



# The Role of Community in Shaping Children's Moral Education in Batee Shok, Sabang City

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**Abstract:** This research explores the role of the community in fostering moral education for children in Batee Shok, Sabang City, Indonesia, and identifies the challenges hindering optimal moral development. The study investigates the educational landscape, considering factors such as community collaboration, moral education practices, available resources, mentorship, and the societal environment. The findings highlight that the community's efforts in Batee Shok are not fully optimized for effective moral education. While advice is provided to children, there is a notable absence of setting good examples and engaging in essential Islamic activities. The study identifies several obstacles, including the lack of community attention and collaboration, insufficient moral education within the community, limited resources for Islamic educational activities, scarcity of qualified mentors, and an unfavorable societal environment. To address these challenges, the research recommends increased community involvement, setting positive examples, and active engagement in moral education initiatives. Additionally, local leaders and influential figures are encouraged to play a more active role in shaping the moral landscape for children in Batee Shok. Furthermore, collaboration with governmental institutions is suggested to enhance resources and support for Islamic educational activities. These recommendations aim to improve the quality and effectiveness of moral education programs for children in Batee Shok.

**Keywords:** Moral Education; Community Role; Children; Challenges.

## 1. Introduction

In the Islamic perspective, a child is regarded as a divine trust (amanah) and a bestowed blessing from Allah SWT to parents [1]. This entrusted responsibility mandates a profound commitment, necessitating appreciation as a divine gift for humanity. The responsibilities and gratitude parents harbor towards their children manifest through acts of affection, nurturance, holistic fulfillment of physical and spiritual needs [2][3][4]. In a tangible sense, the child, as a divine gift and trust, underscores the imperative need for education as the bedrock of life. Religious education assumes a central role in shaping the character and personality of a child in Islamic doctrine [5]. The significance of religious education in molding individuals who are devout and conscientious cannot be overstated [6]. However, the realization of this aspiration hinges on the collaboration and support from various stakeholders, including governmental bodies, non-governmental organizations, and community leaders, to facilitate religious education providers.

Communities are expected to actively contribute to the moral development of children through avenues such as religious preaching, study groups, and the establishment of educational institutions. Despite existing efforts in this regard, the roles and functions performed are deemed suboptimal, particularly in terms of directed, systematic, and integrated methodologies. This apparent lack of direction is mirrored in the scarcity of innovative programs initiated by community leaders. Prevailing activities often adhere to conventional patterns that do not entirely meet the expectations of the community and contemporary demands.

Observing these conditions, the author is motivated to investigate the role of the community in the Batee Shok neighborhood of Sabang in fostering the moral development of children. In this context, the research inquiries focus on two primary questions: What roles and efforts do the Batee Shok community undertake in nurturing the moral development of children? And, what obstacles are encountered in these endeavors?. The terminology used, such as "community," refers to community leaders who play a significant role in guiding the life of the community in their area. Education is defined as a conscious and responsible effort towards the cultivation of knowledge. A child, in this context, is defined as a developing being requiring guidance in accordance with Islamic teachings. The objective of this research is to discern the roles and responsibilities of the community and religion in the moral education of children and to identify the obstacles faced in the upbringing of children in the community. In identifying the issues, this research places a focal point on the significance of morals in Islam and the role of religious leaders in shaping morals through various educational methods.

## 2. Background

Islam places a profound emphasis on noble character, considering it the primary mission of Prophet Muhammad (SAW), who was sent to perfect virtuous conduct [7][8]. This noble character extends beyond the relationship between humans and Allah, also governing social interactions with fellow humans, animals, and plants [9]. The significance of character is evident in the harmonious, peaceful, safe, and prosperous life it fosters, characterized by mutual respect and adherence to the teachings of Prophet Muhammad (SAW). The success of Prophet Muhammad is attributed to his exemplary behavior and noble character, serving as a guide for humanity in life and in relation to Allah [10]. Character plays a crucial role in creating a prosperous and happy life within the family, society, and the nation [11][12]. Individuals with good character are elevated and avoid deviating from the righteous path. The importance of character is not confined to formal worship but extends to harmonious social interactions and service to the community. Islam advocates for the concept of the best human being as one who is beneficial to others. The current generation grapples with significant moral decadence, necessitating early preparation for the day of reckoning and the demonstration of noble character. Moral education aims to unlock and develop the talents, strengths, and skills of the younger generation, preparing them for their roles and responsibilities as members of society. Muslims, whether as government officials, educators, or students, view education as a paramount tool for individual and social nurturing.

