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The Role Of Parents Example In Establishing Children's Karimah Characteristics In Romang Polong Village Somba Opu District, Gowa District

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Abstrak

Kata Kunci: Pengawasan Non Formal; Guru; Kinerja Pengembangan Profesional Berkelanjutan	Kunci: Penelitian ini berusaha untuk mengetahui fungsi teladan orang tua dalam pengembangan nilai-nilai moral di Desa Romang Polong, Kecamatan Somba Opu, dan Kabupaten Gowa. Tesis ini menggunakan penelitian kualitatif sebagai metodologinya. Data primer yang digunakan dalam penelitian ini dikumpulkan dari 10 (sepuluh) ayah yang merupakan kepala keluarga di Desa Romang Polong, Kecamatan Somba Opu, Kabupaten Gowa (RT 02 RW 08 Mala'lang). Para peneliti itu sendiri, serta format untuk observasi, wawancara, dan dokumentasi, berfungsi sebagai instrumen penelitian. Reduksi data, tampilan data, dan penarikan kesimpulan adalah metode analisis data yang digunakan. (1) Peran teladan orang tua dalam pengembangan akhlak yang baik pada anak di 10 kepala keluarga di RT 02 RW 08 Mala'lang, di antara temuan penelitian lainnya.
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Abstract

Keywords: Non-Formal Supervision; Teacher Performance; Continuous Professional Development.	This study sought to ascertain the function of parental role modeling in the development of moral values in Romang Polong Village, Somba Opu District, and Gowa Regency. This thesis uses qualitative research as its methodology. The primary data used in this study were collected from 10 (ten) fathers who are the heads of households in Romang Polong Village, Somba Opu District, Gowa Regency (RT 02 RW 08 Mala'lang). The researchers themselves, as well as the formats for observations, interviews, and documentation, serve as the research instruments. Data reduction, data display, and conclusion-drawing are the methods of data analysis used. (1) The role of parental example in the development of good morals in children in 10 heads of households in RT 02 RW 08 Mala'lang, among other research findings.
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INTRODUCTION

In the era of rapid development of the times and technology, many undesirable things happened that could undermine faith. This happens because of low human morals. Therefore, the role and tasks of Islamic religious education are faced with big and complex challenges due to the negative influence of the times and advances in science and technology that affect human moral personality. Morals are one of the most influential aspects of life, both in private and public life, because no matter how clever a student is and the high level of intelligence, if it is not based on good morals and noble character, it will not reflect a good personality.

In simple terms, morality is the result of efforts in education and training the potential of human beings, which is innate from birth. If education is true, that is, if it leads to goodness, then a commendable deed is born. So actually, what forms the basis of *al-akhlakul al-karimah* is education and training to always do good. (Hamka, 2018:616-617)

According to Imam Al-Ghazali, quoted by A. Musthofa (2002:12), Morals are "characteristics that are embedded in the soul that cause various actions easily and without requiring prior thought or consideration". The cultivation of morals is absolutely essential for humans, especially for students as the next generation, so that they are able to play a better role for themselves, their families, and the community that surrounds them, as well as their nation and religion. Morals indeed play an important role in the strength and welfare of human life. In fact, in a hadith, it is explained that the virtues of morality are as follows:

سُنِّلَ أَيُّ الْمُؤْمِنِ أَكْمَلُ إِيمَانًا ؟ قُلَّ: أَحْسَنُهُمْ خُلُقًا. (رواه الطبراني)

Translated:

The Prophet was asked, Which of the believers has the most perfect faith? The answer is those who have the best morals. H.R. Thabrani. (Salihun, 1991:24)

The hadith above explains that people who have good morals are the same as people who have perfect faith. So if someone has good morals by doing things that are in accordance with Islamic law, then that person is one of those who have perfect faith.

The formation of noble character must begin early through examples of household life, the environment, and school. If the value of moral education has been instilled in the child's soul, then a child is not easily influenced by negative things, and a sense of love for Islam will continue to be embedded in his life. (Ki Hajar Dewantara, 2002: 71).

