

Challenges of Early Childhood Moral Education in the Family Based on the Al-Quran Perspective in the Era of Society 5.0

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Abstract: Early childhood is a child whose age ranges from zero to six years. During this time, children experience rapid development. Therefore as parents have challenges in moral education in early childhood. With the progress of the times there are positive and negative impacts on the current generation. This is a concern for a nation and religion. Therefore, the purpose of this study is to find out the challenges of early childhood moral education carried out by families, based on the Koran in the era of society 5.0. This research method uses library research. Data collection through various literature quoted from the Al-Qur'an surah Al-Baqarah and Al-Luqman, also through books, journals, and other substances. So it can be concluded that the family plays an important role in the moral education of children by giving wise directions without being patronizing. The results of this research show that the role of the family in educating children's morals in the era of society 5.0 has an important role. A good basic foundation for children's moral development is teaching politeness through three magic sentences, namely, sorry, please and thank you. Based on the foundation of moral education from the Al-Quran perspective through the Al-Quran surah above, it can be concluded that in educating children's morals, the most important thing to instill is the value of monotheism, the second is good civility towards parents and anyone else. Educating morals in children certainly cannot be separated from internal and external factors. These two factors are interrelated and must be controlled well, then there are three conditions that can influence a child's morality, namely circumstances or situations, individual and social.

Keywords: Early childhood, Family, Morale, Education.

Introduction

The era of society 5.0 is an era with various advances in digital technology that are continuously developing (Subandowo, 2022). The existing developments are certainly welcomed by all levels of society, the positive impact of technological developments, especially in the field of education, makes it easier to access various educational information (Chauhan, 2017). On the other hand, technology has negative impacts, one of which can create addiction to individualism and egoism. Of course, with increasingly rapid changes in the era of society 5.0, strong character education is needed to handle the challenges that will

continue to arise in the future. Character education really helps students understand the meaning of moral and social values so that the nation's generation can face the challenges that continue to exist in the era of society 5.0, where this generation requires the skills and abilities needed in the form of being proficient in critical thinking, analysis and graceful in morals (Karimah et al. al., 2023).

Apart from getting character education at school, of course the family environment plays an important role in educating children's morals. Education in the family is the basis for a child's subsequent education, or it could also be said that the family is the foundation for first and foremost education. It is said that because all knowledge,

intelligence, intellect and interests of children are obtained first from parents (family) and other family members (Saputra, 2021). Therefore, parents play an important role in instilling good personality values in their children.

The important role of the family in children's moral education is as exemplified in the Qur'an, Surah Al-Luqman, which states that children are taught not to be arrogant, to obey and carry out orders from their parents, to carry out the commandments of good and evil and to establish pray. In this case, the Al-Quran is still a relevant guide in facing challenges in the modern era. The aim of this research is to find out a picture of improving children's morals in the era of society 5.0 in the family based on the perspective of the Al-Quran.

Materials and Methods

This research uses a library method with a descriptive analysis approach. The use of this method is because the data used is qualitative data originating from library sources related to this research theme.

Data sources were extracted from various writings originating from books, articles and other sources. The data is then analyzed and presented systematically to produce research findings.

Results and Discussion

Moral Definitions and Concepts

The definition of morals, according to Suseno (Kurnia, 2015: 45) is a measure of a person's good and bad, both as a person, as a member of society and a citizen. Meanwhile, moral education is education to make children moral and humane. According to Ouska and Whellan (Kurnia, 2015: 47), morals are the principles of good and bad that exist and are inherent in an individual. Even though morals reside within the individual, morals reside in a system in the form of rules. Experts who develop moral values learning, with the aim of forming children's character or characteristics. These experts include Newman, Simon, Howe, and

Lickona. Of these experts, Lickona's opinion (1992: 167) is more suitable to be applied to shape children's character. Lickona's view is known as educating for character or character education to build a child's character or character. In this case, Lickona refers to the philosophical thoughts of Michael Novak who believes that a person's character is formed through three aspects, namely, moral knowing, moral feeling, and moral behavior, which are interconnected and related to each other.

