of globalization, children's moral and ethical values are far from good or very worrying, in fact this research will focus on discussing the role of parents in overcoming the moral crisis in the household.

METHODS

This research uses a qualitative method with a content analysis approach, all data is taken from various sources originating from the Quran, theories, and opinions of Islamic education experts. According to Subaghiya (2023); Kleinheksel et al., (2020) This research approach design can be carried out to discuss certain problems, problems, or topics obtained from the literature that is collected thoroughly. Then themes are taken that are appropriate to the required data. After the author has collected all the data, the next step is to select the required data according to the problems raised in this article. The next step is to discuss the data collected and then use it as a discussion theme. This article refers to the theme of the role of parents in fostering morals in the household which is the focus of the results and discussion. The method of research results with this theme also follows opinion magnitude (2023), Fitri (2018), and Yunita & Irsal (2021) explained that the discussion regarding results using a content analysis approach can be carried out using themes or major reviews according to the issues and problems discussed.

RESULT AND DISCUSSION

Nowadays, for economic reasons, more and more married couples have to work to meet their family's living needs (Astriani, 2019; Ginting, 2018; Wijayanti, 2021). The activities and preoccupations of each family member result in less and less time spent together between children, their parents, and siblings. Parents are busy with work, while children spend more time with caregivers or even playing alone at home. This has serious social impacts if parents do not provide strong leadership to their children (Novela, 2019). The steps that parents must pay attention to in providing moral education to children in the family are explained by Allah in the following Alquran surah Luqman 13-19:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (13) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14) وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (15) يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (16) يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (17) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُفَّ الْمُتَحَالِفِينَ فَخُورٍ (18) وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (19)

Meaning: *And (remember) when Luqman said to his son when he was giving him a lesson: "O my son, do not associate partners with Allah, indeed, associating partners (with Allah) is really a great injustice. And we command people (to do good) to two of his parents; his mother had conceived him in a growing weakness and weaned him in two years. Be grateful to me and to your two parents, to me alone, you will return. And if they force you to associate with me you have no knowledge of that, so do not follow them, and associate them well in the world, and follow the path of those who return to me, then only to me will you return, then I will tell you what you have done.*

(Lukman said), "O my son! Indeed, if there is (any deed) as heavy as a mustard seed, and it is in a stone or in the sky or on the earth, God will surely give it (a reward). Indeed, Allah is Subtle, Subtle. Oh, my son! Perform prayer and order (people) to do what is good and prevent (them) from what is bad and be patient with what befalls you, indeed that is one of the important things. And do not turn your face away from people (out of arrogance) and do not walk on the earth arrogantly. Indeed, Allah does not like those who are proud and proud of themselves. And moderate your walk and soften your voice. Indeed, the worst voice is the voice of a donkey

Based on Surah Luqman, there are nine roles of parents in dealing with a moral crisis in the household as shown in the following picture.

