



JURNAL BASICEDU

Volume 6 Nomor 2 Tahun 2022 Halaman 2717 - 2723

Research & Learning in Elementary Education

<https://jbasic.org/index.php/basicedu>



The Role of the Family in the Moral Education of Children

Abroto^{1✉}, Aninditya Sri Nugraheni², Rizka Febriyani Awliyah³

UIN Sunan Kalijaga Yogyakarta, Indonesia^{1,2,3}

E-mail: ahmadabroto05@gmail.com¹, aninditya.nugraheni@uin-suka.ac.id², febyawliyah16@gmail.com³

Abstrak

Bimbingan instruksi perhatian sangat dibutuhkan oleh seorang anak karena sangat mempengaruhi perilaku perilaku seseorang. Kewajiban orang tua yang sangat penting adalah penanaman nilai-nilai moral. Metode penelitian yang digunakan dalam penelitian ini adalah metode studi literatur (literatur) dan pendekatan yang digunakan adalah pendekatan kualitatif. Tujuan dari penelitian ini adalah betapa pentingnya sebuah keluarga dalam pendidikan nilai moral untuk anak-anak sejak kecil. Seberapa berpengaruh sebuah keluarga terhadap pertumbuhan nilai-nilai moral anak sangat besar, karena keluarga adalah lingkungan pertama yang membentuk karakter seorang anak. Beberapa aspek mendasar menjadi kebutuhan keluarga atau orang tua ketika menumbuhkan sikap moral pada anak, yaitu pertama, nilai kejujuran. Keduanya adalah sopan santun kepada pria yang lebih tua. Yang ketiga selalu diajarkan dengan rasa ikhlas dalam melakukan sesuatu. Dan yang paling penting didikan dalam menanam aqidah agar tidak goyah dengan perubahan zaman.

Kata Kunci: Peran Keluarga, Pendidikan, Moral Anak

Abstract

Guidance of attention instruction is needed by a child because it greatly affects the behavior of a person's manners. A very important parental obligation is the cultivation of moral values. The research methods used in this research are the method of literature study (literature) and the approach used is the qualitative approach. The purpose of this study is how important a family is in moral value education for children from childhood. How influential a family is on the growth of a child's moral values is enormous, because the family is the first environment that shapes the character of a child. Some fundamental aspects become the necessity of the family or parents when cultivating a moral attitude in the child, namely first, the value of honesty. Both are courtesy to the older man. The third is always taught with a sense of sincerity in doing something. And most importantly upbringing in planting aqidah so as not to falter with the changing times.

Keywords: Role of Family, Education, Morals of Children

Copyright (c) 2022 Abroto, Aninditya Sri Nugraheni, Rizka Febriyani Awliyah

✉ Corresponding author :

Email : ahmadabroto05@gmail.com

DOI : <https://doi.org/10.31004/basicedu.v6i2.2507>

ISSN 2580-3735 (Media Cetak)

ISSN 2580-1147 (Media Online)

Jurnal Basicedu Vol 6 No 2 Tahun 2022
p-ISSN 2580-3735 e-ISSN 2580-1147

INTRODUCTION

The family is a miniature country is the first and foremost place of education, for children who begin to grow into adulthood (Suprajogo, 2017). It is said to be the first education because in the family the first child gets education and guidance from his parents, and the child begins to know his environment (Haderani, 2019). While the family is said to be the main educational institution because in the family children get basic education to develop their potential (Ilham, 2019). The family is the first and foremost educational forum in the history of the child's life which became an important basis in the formation of the human character itself (Untara & Somawati, 2020). To create a strong character and good soul in children in the family, it is necessary to create a harmonious and dynamic family atmosphere

Educating children is a parent's obligation and the main thing considering that the family is the first educational environment where the child will interact with the family. Norms and rules instilled in the family will melt in the child so that his behavior outside is a mirror of his behavior in the family, although in some cases exceptions occur (Arifa et al., 2021). Education is a process to help human life in developing their potential so that they can deal with the changes that occur (Yuristia, 2018). Development in the field of education is entirely a strategic means in human resource development. Thus, the education sector needs to be considered, handled, and prioritized intensively by the government, the community, and education managers.