Islam's fundamental components include faith (akidah), Sharia, and character (akhlak). This triad, as explained by Prophet Muhammad (SAW) to the Angel Gabriel, mirrors the concepts of faith, Sharia, and character. Excellence, derived from "ahsana" meaning doing good, plays a crucial role in building a virtuous life. The Quran emphasizes justice, goodness, and condemns evil deeds, vice, and hostility. Character occupies a central position in Islam alongside taqwa, the result of faith and Sharia [13]. Prophet Muhammad (SAW) asserted that he was sent to perfect noble character, and Hadith affirms that perfect faith is accompanied by good character. Islamic character, stemming from Allah's revelation in the Quran, is unfortunately often overlooked in daily practice compared to the emphasis on Sharia. Prophet Muhammad (SAW) serves as an exemplar, and his character, detailed in the Quran and Hadith, becomes the identity of Islam and a guide for Muslims. The celebration of the Prophet's birthday should underscore the understanding and emulation of his character, yet these celebrations often become ceremonial events lacking discussions about his character. Character in Islam encompasses all aspects of life, including legal categories (obligatory, forbidden) and morality (recommended, disliked, neutral), illustrating the interconnectedness of character and Sharia. Worship, such as prayer, emphasizes excellence, signifying high quality and humility. The science of character categorizes it into two aspects: character towards Allah SWT and character towards creatures.

The details of character found in the Quran and Hadith are abundant, resembling countless stars in the sky. The diversity of character allows for varied perspectives, often connecting and bearing similarities to the concept of taqwa. Due to limited space, only a few examples of character are presented. Character towards Allah SWT; Loving Allah SWT above all, guided by the Quran, Adherence to His commands, avoidance of prohibitions, seeking His pleasure, expressing gratitude, and accepting fate with sincerity, Seeking forgiveness and repenting solely to Allah SWT, with complete surrender (tawakkal) to Him. Character towards Creatures, Divided into Two; Character towards Humans: Sincere love, following the example of Prophet Muhammad (SAW), and making him an idol and role model. Deep love towards parents, involving humility, respectful communication, doing good, and praying for their well-being even after their passing. Maintaining purity, honesty, sincerity, patience, humility, and avoiding evil deeds towards oneself. Building love and affection, being dutiful, educating children, and maintaining familial ties towards family and relatives. Visiting, respecting, assisting, and avoiding conflicts towards neighbors. Honoring guests, respecting norms, helping in goodness, and participating in consultations towards society. Character towards Non-Human Creatures: Responsible behavior towards living non-human creatures, such as plants and animals. Consideration for inanimate non-human creatures, such as soil, water, and air, which is now referred to as character towards the environment.

Classification of Character According to its Nature; Noble Character (Mahmudah): Including patience, generosity, humility, and contentment, Blameworthy Character (Mazmumah): Including envy, showing off, arrogance, and wastefulness, Society's role in the moral education of children significantly impacts the shaping of character and morals in the younger generation. Considering humans as social beings, society, defined as a group of people interacting for common goals, plays a crucial role in shaping the quality of its members. Society, as a non-formal educational environment, provides intentional and planned education to its members, determining the overall quality of the society. Both official and unofficial leaders are responsible for society members' behavior. Society becomes the third educational institution after the family and school, involving individuals throughout their lives. The responsibility of society for education includes creating an atmosphere supporting national education, organizing non-governmental education, providing assistance in personnel, costs, facilities, and offering advice.

Moral education of children by society involves specific methods; Education through Exemplification: Society members, especially leaders, setting a good example for children to follow positive moral, spiritual, and social principles. Education with Attention: Society paying attention to children's development in all aspects of life, including character, morals, spirituality, and social interactions. Education with Customs and Habits: Instilling and teaching good customs and habits to shape children's mindset and behavior, utilizing the richness of cultural diversity in Indonesian society. Education with Advice: Providing sincere and influential advice to open children's eyes to the truth, motivate them to act

well, and strengthen Islamic values. Through society's active role in the moral education of children, the hope is to cultivate a generation with noble character, competitiveness, and the ability to contribute positively to the nation's progress.

### 3. Method

The population in this study encompasses the entire community with direct or indirect connections to the Batee Shok Village, as well as all children located in the research area. The research positions the research object as a critical factor since the aim is to objectively conclude about the overall situation. Meanwhile, the research sample consists of various community members and figures, both with official status and those considered to have abilities and credibility in the Batee Shok Village environment, such as: Head of the Community (1 person), Mosque Imam (2 people), Religious Teachers (3 people), Religious Students (27 people), and Community Members (25 people). To obtain the necessary data in this research, several methods are employed; Library Research: This method involves studying various books available in the library as a foundation to discover arguments and opinions from relevant experts related to the research material. Library research is also utilized as a basis for comparison with facts found in the field. Field Research: Data collection techniques are carried out directly on the field objects and involve several methods, including; Observation: Direct observation at the research location to obtain information about the community's role in the moral education of children in Batee Shok Village. Interviews: Conversations with community figures actively involved in the moral education of children in Batee Shok Village to gather information about the efforts made in fostering the moral education of children. Questionnaires: Data collection using written questions and responses in a written format. Document Review: Extracting data from the village or village head regarding the community members who can serve as samples related to their roles in the moral education of children in Batee Shok Village. Through the combination of these methods, the research aims to provide comprehensive information about the community's role in fostering the moral education of children in Batee Shok Village.

