

The Role of Female Factory Workers in Children's Moral Education

(A Case Study in RW O4 Ketintang Village, Boyolali)

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Abstract: This study aims to describe the role of female factory workers in children's moral education, as well as supporting and inhibiting factors in the implementation of moral education for children. This research is qualitative research. Interviews and observation are the data collection methods used. The subjects of this study are four women as mothers, with the criteria of working as factory workers in RW 04 Desa Ketintang, Nogosari, Boyolali. The results of this study indicate that the role of female factory workers in providing moral education for children in RW 04 Desa Ketintang is to provide examples, advice, and habituation. The supporting factors are: family support, the establishment of TPQ in Desa Ketintang, and a good community environment. The inhibiting factors are the lack of religious knowledge by female factory workers and the two roles played by female factory workers. However, it is very important for a mother to provide moral education to children.

Keywords: Education role, moral education, female factory workers.

Introduction

A child has the right to a proper education, especially a religious education. This is known because religious education is very important for a person's future life. One of the national goals stated in UU No. 20 tahun 2003 is that children and students have good morals. When viewed from the goals of national education, the government is also trying to create a generation that has good character and morality. Therefore, moral education for children is important as the main goal in moral education so that every human being has behavior, character, and behavior in accordance with Islamic law.

The Prophet Muhammad *sallallaahu 'alaihi wa sallam* gave special attention to moral education (Wahyudi, 2020, p. 146-147), as he ordered in the hadith narrated from Anas bin Malik, the Prophet *sallallaahu 'alaihi wa sallam* said:

حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَالِدِ الدِّمَشْقِيُّ حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ
حَدَّثَنَا سَعِيدُ بْنُ عَمْرَةَ أَحْبَرَنِي الْحَارِثُ بْنُ النُّعْمَانَ سَمِعْتُ أَنَسَ بْنَ
مَالِكٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكْرَمُوا أَوْلَادَكُمْ
وَأَحْسِنُوا أَدَبَهُمْ

Meaning: He has told us Al'Abbas bin Al Walid Ad Dimasyqi has told us Ali bin A'yyasy has told us Sa'id bin 'Umarah has told me, Al Harith bin An Nu'man, when I heard Anas bin Malik from the Messenger of Allah, Shallallahu 'alaihi wassallam, he said: "Glorify your children and improve their manners" (HR. Ibn Majah)

عَلِّمُوا أَوْلَادَكُمْ وَأَهْلِيكُمْ الْخَيْرَ وَأَحْسِنُوا أَدَبَهُمْ

Meaning: Teach your children and families kindness and improve their adab (HR. Abdurr Razaq Sa'id bin Manshur and others from Ali bin Abi Talib).

The two hadiths show that moral education is very important for children and is taught from an

early age. In Islam, Allah commands parents to protect themselves and protect their families from the heat of hell. Allah says in QS At-Tahrim/66:6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ

Meaning: Those who believe, protect yourselves and your families from a hell fire whose fuel is man and stone. His guardians are angels who are harsh and harsh. Do not disobey Allah for what He commands them and always do what is commanded.

Moral education will lead children to do something that is right and good in accordance with Islamic teachings. Parents, especially mothers, have the most important responsibility in providing moral education to their children. Allah also reminds us that children are also required to have good morals towards their parents, as Allah says in QS Luqman/31:14.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَيَّ
وَهْنٍ وَفِصَالَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ
الْمَصِيرُ

Meaning: And We command humans (to do good) to their parents; his mother had conceived him while weakening and weaned him in two years. Be grateful to me and to your parents; only to Me is your return.

Moral education is a major responsibility for parents, especially mothers. This is because a mother is the first person to educate children. Female factory workers are faced with two roles, namely as housewives and as workers. Both roles are responsibilities that must be carried out optimally. The domestic role played by female factory workers is that of a wife, while the public role played by housewives is to work as factory workers. This situation results in an inner conflict experienced by female factory workers. Some of the conflicts experienced by female factory workers are usually related to their families and work.

