

Fostering Moral Education in Children: A Study Based on the Moral Values Contained in Surah An-Nisa Verse 36

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Abstract

Moral education in children should be carried out as early as possible. So that when they grow up the children have noble morals. Parents, especially mothers, have the most important role in educating their children because she is the first *madrasah* for their children. Children are like pure white paper with no stains, while parents have the freedom to give any color according to what they want. The good or bad of children's morals depend on the education provided by their parents. The objectives of this study were to find out the moral values contained in *surah an-Nisa* verse 36 and to know the method of implementing moral education in children. This research used a qualitative approach with the type of field research. Data collection techniques used were interviews, observations, and documentation. The data analysis was carried out through data reduction, presentation, and drawing conclusions. The results showed that the moral values contained in Sura An-Nisa's verse 36 are first, the vertical value (faith) to Allah Almighty and the prohibition of shirk. Second, the horizontal values, that is the command of doing good deeds to fellow human beings, including to both parents, relatives, orphans, poor people, close neighbors and distant neighbors, peers, travelers, and slaves; as well as the prohibition of being arrogant and self-aggrandizement, miserly and *riya'*. Moral education methods in children include habituation methods, exemplary methods, story methods, advice methods, and giving attention methods. This study concludes that fostering moral education in children, especially the moral values contained in *surah an-nisa* verse 36 is vital to be implemented to create a good young generation.

Keywords: Moral education, *surah an-nisa* Verse 36, moral values

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Introduction

Moral education is the process of educating, maintaining, shaping, and providing exercises on morals and thinking intelligence both formal and informal which are based on Islamic teachings. In the Islamic education system, it emphasizes the moral education that a Muslim should have to have the personality of a Muslim. Mohammad Athiyah al-Abrasyi explained "Ethics education of the soul is the soul of Islamic education and Islam has implied

that ethics and moral education is the soul of Islamic education. Achieving perfect morals is the real goal of education (Zamroni, 2017: 242).

Moral education that is following the content of the Qur'an and according to Islamic law, the first is education on oneself, then continued moral education in the family environment, for the family is of society closer to us. Therefore, all family members become a part that must be considered in their moral education maturely in their respective rights and responsibilities. So that with this education a person can live in harmony and well in the cultural environment of the outside community.

The main purpose of moral education is for man to be in the truth and always on a straight path, a path that God knows. This is what leads man to happiness in the world and in the hereafter. A person's morals will be considered noble if the performance reflects what values are contained in the Qur'an and as-Sunnah.

Moral education in Islam has begun from the moment the child is born, even from the moment in the womb. It is necessary to realize that moral education occurs through all facets of life experience, whether through sight, hearing, and experience or the treatment received from the association in society. In that regard, efforts to uphold noble morals in children are an absolute necessity. Because the noble character of the child personal will be the main pillar to grow and develop in the social community.

The perfection of human morals can be achieved through two paths. First; through the gift of Allah Almighty who created man with his perfect *fitrah*, good morals, and passions subject to reason and religion. These humans can gain knowledge without learning and are educated without going through the educational process. The human beings belonging to this group are the Prophets and Apostles of Allah. Secondly; morals through the means of earnest struggle (*mujahadah*) and practice (*riyadhah*) is to get used to doing noble morals. This is what ordinary humans can do by learning and practicing (Abdulah, 2007: 21).

The family is the first and foremost education for the child because what happens in the family greatly affects the child's life. Families (parents) are not fully able to provide education to their children perfectly, therefore formal education institutions or schools are needed to develop children's potential (Zamroni, 2017: 244).

A person's morals can be seen in his deeds. His bad deeds according to the measure of Islamic teachings and the prevailing norms mean that a person's morals are not good. Furthermore, morals also include the nature of human inner charity, namely the heart, such as a person hates seeing his friend because he is richer or higher in position than him, then seeks to obliterate or bring him down, then such a person is called a rudimentary man of morals. (Ma'ruf, 2003: 3). The purpose of moral education in Islam is to form human beings' yang morals, hard will, polite in speech and deeds, noble in behavior, wise, perfect, polite and civilized, sincere honest, and holy (Ramayulis, 2008: 90).

