



THE ROLE OF PARENTS ON THE FORMING OF CHILDREN'S CHILDREN IN THE FAMILY: THE THEMATIC HADITH STUDY

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Abstract:

The purpose of this article is to find out and explain the role of parents in the formation of children's morals in the family, as explained in the hadith of the Prophet Muhammad SAW. This study uses a qualitative method to describe the role of parents in the formation of children's morals in the hadith perspective family. In this study, there are two types of data sources used, primary and secondary. Primary data sources are information collected directly from information sources through informants, while secondary data sources in this study provide supporting information. for example, the results of publications related to research. The data collection technique uses various approaches, namely from the literature which includes not only books but also the results of documentation, magazines, newspapers, especially in the verses of the Qur'an and the hadith of the Prophet Muhammad. Furthermore, the data is processed and sorted for analysis, and then conclusions are drawn. In this article explains, there are four ways the role of parents in fostering children's morals according to the hadith of the Prophet which has been described in the discussion above, including, First, Educating away from the haram. second, instilling honesty in children. Third, greet when meeting someone, and Fourth. Say hello when you enter the house say hello when meeting someone, and Fourth. Say hello when you enter the house say hello when meeting someone, and Fourth. Say hello when you enter the house.

Keywords: The Role of Parents, Child Morals, Family, Thematic Hadith.

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Received : May 17, 2022; Revised : July 25, 2022; Accepted : November 22, 2022; Published : December 15, 2022

INTRODUCTION

Parents, society, and government all share the responsibility for education.¹These three elements are interrelated and have responsibility for the right to education of children. However, the most important educational institution for a child is his family, or in his familiar sense called parents. Because children form their first relationship and receive their first education from their parents, because parents play a very vital role as natural educators of their children.²

The problem of children does not seem to be a new problem, but it has been questioned by society for a long time. This problem does not only exist in the family, but has become a polemic in the wider community, both in big cities, and has even penetrated

¹RI Law Number 20 of 2003 concerning the National Education System chapter IV (Jakarta: Visimedia, 2008), 7

²M. Anshari Hafi, Introduction to Education, (Surabaya: PT Usaha Nasional, 1983), p. 66

into rural communities. Problems that often arise in adolescents are very diverse, such as criminal acts and violations of public order often occur. If we look at it, it's probably mostly due to Lack of parental guidance in the family.³

But what happens is that many parents are busy with their work and neglect their children's moral education at home because they are busy with their work careers. As a result, a large number of immature children find themselves imprisoned in a promiscuous environment. They are easily influenced by new things, and easy to fall into a foreign culture if not done careful screening. They believe that anything that comes from the West must be modern.⁴

In the world of education, moral development places more emphasis on children's mental development so that there are no deviations, because moral development means guiding children to learn responsibility, knowing right or wrong, what is allowed and what is prohibited, what is recommended and what is prohibited. not recommended, or prevented. good or bad, he must be aware that he must avoid all negative behavior, trying to cultivate himself to always use positive things.⁵

Family education covers all areas and includes all family members, starting from father, mother, and children. The most important thing is that parents (adults) must provide education to their children. Children are not only born of sulbi bones, or the children and grandchildren of our ancestors, but also the children of all Muslims, regardless of where they come from or what nationality they are. They are all members of the nation's generation which we believe will be able to restore the unity of the people as a whole.⁶

Therefore, a unique analysis of this morality is needed from the perspective of hadith. Because the religion of a Muslim will be perfect if he has noble character. According to the instructions of the Qur'an, the Hadith of the Prophet is the source of Islamic teachings after the Qur'an. So knowing the true teachings of Islam requires the guidance of the Qur'an and the guidance of the Prophet's Hadith.

RESEARCH METHODS

In this article, the author uses a type of library research or what is commonly referred to as library research. In this paper, the author uses primary and secondary data sources as his research method. From Primary sources, namely from the Qur'an and Hadith. Secondary data includes: written works in the form of books, articles or research journals on the role of parents in the formation of children's morals in the hadith perspective family. The author also uses descriptive qualitative research by applying historical, normative-theological, educational, and psychological approaches. The results of the analysis are interpreted using textual, contextual, and intertextual interpretation methodologies, followed by drawing inductive and deductive conclusions.