However, if you look at the phenomena that are happening now, many children have deviant behavior, such as crime or juvenile delinquency; fights between students; gambling; drunkenness; parents are no longer valued or respected by their children; they always feel like champions; women show their nakedness; and what is even more concerning is the unlimited free association between men and women, which is considered normal, so that it is not uncommon to find victims of sexual harassment among students, even in remote villages. (Azyumardi Azra, 1991: 20)

Talking about children's problems, moral issues are an important aspect and need to be developed in children from an early age. The success or failure of instilling moral values in childhood will greatly determine one's behavior in the future. So that the role of the family, especially parents, is the first and foremost place of education in the child's development process, including his moral development so that he is able to form good morals, this is one very important factor to pay attention to. Psychologically, children have a habit of imitating their idols. A child will instinctively imitate the actions of his parents, close relatives and closest relatives. So that such things need to get more attention, because the formation of children's morals will be largely determined by the conditions and situations that exist in the family. In this case, setting an example for the family, especially children who must also be a concern in the process of forming their morals.

Every parent would want their children to have strong morals and aqidah so as to form good morals in their children. However, many parents do not realize that true moral education is in religion. If parents have high religious awareness, it is likely that their children will also have high religious awareness. So that the cultivation of these moral values must be instilled from childhood so that they become part of the formation of children's morals. From small, what is meant is from infancy to childhood, because during this period extraordinary developments occur in terms of children's intellect and creativity. At this time also the inculcation of moral and religious values from parents directly will be very effective. (Nur Azizah, 2018:2). As the word of Allah swt. in QS. At-Tahrim/66

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

Translated:

O you who believe, protect yourself and your family from the fires of hell whose fuel is humans and stones, guardians of angels who are rough and hard and do not disobey Allah in what He commands them, and always do what they are commanded. (Ministry of Religion of the Republic of Indonesia, 2015: 560)

The verse above should be interpreted as saying that taking care of oneself and one's family is absolutely necessary for every human being through the formation of personality from an early age so that they are able to direct themselves to the pleasure of Allah SWT. Children are an extraordinary thing that is mandated by God. The closest people to children are their parents, who are part of the family. The family is the first and foremost environment for children and has a very large influence.

For most children, the family environment is the first environment that influences their development, followed by school and then society. The family is seen as an early environment built by parents and those closest to them. Every family is always different from other families; in this case, the differences are, for example, the way the family is educated, including communication patterns, and the family's economic situation. Every family has a history of struggles, values, and traditions passed down from generation to generation that will unconsciously shape the character of the child. The family is the first and foremost educational forum in the child's life history, which is an important basis in the formation of the human character itself.

As parents, both father and mother must always be expected to set a good example, which will have a positive impact on the child's morals. Parents should be able to set a good example in terms of morals and appearance. This is intended to help improve the formation of personalities and shape children's morals. In non-formal education, namely family, it has been outlined and programmed in one program scope that determines various aspects that are faced by children so that it will easily form morals, which will later produce morals easily if exemplary goes well and effectively. Therefore, parental example has an important role in supporting the moral formation of children, especially in terms of affective or child morals.

Based on the results of field observations conducted at RT 02 RW 08 Mala'lang, Romang Polong Village, Somba Opu District, Gowa Regency, it is a large and long village reaching ± 3 km² with a total of 50 households. After the authors conducted the survey directly, they saw and observed that parents who were less able to educate their children could be seen from the attitude of the children who lacked time discipline. When carrying out activities in the community, they were always accompanied by their parents, rarely did homework, rarely went to the mosque to pray in congregation, and often encountered children who spoke rudely to older people. This becomes a problem when we want to see how the role of parents, especially their example, sets a good example for their children.

TEORETICAL REVIEW

A. Parent's Example

Exemplary is an action or anything that can be imitated or followed by someone else who does it or makes it happen, so that the person followed is called a role model. However, the example referred to here is an example that can be used as a tool for Islamic education, namely, a good example. So it can be defined that the Uswah Exemplary Method is an educational method that is applied by giving good role models in the form of real behavior, especially worship and morals.