The school as a place of education second only to the family is a very important institution for children to teach the teachings of Islam as a child's view of life. Along with the development of today's times, there are many challenges faced by mankind. This is all due to the moral decline of mankind with various lives in society. With the education of children's morals, mankind should be better, because since childhood mankind has been equipped with

moral education. But in fact, many of humanity in modern times have experienced many moral crises. This is all due to the rapid development of technology. (Zamroni, 2017: 244)

The research was conducted by Iwan under the title "Commendable Moral Education Prepares the Younger Generation with Character". Student of the Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training IAIN Sheikh Nur Jati Cirebon 2018. Iwan in his journal discusses the Concept of Commendable Moral Education according to Imam Al-Ghazali. The similarity is that this study both discusses moral education in children. While the differences in the study focus on the concept of commendable moral education according to Imam Al-Ghazali, this research focuses on moral values based on the Qur'an surat an-nisa ayat 36 (Iwan, 2018: 1).

Research conducted by Syofrianisda with the title "Moral Education in the Qur'an (Critical Study of Surat al-Hujurat verses 11-13 in the Book of Tafsir al-Misbah by Muhammad Quraish Shihab)". Students of the Department of Islamic Religious Education, Faculty of Tarbiyah Science and Teacher Training, Yaptip Pasaman Barat College of Islamic Studies (STAI) 2018. Nisda, in her article, discusses the value of moral education in the Qur'an Surat al-Hujurat ayat 11-13. The similarity is that this research both discusses the moral values contained in the Qur'an. While the study focuses on moral values in the Qur'an *surah al-Hujurat* verses 11-13, this research focuses on moral values in the Qur'an *surah an-Nisa* verse 36. (Syofrianisda, 2018: 1)

The research was conducted by Badrus Zaman with the title "Moral Education in Street Children in Surakarta". Student of the Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training IAIN Salatiga 2018. Zaman, in his article, discusses moral education in street children at the *PPAP Seroja Surakarta* institution, and discusses the factors inhibiting the moral education of street children in the PPAP institution Seroja Surakarta, discussed the factors driving the moral education of street children in the PPAP Seroja Surakarta institution. The similarity is that this study both discusses moral education in children. While the difference in the research is on the moral education of children on the streets of Surakarta, this research focuses on moral values based on the Qur'an *surah an-nisa* verse 36. (Zaman, 2018: 1)

Therefore, the author is interested in exploring, discussing, and further exploring the problem as the title of the study. Based on the above considerations, the author raised the problem and stated it in this study with the title 'Fostering Moral Education in Children: A Study Based on the Moral Values Contained in *Surah An-Nisa* Verse 36'.

Methods

In this research, the author uses a descriptive field research method (field research). The research methods that the author uses are as follows:

Data Sources

In this study, data were obtained from the research subjects or known as the term "informant" which is a person who can provide information about the situation and conditions of the research background. The informants who were the subjects of this study were *TPQ* (Qur'an Education Institution) *Hidayatu shibyan* students, parents, or guardians of *TPQ Hidayatu shibyan* students.

Data Collection Techniques

Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words that can be directly from the research subject. The data collection techniques used in this study are:

Observation

The observations were carried out to obtain more accurate data and to add information about the role of parents in fostering adolescent morals, especially in morals. This observation was made because the researcher saw that adolescents are now very lacking in morality, so the researchers decided to find information about adolescent morals. Observation is the basis of all science (Sugiyono, 2014: 64).

Observation is a method of data collection that which researchers or collaborators are in charge of recording information as they witnessed during the study. Observation involves biological and psychological processes that use two very vital senses namely the ear and the eye. There are several kinds of observations including Participatory Observation, that is, in this case, the researcher is engaged in the activities of the observed or studied person; Frank Observation or disguised, i.e., in conducting the collection data states frankly to the source data, that he is conducting research; Unstructured Observation, that is, one that is, which is not prepared systematically about what will be observed (Sugiyono, 2014: 66-68).

So, the observation that researchers use is frank or disguised. This observation was made to observe the behavior of *TPQ Hidayatus shibyan* students, where the child's behavior now looks unfavorable towards parents and others. The researcher, therefore, observed the child's behavior towards parents and others around the neighborhood.

Interview

An interview is a form of communication between two people, involving someone who wants to obtain information from another person by asking questions, based on a specific purpose (Mulyana, 2008: 108).

The method of the interview in the study was used to obtain the implementation of the role of parents in fostering the morals of children. Meanwhile, Esterberg 2002 presented several kinds of interviews, namely: Interview Structure, used as a data collection technique, if the researcher or data collector does not know for sure what information will be obtained; Semi-structured Interviews, to find the problem more openly, in mana the party to whom the interview is asked for opinions, and ideas; Unstructured interviews, they are free interviews in which the researcher does not use systematically and completely structured interview guidelines for data collection (Sugiyono, 2014: 73).