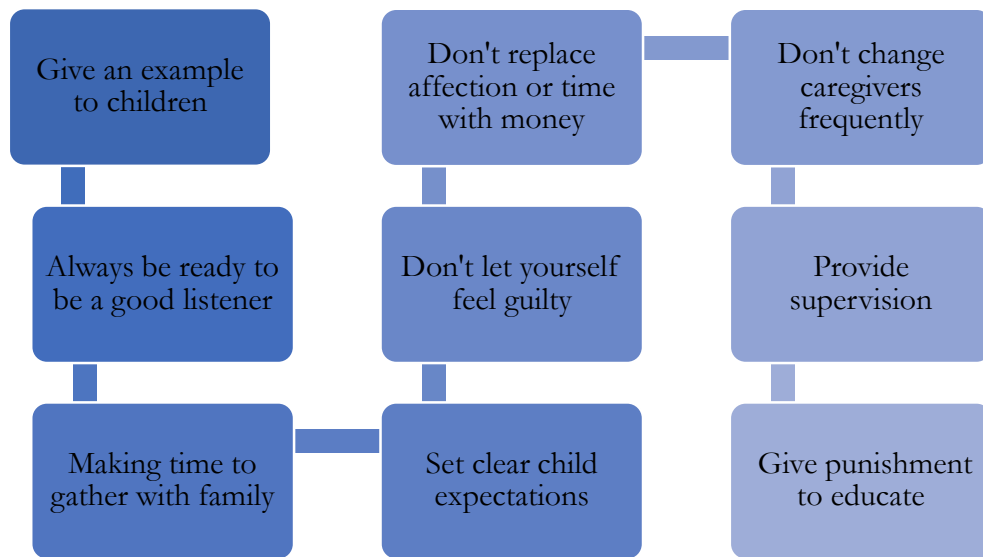


Fig 1. The role of parents in dealing with a moral crisis in the household

First, set an example for children. Society is a paternalistic society, meaning it always looks to its superiors or leaders in their actions. As leaders in the family, every parent wants their children to behave well, such as being polite, disciplined, obedient to worship, and obedient to their parents (Nasiruddin, 2018). In this case, children often face dilemma problems, on the one hand, parents want them to do good, but on the other hand, parents do not set an example for their children. As a result, what parents want for their children to behave well does not come true, instead, the behavior that emerges from their children is actually the opposite. Therefore, the actions taken must be an example for children, both in words and deeds (Hermawan, 2018; Mustofa, 2019; Sudrajat, 2011). We must realize that children first learn from their parents and their family environment. What parents often do is usually what children do.

Second, always be ready to be a good listener. Most parents think they are always right while their children's opinions are positioned and there are even parents who don't even want to listen to what their children want to say (Sabarua & Mornene, 2020; Wahy, 2012). Parents usually look down on their children's ideas or diligently criticize their words. As a result, children withdraw and choose to be closer to friends. In fact, if children know that they really listen to what they say, they will be more eager to share their feelings and thoughts. Therefore, if you want to have an influence in your child's life, parents must be willing to be good listeners.

Third, take time to gather with family. A good parent-child relationship requires time that allows them to be together physically. This doesn't need to be hours long, what is important is that parents consistently spend a little time with their children every day. The goal is to know and understand children's needs and share the feelings of fellow family members. In this way, an attitude of tolerance can be developed which ultimately creates family peace. When gathering with family members, parents should keep distractions away and concentrate more on them. Remember that time is the cornerstone of good parenting.

Fourth, determine clear child expectations. Telling children what is expected of them will shape good behavior (Cahyono, 2016). This does not mean that parents force their children to follow their wishes, but children are still given the freedom to choose what they want, parents are only motivators and accompanists of what the child wants. Don't hesitate to involve them in daily work to help complete tasks in the home environment. Involving children in family matters can foster a positive attitude so that they feel part of the family.

Fifth, don't let yourself feel guilty. As compensation, they allow children to behave badly and be undisciplined. Good parents are firm but still prioritize a psychological and dialogical approach (Fauziah & Salik, 2021; Kadir & Shamad, 2023; Mahmudin & Muhid, 2020). Feeling guilty for actions taken against children is actually a counterproductive action that cannot solve the problem at hand. Therefore, as a parent, you must try to eliminate the feeling of guilt that you always feel (Fitri, 2015).

Sixth, don't replace affection or time with money. The love of parents for children is a seed that can create closeness and peace in the family (Nuraeni, 2020; Ratna, 2019). However, improper or incorrect placement of affection can actually cause problems. For example, pampering children by giving them lots of pocket money for shopping at school and giving them what they ask for. This action will result in the child taking the wrong action. "Teaching children how to manage money is important (Rapih, 2016; Sina, 2014). But don't use money as a substitute for time or love. As parents you must try to educate your children to be independent, how to obtain something by trying and according to one's wishes. This is of course by working hard, that something obtained through work will feel more valuable.

Then, give attention and appreciation. Usually, parents tend to pay more attention to children when they are annoying. On the other hand, when they behave positively or well, they don't pay attention. As a parent, you should also pay attention to your child if he behaves well, give him attention and appreciation, for example, congratulations or praise for the actions he has taken. This will bring positive behavior in children. Attention and encouragement from parents can raise their motivation to do more than what they have done.

Seventh, don't change caregivers often. Using a nanny is alternative for husband and wife who work outside the home. However, you should not change caregivers frequently because it can affect the child's psychology (endanger the child). Before handing over a child to a caregiver, you must provide an opportunity to create familiarity and closeness between the child and the prospective caregiver.

Eighth, provide supervision. Children will usually complain if they are closely supervised, but children who are not supervised also feel that their parents do not care about them. As a consequence, parents continue to provide supervision but are cooperative in the sense of giving freedom to the child but still carry out supervision. Research shows that troubled children often come from families with little or no supervision. Therefore, parents need to know who their child's friends are so that it is easier to control them.

Ninth, provide punishment to educate. Parents who work outside the home tend to experience fatigue and become irritated easily. Therefore, it is natural that they lose control more easily with children. This can cause problems in the family. Parents must adhere to the principle "Do not punish children if they cannot control themselves well". Punishing children is only intended to educate, not to vent anger. However, as far as possible one should avoid physical punishment because this action is counterproductive.