Furthermore, Lickona, as quoted by Yuliana et al, stated that: the formation of children's character/disposition can be done through three frames of thinking, namely moral concepts (moral *knowing*), moral attitudes (moral *feeling*) and moral behavior (moral *behavior*). Thus, the results of forming children's character attitudes can be seen from three aspects, namely moral concepts, moral attitudes and moral behavior (Hassanah et.al., 2023). Education is one of human needs. Education is an effort made by humans to change their behavior so that they become good individuals and are able to develop the knowledge they have. The education undertaken by individuals contains a learning process in it and the results will bring positive changes in human life both individually and in the community around the individual (Khaironi, 2017). In an era of continuous progress, of course education is needed by every individual in life, especially in morals.

As time goes by, this certainly has positive and negative impacts on a person's character. One of the negative impacts is the moral shift experienced by the current generation, from adulthood to early childhood. So the change in moral character is certainly something of concern and a major challenge in educating young children's morals. According to Nawawi in (Khaironi, 2017) 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, more comfortable, safe and prosperous. Elizabeth B.Hurlock said that morals are an order of habits and customs that apply from regulations that are oriented towards behavior that has become a habit of society in a cultural sense.

From this expert opinion, it can be concluded that morals are an important order in life without

any artificial elements that have become inherent in a person. The challenge of moral change occurs due to several things, including the emergence of social media, advanced technology, and the ever-growing flow of information, even promiscuity, which has become the main challenge in educating morals in early childhood. In this way, parents are obliged to teach their children about etiquette that applies in everyday life. Teaching manners to young children is not difficult, children can be taught to be polite when speaking to older people, say sorry when the child makes a mistake, say help when someone else needs help, and say thank you. The sentences sorry, please and thank you are magical sentences which nowadays have begun to disappear from everyday life. Therefore, by applying these three magic sentences to children, this is a good basic foundation for children's moral development.

Foundations of Moral Education from the Qur'anic Perspective

With the phenomenon of moral shifts faced by young children which is caused by several factors, of course the role of the family is very necessary in shaping children's morality. From an Islamic perspective, parents can adopt the values of the Koran and apply them in educating children (Adzim, 2021). The Al-Quran shows its relevance in providing moral guidelines that can be applied in facing social and technological changes in the Society 5.0 era. Allah SWT revealed the Koran and hadith to Rasulullah SAW for the entire Islamic ummah. The Qur'an and hadith not only study aqidah, morals, sharia but also include family and children's education (Mizani et.al, 2023). The Koran, as the main source of teachings in the Islamic religion, has an important role in providing guidance and basic moral principles (Xu et.al, 2023). So, from the perspective of the Koran, moral education for early childhood by families becomes increasingly crucial in responding to changing times (Aziz et.al., 2022). Morals are the basis of social life, even the moral goal of making individuals better is also in line with the Koran. Surah Al-Luqman verses 14-18 and Al-Baqarah verse 83 contain many messages that can be applied from families to children. Instilling positive

morals from parents to their children can be taken and implemented through the letters Al-Luqman and Al-Baqarah, the explanation is as follows:

1. Be devoted to parents

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَىٰ وَهْنٍ وَفَصَّالَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Artinya : *And We commanded man (to do good) to his two parents; his mother had conceived him in a state of increasing weakness, and weaned him in two years. Be grateful to Me and to your parents and parents, only to Me is your return. (QS. Luqman: 14).*

2. Be good to both parents

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُمْ تَعْمَلُونَ

Artinya : *And if both of them force you to associate with Me something that you have no knowledge of, then do not follow either of them, and associate with both of them in the world well, and follow the path of those who return to Me, then only to Me will your return be, So I tell you what have you done. (QS. Luqman: 15)*

