

# Background Analysis of Income Parents With Social Development and Moral Religious Children

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## ABSTRACT

The purpose of this study is to find out how the background of parents' income levels with social behavior and the development of religious morals in educating children's social and moral religious behavior, knowing what values children get from these social behaviors, and how children's actions are in applying religious morals in society. The location of this research is in this study conducted at KB Al-ahmadi Surabaya, with the research subjects are parents and children in the Al Ahmadi play group. This research is a qualitative descriptive study. The data collection techniques used were in-depth interviews, observation, and documentation. The data analysis technique used is an interactive model analysis. To obtain data with a high level of validity, the data triangulation method with the source was used. The results of this study indicate. There are still many parents who give their role in work matters, so that many parents cannot fully supervise their children because they are busy earning a living. But there are parents who teach themselves social and religious moral behavior towards their children, they want to take a direct role in shaping the role of religion in children in shaping the character and personality values of the child.

**Keywords:** Social Behavior, Religious Moral Values, Interaction

## 1. INTRODUCTION

Early childhood education is a coaching effort aimed at children from birth to the age of six, which is carried out by providing educational stimuli to assist physical and spiritual growth and development so that children have readiness to enter further education" [1]. Early childhood are individuals aged 0-6 years who have unique characteristics. At that age the child is undergoing very rapid growth and development for the next life. Therefore, stimulation is needed in accordance with the needs of the child so that the child's growth and development is achieved optimally. Thus, parents have a big responsibility to provide the best educational foundation for children's growth and development, according to their potential.

Factors from outside the child, affect the child's development process. This factor includes the atmosphere and method of certain environmental education, home or family environment, as well as available facilities and infrastructure (for example, playing equipment or playing fields). Environmental factors can stimulate the development of

certain functions of the child and can inhibit or interfere with the continued development of the child.

However, children's behavior is very dependent on the individual child, the role of parents, the community environment and including playgrounds. There is a close relationship between social skills and a happy period in childhood. Children's ability to adapt to the environment. The application of the environment and other positive experiences during social activities is a very important basic capital for a successful and pleasant life in the future, children are nurtured in childhood and they will pick their fruit in adulthood. Social development is the achievement of maturity in social relationships.

The condition of the child's parents consists of various types, there are high levels of income so that they can provide good conditions for the educational development of the child and family members. So that stimulation to family members with high socioeconomic status will be different from those with low income status. However, the socioeconomic conditions of parents who are well-established and well-off are often like a "double-edged knife", meaning that on the one hand the child feels safe and comfortable, because he has all

the facilities provided by his parents. But not a few adequate facilities often make children spoiled, lacking empathy for others. Even children can become lazy and do not have good fighting power. However, on the one hand, it could be the opposite because the facilities provided by parents can be used as well as possible so that children become good, caring, smart and do good deeds.

Likewise, the condition of parents' income which is mediocre or even mediocre facilities, but can produce children who have a high enthusiasm for learning, are pious, have good solidarity, are morally praised and often help their friends. However, there are also children who come from parents who do not provide good living facilities, but instead produce a person who is indifferent, indifferent, irritable, and has a closed personality.

Social and moral religious education of children is a solid foundation and very important for its existence, and if it has been well embedded in every human being from an early age, this is a good start for the education of the nation's children to undergo further education. The Indonesian nation highly upholds religious moral values. These noble values are also desired to be spiritual motivation for this nation in implementing other principles in Pancasila.

Social and moral religious values of children are a conscious effort made by humans (adults) that are planned to provide opportunities for students (children, future generations) to instill divinity, aesthetic and ethical values, good and bad values, right and wrong, regarding actions, attitudes and obligations; noble character, noble character in order to reach maturity and be responsible [2].

According to Syaodih, the moral and religious development of early childhood includes: children have imitation (imitation), namely starting to imitate the attitudes, point of view and behavior of other people, children are internalizing, namely children have started to associate with their social environment and begin to be affected by conditions in the environment. The children are introverted and extroverted, namely the reactions shown by children based on experience [3]. According to John Dewey, the stage of a person's moral development is at a pre-conventional stage which has characteristics of children's attitudes and behavior based on biological and social impulses [4].

