

# The Role Of Religious Education In The Formation Of Children's Moral And Ethics Through Habituation At Mother's Prayer Kindergarten, Kepahiang Regency

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## Abstract

*The purpose of this research is to analyze the role of religious education in the formation of moral and ethics through habituation at Doa Ibu Kindergarten in Kepahiang Regency. This study is qualitative research that aims to describe an ongoing research process. The main subjects of this research are the accompanying teachers, totaling 3 individuals. Data collection techniques employed include observation, interviews, and documentation. The data analysis technique used in this research involves data reduction and data display analysis techniques. The conclusion of this study indicates that the efforts made by teachers in assisting the formation of moral and ethics in the kindergarten have been implemented effectively.*

**Keywords:** *The Role Of Religious Education, Formation Of Moral And Ethics.*

## Introduction

Religious Education is a conscious effort to prepare students to believe in, understand, experience, and practice religion through guidance, teaching, and/or training activities while paying attention to the demands of respecting other religions in the context of interfaith harmony in society to realize national unity. Religious Education cannot be separated from the morals and ethics of humans themselves, as morals and ethics are the foundation for the self-development of a person.

The terms 'ethics' and 'morals' are two terms whose meanings are difficult to separate from one another because both can be used in almost similar interpretations and are often defined the same way, allowing for interchangeable use. However, in reality, the two words can be differentiated. Andi Widhia Putra (2020) states that ethics is more theoretical in nature, while morals are more practical.

There are three types of ethics, namely: descriptive ethics, normative ethics, and meta-ethics. Descriptive ethics is an empirical study of various moral rules and habits of an individual, a group or society, a particular religion, or the like. Normative ethics examines and analyzes moral theories about right and wrong, while meta-ethics or

analytical ethics is not related to empirical or historical facts, nor does it make evaluative or normative judgments. Meta-ethics prefers to examine ethical issues, such as the question: what is the meaning of the use of the expressions 'true' or 'false' (Heydarpoor, 2019).

Currently, many students exhibit poor morals because they lack strong religious education both from their surroundings and their own families. Therefore, character education has emerged, which is currently being implemented in various formal institutions, one of which is the Doa Ibu Kindergarten in Kepahiang Regency, aimed at educating and familiarizing students with good practices and changing their character to be better and more polite. Amid the moral bankruptcy of the nation, the rampant violence, and poor daily behaviors, character education emphasizes the ethical-religious dimension, making it relevant to apply.

Religious education is very important to instill from an early age because currently many children are committing violence both against others and against themselves. Early childhood delinquency is also one of the

problems that often arise among parents. Some children tend to challenge or resist rules. They even sometimes display bad behavior such as stealing, lying, hitting their friends, being rebellious, and being difficult to manage.

Based on the initial observations that the author conducted at TK Doa Ibu in Kepahiang Regency, the author found that many habits aimed at moral and ethical development of the students have been implemented, such as greeting habits, prayers before and after learning, congregational prayers, providing assistance to those in need, and others. However, in this observation, the author also found some actions by the students that were less agreeable, such as refusing to shake hands when arriving and leaving school, not wanting to say and respond to greetings, children speaking loudly and rudely, liking to disturb their friends and being hard to manage, and playing pranks on friends during congregational prayers. These issues certainly need further improvement in their character development. Therefore, teachers or educators are like parents for these children in school. Teachers, especially those who educate young children, play a very important role in the moral and ethical development of the children. to raise children who have good morals and ethics in their future.

For this reason, it is very important to conduct research on the character and morals of students due to the many phenomena of students with poor morals stemming from a lack of strong religious education from their surroundings, schools, and families. Therefore, the researcher has chosen the title 'The Role of Religious Education in Shaping the Morals and Ethics of Children Through Habituation at Doa Ibu Kindergarten in Kepahiang Regency'.

## **Theoretical Review**

In the Government Regulation of the Republic of Indonesia No. 55 of 2007 Chapter I Article 1, it is explained that

religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least through subjects/courses in all pathways, levels, and types of education. Meanwhile, religious instruction is education that prepares students to fulfill roles that require mastery of knowledge about religious teachings and/or to become experts in religious knowledge and practice their religious teachings.