The limited knowledge of religion by female factory workers is one of the problems in providing

moral education. They need help in fostering the morals of their children, both from schools and other non-formal educational institutions. Being a factory worker is not easy. They have to leave early in the morning and return in the afternoon. The limited time to educate children is also one of the problems of the lack of optimal children's moral education. Sometimes female factory workers experience inner conflicts because they have to carry out two roles, namely being a housewife at home and being a worker at factory.

This study aims to determine the role of women factory workers in RW 04 Ketitang Village in the moral education of their children and to determine the supporting and inhibiting factors of women factory workers in RW 04 Ketitang Village in providing moral education to their children.

Materials and Methods

This research uses qualitative research. Qualitative research is research that is based on and obtained from how to capture the phenomenon of the object under study. Qualitative research emphasizes the analysis of deductive and inductive inferences as well as the analysis of the relationship between observed phenomena using scientific logic. The data generated from qualitative research is descriptive. (Raihan, 2017, p.32). The research subjects were taken using a purposive sampling technique. Purposive sampling is a sampling technique with certain considerations (Sugiyono, 2019, p. 138). In this study, the subjects of the research were housewives who became factory workers in RW 04 Ketitang Village, Nogosari, Boyolali district. There are four female factory workers in RW 04 Ketitang Village.

The location of this research is in RW 04 Ketitang, Nogosari, Boyolali. This location is strategic because it locates near factories, so many mothers choose to work as factory workers. Mothers who work as factory workers have low awareness of the benefits of a high-level education, so to meet their needs they choose to work as factory workers. The data collection methods used in this study are observations, interviews, and

documentation in the form of recordings of interview results.

This study uses a phenomenological approach. The phenomenological approach is a research that focuses on examining experience into human consciousness. The phenomenological approach is an approach to logic and theories that are appropriate to the field. The phenomenological approach seeks to analyze descriptively about all human experiences, both sensory, conceptual, moral, aesthetic, and religious aspects (Helaluddin, 2018, p.7). With this approach, the data used are in the form of stories told by participants (Raco et al., 2012, p.65). With a phenomenological approach, researchers try to understand the role of women factory workers in providing moral education to their children. To analyze the data critically, researchers use integrated-interconnected paradigm which tries to interlink-communicate empirical information, normative information and scientific information to get more comprehensive understanding of the phenomena.

Results and Discussion

The Profile of Female Factory Workers in RW 04 Desa Ketitang

Based on the data obtained, Desa Ketitang is a village with population of around 7.096 people whose majority of them work as private workers. The majority of female residents in RW 04 Ketitang village work as factory workers. There are approximately 39 female factory workers in RW 04 Ketitang village. Ketitang village is strategically located near some factories, and this strategic location makes many female residents work at the factories. Ketitang village is the home for a variety of factories, including crackers, plastic, garment, cigarette, and other businesses.

The female factory workers who will be researched are female factory workers who live in RW 04 Desa Ketitang, Nogosari, Boyolali, represented by four female factory workers. The profiles of the female factory workers are as follows:

1) Mrs. MY (42 years old)

She has two children. Mrs. MY's husband works odd jobs, so she works as a factory worker in order to fulfill her daily needs. Mrs. MY works as an employee at PT. Menara Kartika Buana, which is a cigarette company. Mrs. MY works from 06.00 AM to 04.00 PM. Therefore, Mrs. MY has to leave the house for work very early, so she has to get up very early around 04.00 AM to take care of the family and work.

2) Mrs. ST (57 years old)

She has five children. Mrs. ST works as an employee at a cigarette factory, PT. Kerbau. Mrs. ST's working hours are from 06.00 AM to 04.00 PM, but sometimes she works from 05.00 AM to 05.00 PM. Mrs. ST works to support her family even though she is more than 50 years old. The factory has no age limit for its employees. Because of that, Mrs. ST has the opportunity to keep working at PT. Kerbau.