The importance of education for the life of mankind because of the absolute needs that must be met throughout life (Khamid, 2019). Without education, it is highly unlikely that humans can live in line with aspirations to achieve a goal, prosperity, and happiness as their outlook on life. The Indonesian nation is a developing nation, especially in the field of education, currently, education is an absolute need that must be developed in line with the demands of development step by step (Sudarsana, 2018).

Education in the family is very important and is a basic pillar of a child's character building. This can be used as a framework along with the times, moral education in the family begins to fade (Nurfarida & Solihat, 2017). The current globalization is attacking all aspects of community life, not only urban communities but also rural communities. Thus, it cannot be denied that the role of the family is very large as a determinant of the formation of the morals of born human beings. The family environment can play a full role in the development of the family to provide a comprehensive, continuous education system, starting from the child growing from the development period to entering maturity and entering into marriage (Cahyawati et al., 2021).

Based on the above review, the focus of the researcher's problem in this writing is how the role of the family in the moral education of children. How great is the hardening that occurs in the child during physical and mental growth in his family environment? Children are relatively imitated to imitate what has been seen and listened to by them. That's why researchers are interested in explaining what the family environment should look like, especially parents in piercing their children to be morally good human beings.

METHODS

The research methods used in this research are the method of literature study (literature) and the approach used is the qualitative approach. Literature research is carried out using literature (literature), which can be books, notes, or reports from previous research (Dewi, 2020). A qualitative approach is not a number counting approach but in the form of documents and previous thoughts, the data in question can be categorized based on conformity with a problem that is being studied (Irianto, 2017).

During the data acquisition process, the author utilizes two source data, namely primary data and secondary data. Primary data can be interpreted as original data or new data (Hanafi et al., 2019). The primary data source in question is a book related to the discussion of research, which is a book about the role of the family in mental education and child character. Secondary data is data from previous research (Perdana et al.,

2020). Secondary data researchers utilize data in the form of articles, journals, and books related to the research that is being studied.

Data collection techniques are the most strategic step in research because the main purpose of research is to obtain data. Without knowing the data collection technique, then the researcher will not get data that meets the data standards set. There are two stages in data collection, including; observation, and documentation. Jiwandono (2020) states that observation is the basis of all science. Scientists can only work based on data, namely facts about the world of reality obtained through observation.

The sources observed are books, articles, modules, and journals from previous research results. The documentation method is a procedure for selecting data about things or variables such as agendas, leggers, meeting minutes, transcripts, books, and newspapers (Fatimah & Usman, 2017).

RESULTS AND DISCUSSION

According to psychologists, the environment that contributes a lot and great influence on the learning process and child development is the family environment (Sutardi And Sugiharsono 2016). Because the family environment is the oldest educational institution, informal is the first and main experience of children. Ahmadi in (Muslim, 2016) said "The family is a small social group consisting generally of father, mother, and child who have relatively fixed social relations and based on blood ties, the family is seen in terms of education as a unity of life and the family provides a learning situation as a unit of living with a family consisting of father, mother, and children (Ichsan, 2019). Having a strong bond and cooperation, and giving each other family affection provides a learning situation that means children need parental guidance in their continuity of education (Ndibo, Junaidin, And Ikong2021).

The role of the family (parents) in their children's education is not only to provide limited education or provide enough money but also with the care of parents, by giving attention, affection, care, and support from family members (Andilau, 2020). Some parents only give children in the form of materials, maybe because of their busy work for a living (Ahmad et al., 2021). It depends on each parent in educating children, all will go well if parents can divide time, in educating and providing adequate education and attention for children.