³Irhamna, "Analysis of the Obstacles Faced by Parents in Fostering Morals and Learning Discipline of Madrasah Darussalam Students in Bengkulu City", Journal of aL Bahtsu Vol. 1 No 1 June 2016, 57

⁴ Fitri Amalia Rizki Arifin & Ali Bowo Tjahjono, "The Role of Parents in Children's Moral Education in the Family", PROCEDURE OF THE UNISSULA STUDENTS SCIENTIFIC CONFERENCE (KIMU) 2 Sultan Agung Islamic University Semarang, 18 October 2019, 457

⁵Sudarsono, Islamic Ethics Concerning Juvenile Delinquency, (Jakarta: PT. Rineka Cipta, 1993), p. 148

⁶Aba Firdaus Al-Halwani, Giving Birth to a Saleh Child, (Yogyakarta: Mitra Pustaka, 1999), p. 13.

RESULTS AND DISCUSSION

Definition of Parents

Parents are those who consist of biological father and biological mother⁷, so it must be prepared to live a married life, one of which is being able to think and move forward, because those who are married will be given mandates and responsibilities that must be carried out properly and correctly, one of which is caring for and caring for their children, both from a physical and spiritual point of view. Because parents are the earliest and most important educators for their children.⁸

Parents must be role models and role models for all their children, because every child initially admires the figure of his parents and surely he will imitate the behavior of his parents. Parents are called basic educators because they are the ones who educate their children in schools, Islamic boarding schools, tutoring, and so on. They have a very big influence because they are the ones who educate their children in schools, Islamic boarding schools, tutoring, and so on.⁹

The boy received his schooling from his parents. Since the child is in the presence of his parents, the child's view of life, attitudes, and basic talents are embedded.¹⁰ Parents are the main and first educators for their children, because they are the ones who provide them with the first education. The role of parents is an obligation, such as religious education and several other things that must be given by fathers and mothers to their children so that they become valuable members of the family, religion, and country. In addition to other elements, the family is one of the most important factors in the development of a child's personality. Economic conditions and family persistence have an impact on children's social development, but their style and attitude in interacting is no less important.¹¹

Thus, parents are responsible for intellectually and physiologically shaping and nurturing their children. Both parents must be able to guide and educate their children so that they grow into a generation that lives according to their life goals.

Understanding Moral Education

Education is the formation of the subject's personality by educators consciously guiding the physical and spiritual development of educated people.¹² Education only provides material that has no spiritual value, even if science or science is more dangerous if it does not have noble character. While moral education is the process of educating, nurturing, forming, providing moral and intellectual training from formal and informal thinking based on Islamic teachings.¹³

In terms of language, morals and congregations are derived from the Arabic word khuluq, which means "character, customs, temperament, muru'ah, or anything that

⁷Abdul Mujib, Islamic Education, cet 2, (Jakarta: Kencana, 2008), p. 226

⁸Wida Astita, The Role of Parents in Educating Children's Morals in Bangun Jaya Village, North Sungkai District, North Lampung, (Lampung: IAIN Raden Intan, 2016), p. 38

⁹Ahmad Tafsir, Religious Education in the Family, 4th, (Bandung: PT. Rosdakarya, 2002), p. 7

¹⁰Rusmaini, Educational Sciences, (Palembang: Graphics Telindo Press.2011), p. 98

¹¹Rosy Orriza, The Role of Parents in Nurturing Children's Morals in the Digital Age in Panggungharjo Village, Air Sugihan District, Ogan Komering Ilir Regency, (Palembang: UIN Raden Fatah, 2017), p. 35

¹²Mahmud, Islamic Education Thought, (Bandung: Setia Pustaka, 2011), p. 21

¹³Yatimin Abdullah, Moral Studies in the Perspective of the Qur'an, (Jakarta: Sinar Graphic Offset, 2007), p. 23.

becomes moral".¹⁴Morals, according to Imam Abdul Mukmin Sa'aduddin, comes from the Arabic word khuluq, which means, among other things:

1. Tabi'at, Tabi'at, namely human nature that develops without being wanted or attempted.
2. Adat, Adat, namely the inner nature that humans strive for through training, especially based on their ideals.
3. Character, in the sense that its scope includes things that acquire character and things that are aspired to become custom, decency can also refer to decency and religion.¹⁵

Morals according to the above understanding are actions or behavior, character, habits, and character of a person who is in him. Meanwhile, according to the terminology of morality, there are aspects such as:

1. Defines the terms "good" and "bad".
2. Explain what needs to be done.
3. Demonstrate how to take action.
4. Putting goals into action.¹⁶

Yunahar Ilyas regarding this matter, he argues that morality is a trait that has been embedded in the human soul, which allows it to emerge spontaneously when needed, without the need for previous thought or consideration, and without the need for external support.¹⁷

Morals, according to the many definitions above, are defined as the character, temperament, behavior, or character of a person that is permanent, spontaneous, and does not require thought, reflection, or encouragement from others. Or knowledge of noble deeds, and how to convey bad deeds and how to avoid them.¹⁸

Moral education focuses on issues such as decency and kindness, commendable behavior, and various problems that arise in everyday life, as well as how students should behave.

Hadith About the Role of Parents in Shaping Children's Morals

It is very important to provide an environment that allows the moral formation of children to grow and develop to improve their morale. Therefore, it is necessary to teach and get used to it every day so that the younger generation still upholds noble character.¹⁹

Parents must also teach their children how to practice worship in accordance with the teachings of their religion, which includes practices that connect humans with their God. In addition to worship, children must be taught to behave well, both with their parents and with other people, in accordance with the teachings of aqidah, or Islamic values. This is so that as children get older, they will be able to distinguish between good and bad morals.²⁰

¹⁴Zuhairini.dkk, Metode Khusus Pendidikan Agama, (Surabaya: Perusahaan Nasional, 1983), hlm. 53

¹⁵Imam Abdul Mukmin Sa'aduddin, Teladan Akhlak Nabi (Membangun Kepribadian Muslim), (Bandung: PT. Ramaja Rosda Karya, 2006), hlm. 15

¹⁶Barmawie Umary, Moral Matter, (Solo: Romadhon, 1991), hal.4

¹⁷Yunahar Ilyas, Kuliah Akhlak, (Yogyakarta: LPPI UMY, 2006), hlm. 2

¹⁸Wida Astita, Peran Orang Tua dalam Mendidik Akhlak..., hlm. 47

¹⁹Kartini Kartono dan Jeny Andri, Mental Hygiene and Mental Health in Islam, (Jakarta: Mandar Maju, 1998), hlm. 167

²⁰Azizah Maulina Erzad, "Peran Orang Tua dalam Mendidik Anak Sejak Dini dalam Keluarga", Jurnal Thufula Vol. 5 No. 2 Juli-Desember 2017, hlm. 416

Rapid technological breakthroughs also have a slow impact on cultural change. Indeed, philosophical, scientific, and technological advances have resulted in a more sophisticated civilization, which Ahmad Tafsir calls "cultural globalization".²¹ However, the moral side of this increasingly globalized civilization was affected.

Moral decadence seems to occur at all levels of society. In contrast, the decline was more pronounced in the youth layer. Cultural globalization, on the other hand, cannot be stopped or prevented. Like it or not, the rapid progress of science and technology cannot be avoided, because the characteristics of a country's success can also be reflected in its technological breakthroughs. Various countries are competing to build sophisticated equipment to help human labor, and some countries exhibit and export their technology to other countries. Smartphones are one example of technological advances that are currently often owned by children. However, there are negative aspects of smartphones that can damage children's morale.²² This exacerbates parental concerns about the morals of their children. Few parents realize that Allah has entrusted their children to them as a trust. The existence of a mandate implies that parents have a responsibility to maintain the trust.²³

Children must be educated from birth. Education not only includes efforts to increase the brain and intelligence, but also the development of human personality. Furthermore, Islamic religious education, especially moral education, has a broader purpose and meaning in shaping the human personality than general education.²⁴ Here the author describes the hadith about the role of parents in children's moral education:

1. Educating children is far from what is forbidden

The child will not take his brother's belongings if he is educated to stay away from things that are forbidden. As mentioned in the hadith below:

إِنَّ اللَّهَ أَدِّيَ الْعَبْرَيْتِيِّ إِنَّ أَبَا لُّ أَخَذَ الْحَسْنَ لِيِّ .