The process of religious education is an effort to instill or personalize religious values. In this case, religion refers to faith and piety (as an invisible or hidden foundation) that serves to motivate visible behavioral activities, which are manifested in morals and ethics. On the other hand, both sides constantly interact with each other. Thus, religious education is a process carried out to create a complete human being, who has faith and is pious to God.

Religious education serves to shape individuals who are believers, pious, and of noble character. Religious education also functions to maintain peace and harmony among different faiths.

According to Abdul Aliy (2020), there are five objectives of Islamic education, which are to teach the etiquette of Islamic law and its knowledge and practices, the development of intellect, acquiring material for survival, and political or group development. Meanwhile, Ibn Khaldun (2019) argues that the objective of religious education is to shape individuals who are obedient to Allah and capable of facing the challenges of worldly life.

According to Athiyah Al-Abrasyi (2019), the benefits of religious education form a strong moral and religious foundation that teaches values such as honesty, integrity, and responsibility, helps make better and moral decisions, aids in becoming a more patient person, has noble character, and fosters respect for others.

The definition of moral according to Widjaja AW (2020) is about the good and bad of actions and behaviors. Meanwhile,

according to Maria J Wartah, morality is the ability to distinguish right from wrong as well as good and bad in individual behavior.

The definition of ethics according to Kees Bertens is the values or norms that serve as a guideline for an individual or group to regulate their behavior. Meanwhile, according to Franz Magnis Suseno, ethics is a science or systematic reflection related to opinions, norms, and moral terminology. Morality serves as a legal reference for the behavior applied to each individual when socializing and interacting with others, thus fostering a sense of mutual respect and appreciation among fellow humans.

Fundamentally, morals are derived from values related to a certain goodness and are then manifested in a person's actions. Therefore, a moral can be closely attached to the value of that behavior.

The purpose of morality can be outlined as follows:

1. Ensuring the realization of a person's dignity and humanity.
2. Motivating individuals to always act kindly and wisely based on self-awareness grounded in morality.
3. Maintaining harmonious relationships among humans.
4. Providing a foundation of patience to endure every instinct, desire, or passion that may threaten a person's dignity.
5. Offering insights into the future to individuals, including social sanctions or consequences in life, so that individuals are filled with considerations before taking certain actions.
6. Making individuals healthy both spiritually and physically by fulfilling moral functions, thus eliminating feelings of disappointment, guilt, regret, or inner conflict.

Meanwhile, the goals of ethics can be described as follows:

1. As a place to obtain critical views and perspectives that directly confront confusing moral issues.
2. As an ethical view or orientation that requires a reasonable stance in situations or conditions of a pluralistic society.
3. It can demonstrate skills in clear thinking.
4. Functions as a differentiator of what can be changed and what cannot.
5. Functions to investigate a conflict or issue to its root.
6. Functions to assist in maintaining consistency.
7. Functions to resolve a conflict, whether it be a moral conflict or other social conflicts, with systematic and critical ideas.

As for the indicators of religious, moral, and ethical education according to S Basyar (2020), the goals to be achieved include education that habituates the aspect of faith in Allah SWT (Aqidah), education that habituates worship, and education that habituates the aspect of good character (akhlaqul karima) which includes courtesy, concern, adherence to rules, and responsibility.

The three aspects are the main principles that certainly require development that is tailored to the prevailing conditions, and this principle must undoubtedly be communicated synergistically. In this context, education serves as the medium, because in education the transformation of values, information, and discourse takes place.

## Methods

This research is a qualitative study that aims to describe a research that is currently being conducted. The main subjects of this study are the mentoring teachers consisting of 3 people. Data collection techniques used include observation, interviews, and documentation. The data analysis techniques employed in this research are Data Reduction and Data Display techniques. The conclusion

of this research is that the efforts of teachers in assisting moral and ethical development in kindergarten have been implemented well.

## **Results and Discussion**

In life, no one's behavior is free from the role of values. The process of moral awareness in life occurs gradually, starting with social interactions in environments that have commands, prohibitions, threats, or even scorn, and the cause and effect that arises from someone's actions which may bring joy or disappointment.