CONCLUSION

Based on Luqman's letter, there are nine roles of parents in dealing with a moral crisis in the household, namely providing an example to children, always being ready to be a good listener, spending time together with family, giving clear expectations to children, don't let yourself feel guilty, don't replace love or time with money, don't change caregivers often, provide supervision, and give punishment to educate. Therefore, the author can conclude that the actions taken by parents must be role models for children, both in words and deeds. Parents must realize that children learn first from their parents and family environment. What parents often

do is usually also done by children.

REFERENCES

- Agustini, N. M. S. (2018). Tripusat Pendidikan Sebagai Lembaga Pengembangan Teori Pembelajaran Bagi Anak. *MAGISTRA: Media Pengembangan Ilmu Pendidikan Dasar Dan Keislaman*, 9(2), 133-154. <http://dx.doi.org/10.31942/mgs.v9i2.2543>
- Andhika, M. R. (2021). Peran orang tua sebagai sumber pendidikan karakter bagi anak usia dini. *AT-TA'DIB: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 73-81. <https://doi.org/10.47498/tadib.v13i01.466>
- Andriyani, J. (2020). Peran lingkungan keluarga dalam mengatasi kenakalan remaja. *At-Taujih: Bimbingan Dan Konseling Islam*, 3(1), 86-98. <http://dx.doi.org/10.22373/taujih.v3i1.7235>
- Astriani, N. (2019). Pengaruh ibu bekerja dan peran ayah terhadap prestasi belajar anak. *Jurnal Pendidikan Luar Sekolah*, 13(1), 44–51. <https://doi.org/10.32832/jpls.v13i1.2778>
- Cahyono, H. (2016). Pendidikan karakter: strategi pendidikan nilai dalam membentuk karakter religius. *Ri'ayah: Jurnal Sosial dan Keagamaan*, 1(02), 230–240. <https://doi.org/10.26555/1183>
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54-67. <https://doi.org/10.24036/insight.v1i1.27>
- Engkizar, E., Munawir, K., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi Jamaat Community. *Ta'dib*, 24 (2), 116-126. <https://dx.doi.org/10.31958/jt.v24i2.4847>
- Fauziah, N. A., & Salik, Y. (2021). Tri Pusat Pendidikan Sebagai Pembinaan Akhlak Di Sekolah Dasar Negeri. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 4(2), 89–98. <https://doi.org/10.54069/attadrib.v4i2.146>
- Ginting, P. A. (2018). Implementasi Teori Maslow dan Peran Ganda Pekerja Wanita K3L Universitas Padajajaran. *Focus: Jurnal Pekerjaan Sosial*, 1(3), 220–233. <https://doi.org/10.24198/focus.v1i3.20498>
- Hermawan, R. (2018). Pengajaran Sholat Pada Anak Usia Dini Perspektif Hadis Nabi Muhammad Saw. *INSANLA: Jurnal Pemikiran Alternatif Kependidikan*, 23(2), 282–291. <https://doi.org/10.37348/cendekia.v5i1.63>
- Huzuwah, H., Ichsan, A. S., & Yunianta, R. D. (2021). Strategi Membangun Karakter Anak Usia Sekolah Dasar (Telaah Kritis Buku “Alhamdulillah Anakku Nakal” Karya Miftahul Jinan dan Choirus Syafruddin. *Al-Fikru: Jurnal Ilmiah*, 15(2), 78–96. <https://doi.org/10.51672/alfikru.v15i2.53>
- Ibrahim, I., Kamaluddin, K., Mintasrihardi, M., Junaidi, A. M., & Abd Gani, A. (2021). Bencana virus corona melalui sosialisasi pada anak usia dini pada Desa Rempe Kecamatan Seteluk Sumbawa Barat. *Selaparang: Jurnal Pengabdian Masyarakat Berkemajuan*, 3(2), 191-195. <https://doi.org/10.31764/jpmb.v3i2.2196>
- Julita, M. S., Utari, N., Handayani, R., Yanti, V. D. P., & Putri, Y. F. (2022). Prophetic Parenting: Konsep Ideal Pola Asuh Islami. *Jurnal Multidisipliner Bharasumba*, 1(02), 147-155. <https://doi.org/10.62668/bharasumba.v1i02.195>
- Irfan, M. (2023). Pendidikan Anak Usia Dini Dalam Al-Qur'an. *Al-Athfal*, 4(2), 112–129. <https://doi.org/10.58410/al-athfal.v4i2.823>
- Kadir, E., & Shamad, I. (2023). Hubungan Pola Asuh Orang Tua Dengan Pembentukan Akhlak Siswa SMPN 34 Makassar. *Journal of Gurutta Education*, 2(2), 130–140. <https://doi.org/10.33096/jge.v2i2.1402>