The socio-economic conditions of parents have various perspectives that can be related to social behavior and the practice of religious values for a child, the school environment, where the child is educated in a community environment where parents and children interact and adapt, influence and determine the child's personality. As an illustration, KB Al-Ahmadi is an Islamic educational institution that is quite well known in the Sukomanunggal sub-district and its surroundings because it has good facilities such as a computer room, an art room, a drum band and so on. As for the achievements in KB AL-Ahmadi, among others,

winning a choir competition & samroh competition held by the Surabaya City Education Office and winning the Category B Javanese Speech Contest held by AL-MIZAN Junior High School, by implementing a learning pattern that prioritizes individual development and independently, it is only natural that these educational institutions become a reference for many Balinese guardians of students who have a relatively well-established socio-economic level to study at this school.

In the Sukomanunggal environment and its surroundings, the Al-Ahmadi educational institution is considered a well-known school, so that it has a large number of students, namely PAUD 230 students and SD 385 students. Almost every year LPI Al-Ahmadi often overreacts in accepting new students, while the PAUD and SD Negeri institutions around it are relatively difficult to get students in admitting new students.

With relatively sufficient socio-economic conditions, it is only natural that they do a lot of activities outside the home, both educational and recreational. Most of these young mothers are parents (guardians of students) of early childhood (AUD) students at KB Al-Ahmadi Simorejo who have social and religious activities that meet the Standards for Early Childhood Development Achievement, hereinafter referred to as STPPA which is the criteria. regarding the abilities achieved by children in all aspects of development and growth, including aspects of religious and moral values, physical-motor, cognitive, language, socio-emotional, and art, so that it takes a lot of time and attention for the child and his family.

The background of parents' income levels with various social and occupational behavior of parents, both in the formal and informal sectors, at least has a relationship with social behavior shown when a child interacts, adapts and communicates with his peers. Likewise, the social LB parents are indicated to have a relationship with their religious practice, which is manifested by the attitudes, words and actions of children in carrying out religious values (ISLAM) in their daily lives both at school and at home. The purpose of this study was to determine how the background of parents' income levels with social behavior and the development of religious morals in educating children's social and moral religious behavior, knowing what values children get from these social behaviors, and how children's actions are in applying morals. religion in society

## **2. METHOD**

This research uses descriptive qualitative research because this researcher wants to see the relationship between the level of parents' income with social and moral religious development in KB Al-Ahmadi Surabaya. The purpose of this study is to provide an objective description of the facts in the field, in this case the place of research.

This research was conducted from May to June 2020 at KB Al-Ahmadi Surabaya. The subjects in this study were Al-Ahmadi Surabaya family planning teachers and parents. This research procedure begins with pre-research activities, namely looking for data on the level of parents' income, social and religious morals of children. Then the researcher compiled a research plan that was followed by the data collection process or went into the field. In the field, researchers conducted a process of observation and interviews to obtain data on the relationship between parents' income levels and social and moral development of religion in KB Al-Ahmadi Surabaya. Researchers in collecting data used techniques and tools for collecting research sources using observation, interviews and documentation.

While the data collection method in this study uses a semi-structured interview type, meaning that the researcher asks several questions more freely and openly, without being bound by a series of questions that have been prepared beforehand [5]. Some aspects of the observation in this study are about the method. inculcating religious and moral values used by teachers. Then the researcher recorded all the things needed during the implementation of the action.

This observation uses an observation sheet by giving a mark checklist on the observation results. This observation sheet is made as a guideline by researchers, so that the research carried out is more accurate, structured and directed so that later the results of the data obtained are easily obtained at school. The results of this research documentation are in the form of school profiles, vision and mission, student data, and also documents related to the process of cultivating children's moral and religious values.

Technique Analysis Data obtained through the steps carried out in the data analysis procedure, namely: a). Data Reduction, carries out detailed and thorough records because the large amount of data obtained from the field is quite a lot. So that the data that has been reduced is able to provide a clear picture and help researchers to carry out further data collection and find the data if needed.