The family plays its role as a social system that can shape the character and morals of a child (Debora & Han, 2020). Family is not only a container where the father, mother, and children gather. A family is more than that. Family is the most comfortable place for children (Paisal, 2021). It starts with a family that everything develops. The ability to socialize, actualize, argue, to deviant behavior (P. Lestari & Pratiwi, 2018). Family is an umbrella of life for children. Family is the most comfortable place for children.

Some of the family's functions other than as a shelter include: Preparing children to behave under the values and rules in the society in which the family is located (socialization), striving for the implementation of household economic needs (economy) so that the family is often called a unit of production, protecting family members who are no longer in production (decrepit), and continuing offspring/reproduction. The determining factor for the development of children both physically and mentally is the role of parents, especially the role of a mother, because the mother is the first and main educator for children born until she is an adult (Wiguna, 2021). In the process of knowledge formation, various parenting delivered by a mother as the first educator is very important (Andhika, 2021). Education in the family is instrumental in developing character, personality, cultural values, religious and moral values, and simple skills. In this context, the process of socialization and enculturation occurs in an ongoing manner (Billah, 2016). This aims to guide children to become human beings who believe, fear, be noble, resilient, independent, innovative, creative, have a work ethic, loyal friends, care for the environment, and so forth that are useful to their children, communities, and nations.

In line with the explanation above, Thomas Lickona said that in general people view the family as the most important source of moral education for children (Rofiq, 2018). They were the first teachers to educate morals. Relationships between parents and children are affected by special differences in emotions, which cause

the child to feel loved and appreciated or vice versa (Nurmalitasari, 2015). So the condition and atmosphere in the family also affect the character education of a child, the atmosphere of the family without violence becomes one of the very effective solutions to make a child feel comfortable and peaceful when in his home, finally the child has stable emotions so that good character will be formed (Untara & Somawati, 2020). For the sake of time to time, we cannot deny the various styles of educating children that parents do now. Many parents spend their time with outdoor affairs, office routines, organizational activities, and so on, so that children are educated with high emotions or children are ignored by being given a sophisticated gadget to accompany them. (Setianingsih, 2019). In educating children, families or parents have many roles that will affect the mindset and behavior of a child:

1. Parents can give explanations about good and bad things for children, children need to get an explanation of the behavior can be done or not with easy understanding.
2. Harsh education will also cause the child to be hard, using a harsh pattern of education will cause children to become disciplined, but will also increase the chances of a child being uncomfortable.
3. What parents do will be imitated by the child, the child will follow what makes his parents' habits. So in educating children to have good character, parents must set a positive example to the child either in behavior or speech.
4. Parents should be able to keep their children from a bad social environment. If parents have educated their children well, then in addition parents should be able to maintain or maintain their children in social life.
5. Giving affection and encouragement, Parents should give their children love and appreciation, both when they get good test scores and when they don't get the desired results because they have worked hard.

Moral development is a change in reasoning, feelings, and behavior about standards regarding right and wrong (Rizal, 2017). Moral development has an intrapersonal dimension, which regulates a person's activities when he or she is not involved in social interactions, and an interpersonal dimension that governs social interaction and conflict resolution (Majdi, 2018). In other words, moral reasoning is used as an assessment of values, a social judgment, and an assessment of an individual's binding obligations to carry out an action (D. Lestari & Partini, 2016). Kohlberg's theory is the basis of ethical behavior, having six identifiable developmental stages. The six stages of moral development from Kohlberg are grouped into three levels, namely pre-conventional, conventional, and post-conventional (Suparno, 2020). This theory is reinforced by the opinion that Kohlberg's theory follows moral development with age that Piaget originally studied which states that logic and morality develop through constructive stages (Rochimah Mustikaningrum, 2018). The stages are Pre-Conventional, Conventional, and Post-Conventional. Pre-Conventional has an age range of 4-10 years, Conventional has an age limit of 10-13 years or more, while the Post Conventional stage usually appears in early adolescence or early adulthood or even not at all.