3. Establish Prayer, Amar makruf nahi mungkar and be patient

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

Artinya : *O my son, establish prayer and enjoin (humans) to do good work and prevent (them) from evil deeds and be patient with what befalls you. Indeed, this is among the things that are required (by Allah). (QS. Luqman: 17).*

4. Do not be arrogant

وَلَا تَصْغُرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرْحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Artinya : *And do not order your face from humans (because of pride) and do not walk on the face of the earth arrogantly. Indeed, Allah does not like people who are arrogant and self-satisfied. (QS. Luqman: 18).*

5. In surah Al-baqarah 83, it is explaining that

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَالْوَالِدَيْنِ إِحْسَانًا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّ عَرَضُونَ

“And (remember) when we took the promise from the Children of Israel. “Do not worship other than Allah, and do good to parents, relatives, orphans and the poor.

And speak good words to people, perform prayers and pay zakat." But then you were changed (reneged), except for a small part of you, and you (were still dissidents).

From the explanation in the surah of the Koran above, it can be concluded that in educating children's morals, the most important thing to instill is the value of monotheism. This value of monotheism is a principle that views the existence of unity between this world and the afterlife. Therefore, parents should teach their children to pray, encourage them to amar ma'ruf nahi munkar. As for instilling morals in children, which is no less important, namely manners towards parents, as explained in the Al-Qur'an, surah Al-Luqman verses 14-15, is to obey both parents and always be kind to them, because people It is the parent who cares for the child from the cradle to adulthood. Apart from that, parents must teach their children not to be arrogant, arrogance is a despicable trait and is hated by Allah SWT.

Family Challenges in Early Childhood Moral Education in the Era of Society 5.0

The challenge of moral education for early childhood cannot be separated from several factors that influence it. The factors that influence early childhood development are internal factors and external factors (J.C, 2019). Factors within a child are external factors that influence the development of his morality, internal factors are also external factors that influence his morality. These two factors are interrelated and must be controlled properly so that moral development in early childhood develops optimally.

According to Berns, in Pranoto, there are three circumstances that can influence a child's morality, namely situational, individual and social (Pranoto & Khamidun, 2019). As the three researchers see it from slightly different points of view as follows:

1. Circumstances or situations that exist near the child. Circumstances or relationships with the social environment. or situation is where a child's condition is in the context of his life. The context of life in question is a social situation in which there are societal norms. This means that the place where a child lives and socializes has a set of norms that he will see, experience and

even negotiate. The circumstances a person goes through will forge him, giving him understanding and knowledge about morality. For example, the social situation of a child born into a palace family is different from that of a child born into the general public. His condition of being born like this will lead to his morality tending to follow the morality of the palace circles, because in the palace circles there are completely wrong norms that are binding and slightly different from the context of society in general. Likewise, the regional context has differences between one region and another. So, it can be said that the circumstances surrounding the child are things that will have an impact on the moral behavior that he actualizes.

2. The context of individuals who have nature. The individual context is the context of a child's personal self. A child is born with nature or potential which will make him have certain characteristics. This fitrah is not moral, but innately given by God. Therefore, a child of 10 certainly has various characters related to him, both the potential of the mind and the heart. These two potentials will be able to develop through the educational process they go through as well as the process of social interaction which creates an understanding of values or norms. As previously explained, morality is not innate and given, morality is a long process for a human being to know and understand behavior in line with various norms or values held by him and the surrounding context. So, it is necessary to carry out moral training so that a child can apply good morals. A small example of this is a child who lives in the forest from childhood until he grows up and is cared for by mammals other than humans, then he does not receive a moral training process, therefore when he encounters the social world of humans, his morality is not the same as in humans. generally. The process of moral training in children is a process that must be controlled and directed by parents or educators. Through this, a child will be able to make analogies with the various knowledge constructions he has regarding the way he acts

in his life, so that he will be able to act with good morals. The process runs naturally in his mind and conscience. So this individual context is a very big determinant of the development of morality in children.