Meaning: "Has told us Ubaidullah bin Mu'adz al-'Anbari has told us my father, has told us Shu'bah from Muhammad bin Ziyad he heard Abu Hurairah say; Once al-Hasan bin Ali took a date from a pile of alms and put it in his mouth. Then the Prophet sallallaahu 'alaihi wasallam also said: "Kik ... kikh ..., throw it away. Don't you know that we don't eat from the wealth of alms?"

In accordance with the above hadith, the Prophet educated his grandson Hasan. Because the dates that Hasan ate were the result of zakat, the Messenger of Allah ordered him to vomit. The story illustrates how important parental education, such as religiously prohibited foods, should be avoided.²⁴

This hadith teaches us as parents how to keep our children away from unlawful food, drink and wealth. The age of children who like to imitate is an effective age to match good ideals that will form the basis of good behavior. Teaching children to avoid haram food is also one way of educating children to pay attention to everything that goes into their

²¹Ahmad Tafsir, ed., Pendidikan Agama dalam Keluarga (Cet. III; Bandung: Pt. Remaja Rosdakarya, 2000), hlm. 1

²²Yalda T. Uhls, Media Moms and Digital Dady, (Solo: PT Tiga Serangkai Pustaka Mandiri, 2016), p.2

²³Azizah Maulina Erzad, "The Role of Parents in Educating Children...", p. 417

²⁴ <https://www.jagoberpidato.my.id/2021/01/sample-ceramah-berjudul-mendidik-anak.html> accessed on March 15, 2022 at 06.10

mouths, both haram and halal.

Maybe we are aware that the food and drinks we consume have an impact on our daily behavior. If the food is halal, it might be a source of strength to continue worshiping Him. And how can children develop good morals if what enters their stomach is food or drink that is forbidden.

2. Embed honesty in children

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْلَّيْثُ عَنْ ابْنِ عَجْلَانَ أَنَّ رَجُلًا مِنْ مَوَالِي عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ الْعَدَوِيِّ
حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ أَنَّهُ قَالَ دَعْتُنِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا فِي بَيْتِنَا
فَقَالَتْ هَاتَعَالَى أَعْطِنِي فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا أَرَدْتُ إِلَّا لَهَا لِلَّهِ لَيْهُ لَمْ
لَوْلَمْ أَلَيْكِ.

Meaning: "Has told us Qutaibah said, has told us al-Laits from Ibn Ajlan that a man from the slave Abdullah bin Amir bin Rabi'ah al-Adawi told him from (Abdullah bin Amir) he said, "One day my mother called me, while the Prophet sallallaahu 'alaihi wa sallam was sitting in our house. My mother said, "Hey, come here, I will give you one." Rasulullah sallallaahu 'alaihi wa sallam then asked my mother: "What are you going to give her?" My mother replied, "I will give her Dates." The Prophet sallallaahu 'alaihi wasallam said to my mother: "If you do not give her something, then it will be written as a lie against you".

Among the pillars of Islamic morality, honesty is one of the most important. Forming honest behavior towards children certainly requires a lot of effort. The Prophet, as can be seen, placed great emphasis on developing honesty in children. Earlier hadiths emphasized the Prophet Muhammad's full attention to the nature of one's honesty, as shown in his conversation with Abdullah bin Amir's mother, so that he did not lie even to children.²⁵

According to Agustin, a child's honest attitude will be one of his strengths to be able to live well in society. Because there are spiritual values in honesty that reflect a distinctive attitude that puts forward the truth and a commendable moral attitude.²⁶

As a result, instilling family honesty from an early age in every child will thrive and be well cared for. This will protect children from bad behavior such as cheating, stealing, raping, and even killing. The child's personality is shaped by his family, especially how parents communicate moral values, honesty, and religion to their children through good communication.