In the present, we can know that the family has a lot of role in shaping the morals of children. That being said in the field the average child spends a lot together with the family and the rest socialize with the surrounding environment so that the child's morale at this stage of development can be dominated by the family (Asbari et al., 2020). If education in the family is lacking, it will affect its moral development as well. Not all family members want to be invited to cooperate in every stage of child development. In addition, children view parents as people who provide psychological security for adolescents which is indicated by good communication and trust between parents and children (Mulyani, 2014).

Moral cultivation in a child starts from the family environment (Hanafi et al., 2019). The influence of the family in forging the character of children is very large in a family, as children are nurtured, taught various things given education about ethics and culture (Hariyani, 2018). Every parent who has children certainly wants their children to grow and develop into intelligent humans who have good ethics to maintain the good name of the family. The child is not an adult, he has characteristics. A child sees, hears, is heartless, and thinks in a distinctive form, but not out of logic and healthy feelings. As it says, "Youth will not be real youths as long as

their childhood does not become real children”. The family influences the formation of a noble mind for a child. One of the characteristics of virtuous children is to always show politeness and respect to their parents (Bangsawan et al., 2021). The noble mind attached to each person does not come by itself, but must be created. Especially in the family and not a descendant. In other words, the noble mind is not a descendant but is a product of education in the family, is a combination of reason, will, and intention. Along with the times, there is a shift in cultural values in society (Rivasintha & Juniardi, 2017). Television broadcasts are again one of the factors that cause the fading of values. The presence of television has captured the child's attention to parents (Solihat & Riansi, 2018). Children often ignore the advice given by parents because the advice seems old-fashioned.

CONCLUSION

Family is the starting point for the formation of a child's moral character. Children have a critical thought of things starting when they start to get to know something. Moral education and honesty for a child start from the family, through parents. This can shape the character of the child in the future. That's the role of parents in shaping the character of a person to be a responsible and honest person and change the generation of the world more brilliantly.

Parents are role models for their children that should be able to be a good example for their children. Parents must also open themselves to the development of the times and technology today. Children have critical thoughts about something new. If parents do not open themselves to existing development, they will later reap difficulties in answering questions from children. In the end, it turns into a lie and indirectly instills it in the child.

REFERENCES

- Ahmad, R. R. M. R., Riswani, R., Hasgimianti, H., & Herlinda, F. (2021). Dukungan Ayah Dan Ibu Dalam Pembelajaran Online. Siapa Yang Lebih Berperan? *Marwah: Jurnal Perempuan, Agama Dan Jender*, 20(2), 174–185. <https://doi.org/10.24014/Marwah.V20i2.14597>
- Andhika, M. R. (2021). Peran Orang Tua Sebagai Sumber Pendidikan Karakter Bagi Anak Usia Dini. *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 73–81. <https://doi.org/10.47498/Tadib.V13i01.466>
- Andilau, A. (2020). *Pelaksanaan Pendidikan Salat Pada Anak Di Lingkungan Keluarga Di Desa Tampelas Kecamatan Sepang Kabupaten Gunung Mas* [Undergraduate, Iain Palangka Raya]. <http://digilib.iain-palangkaraya.ac.id/3046/>
- Arifa, L. L., Susilawati, E., Faruk, M., & Laily, N. (2021). Urgensi Peran Orang Tua Dalam Membina Budi Pekerti Pada Anak (Telaah Surat Luqman Ayat 12-24). *Al Ghazali*, 4(2), 195–216.
- Asbari, M., Nurhayati, W., Purwanto, A., & Putra, F. (2020). Pengaruh Genetic Personality Dan Authoritative Parenting Style Terhadap Pendidikan Karakter Di Aya Sophia Islamic School. *Edumaspul: Jurnal Pendidikan*, 4(1), 142–155. <https://doi.org/10.33487/Edumaspul.V4i1.341>
- Bangsawan, I., Ridwan, R., & Oktarina, Y. (2021). Tanggung Jawab Orang Tua Terhadap Anak Usia Dini Dalam Tunjuk Ajar Melayu Karya Tenas Efendy. *Kindergarten: Journal Of Islamic Early Childhood Education*, 4(2), 235–244. <https://doi.org/10.24014/Kjiece.V4i2.13284>
- Billah, A. (2016). Pendidikan Karakter Untuk Anak Usia Dini Dalam Perspektif Islam Dan Implementasinya Dalam Materi Sains. *Attarbiyah: Journal Of Islamic Culture And Education*, 1(2), 243–272. <https://doi.org/10.18326/Attarbiyah.V1i2.243-272>
- Cahyawati, F. F., Muslihudin, M., & Suklani, S. (2021). Dampak Lingkungan Keluarga Dan Program Pembiasaan Pada Mata Pelajaran Pendidikan Agama Islam Terhadap Pembentukan Karakter Siswa. *Jurnal Educatio Fkip Unma*, 7(1), 7–11. <https://doi.org/10.31949/Educatio.V7i1.627>
- Debora, K., & Han, C. (2020). Pentingnya Peranan Guru Kristen Dalam Membentuk Karakter Siswa Dalam Pendidikan Kristen: Sebuah Kajian Etika Kristen [The Significance Of The Role Of Christian Teachers