- Mahmudin, H., & Muhid, A. (2020). Peran Orang Tua Mendidik Karakter Anak Dalam Islam. *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam*, 11(2), 449–463. <https://doi.org/10.30739/darussalam.v11i2.624>
- Mustofa, A. (2019). *Metode keteladanan perspektif pendidikan islam*. <https://doi.org/10.24090/insania.v23i2.2301>
- Nasiruddin, N. (2018). Pembentukan Karakter Anak melalui Keteladanan Orang Tua. *Jurnal Kependidikan*, 6(2), 232–333. <https://doi.org/10.24090/jk.v6i2.1933>
- Novela, T. (2019). Dampak pola asuh ayah terhadap perkembangan anak usia dini. *Raudhatul Athfal: Jurnal Pendidikan Islam Anak Usia Dini*, 3(1), 16–29. <https://doi.org/10.19109/ra.v3i1.3200>
- Nuraeni, S. (2020). Peran Majelis Pelayanan Sosial (Mps) Muhammadiyah Untuk Meningkatkan Kualitas Pengasuhan Orang Tua Dalam Pelatihan Good Parenting Melalui Media Sosial Whats App. *Comm-Edu (Community Education Journal)*, 3(3), 308–314. <https://doi.org/10.22460/comm-edu.v3i3.4364>
- Prabowo, S. H., Fakhruddin, A., & Rohman, M. (2020). Peran orang tua dalam pembentukan karakter anak di masa pandemi covid-19 perspektif pendidikan islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 11(2), 191–207. <http://dx.doi.org/10.24042/atjpi.v11i2.7806>
- Rapih, S. (2016). pendidikan Literasi keuangan pada Anak: Mengapa dan Bagaimana? *Scholaria: Jurnal Pendidikan dan Kebudayaan*, 6(2). <https://doi.org/10.24246/j.scholaria.2016.v6.i2.p14-28>
- Ratna, R. (2019). Peran Orang Tua dalam Memotivasi Belajar Siswa di SMP Negeri 2 Mataraman. *Jurnal Inovasi Bimbingan dan Konseling*, 1(2), 102–106. <https://doi.org/10.30872/ibk.v1i2.646>
- Rosyadi, A. R., Supriadi, D., & Rabbanie, M. D. (2021). Tinjauan Terhadap Tripusat Lingkungan Pendidikan dalam Perspektif Pendidikan Islam. *Edukasi Islami: Jurnal Pendidikan Islam*, 10(02). <https://doi.org/10.30868/ei.v10i02.1329>
- Sabarua, J. O., & Mornene, I. (2020). Komunikasi Keluarga dalam Membentuk Karakter Anak. *International Journal of Elementary Education*, 4(1), 83–89 10 23887 4 1 24322. <https://doi.org/10.30872/ibk.v1i.646>
- Shobariyah, E. (2019). Peran Ibu dalam Perkembangan Psikologi Anak. *Adz-Zikr: Jurnal Pendidikan Agama Islam*, 4(1), 96–110. <https://doi.org/10.55307/adzzikr.v4i1.23>
- Sina, P. G. (2014). Peran Orangtua Dalam Mendidik Keuangan Pada Anak (Kajian Pustaka). *Ragam Jurnal Pengembangan Humaniora*, 14(1), 74–86 10 33474 2 2 2694.
- Sudrajat, A. (2011). Mengapa pendidikan karakter? *Jurnal Pendidikan Karakter*, 1(1). <https://doi.org/10.21831/jpk.v1i1.1316>
- Syarifah, L., Latifah, N., & Puspitasari, D. (2021). Keteladanan Pengasuh dan Peran Orang Tua dalam Pembentukan Karakter Santri Tarbiyatul Athfal Tegalrejo Magelang. *DWIJA CENDEKIA: Jurnal Riset Pedagogik*, 5(1), 97–107. <https://doi.org/10.20961/jdc.v5i1.51324>
- Wahy, H. (2012). Keluarga sebagai basis pendidikan pertama dan utama. *Jurnal Ilmiah DIDAKTIKA*, 12(2). <https://doi.org/10.22373/jid.v12i2.451>
- Wijayanti, U. T. (2021). Analisis faktor penyebab perceraian pada masa pandemi Covid-19 di Kabupaten Banyumas. *Jurnal Ilmu Keluarga Dan Konsumen*, 14(1), 14–26. <https://doi.org/10.24156/jikk.2021.14.1.14>

Copyright holder:

© Fitriani, F., Syafrizal, S., Afika, A., Nurdianna, N., Putri, B. I., Guspita, R., Alias, M. F. B.

First publication right:

Suluah Pasaman

This article is licensed under:

CC-BY-SA