### 4. Results

#### 4.1 Efforts to Improve Children's Moral Education

In order to improve children's morals, various effective efforts are needed so that the desired moral education goals can be achieved. Children's moral education plays an important role in forming their character. Based on the results of interviews with community members in Batee Shok Subdistrict regarding efforts to improve children's moral education, the majority responded that these efforts were necessary and very important. Efforts that are considered necessary to improve children's moral education include providing direction and advice regarding moral education. To assess the effectiveness of this effort, the author conducted a survey by distributing questionnaires to 27 children in Batee Shok Village. The questions in the questionnaire focused on the extent to which children received advice or direction from Koran teachers, mosque imams, or neighborhood heads regarding moral education. The survey results are described in research data regarding the frequency of giving advice or direction by Koran teachers, mosque imams, or neighborhood heads regarding moral education. The majority of children (74.07%) stated that they sometimes received advice or direction, while 18.51% said that they often received advice or direction. Only 7.40% of children stated that they never received advice or direction. Next, the author conducted interviews with several community members, such as the Head of the Bateeshok Village Environment and the Imam of the Mosque in Bateeshok Village. The Head of the Environment emphasized the need to provide intensive and in-depth advice on religious knowledge as an effort to improve children's moral education. Meanwhile, the Imam of the Mosque proposed building prayer halls and a place for studying religious knowledge in Bateeshok Village as one of the concrete steps. Based on the results of questionnaires and interviews, it can be concluded that there are still shortcomings in society's efforts to improve children's moral education. The steps taken so far are limited to places of study, and do not yet cover a wider spectrum of efforts. Therefore, more progressive and coordinated steps are needed so that the goal of improving children's moral education can be achieved optimally.

#### 4.2 Turning on Study Places

The study center in Bateeshok Village is considered the main means of improving children's moral education. In particular, the Nurul Badri TPA in Batee Shook Village is a center of activities that the community relies on to improve children's education. This TPA is held three times a week, from 15.00 to 17.00 WIB, and involves 27 students with only 5 ustadz. In an effort to find out the types of activities implemented at TPA Nurul Badri, the author interviewed a recitation teacher who said, "We teach various things to the students at this TPA, such as reciting the Iqra', memorizing Juz'amma and daily prayers, practicing how to pray, as well as holding quizzes and calligraphy competitions." To get a more comprehensive picture of recitation activities, the author distributed a questionnaire. The results are included in the data, which shows that 74.07% of children are often only involved in recitation activities. As many as 18.51% of children also participated in Islamic activities, while only 7.40% said they were involved in religious studies. Furthermore, to understand the extent to which Koran recitation activities are carried out in Batee Shook Village, the author distributed

questionnaires to children who took part in the Koran recitation. The results are shown in Table 3.3, where 55.55% of children attend recitation three times a week, 37.03% twice a week, and only 7.40% once a week. It is important to note that in addition to recitation activities for children, special recitation activities are also available for mothers. Apart from that, to liven up the recitation area, activities with Islamic nuances were also carried out, such as Dalail khairat, remembrance of birthdays, and wirid. This activity schedule includes Saturday night TPA, Sunday and Monday nights Dalail khairat, Tuesday night TPQ kitab, Wednesday night reading the Al-Qur'an, Thursday night zikir maulid, and Friday night wirid.

### 4.3 Amar Ma'ruf Nahi Mungkar

In everyday life we are required to order each other to do good and prevent evil on this earth. Every time we see someone committing a crime, we are obliged to reprimand him. Likewise, in inviting people to do good, we can carry out this lecture through religious lectures, recitation lectures, or during discussions and what is even better is whenever we see evil. As the Arabic proverb says. The activity of amar ma'ruf nahi munkar is one of the efforts that must be implemented in moral education for children. By older people. If older people often engage in bad habits, they will quickly follow suit. And what will be very fatal is that they will not respect their elders. Because there are no role models in their view, so even though children continue to be given moral education, the people they see around them are carrying out policies, it is the same as having no results. Based on the results of the author's interview with the head of the environment, he is of the opinion that this amar ma'ruf activity really needs to be implemented, but unfortunately in Bateeshook Subdistrict, teenagers and parents lack education, so we experience many obstacles in giving direction to them, especially for the next 15 years. above, they are difficult to advise. For further details about amar ma'ruf nahi munkar activities, the author distributed a questionnaire to community members in the Batee Shook sub-district. We can see in the table below:

Table 1. Amar Ma'ruf Nahi Munkar Activities in Batee Shook Village

No	Alternative answer	Amount	%
1	There is	9	36,00
2	Sometimes	10	40,00
3	None at all	6	24,00
Amount		25	100,00

Based on the table above, it shows that 10 (40%) children are sometimes given advice by community members, while 9 (36.00%) children answered that they are sometimes given advice by community members, and 6 (24.00%) ) children who answered none at all. To strengthen the results of the interviews and questionnaires above, the author will present a table of the average occupation of residents in Batee Shaking sub-district.