- 2722 *The Role of the Family in the Moral Education of Children – Abroto, Aninditya Sri Nugraheni, Rizka Febriyani Awliyah*
DOI: <https://doi.org/10.31004/basicedu.v6i2.2507>
- In Building Students' Character In Christian Education: A Study Of Christian Ethics]. *Diligentia: Journal Of Theology And Christian Education*, 2(1), 1–14. <https://doi.org/10.19166/Dil.V2i1.2212>
- Dewi, W. A. F. (2020). Dampak Covid-19 Terhadap Implementasi Pembelajaran Daring Di Sekolah Dasar. *Edukatif: Jurnal Ilmu Pendidikan*, 2(1), 55–61. <https://doi.org/10.31004/Edukatif.V2i1.89>
- Fatimah, N. E., & Usman, N. (2017). Implementasi Pendidikan Karakter Dalam Pembelajaran Fiqih Di Mi Al Islam Tonoboyo Kecamatan Bandongan Kabupaten Magelang. *Jurnal Tarbiyatuna*, 8(1), 9–22.
- Haderani, H. (2019). Peranan Keluarga Dalam Pendidikan Islam. *Ilmu Kependidikan Dan Kedakwaan*, Xii(24), 22–41.
- Hanafi, A., Rahayu, B., Khoiruddin, & Muchtar. (2019). Intensifikasi Dan Ekstensifikasi Pd Bpr Bank Jombang Dalam Meningkatkan Pendapatan Asli Daerah (Pad) Di Kabupaten Jombang. *Journal Of Public Power*, 3(1), 1–11.
- Hariyani, R. S. (2018). Pola Asuh Anak Etnik Tamiang. *Buddayah : Jurnal Pendidikan Antropologi*, 1(1), 72–96. <https://doi.org/10.24114/Bdh.V1i1.8559>
- Ichsan, A. S. (2019). Memahami Struktur Sosial Keluarga Di Yogyakarta (Sebuah Analisa Dalam Pendekatan Sosiologi: Struktural Fungsional). *Jurnal Al Adyaan; Jurnal Sosial Dan Agama*, 5(02), 153–166.
- Ilham, I. (2019). Sinergisitas Pendidikan Islam: Model Sinergisitas Lembaga Pendidikan Islam Di Indonesia. *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 3(2), 236–258. <https://doi.org/10.52266/Tajdid.V3i2.298>
- Irianto, S. (2017). Metode Penelitian Kualitatif Dalam Metodologi Penelitian Ilmu Hukum. *Jurnal Hukum & Pembangunan*, 32(2), 155–172. <https://doi.org/10.21143/Jhp.Vol32.No2.1339>