So, the technique that the researcher used was an unstructured interview, which means that the researcher only asks a few questions that have a core or outline of the problem, which occurs to the respondent. This is done to obtain concrete information about how parents educate children around the TPQ environment.

Data Analysis Techniques

The data analysis techniques used in this study are the Miles and Huberman model, namely:

Data Reduction

Data reduction means that the potential security possessed by the data is simplified in an anticipatory mechanism. This is done by researchers when determining the conceptual framework, questions, research, cases, and research instruments used. If the results of field notes, interviews, recordings and other data have been available the next stage of data selection is data collection, coding, formulating themes of grouping, and presenting stories in writing.

Data Presentation or Data Display

The presentation of data or data display is a structured dense information construct that allows drawing conclusions and the application of actions. The presentation of data is the second part of the analysis stage. A researcher needs to examine the data reduction process as a basis for meaning. More focused data presentation includes structured summaries and synopsis, brief descriptions, and diagrams. Matrix with text rather than numbers in cells.

Conclusion Drawing

This stage involves the researcher in the process of interdependence, the determination of meaning, from the data presented. The ways that can be used will be more and more, methods of comparison, formulating patterns and themes, grouping and using metaphors, confirmation methods such as triangulation, searching negative cases, following up on findings, and cross-checking the results with respondents (Denzin and Lincoln, 2009: 592)

Results

The Qur'an and educational theory in general view that moral education is very important. Because morals include several things that are not only related to outward nature, but also related to mental attitudes and thoughts. Religious morality includes various aspects starting from morals towards Allah Almighty, to fellow creatures (humans, animals, plants, and lifeless objects). Morals must be instilled in students in the family, school, and community environment because moral education is a mental and physical exercise that produces highly cultured human beings, accustomed to doing good, beautiful, noble, commendable things and avoiding the bad, ugly, despicable and despicable to carry out the obligations and responsibilities of society as servants of God SWT. So that human interaction with Allah SWT and with other fellow creatures is always well and harmoniously embraced (Ghani, 1994: 103).

Moral Values Contained in Surah An-Nisa Verse 36

Value means traits (things) that are important or useful to humanity. Value is practical and effective in the soul and actions of human beings and institutions objectively within society. According to Sidi Gazalba quoted by Chabib Thoha, the following values are as follows:

Value is abstract, is ideal, value is not a concrete object, not a fact, not only a matter of right and wrong according to empirical proof, but a desired and undesirable passion. Meanwhile, according to Chabib Thoha, value is a trait inherent in something (belief system) that has been related to the subject of giving meaning (human beings who believe). (HM. Chabib Thoha, 1996: 61).

For educators, in this case, parents need to equip their students with basic educational materials or points as a life foundation that is following the direction of their soul development. The main points of education that must be instilled in students are faith and morals. The moral values embodied in *surah an-Nisa'* can be divided into two parts:

Vertical value (Faith) to Allah

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

"And worship God, and you shall not fellowship him with anything." (Q.S. An-Nisa' verse 36)

What is meant by the value of faith is not to make an ally for Allah SWT, both in worship and *aqidah* by the sincerity of worship only to Allah SWT alone. Sometimes a person is not aware or does not feel that he is committing a shirking deed. This can happen when a person is not sincere in worship and charity or solely to seek his benefit or for things of a worldly nature so that there is a part for Allah Almighty of his charity and efforts, and there is also a part for the benefit of his passions, as well as to other than Him then this kind of thing mostly happens.

Preventing the rampant efforts to fictionalize and misappropriate the creed of a Muslim, one of the tasks of educators is to instill as well as possible faith and tawhid in their students so that they do not waver easily when many misleading religious groups, teachings, and traditions try to enter the minds and souls of their students when plunging into the realm of a heterogeneous society. Teaching the correct *aqidah*; instilling the values of *tawhid* that *Haq*; and making the Qur'an along with the Hadith as a guide for life, is an effort to strengthen the faith of learners. So that the shirking and condemnation of Allah Almighty did not make it because he fell into eternal misguidance.