3) Mrs. SP (41 years old)

Mrs. SP is a housewife with two children. Mrs. SP is an employee of PT. Gudang Garam, Tbk.. Mrs. SP's working hours are from 05.30 AM to 16.30 PM. She is currently 41 years old and has been working at the factory for 7 years. Her husband's job is as a construction worker.

4) Mrs. SS (41 years old)

Mrs. SS has two children. She works as an employee at the PT ACC Sukses Surakarta. The factory is an accessories company. She works from 7.30 AM to 3.30 PM. Her husband works as a farmer.

The role of female factory workers in RW 04 Ketitang village in educating children's morals

The family is the first place in the development of children, and has a great influence, especially in the golden age of children. A mother is the first educator for her children, as stated in the hadith, "*al-umm madrasatul uulaa...*" (Fitri, 2017, p.158). Parents have an important role in providing education and moral development for their children. Parents have a position as educators and mentors that cannot be separated from the period of growth and development of children, behavior and actions of children. Good behavior and deeds can be instilled in children if they are based on education and guidance from their parents.

Parents have a great influence on the formation of children's morals. Thus, it cannot be ignored. Guiding, fostering, teaching, and giving examples is the responsibility and role of parents in fostering children's morals (Busra, 2018, p.129). Especially a mother.

Islam views the prosperity of the community, nation, and state as morality. Without good morals in society, there will be no peace and calm, and crime will appear anywhere. Good morals will influence a person to become a good personality. Therefore, the role of parents is needed in the formation and development of children's morals. This role is intended so that children grow and develop according to their age and are able to socialize well and develop good personalities (Fitri, 2017, p. 158).

The results of the study indicate that the role of female factory workers in RW 04 Ketitang village in providing moral education includes:

a. Providing an exemplary

The main role in the family is the formation of children's morals. As it is known, giving an example to children is one of the most effective ways of providing moral education to children. The example that is set in the family by the parents has an important role in the children's behavior. Parents, especially mothers, are the closest people to their children. Therefore, the mother's example is the main thing.

Mrs. MY's example to her children is like greeting, speaking well, behaving politely towards others, and praying at the mosque. This is an example of Mrs MY providing moral education to her children. According to Mrs MY, setting a good example is something that is important to give to children from an early age, so that their example can be imitated by their children and become good habits.

Mrs. SS is of the opinion that providing a good example for children is important. Mothers are the first educators for their children; whether consciously or unconsciously, their children will imitate their behavior. Therefore, Mrs. SS always tries to act and set a good example in providing moral education to her children, such as setting an example of always speaking good words as well as setting

an example of performing worship such as fasting and prayer.

b. Giving advice

The most influential thing to encourage children to behave well is advice (Jaujah & Luthfatul, 2020, p. 108). Giving good advice through good words, will make an imprint on the child's soul. A mother has an important role in giving good advice to her child. As did Mrs. ST who always gives good advice to her children. She advised his son every day and gave a warning every time he made a mistake. She always took the time to give advice to his children about socializing, behaving well towards parents, and giving advice to always help him do his homework.

Like Ms. MY, she explained that the advice given to her child in moral education was in the form of advice on how to act kindly towards fellow human beings, respect others, and give advice if the child does something bad. Mrs. MY also always gives advice to her children to always worship Allah, such as advising them to always pray on time, fasting, and advising their children to always read the Al-Quran. Likewise, with Mrs. SS, when I did an interview at her house, Mrs. SS advised her child to be polite to guests and reprimanded her when she did something that was not polite.

Similar to Mrs. SP, she always gives good advice in giving her children moral education, such as advising them to do good deeds with their friends, behave politely with their parents, and speak politely towards their friends. But sometimes the advice she gives is not well received by his son. When I did interviews and observations at Mrs. SP's house, her children played with gadgets until late at night. Even though Mrs. SP had advised and reprimanded her, her son did not listen to Mrs. SP's advice.

c. Habituation

Habituation is the repetition of something continuously until it becomes embedded in the soul and accepted by the character (Martan, 2020, p. 66). Like what Mrs. MY did to her child, since childhood, Mrs. MY's child has always been accustomed to helping her with housework. Even when she grew up, Mrs. MY's

child helped her mother clean the house. It's the same with Mrs. SS, who always gets her children to attend congregational prayers at the mosque. When the researcher conducted interviews and observations at her home, several times, I saw that the children of Mrs. SS always prayed at the mosque near her house.