- Jiwandono, I. S. (2020). Permainan Tradisional Sebagai Upaya Meningkatkan Karakter Disiplin Dan Jujur Mahasiswa Pendidikan Guru Sekolah Dasar. *Inventa: Jurnal Pendidikan Guru Sekolah Dasar*, 4(1), 11–19. <https://doi.org/10.36456/Inventa.4.1.A2137>
- Khamid, A. (2019). Nilai-Nilai Pendidikan Akhlak Perspektif Imam Nawawi Al-Bantani Dalam Kitab Nashaih Al-'Ibad. *Potensia: Jurnal Kependidikan Islam*, 5(1), 29–43. <https://doi.org/10.24014/Potensia.V5i1.6528>
- Lestari, D., & Partini, P. (2016). Hubungan Antara Penalaran Moral Dengan Perilaku Prosocial Pada Remaja. *Indigenous: Jurnal Ilmiah Psikologi*, 13(2), Article 2. <https://journals.ums.ac.id/index.php/indigenous/article/view/2602>
- Lestari, P., & Pratiwi, P. H. (2018). Perubahan Dalam Struktur Keluarga. *Dimensia: Jurnal Kajian Sosiologi*, 7(1), Article 1. <https://doi.org/10.21831/Dimensia.V7i1.21053>
- Majdi, M. (2018). Analisis Perkembangan Nilai Agama Dan Moral Siswa Usia Dasar (Agama Islam). *As-Sibyan*, 1(1), 103–120.
- Mulyani, N. (2014). Upaya Meningkatkan Perkembangan Sosial Emosional Anak Usia Dini. *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 3(1), 133–147. <https://doi.org/10.24090/Jimrf.V3i1.1013>
- Muslim, B. (2016). Konsep Scientific Approach Dalam Pembelajaran Bahasa Arab Di Perguruan Tinggi (Upaya Meningkatkan Produktivitas, Kreativitas Dan Inovasi Mahasiswa Dalam Pembelajaran). *لساننا (Lisanuna): Jurnal Ilmu Bahasa Arab Dan Pembelajarannya*, 5(1), 105–126. <https://doi.org/10.22373/L.V5i1.858>
- Nurfarida, L., & Solihat, I. (2017). Literasi Cerita Anak Dalam Keluarga Berperan Sebagai Pembelajaran Pembentuk Karakter Anak. *Prosiding Seminar Nasional Pendidikan Fkip*, 1(2), Article 2. <https://jurnal.untirta.ac.id/index.php/psnp/article/view/403-410>
- Nurmalitasari, F. (2015). Perkembangan Sosial Emosi Pada Anak Usia Prasekolah. *Buletin Psikologi*, 23(2), 103–111. <https://doi.org/10.22146/Bpsi.10567>