Horizontal Value (to fellow human beings)

a. Doing good to Both Parents

وَبِالْوَالِدَيْنِ إِحْسَانًا

"And do good to the two Mothers of the Father" (Q.S. An-Nisa' v. 36)

Doing good to parents is known as *birrul walidain*. The term "*al-barr*" covers aspects of humanity and the accountability of worship to Allah Almighty. In the path of humanitarian relations and family life relations and the context of society, it must be understood that both parents, namely the father and mother occupy the most important position. Nevertheless, the obligation of worship to Allah Almighty and obedience to the Apostle remains above the horizontal relationship of humanity. (Sudarsono, 2005: 45)

This gives the understanding that the obligation to be filial, serve and respect both parents (father and mother) after worshipping Allah SWT and obeying His Messenger. In Islamic ethics, the urge to do good to parents has become one of the noble morals (*mahmudah*). Prophet SAW raised his teachings to the top when he advised his followers to do good and be respectful to their parents even though they followed a religion other than Islam. A true Muslim who understands the meaning of the guidance of the Qur'an and the teachings of the Prophet SAW cannot except be the best and the best to the parents (Sunarto, 1999: 325). Truly Allah Almighty has commanded us to do good to both parents for the following reasons: For it is the parent who is compassionate to his child, and has taken great pains in giving kindness and avoiding danger.

- 1) That the child is the soulmate of the parent
- 2) Parents have given enjoyment to the child, whether the child is in a weak state or helpless in the slightest.

Therefore, it is mandatory to be grateful for having a parent who has given anything for the good of the child, when the parent is already old (Noer Aly, 1993: 59).

b. Doing good to your relatives

وَبِذَى الْقُرْبَى

"Do good deeds to your relatives" (Q.S. *An-Nisa* verse 36)

Relative/family is a close person (family connection); inbred, relatives, descendants of the same parent produced from different gametes yang. Both close and distant relatives, that is, we are commanded to do good to them in speech and deeds, and do not break the kinship with them (Jannah, 2017: 95).

c. Being kind towards orphans

وَالْيَتَامَى

"Be kind to the Orphans" (Q.S. *An-Nisa* verse 36)

One of the classes of servants of Allah SWT who is very glorified by Allah SWT is orphans. Orphans are one of the people who have the best position on the side of Allah and as a person loved by Allah Almighty. Therefore, it is appropriate for orphans to be grateful for the other favors that God has bestowed upon them despite the loss of their loved ones. Because it is all a test of Allah Almighty.

They have rights that Muslims must fulfill. For example, bearing them, doing good to them, removing the sadness that befell them, teaching morality, and educating them as best they could for their religion and world. (Jannah, 2017: 96)

d. Be kind to poor people

وَالْمَسْكِينِ

"Be kind to the Poor people" (Q.S. *An-Nisa* verse 36)

That is, people who are in dire need where do not get people who can provide for them, so God commands them to help provide for their needs and eliminate their difficulties.

e. Doing good to Neighbors

وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنْبِ

"Do good deeds to the near neighbors and distant neighbors" (Q.S. *An-Nisa*'v. 36)

Near and far here are some mean places, family relationships, and there are also between Muslims and non-Muslims. Namely, close neighbors mean neighbors who have a kinship. Meanwhile, the meaning of distant neighbors is neighbors who do not have a kinship (Jannah, 2017: 97).

Neighbors who have kinship have two rights, the right of neighbors and the right of being relatives. Therefore, the neighbor is entitled to his rights as a neighbor and has the right to be enforced in *ihsan* manner whose size is following the '*uruf*' (prevailing custom). Likewise, a distant neighbor, that is, one who has no kinship, is entitled to his rights as a neighbor, the closer his place (his home), the greater his rights. As his neighbor, he should not forget to give him gifts, alms, invite, speak good words and be kind and not hurt him.

f. Doing good to Friends

وَالصَّاحِبِ بِالْجُنْبِ

"Do good deeds to your peers" (Q.S. *An-Nisa* verse 36)

Some say "peer" with a friend on the way, some mean wife, and some interpret "friend" absolutely. As a friend should be properly enforced, for example by helping him, advising him, with him in a state of joy and sadness, airy or narrow, loving-kindness he got it and so on (Jannah, 2017: 98).

g. Doing good deeds for travelers and slaves

وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ

"Do good deeds to travelers and slaves"(Q.S. *An-Nisa* verse 36)

Ibn Sabil or traveler is a man on his way who was not immoral and ran out of provisions, including a son whose father's mother did not know. *Ibn Sabil* has a right borne by Muslims, namely by conveying *ibn sabil* to his destination or some of his purposes, glorifying him, and being friendly towards him.

After *Ibn Sabil*, Allah made a blessing for the slaves, because they were weak in action and captive at the hands of men. For this reason, the Messenger of Allah SAW when he was sick before his death, he watched his people with his words: "Keep the prayers, keep the prayers, and your servants". He kept repeating it until he was no longer able to speak.

h. Prohibiting arrogant and being proud

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

"Truly, God does not like the proud and proud" (Q.S. *An-Nisa*' v. 36)

Pride is an attitude that is not commendable, which results in the forbidden of a person from the heavens of Allah Almighty, for pride will harm one's proud self, moreover others. This pride will lead to heartache, dislike, avoidance of others towards it, and other negative effects (Jannah, 2017: 99).