According to the Big Indonesian Dictionary, exemplary comes from the word *exemplary*, which is the affix of *ke* and *an* and means something that is exemplary or good to emulate (both in words, actions, treatment, and attitudes). (Ministry of Education and Culture, 2018: 490) Based on this statement, exemplary can be interpreted as good qualities or noble human values. It is these good qualities or noble values that can make someone who has them considered not only unique but also special and attractive. These good qualities, or noble values, can be owned by anyone without being limited by anything. The privilege and attractiveness that a person has are what make him worthy of being emulated or made an example of.

How to educate exemplary, or (*uswatun hasanah*), is to provide good examples to students in everyday life. This method is a guideline for acting to realize educational goals both institutionally and nationally. Students tend to imitate their educators because, basically psychologically, students really like to imitate, not only the good ones but also the bad ones. This method is simply a way of giving good examples, not only in class but also in everyday life. That way, students do not hesitate to imitate them, such as praying in congregation, doing social work, participating in community activities, and others. (Sukarno, 2012: 161).

People who deserve to be the main role models of behavior are people whose hearts are alive and who are always connected to Allah swt. Because only then will all his activities be guided and under the pleasure of Allah swt. People whose entire activities are under the guidance and pleasure of Allah swt will definitely not mislead people who make them role models. He will lead man to true happiness, namely the happiness of understanding himself and knowing his God. Allah swt said again about humans who can be used as examples by all humans in QS al-Ahzab/33: 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Translated:

Verily, the Prophet (s) has a good role model for you, namely for those who hope in the mercy of Allah and the arrival of the Day of Judgment, and he mentions Allah a lot. (E. Mulyasa, 2007: 343).

In the verse above, the author can understand that the example of a teacher must be like the example of the Prophet Muhammad. As meant by the verse above. Exemplary in question is the ability of an individual to set a good example for its members. There are two kinds of role models: good and bad. A good role model is the Prophet, *sallallaahu 'alaihi wassalam*, because of the person who made him a role model.

According to Mulyasa (2007: 169), exemplary is habituation in the form of behavior, personality, and everyday speech, such as dressing neatly, speaking well, and arriving on time. Exemplary can also be said to be what we see, and that is what we emulate. This is understandable because humans are creatures who like to imitate what they see, directly or indirectly.

The example of parents has a great influence on the personal growth and development of students. Exemplary has a very important role and function in shaping a child's personality. It shapes the character of students so that they have noble and virtuous character. (E. Mulyasa, 2007).

In this case, there are two forms of exemplary, among others, as follows:

a. Verbal Exemplary

1. Intentional (planned) communication

Intentional (planned) communication is communication that is planned for the educational process in order to achieve educational goals. An example is when parents want to order their children to perform congregational prayers at the mosque; before that, the parents must be neatly dressed and ready to go to the mosque.

2. Spontaneous communication

Spontaneous communication is communication that is applied in everyday life and can reflect a person's attitude and behavior. An example is the speech of parents when giving orders to children by saying the sentence "please" first before giving the command.

b. Exemplary Non Verbal

Non-verbal exemplary is a gesture, attitude, or behavior that can provide information that is understood by other people in general. For example, like a parent who is telling his child a place without saying a word but pointing his index finger at the destination.

From some of the descriptions that have been discussed, the author draws a conclusion about various forms of exemplary. The form of exemplary is divided

into two categories: exemplary in the form of words or utterances and exemplary in the form of actions.