Ethics, in general, can be defined as norms, rules, principles, or procedures that are commonly used as a guideline for an individual's actions and behaviors. The application of these norms is closely related to the good and bad qualities of an individual in society. Thus, ethics can be understood as a science that explains the concepts of good and bad as well as obligations, responsibilities, and rights in social or moral terms for every individual in community life.

Ethics can also be defined as the values related to an individual's morals concerning what is right and wrong. There are also many types of ethics that can be found in the surrounding environment.

Based on the interview results regarding the role of religion in the formation of morals and ethics through habituation at TK Doa Ibu in Kepahiang Regency, it concludes that the role of religion in the formation of morals and ethics through habituation at TK Doa Ibu in Kepahiang Regency. This habituation is consistently conducted by the teachers at TK Doa Ibu for their students.

### **Justice**

The justice applied by teachers in school learning is such as treating children equally and ensuring that every child is treated fairly without any differences or discrimination among the children. Additionally, instilling a sense of justice in children can be done by providing them with reasons when teachers prohibit them from doing something, while still managing the children's feelings.

According to Magnis Suseno (2021), justice is a condition where everyone in the same situation is treated in the same way. Meanwhile, according to Aristotle, justice is proportional equality, which means giving something to each person according to their rights, achievements, or contributions.

### **Honesty**

The honesty that teachers strive to instill in school involves being truthful with both teachers and peers. If a child behaves dishonestly, we must explain the consequences of lying, provide a warning, gently admonish, and present good examples. One way to instill honesty in children at TK Doa Ibu is by providing good examples when speaking truthfully or when asked by anyone.

Additionally, when borrowing a friend's item, if something goes missing and is found by another child, praise the honesty of that child, thereby setting an example for their friends that honesty is a good deed and worth emulating. According to Fadillah (2020), honesty is a behavior that is appropriate in words, actions, and work, while according to Honesty, it is the ability to convey the truth, acknowledge mistakes, be trustworthy, and act respectfully.

### **Politeness**

The efforts that teachers make when children behave disrespectfully to teachers or their peers by advising that the behavior exhibited by the children, such as speaking in a loud tone to teachers and friends, is not polite. Teachers provide examples of how to greet and address friends appropriately.

According to Zuriah (2014), politeness is the attitude and behavior that is orderly in accordance with customs and norms that apply in society, while according to Puspa (2019), politeness is the attitude or behavior of an individual that respects and is friendly when interacting with others.

### **Patience**

The efforts that teachers make in instilling patience in children include understanding the child's feelings, providing an

understanding of patience, such as being patient while waiting for their turn when asked to line up, during their favorite games, and offering activities when a child has to wait too long, like playing with blocks, assembling puzzles, or other activities, so that the child does not feel bored and practices their patience.

According to Islamic teachings, patience is to refrain from things that are forbidden, to obey Allah and accept the bitter destiny, while M. Rabbi Jauhari states that patience is to endure in carrying out various acts of obedience, avoiding prohibitions, and facing various tests willingly and surrenderingly.

### **Generosity**

The efforts made by teachers in instilling a sense of generosity. In the school where I teach, we instill the attitude of sharing by collecting donations every Friday with an unspecified amount. This way, the children will remember that even if they give a little, when combined, it can lead to something significant that helps others who are less fortunate or going through a disaster. From these donations, we will provide to orphanages in the form of goods or food items according to the total amount collected. In general, generosity is an act of giving with sincerity and deep conviction, not just from excess wealth. According to Al Qusyairi, generosity is a person who is kind-hearted and easy to share.

### **Conclusion**

Based on the research that has been conducted, the role of religion in the formation of morals and ethics through habituation at TK Doa Ibu in Kepahiang Regency can be concluded that the ethics and morals of early childhood are part of the child's self-development that has been formulated in the development aspects of children. The process of instilling religious and moral values in children begins at an early age, as this period tends to be more effective and easier to habituate in children to develop good habits in the future.

Therefore, for us, there is no other option but to pay attention to religious education for future generations, and we can start from the smallest unit, which is in our own family, namely: justice, honesty, politeness, patience, and generosity that should be habituated from an early age. At this early age, children will quickly absorb what they see and pay attention to in their daily activities.

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