The essence of pride is someone who does not want to accept the truth and always denigrates others. This means that when the truth has been seen before his eyes, it turns out that he still denies it and always struggles with his spirituality. In addition, also included in the category of pride is a person who always looks down on others, and feels that he is better than others (Jannah, 2017: 100).

Moral Education Methods Implemented to Children

The first education for the child is educated in the family. Children who are born into good and orderly families will certainly have a bright future, becoming a good generation. On the contrary, a child who is not taken care of and lacks the affection of the parents is most likely to be a generation that does not conform to the expectations of the nation and religion. In addition, children are a mandate from God that must be carried out by both parents. So parents must educate their children properly so that they get happiness in the world and the hereafter. The methods of moral education are as follows:

Exemplary Method (Uswatun Hasanah)

According to Sa'adudin that exemplary is an enviable and exemplary act in educational practice, students tend to emulate and imitate a desert and educator. Because psychologically the child is happy to imitate without thinking about the impact. Amr bin Utbah said to his son's teacher, "the first step in guiding my son should be to guide yourself first. Because the child's gaze is on you, what is good to them is what you do and the bad is what you leave behind" (Sa'adudin, 2006: 89).

Habituation Methods

From childhood, the child should be accustomed to doing good activities, trained to behave well, taught good manners, and so on. Educating, training, and guiding children slowly is something that must be applied to children so that they can achieve their traits and skills well so that their beliefs and morals are firmly ingrained. Morals and principles of belief, including limb skills, require a gradual process to be achieved and must be carried out habitually or repeatedly so that they are achieved and mastered properly, and can be carried out easily and lightly, without struggling and finding difficulties. Children are both a gift and a mandate given by God to the human beings who are their parents. His heart is still clean and holy. The good and bad of a child depends on the education given to him (Zamroni, 2017: 256).

Story Method

Stories have a great appeal to attract the attention of every child so that children will activate all their senses to pay attention to the person who tells the story. It happens because stories have an appeal to the human soul to like. Because in the story there are stories of ancient, present, rare things, and so on. In addition, the story is also more attached to a person's brain that is almost unforgettable. So that it will facilitate the understanding of students to take *ibrah* (lessons) from the stories that have been told in the implementation of this method, the teacher can also accompany the delivery of advice for his students.

Method of Advice (Mau'izhah al-Hasanah)

Mauidzah means advice. Rasyid Ridha interprets *mauidzah* as warning advice for goodness and truth with any path that can touch the heart and awaken it to practice in the Qur'an also using heartfelt sentences to lead man to the idea he desires. This is what became known as advice.

But this advice delivered is always accompanied by a role model for example the giver or advisor. This shows that between one method i.e., advice, and another method in which case exemplariness is complementary (Nata, 2001: 98)

The advice can open children's eyes to the essence of something, push it towards a noble situation, adorn it with noble morals, and equip it with Islamic principles. The Qur'anic method of calling for indictments is manifold. All of this was intended as an attempt to remember God delivering counsel and guidance, all of which took place on the words of the Prophets. Later, it was recounted by the *da'i*, of his group and followers. Sincere counsel is imprinted and influential, if it enters a clear soul, an open heart, and a wise sense, then it will receive a response as soon as possible and leave a deep mark (Zamroni, 2017: 257).

Giving Attention Method

The method of education with attention is to devote, pay attention and always follow the development of children in the development of creeds and morals, spiritual and social preparations, while also asking about the situation of physical upbringing and the power of scientific results. This method of attention is the strongest method of education in the formation of a complete human being and can encourage him to fulfill his responsibilities and obligations perfectly. Through these efforts, an intrinsic Muslim will be created (Zamroni, 2017: 257).

Conclusion

Based on the previous descriptions above, the researcher can conclude that the role of parents around the *TPQ Hidayatus Shibyan* environment, namely, teaching morality has been applied by all parents to children, so that they have good manners, even though not all children in the neighborhood have good morals. However, parents in the neighborhood have played as much as possible in fostering the morals of youth. Parents must also perform their obligations such as giving responsibility to the child, responsibility for his education, and responsibility in any case. Parents should also accustom children to diligent worship, and discipline. Because it includes the obligation of every parent to foster the morals of the child, which starts from the habituation of any activity, that way the child will get used to doing congregational worship and all its positive activities.

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