3. Say hello when you meet someone.

Abu Dawud narrated a hadith from Anas bin Malik ra, in which the Messenger of Allah taught Anas how to greet people when they were about to enter a house.

إِلَهِ لَمَّا اَلْيَمَانُ الْمُغَيْرَةُ اِبْتَأَلَ: اَلَّا اَنْسَلْ لِلَّهِ لَيْهِ لَمْ لَمَ لِلْمَانِ لَعْبُونَ لَمْ لَيْهِمْ.

Meaning: Has told us 'Abdullah bin Maslamah said, had told us Sulaiman (meaning Sulaiman bin Mughirah) from Thabit he said; Anas said, "The Messenger of Allah - peace

²⁵Dinar Nur Inten, "Growing Honesty in Children in the Family", Journal of Family Education, Vol III No.1 April 2017, p. 36

²⁶Agustin, Knowing and Understanding Children's World, (Bandung: Lotus Mandiri, 2008), p. 25

and prayer of Allah be with him - once came to small children and greeted them."

When meeting someone, the above hadith explains how the Prophet taught morals (ethics). The above hadith not only contains ethics when meeting someone, but also social values. Saying hello is the most basic and initial step in establishing social relationships.²⁷

Salam is a greeting that includes prayers for greetings and greetings. Salam is also a kind of respect, or "tahiyyatul Islam" (respect for Islam). Try to understand the true meaning of salam, and we will see how greetings in Islam are more than just words. This is a Muslim's prayer for fellow Muslims, which is based on faith in Allah swt.²⁸

Therefore, parents should teach their children to say the right greetings when interacting with friends, fellow Muslims, even people who are older than us. Teaching children to say greetings is a form of prayer, we pray for the people we greet. So, if someone greets us, we have to return it. Saying greetings to fellow Muslims is one of the rights of every Muslim.²⁹

4. Say hello when you enter the house.

Al-Tirmizi narrated a hadith from Anas bin Malik ra about the manners of entering the house.

حَدَّثَنَا أَبُو حَاتِمٍ الْأَنْصَارِيُّ مُسْلِمُ بْنُ حَاتِمٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ أَبِيهِ عَنْ عَلَيِّ
بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ أَنَسٌ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا بُنْيَّيْ إِذْ دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكَةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ.

Meaning: Has told us Abu Hatim al-Ansariy Muslim bin Hatim, has told us Muhammad bin Abdullah al-Ansariy from his father from 'Ali bin Ziyad from Said bin Musayyab, from Anas bin Malik said: The Messenger of Allah has said. "O my son, if you enter your family's house, say hello because it is a blessing for you and your household".

We must understand the etiquette of pilgrimage and practice it because Islam has given us the procedures for making pilgrimages or visiting, entering other people's homes or relatives. Knocking and greeting with the phrase "ask permission before entering someone else's house" is one of the etiquette when visiting.

Home is a location where residents can practice their personal independence and enjoy complete solitude. Knocking on the door, clearing the throat, ringing the bell, dhikr, etc., are ways that guests do for a specific purpose. Saying greetings is one of the best and is emphasized here.³⁰There are other things that need to be considered besides greeting guests, including: First, getting an entry permit. Second, do not peek into the house. Third, before entering, introduce yourself first. Fourth, enter respectfully and sit down. Fifth, choose the best time to visit.³¹

²⁷Nurhadi, "Family Education Perspective of the Hadith of the Prophet Muhammad SAW", *Insania*, Vol. 24, No. 1, January - June 2019, p. 22

²⁸Abdurrahman Misno, *Secret Greetings; Secret Greetings in Islam*, Cet. 1; (Jakarta: PT Elex Media Komputindo Kompas Gramedia, 2017), p. 18

²⁹Ahmad Rifai, *The Qur'anic Concept of al-Salām* (Thesis of Syarif Hidayatullah State Islamic University Jakarta, 2005), p. 138.