The success of children's moral education is supported by the efforts of parents, especially mothers, in playing themselves as good educators by providing good examples, habituation, and good advice. Indicators of success can be seen in the behavior of children in their daily lives. (Jaujah & Luthfatul, 2020, p. 110).

Supporting and Inhibiting Factors in Providing Moral Education

The lack of knowledge about religious matters causes mothers to be less than optimal in providing moral education to their children. Housewives who also work must be able to provide a good education for their children, especially in moral education. The responsibility of providing moral education is not only the responsibility of a mother, but also of a father. The cooperation of a mother and father is needed so that the moral inculcation of children grows optimally. Lack of time, busyness, and lack of religious knowledge among female factory workers are the main reasons for the current problem in providing moral education to children. Therefore, the persistence of female factory workers in dividing their time between working and providing moral education to children is significantly necessary for children to influence their lives in the future.

In providing moral education to their children, the female factory workers in RW 04 Ketitang village have some supporting factors and obstacles that they feel, as follows:

a. Supporting factors

- **Family**

The family is very influential in the moral education of children. So that good cooperation with family and husband is very necessary, so that mothers can carry out their two roles well and can maximally provide moral education to their children.

- **TPQ (*Taman Pendidikan Al-Quran*)**

The establishment of TPQ in RW 04 Ketitang village, was felt directly by the community, especially by women factory workers. Lack of religious knowledge makes them to invite their children to participate in TPQ activities. The lack of time in educating children is also their reason to invite children to participate in TPQ activities. They felt a significant difference after their children participated in TPQ activities, both in terms of worship, faith, morals and so on.

- **Community Environment**

The community environment can affect the children's personality. A good environment will make children have a good personality. If the environment is bad, then the children's personality is also bad.

According to the findings of the interviews, informants are grateful to live in an environment that encourages them to provide moral education to their children.

b. Inhibiting factors

- **Lack of religious knowledge by female factory workers**

One of the inhibiting factors in providing moral education to children is the lack of religious knowledge. As explained by Mrs. MY and Mrs. ST, it is their lack of religious knowledge that can hinder their moral education. In providing moral education, he admitted that he was only able to do what he could, so it was not optimal. So the existence of TPQ really helps them in providing moral education to their children.

- **The Dual Roles of Female Factory Workers**

Being a housewife who also has to work is not an easy thing to do. They must be able to divide the time so that the two roles run well and according to their wishes. Sometimes they experience inner conflicts, as Mrs. SP said that she works to support her family; sometimes she feels tired and exhausted, but she must live with grace. Sometimes a lot of work causes mothers to be carried away until they return home.

The dual role experienced by a mother must be done gracefully. Their duty is to be

housewives. Their work is only intended to help their husbands earn a living. So, if this is done correctly, the mother's role and figure in the family will not vanish.

Integration-Interconnection Analysis

This study explains that the role of female factory workers in Ketitang village in providing moral education to their children has three roles, namely providing exemplary, advice, and habituation. These three roles are among the most effective in instilling morals in children. Regarding exemplary, Allah sent Muhammad to be a good role model, and Muhammad is the highest example of a role model in the context of fostering and educating children's morals. As described in QS, al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: Verily, there is in the Messenger of Allah a good role model for you (that is) for those who hope for (the mercy of) Allah and (the coming of) the Day of Resurrection and remember Allah a lot.

Muhammad is the highest example that can be used as an example, so it is hoped that parents providing moral education try to be able to imitate Muhammad as a good example for their children. Parents, especially mothers, are the first educators of their children, so that their behavior will be imitated by their children, consciously or not. Therefore, a mother should set an example for her child. In QS. At-Tahrim verse 6, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ

Meaning: Those who believe, protect yourselves and your families from a hell fire whose fuel is man and stone. His guardians are angels who are harsh and harsh. Do not disobey Allah for what He commands them and always do what is commanded. (Qs. At-Tahrim: 6)

The verse explains that parents educate, maintain, and provide good examples for their children to avoid the torment of hell fire.