Table 2. Average Occupation of Residents in Batee Shook Subdistrict

No	Job name	Number of Heads of Family	%
1	Farmer	174	81,69
2	Fisherman	13	6,10
3	Government Employees (PNS)	11	5,16
4	Trader	8	3,75
5	Driver	7	3,20
Amount		25	100,00

Based on the results of the questionnaire above, we can conclude that children feel that they are not often given advice by the Imam of the Mosque and local village people regarding moral education.

### 4.4 Obstacles in Moral Development in Batee Shok sub-district

In the pursuit of realizing aspirations, every endeavor encounters various challenges. This discussion addresses the obstacles faced by the community in Batee Shok sub-district in their concerted efforts to enhance moral education. The primary hindrance, as reported by community members, revolves around the insufficient attention and cooperation from the community itself. Despite their relentless efforts, the absence of effective collaboration makes it exceedingly challenging to provide comprehensive moral education to the children in Batee Shok. Interviews with the head of the community shed light on a crucial issue – the lack of knowledge about moral education among Batee Shok residents. Consequently, the community struggles to set a positive example for the impressionable minds of the children. The desire to conduct various religious activities for the swift introduction of moral education faces a significant impediment due to the community's limited awareness and resources. An in-depth analysis of responses from Islamic teachers and imams underscores the financial constraints that hinder the execution of diverse educational programs. The shortage of qualified guides, particularly those born in Batee Shok, is attributed to the community's limited educational background. The absence of Ustadz and Ustadzah with specialized expertise in moral education becomes evident from the survey responses, contributing to the challenges faced by educational initiatives in the community. Moreover, the unfavorable social

environment in Batee Shok is exacerbated by the community's own lack of good behavior, insufficient moral education during their childhood, and a notable absence of positive role models. The challenge lies not only in providing moral education to the children but also in transforming the broader societal dynamics, as imparting moral values becomes inherently challenging when the community itself does not reflect the principles of good moral conduct. Addressing these multifaceted challenges requires a comprehensive and collaborative approach to uplift the moral fabric of Batee Shok and foster an environment conducive to the holistic development of its residents.

#### 4.5 Research Substantiation

Researchers have formulated several problems and the research results obtained will test whether these problems are true or not. First: Bring that the community at the location has not taken an optimal role in efforts to educate children's morals. In general, community members have provided attention and supervision to provide education to children in the Batee Shook sub-district. This can be seen in the research data. Based on the research results, it turns out that the first one can be accepted or proven to be true. This can be proven from the results of the author's questionnaire and interviews with the head of the environment, members of the community who assessed it, and children in the Batee Shook sub-district. most of whom stated that they had made efforts to provide moral education for children, but it was less than optimal. second: That in children's moral education, the community in Batee Shok sub-district finds many obstacles which are influenced by community conditions and environmental conditions. Based on the research results, it turns out that the second can also be accepted or proven to be true. This can be proven from the results of the author's questionnaire and interviews with the head of the environment, the Imam of the mosque and the parents of the children and the children in the Batee Shook community themselves, most of whom stated that in education children apparently experience many obstacles which are influenced by the conditions of society and the environment.

### 5. Conclusion

The quality of a society is intricately tied to the education level of its members, a principle strongly evident in Indonesian society. The better the education of its constituents, the higher the overall quality of the community. Therefore, the role of the community in shaping the moral education of children holds paramount importance. In examining the efforts within Batee Shok sub-district, it becomes evident that the community's role in fostering moral values among children remains suboptimal. The reliance solely on imparting advice without setting examples or engaging in essential Islamic activities hinders the effectiveness of their endeavors. Several obstacles impede the cultivation of moral values among children in Batee Shok, including the lack of attention and collaboration from the community, inadequate moral education within the community, limited resources for Islamic educational activities, scarcity of qualified mentors, and an unfavorable societal environment. It is imperative for community members to pay closer attention to the education of children in Batee Shok by setting exemplary behavior. Additionally, influential figures within the community and local leaders should intensify their involvement in fostering moral education among the children in this locality. Further, government institutions are encouraged to contribute to the implementation of Islamic educational activities within Batee Shok sub-district. Collaboration between the community and governmental bodies can significantly enhance the quality and reach of moral education initiatives for the children in this area.

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