³⁰M. Quraish Shihab, *Tafsir al-Misbah*, Vol. 9, (Cet. 1. Jakarta: Lentera Hati, 2002), p. 320.

³¹Daviq Chairilsyah, "Procedures for Teaching Visits to Early Childhood (For Teachers and Parents)", *EDUCHILD* Vol. 5 Number 2 of 2016, p. 155

Thus, greeting is an important aspect of the visit that should not be overlooked. While at home, get used to our children making small talk with good and correct pronunciation. It also seems simple because greetings have become a longstanding tradition.

5. Respect to elders

PriestMuslim narrates the following hadith from Samurah bin Jundud regarding courtesy to elders:

الْمُشَفَّى الْعَمِيُّ الْأَمَّ الْأَلَّ: إِنَّمَا لَقَدْ لَمَّا لَمْ ...

Meaning: Has told us Muhammad bin al-Mutsanna and Uqbah bin Mukram al-Ammi both said, had told us Ibn Abu Adi from Husayn from Abdullah bin Buraidah said, Samurah bin Jundub said; "At the time of the Prophet sallallaahu 'alaihi wasallam I was a child, and I have memorized (some hadith) from him, so nothing prevents me from speaking except because here there are people who are older than me."

This Hadith tells us that as parents, we should educate our children with kind words and courtesy towards elders. Courtesy is the attitude of someone who respects older people, even respects, appreciates, is never arrogant, and has noble character, so that is what is called courtesy. Respectful behavior or respect for elders through communication must use language that does not mock, insult or even demean older people, because it is a form of polite attitude.³²

If the environment is very influential on the development of polite behavior. Every day, children must imitate the actions of their parents. It is undeniable, if someone says that father/mother is the best role model for children. Children, on the other hand, are considered great imitators. Therefore, parents should always be polite when speaking. Then, the child will naturally learn proper speech manners.

According to Felix Trisuko Nugroho, and Bernardus Widodo who were the main speakers at the event titled "RRI Family Harmony" in a radio broadcast that was held on Wednesday, November 20, 2019, there are several steps that parents can take to help their children grow and develop in instilling good manners., among others:

1. Introduce manners through simple things.

For example, teaching children to always apologize if they feel they have made a mistake to others. Many people think that apologizing is pointless and a sign of weakness. Apologizing, on the other hand, shows one's strength and openness. Therefore, teach our children to always apologize when they do something wrong.

2. Explain the importance of courtesy and respect for others.

Wherever we are we must be polite according to the needs of the environment, place and time. For example, etiquette in the family, classroom, workplace, and social environment must all be considered. Because of what we do, wherever we go, people will always respect, appreciate and like us.

3. Be an example in using politeness in everyday life.

³²Ujiningsih & Sunu Dwi Antoro, "Growing Manners at Home and in Schools as an Effort to Improve Students' Character", Paper presented at the 2010 Teacher II National Scientific Meeting at the Open University, p. 3

For example, in the home environment both inside and outside the home, etiquette that must be realized includes respect for parents, such as good behavior, speaking softly, telling the truth, and not doing activities that can harm his feelings, such as lying, and never listening to his advice.³³

Because of that, every child in the house must practice good manners by respecting parents, brothers, sisters, and other people. A child may not do things that annoy one of them, including fighting with his older brother, fighting with his younger brother, and harassing housemaids. When playing, children are taught manners, no need to shout while playing, especially if someone at home is sleeping or sick.

CONCLUSION

For repairing children's morals, it is necessary to create an atmosphere that can grow and develop children's morals. Therefore, there is a need for continuous coaching and habit formation in everyday life so that children still feel the importance of morals. In this article, based on the hadith of the Prophet that has been explained in the discussion above, there are four ways that the role of parents can be carried out in developing morals, including: (1) Educating away from what is haram; (2) Instilling honesty in children; (3) Say hello when you meet someone; (4) Say hello when you enter the house; and (5) Courtesy to elders.

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³³ <https://unika.widyamandala.ac.id/2019/11/21/siaran-rri-harmoni-family-pemkulturan-sopan-santun-pada-anak/> accessed on May 1, 2022 at 10.32 WIB

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