B. Formation of Karimah Morals

The word morality comes from the Arabic word **خلق ج اخلاق** which means temperament or morals (Mahmud Yunus, 2010: 120). Ibn Maskawaih, a leading expert in the field of morality, states that morality is a trait that is ingrained in the soul that encourages people to act without the need for thought and consideration. Likewise, al-Ghazali stated that morality is a trait that is embedded in the soul which causes all kinds of actions easily and easily, without the need for thought and consideration. (Abuddin Nata, 2006:3)

The moral criteria are as follows:

- a. Moral behavior is an act that has been deeply ingrained in a person's soul so that it has become his personality.
- b. Moral deeds are actions that are done easily without thinking.
- c. Moral behavior is an act that arises from within the person who does it without any coercion or pressure from outside.
- d. Moral deeds are actions that are done in real terms, not by playing around, pretending, or acting out. (Muhammad Alim, 2006: 151)

So, morality is a trait that has been ingrained in a person that gives rise to an action that is done easily without thinking. In relation to Islamic education, morals are the most important thing, because morals are the main part of the goals of Islamic education.

The scope of morality is as follows:

- a. Morals towards Allah: Morals towards Allah can be interpreted as attitudes or actions that should be carried out by humans as creatures towards God as creator. The way that is done in having morals towards Allah is faith, kindness, taqwa, sincerity, resignation, gratitude, and patience.
- b. Morals towards fellow human beings: for operational guidelines in carrying out religious education, presumably these moral values towards fellow human beings are to be considered, for example, equality, good-will, humility, trustworthiness, and generosity.
- c. Morals towards the environment: what is meant here is everything that surrounds humans, both animals, plants, and inanimate objects.

Morals is a science that discusses good and bad, regulates humans with humans, and regulates humans with their creators. (Zakiah Daradjat, 2000:58) According to Ahmad Khamis, Mustafa explained that morals are teachings, a set of rules and regulations, both orally and in writing, concerning how humans should live and act so that with every action and deed that is done, it makes him a good human being.

Thus, the use of morals for the meaning of manners, temperament, and behavior was started by Allah himself in the Qur'an, then by the Prophet in his hadith, which reads:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه البيهقي عن هريرا رضي الله عنه)

It means:

Indeed, I was sent only to perfect moral piety.

Moral education as formulated by Ibn Maskawaih quoted from Abuddin Nata's book states that morality is an effort towards the realization of an inner attitude that is able to encourage spontaneously the birth of good deeds from a person. (Abudin Nata: 2001: 55) In this moral education, the criteria of right and wrong to judge the actions that appear refer to the Koran and sunnah as the highest sources in Islamic teachings. Thus, moral education can be regarded as moral education in Islamic education.

Based on this statement, it can be understood that the formation of morals is an earnest effort to shape behavior by using education and habituation that is well programmed and carried out seriously and consistently.

Factually, efforts to build morals through various educational institutions, both formal, informal and non-formal as well as through various means, continue to be carried out and developed. This shows that morals need to be formed, fostered, educated, and accustomed. Meanwhile, besides education, other factors that support the formation of a person's character are parents and their environment, the behavior of a child will not be directed towards good.

The process of forming morals or moral education aims to give birth to humans who have noble morals. Noble character will manifest itself solidly from within a person if the four elements of mysticism, namely the power of reason, the power of anger, the power of lust and the power of justice, are brought to a balanced and just stage so that each one can easily obey the will of sharia and reason. Noble morals are the main goal of forming Islamic morals. A person's morals will be considered noble if his actions reflect the values contained in the Qur'an.

RESEARCH METHODOLOGY

This is qualitative research. This is in line with the characteristics of the descriptive method chosen in the study with the intention of describing the situation (the object under study) as it is and contextually as it happened when this research was conducted. (Ibrahim, 2015: 181–182) So, qualitative research only tries to describe or reveal facts that are in accordance with the actual conditions and circumstances that occur in the field.

Thus, this research is not limited to gathering and disclosing facts. However, it also includes data analysis and interpretation. While the data described is regarding the exemplary role of parents and the obstacles encountered in the formation of good morals in children in 10 heads of families in RT 02, RW 08 Mala'lang, Romang Polong Village, Somba Opu District, and Gowa Regency, This research was conducted at RT 02 RW 08 Mala'lang, Romang Polong Village, Somba Opu District, Gowa Regency. The data sources in this study were 10 (ten) family heads (fathers) in RT 02, RW 08 Mala'lang, Romang Polong Village, Somba Opu District, and Gowa Regency. The procedures used in data collection include observation, in-depth interviews, and documentation. The research instruments used were the researchers themselves, observation guidelines, interview formats, and documentation guidelines. Data processing and analysis techniques, namely data reduction, data presentation, and drawing conclusions.