The data that are considered relevant and important are data related to the role of teachers in the cultivation of religious moral values in early childhood in KB AL-AHMADI Surabaya; b). Data Presentation (Display Data). After doing the reduction, the next step is to display the data so that it is easily understood by researchers and others who read it. The data presentation form is in narrative form, which means analysis based on field observations and theoretical views to provide a clear picture of educators in cultivating moral religious values of early childhood in KB AL-AHMADI Surabaya; c). Conclusion Drawing/Verification. The expectation of qualitative research is that it is new findings or describes an object that was previously unclear so that it becomes clear and can be understood by people. This conclusion is of course still a hypothesis and can become a theory if it is supported by other data. The data that has been

obtained are then detailed and arranged systematically in a narrative form. Then the data is concluded so that the data can be found in the form of interpretations and arguments.

Checking the results of the research was carried out through triangulation, in the triangulation of data validity as checking data from various sources, methods and times. For source triangulation, it aims to test the data by checking the data that has been obtained through several sources, while technical triangulation, to test the credibility of the data, is done by checking the data to the same source with different techniques. For example, data obtained by interview, then checked by observation, documentation.

### **3. RESULTS AND DISCUSSION**

In this chapter the author will explain the results of the research and their discussion. The data that is processed and analyzed is qualitative data obtained through the triangulation process, namely observation, interviews and documentation to the teacher regarding the background analysis of parents' income levels with social and moral religious development at KB Al-Ahmadi Surabaya. based on the results of research that has been done by researchers, we can see that the results of this research show that background levels of parental income does not influence significantly the social and moral development of religion at Al-Ahmadi KB Surabaya, this can be done using a variety of ways among others, through field trips, habituation, and conversations. The following is a discussion in detail.

#### **3.1. Field trip method**

Based on the results of observations made by the researcher, it was found that there is a field trip method with the following explanation.

##### **3.1.1. Field trip planning.**

At this stage, what the teacher does is inviting students and parents to visit the orange garden. In this activity the children looked very enthusiastic, where in this activity the children had the opportunity to see oranges directly in terms of shape, color and taste. Before the students leave for the orange garden, the teacher also does not forget to prepare the tools and materials needed to be taken to the orange garden, for example food and drinks that students usually carry, the teacher prepares plastic bags, medicines. The means of transportation used to get to the location are using city transportation (*angkot*). Each *angkot* is filled by students, parents, class teachers and drivers. To make it easier for the teacher to supervise the children before leaving the teacher to attend students based on the absent number. Then the teacher reads the rules, so that students are more orderly in participating in field trip activities. The supplies brought by students were opened when they arrived at the orange garden,

and the children were taught to be polite when they were in an orange garden or place and courtesy towards older people.

#### *Implementation of field trips.*

The teacher divides students and parents into small groups, before leaving the teacher asks students to pray the letter al-fatihah, pray out of the house, and when riding in a vehicle, after that the students enter an angkot vehicle guided by the teacher and when they arrive at the orange garden, the students are guided by a teacher or parents who are willing to participate in this field trip. To ensure order when in the orange garden, the teacher provides rules that must be obeyed by students. For example, not littering, not picking fruit that is still small, because if the fruit is still small, the fruit is not ripe, so that if the students pick the fruit, choose the big fruit, where when the student picks the fruit that is still small then the skin is removed and the child will taste the taste of the orange. Students have prepared plastic by the teacher to dispose of trash and enter the results obtained by students, with this field trip activity teaches children dissemination, gratitude to Allah SWT, in the development of social, moral, religion, the teacher provides a field trip method by visiting an orange garden, and there students find new experiences that can broaden experiences or insights that students had never known before when learning in class.

#### *Field trip follow-up.*

After completing the field trip, the teacher asks several questions related to social and religious morals before closing the activity. Then the teacher also asks students how they feel during these activities.

Based on the results of these observations, in the social and moral development of religion at KB Al-Ahmadi Surabaya doing field trips by visiting the orange garden by inviting students and parents there can make students always be grateful to Allah SWT, feel their hearts are calm and always remember with Allah SWT, courtesy and mutual help and obedience to parents, So the conclusion can be drawn is that the cultivation of moral and religious values in the field trip method in indicators shows good deeds by inviting students to place new objects that are not known before.

### **3.2. Habituation Method**

Observations conducted at KB Al-Ahmadi Surabaya, using the habituation method that the teacher provides for social and moral religious development in children, among others:

#### *3.2.1 Habitual method*

When students come to school delivered by their parents, either father or mother, students do not forget to shake hands with the teacher who is already in front of the gate welcoming students when they come to school, students shake hands with all the teachers in KB Al -Ahmadi Surabaya then when lined up the students were able to line up neatly and when going to class the children took turns in going to class.