3. Social context, which consists of: family, peers, mass media, educational institutions and society. Social context is something that everyone goes through, including young children. The social context plays a role in providing experiences and knowledge that will be absorbed by children. This means that through the social context young children will learn, if it is linked to the educational environment, then the family institution becomes the main one, followed by community institutions where young children spend their time interacting and socializing through play, as well as educational institutions which are also a place for young children to be trained intellectually and spiritually. The role of these institutions is very important in supporting the process of instilling and forming morality in early childhood.

The three things that researchers have identified are factors that contribute to the influence on moral development in early childhood. This needs to be paid attention to and paid attention to by parents and their institutions, namely the family, as well as by educators in educational institutions, especially in the process of educating children so that they do not make mistakes in socializing and adapting to the environment. Observing these three situation concepts, the researcher tries to summarize and simplify them through the image concepts below:

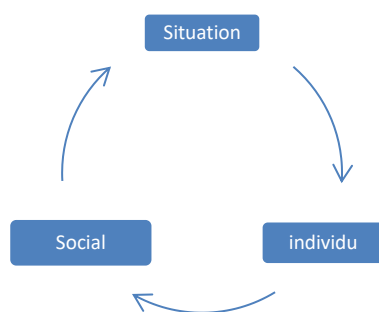


Figure 1. Three circumstances that affect children's morals

According to Harlock, quoted by Maharani (2014), there are causes that can influence children's morality, namely (Maharani, 2014):

- Knowledge of good and bad behavior which requires children to make decisions
- There is a feeling of guilt in the child and shame if he has to do the wrong action
- The role of children's social conditions, so that children will tend to what they see in their environment because children are great imitators.

Conclusions

Moral education for early childhood from the perspective of the Qur'an remains an important key in facing the challenges of the times, including in the era of society 5.0, the role of families in applying the values of the Qur'an in their children's daily lives is very determining in shaping their character. and strong morality amidst rapid social change (Rosikum, 2018). Joint efforts are needed between families, communities and educational institutions to create an environment that supports the moral development of early childhood in a holistic and sustainable manner (Tadjuddina et.al., 2019). The family has an important role in educating children's morals, in fact the family is the basis of a child's primary education. It is said that because all of a child's knowledge, intelligence, intellectual interests and talents are obtained from the family.

Morals are an important order in life without any artificial elements that have become attached to a person. With the development of time and technology in the Society 5.0 era, there are certainly positive and negative impacts, resulting in a worrying moral decline. In this way, as a parent, you are obliged to monitor and teach your child about the manners that apply in everyday life. To teach children manners, you can basically start with three magic sentences, namely Sorry, Please and Thank You. Say sorry when the child makes a mistake, say help when someone else needs help, and say thank you. The sentences sorry, please and thank you are magical sentences which nowadays have begun to disappear from everyday life.

Therefore, by applying these three magic sentences to children, this is a good basic foundation for children's moral development which teaches them politeness.

Based on the foundation of moral education from the Al-Quran perspective through the Al-Quran surah above, it can be concluded that in educating children's morals, the most important thing to instill is the value of monotheism. This value of monotheism is a principle that views the existence of unity between this world and the afterlife. Therefore, parents should teach their children to pray, encourage them to amar ma'ruf nahi munkar. As for instilling morals in children, which is no less important, namely manners towards parents, as explained in the Al-Qur'an, surah Al-Luqman verses 14-15, is to obey both parents and always be kind to them, because people It is the parent who cares for the child from the cradle to adulthood. Apart from that, parents must teach their children not to be arrogant, arrogance is a despicable trait and is hated by Allah SWT.

Educating children's morals certainly cannot be separated from challenges supported by internal and external factors. Factors within a child are external factors that influence the development of his morality, internal factors are also external factors that influence his morality.

These two factors are interrelated and must be controlled properly so that moral development in early childhood develops optimally. There are three circumstances that can influence a child's morality, namely circumstances or situations, individual and social.

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