- 2723 *The Role of the Family in the Moral Education of Children – Abroto, Aninditya Sri Nugraheni, Rizka Febriyani Awliyah*
DOI: <https://doi.org/10.31004/basicedu.v6i2.2507>
- Paisal, J. (2021). Peran Dakwah Dalam Keluarga Dan Relevansinya Bagi Pembentukan Karakter Anak. *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan*, 8(1), 50–66.
<https://doi.org/10.32505/Qadha.V8i1.2726>
- Perdana, R. C., Agustino, M. R., Hartawan, D., Suyoso, Y. A., & Sari, R. (2020). Adaptasi Dan Kebiasaan Baru Human Resource Department Di Masa Pandemi Covid-19. *Business Innovation And Entrepreneurship Journal*, 2(3), 201–204. <https://doi.org/10.35899/Biej.V2i3.138>
- Rivasintha, E., & Juniardi, K. (2017). Pergeseran Nilai-Nilai Budaya Dalam Upacara Adat Gawai Dayak Ditinjau Dari Sosial Ekonomi Masyarakat Kota Pontianak. *Sosial Horizon: Jurnal Pendidikan Sosial*, 4(1), 1–10. <https://doi.org/10.31571/Sosial.V4i1.418>
- Rizal, Y. (2017). Perilaku Moral Remaja Dalam Perspektif Budaya. *Jomsign: Journal Of Multicultural Studies In Guidance And Counseling*, 1(1), 35–44. <https://doi.org/10.17509/Jomsign.V1i1.6050>
- Rochimah Mustikaningrum, 16913059. (2018). *Peran Guru Pendidikan Agama Islam (Pai) Dalam Pencegahan Krisis Moral Pada Peserta Didik Di Man 4 Sleman*. <https://dspace.uin.ac.id/handle/123456789/8375>
- Rofiq, M. N. (2018). Peranan Filsafat Ilmu Bagi Perkembangan Ilmu Pengetahuan. *Falasifa : Jurnal Studi Keislaman*, 9(1), 161–175. <https://doi.org/10.36835/Falasifa.V9i1.112>
- Setianingsih, E. K. (2019). *Nilai-Nilai Pendidikan Akhlak Dalam Novel Hafalan Shalat Delisa Karya Tere Liye* [Skripsi, Iain Ambon]. <http://repository.iainambon.ac.id/844/>
- Solihat, I., & Riansi, E. S. (2018). Literasi Cerita Anak Dalam Keluarga Berperan Sebagai Pembelajaran Pembentuk Karakter Anak Sekolah Dasar. *Jpsd (Jurnal Pendidikan Sekolah Dasar)*, 4(2), 258–271. <https://doi.org/10.30870/Jpsd.V4i2.3869>
- Sudarsana, I. K. (2018). Peran Keluarga Dan Masyarakat Dalam Desentralisasi Pendidikan Nasional. *Maha Widya Bhuwana: Jurnal Pendidikan, Agama Dan Budaya*, 1(1), Article 1.
<http://jurnal.stahnmpukuturan.ac.id/index.php/bhuwana/article/view/29>
- Suparno, S. (2020). Konsep Penguatan Nilai Moral Anak Menurut Kohlberg. *Zahra: Research And Thought Elementary School Of Islam Journal*, 1(2), 58–67. <https://doi.org/10.37812/Zahra.V1i2.124>
- Suprajogo, T. (2017). Aktor Peran Utama Pendidikan Anak Di Era Digital: Keluarga Atau Lingkungan? *Yaa Bunayya : Jurnal Pendidikan Anak Usia Dini*, 1(1), 13–20. <https://doi.org/10.24853/Yby.1.1.13-20>
- Sutardi, S., & Sugiharsono, S. (2016). Pengaruh Kompetensi Guru, Motivasi Belajar, Dan Lingkungan Keluarga Terhadap Hasil Belajar Mata Pelajaran Ekonomi. *Harmoni Sosial: Jurnal Pendidikan Ips*, 3(2), 188–198. <https://doi.org/10.21831/Hsjpi.V3i2.8400>
- Untara, I. M. G. S., & Somawati, A. V. (2020). Internalisasi Pendidikan Karakter Pada Anak Usia Dini Dalam Keluarga Hindu Di Desa Timpag Kabupaten Tabanan. *Cetta: Jurnal Ilmu Pendidikan*, 3(2), 333–358. <https://doi.org/10.37329/Cetta.V3i2.458>
- Wiguna, M. O. C. (2021). Pentingnya Prinsip Kebijakan Berdasarkan Pancasila Dalam Kehidupan Hukum Dan Demokrasi Indonesia. *Jurnal Ilmiah Kebijakan Hukum*, 15(1), 133–148. <https://doi.org/10.30641/Kebijakan.2021.V15.133-148>
- Yuristia, A. (2018). Pendidikan Sebagai Transformasi Kebudayaan. *Ijtimaiyah Jurnal Ilmu Sosial Dan Budaya*, 2(1), Article 1.