Before the teacher starts the learning activity, the teacher asks one of the children to lead a prayer in front of the class, the prayer that is read, namely the prayer before studying, the letter al-fatihah, and prayers for the parents, then proceed with the teacher giving greetings to the child, after which the teacher gives In order to take books and magazines, children take turns and in this activity are able to train children's patience when in a social environment, for example children do not push each other, after learning activities children prepare for eating together. Before eating, the students pray, then the children make a line to wash their hands, when the hand washing activity takes place the children are able to queue to wait for their turn. After eating the students pray, then the child is ready to pray. After learning, led by a child, do not forget to pray outside the house. And finally the children say hello to the teacher and vice versa.

With this habituation activity children are accustomed to doing positive activities so that children can imitate them, so that children are able to carry out habituation activities without teacher instructions, so that students feel happy.

Based on the results of teacher observations using the habituation method with good activities, starting from the arrival of the child to school to returning home. It can be concluded that the cultivation of moral and religious values with the habituation method with teacher indicators has increased habituations in carrying out an activity at school.

Every day when the child arrives at the school the children shake and say hello to the teacher and parents and other children. The school principal explained that the social and moral development of religion is not just shaking hands but queuing is also a refraction in instilling moral and religious values in early childhood.

Based on the results of interviews and observations, it is concluded that the social and moral development of religion carried out by the teacher by exemplifying a good attitude, namely saying greetings and being accustomed to waiting in line, thus social development and religious morals are used more through habitual behavior in the process.

### **3.3. Methods of Conversation**

At the Al-Ahmadi Family Planning Surabaya, using the method of conversing by teachers for social and moral religious development in children, namely:

#### *3.3.1. Pre-development activities.*

Before pre-development activities, the teacher invites children to sing the pillars of Islam, so that children are more enthusiastic in the next activity and have the courage to speak and practice listening sincerity when the teacher talks The conversation activity today is about the pillars of Islam.

### 3.3.2. Development activities.

In teacher development activities, the teacher begins by chatting about the pillars of Islam. That is, the teacher silences the Islamic rhyme song and then the children follow it. Furthermore, the teacher explains about the pillars of Islam, the teacher explains that there are 5 pillars of Islam, namely shahada, prayer, fasting, zakat, and haj. Furthermore, students ask various questions to the teacher such as why we have to fast, then the teacher answers because we are Muslim so we are obliged to fast, when the month of Ramadan we fast, and then some children tell us that they are fasting but not yet full, then the teacher explains that later the children should start learning to fast.

### 3.3.3. Closing activities.

The development activity ends with a closing activity, where the teacher asks students about their feelings during the activity. Then the student reveals that he wants to pray, fast and so on when he grows up.

The results of these observations indicate that the cultivation of moral and religious values is carried out by the method of conversing children in communicating having listening and speaking skills. But what the researchers saw was that children were not able to express their feelings when they heard the conversation about the pillars of Islam. This is also confirmed by the teacher's explanation that when the teacher uses the conversing method, there are still many students who talk to themselves or do other activities. so that the teacher makes a method of conversing in a different way, namely asking about the Five Pillars of Islam by using movements and songs so that the child can be drawn when the teacher is conversing with students.

Based on the results of observations and interviews above, that the method of conversing by teachers to students is related to several things, namely about reading the creed, prayer, etc. Through this method of chatting, children learn about social and religious morals.

The results of this study indicate that social and religious practices in Al-Ahmadi Family Planning Surabaya have been implemented properly using several methods. The method that is more often used in the cultivation of moral and religious values is the habituation method where this method is carried out every day. Because students need habituation that is exemplified or given by a teacher through good deeds. Furthermore, the methods of telling stories, conversing, chatting, giving assignments and field trips. With the examples from teachers for manners, praying, helping each other.

## 4. CONCLUSIONS

Based on the results of research conducted by researchers for one month at KB Al-Ahmadi Surabaya. It can be

concluded that in the process of social and moral religious development at the Al-Ahmadi Family Planning Surabaya, it early has been carried out optimally and the background level of parents' income does not have a significant effect on children's development. The methods used are field trips, habituation and conversation

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