RESEARCH RESULTS AND DISCUSSION

1. The Exemplary Role of Parents in The Formation Of Children's Karimah Morals in Romang Polong Village, Somba Opu District, Gowa Regency

Moral formation is a serious effort to shape behavior by using education and habituation tools that are well programmed and carried out seriously and consistently. This shows that morals need to be formed, fostered, educated, and accustomed to. Meanwhile, besides education, other factors that support the formation of a person's character are parents and their environment; the behavior of a child will not be directed towards good.

Based on the research results obtained, it can be concluded that parents must be able to give advice to their children to always do good. Apart from that, the way parents act when their children make mistakes is to gently advise them. So that the morals that are formed in children also make them gentle people who like to help others.

Every parent wants their children to have strong morals and faith so as to form good children's morals. However, many parents do not realize that true moral education is found in religion. If parents have good religious awareness, they will easily instill good morals in their children. Based on the elaboration above, it can be concluded as a whole that the role of exemplary parents in the formation of good morals in children in Romang Polong Village, Somba Opu District, and Gowa Regency has gone well. Parents have implemented good examples to children through several forms of example, including: 1) instilling religious values such as honesty, patience, diligence, and sincerity; 2) Giving customs to children; and 3) giving advice to do good to others.

This indicates that setting an example is an effective effort to shape personality, from which you don't only get lessons orally but rather attitudes or actions, so that what is given can be more easily applied.

2. Obstacles Faced by Parents in Forming Children's Karimah Morals in Romang Polong Village, Somba Opu District, Gowa Regency

One of the duties of parents as a motivator for their children. In addition, parents can also be likened to mentors who are able to guide children to become strong and independent individuals. Thus, as parents who provide guidance and help in shaping children's morals. The role of parents is very important in shaping children's morals, because parents are the first educators for children in family education, therefore parents must always try to solve the obstacles they face in shaping children's morals. Therefore, parents must try to complete as much as possible to shape the child's personality.

Based on the results of the research above, it can be concluded that social media is something that is useful and can also be damaging, especially for underage children, because underage children who are new to social media are easy to get addicted to because there are many things on social media. both mixed positive and negative. Therefore, as a parent, you are very guarded and don't introduce social media to your child before he grows up and can distinguish positive and negative things, even communication tools such as cellphones (HP) I still limit from using them before he needs them.

From his opinion above, it can be concluded that social media is very influential in the formation of children's morals because on social media there are many things that are negative, especially towards children. How important it is for parents to pay attention to their children.

Therefore, after conducting in-depth interviews with the child's parents regarding the obstacles faced by parents in forming good morals in children in 10 heads of families in RT 02 RW 08 Mala'lang, Romang Polong Village, Somba Opu District, Gowa Regency, including: 1) Environmental Influence (Playmates), 2) Lack of Time with Children, and 3) Social Media.

CONCLUSION

Based on the results of research on the exemplary role of parents in the formation of good morals in children in 10 heads of families in RT 02 RW 08 Mala'lang, Romang Polong Village, Somba Opu District, Gowa Regency, it can be concluded as follows:

1. The exemplary role of parents in the formation of good morals in children in 10 heads of families in RT 02 RW 08 Mala'lang, Romang Polong Village, Somba Opu District, Gowa Regency, namely: 1) instilling religious values such as honesty, patience, diligence and sincerity, 2) Giving customs to children and 3) giving advice to do good to others.
2. Obstacles faced by parents in forming good morals in children in 10 heads of families in RT 02 RW 08 Mala'lang, Romang Polong Village, Somba Opu District, Gowa Regency, include: 1) Environmental Influence (playmates), 2) Lack of time with children, and 3) Social Media.

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