Regarding advice, the Quran recommends parents to give good advice, as Allah says in QS An-Nahl verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ
Meaning: Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, it is your Lord who knows best who has strayed from His path, and it is He who knows better those who are guided.

The verse above explains that when parents give advice, they always give advice with good words so that it will be well received by the child without any element of compulsion.

The habituation of parents with good morals is, of course, very necessary. Habituation to children takes a long time, so it is better for parents to start moral habituation to their children from early age. Allah says in QS. As-Sham verses 7-10:

وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) قَدْ أَفْلَحَ مَنْ
زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا (10)

Meaning: " And the soul and its perfection (its creation), then Allah inspires the soul (the way) of its wickedness and piety. Indeed, the successful are those who purify the soul, and indeed, the losers are those who pollute it."

The verse explains that humans have the same opportunity to shape their morals, so good habits are needed to shape children's morals. Early habit formation will make these hobbies and habits a part of his personality (Agus, 2017, p. 10).

The informants have carried out their obligations in educating their children's morals. The roles they carry out are in accordance with what Islam teaches. Of course, it is necessary to understand religious knowledge for parents to educate their children. Lack of religious knowledge by female factory workers is one of the obstacles to educating children's morals. So in the process, the

results are not optimal. Therefore, mothers need to have good cooperation with their husbands and families in educating their children's morals so that they have good behavior in accordance with Islamic teachings.

Being a career woman is not easy. In social life, Islam is very fair in positioning women. Women are given the freedom to seek and study, work, conduct transactions, and even engage in political activities. This shows that men and women have the same position in the social sphere. Women are given freedom in the social activities, as long as it is in accordance with Islamic demands (Mulia, 2014, p. 39-40).

It is known that, in the western view, it is known as feminism. Feminism is a movement that demands equal rights for men and women in all things. There is no privilege between the two. The rights of men and women in this regard must be equal, identical, and comparable. If one traces the definition of identical, it means that both must be exactly the same (Hanim, 2020, p. 149). Whereas in this case, Islam does not recognize the terms "feminism" and "western-style gender." This is because Islam does not distinguish a person's position based on gender (Junaidi & Abdul, 2010, p.257). In Islam we only look at someone's actions as a form of obedience.

Feminism that is not recognized by Islam is feminism that wants to exploit men. Feminism in Islam, namely efforts to achieve equality and fair treatment of men and women as creatures of God, The principle of Islamic feminism is based on Islamic teachings (Adaruddin, 2020, p.252). If it is associated with today's era, women are free to work, seek knowledge, and carry out other social activities. This proves that the position of women and men is equal. If we look at the hadiths and verses of the Al-Qur'an that the researcher has described in the previous discussion, it can be seen that Islam does not prohibit women from being active in the social sphere and working. The word "free" in Islam does not mean that it has no rules and limits. But the term "free" is meant to have limitations. In this case, if a mother wants to work, Islam recommends asking her husband's permission, not neglecting his role as a mother and

wife, and doing things according to Islamic demands.

Conclusions

Based on the results of this study, it can be concluded that the role of female factory workers in RW 04 Ketitang village in providing moral education includes providing exemplary, giving advice and habituation. As female factory workers, the informants perform their roles well, even though they are not yet optimal. In addition, there are some factors supporting female factory workers in RW 04 Ketitang village in carrying out moral education for their children. The supporting factors are family support, children's activities in TPQ, and good Community Environment. While the inhibiting factors are the lack of religious knowledge by women factory workers in RW 04 Ketitang village and the dual role that must be carried out by the women factory workers.

Conflict of Interest: All authors declare that they have no affiliation or involvement in any organization or entity with a financial or non-financial interest in the subject or material discussed in this manuscript.

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