Parent's Contribution to Strengthening Moral Awareness of Student Religiosity Behaviour

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ABSTRACT: Strengthening religiosity for students is a variable that is considered very important in enhancing character in madrasas. This research aims to explain the contribution of parents' role in parenting patterns and students' moral awareness towards students' religious behaviour. This research uses quantitative analysis using cause and effect relationships. The population in this study was 246 students. The research sample was 159 students using the Slovin formula. Data collection techniques use interviews, questionnaires and documentation. This research uses several assumption tests, including normality, heteroscedasticity and linearity, multicollinearity, and suitability of the regression model. The research results show an R-value of 0.545, which shows the level of reliability based on the Alpha value in the Medium category in the interval 0.4≤0.70. The role of parents in providing motivation and moral awareness in shaping religious behaviour has a significant contribution, with an increase in the ability of 29.7%. Therefore, parents have an essential role in providing parenting patterns in the form of exemplary habituation to children to provide an awareness value so that children have good religious behaviour.

Penguatan religiusitas bagi pelajar merupakan variabel yang dianggap sangat penting dalam penguatan karakter di madrasah. Penelitian ini bertujuan menjelaskan kontribusi peran orang tua dalam hal pola asuh, kesadaran moral yang dimiliki siswa terhadap perilaku religiusitas siswa. Penelitian ini menggunakan penelitian kuantitatif dengan menggunakan hubungan sebagai akibat. Populasi dalam penelitian ini seluruh siswa berjumlah 246. Sampel penelitian yaitu 159 siswa dengan rumus Slovin. Teknik pengumpulan data menggunakan wawancara, angket, dan dokumentasi. Penelitian ini menggunakan beberapa uji asumsi antara lain normalitas, heteroskedastisitas dan linearitas, multikolinearitas, dan kesesuaian model regresi. Hasil penelitian menunjukkan nilai R 0,545 yang menunjukkan tingkat reabilitas berdasarkan nilai Alpha dalam kategori Sedang pada interval 0,4≤0,70. Peran orang tua untuk memberikan motivasi dan kesadaran moral dalam pembentukan perilaku religiusitas memiliki kontribusi yang signifikan, dengan peningkatan kemampuan sebesar 29,7%.

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I. INTRODUCTION

The role of parents is vital in a child's life, especially in an era where the importance of digitalization-based information and technology is increasing (Faris & Parry, 2011); (Susandi, 2020). One of the impacts is that the information received can cause changes in children's behaviour and thinking because often, they cannot distinguish and filter negative information. This makes parents pay more attention to their children, especially teenagers, because if parents are negligent in raising them, their children will be negatively affected by the times (Prasetiya et al., 2020). Parents must actively fulfil their role, hoping to develop good character in children by instilling religious values, leading to spiritual attitudes and behaviour in children (Susilowati et al., 2018).

Instilling religious education since childhood is a guideline for children in entering social life in adolescence. The youth stage is considered the stage of searching for identity, the stage of maturity, which is very risky to affect personality. Religious lessons given by parents since childhood can be a sign of activism in adolescence.

It is difficult for parents to influence children's moral development, especially if parents need a better relationship with their children. Therefore, parents must create a good relationship with children so that it can be easy to educate and instil moral development in children (Krismanda et al., 2017); (Mone, 2019). Parents, consisting of biological fathers and mothers, usually have roles or meanings in carrying out family duties.

Students have a lot of potential that can be developed through education. Education that can be inspired is education in the family, the environment and the community. As students, they should understand their duties and responsibilities in society and remember that the role of students is vital in this country because students are the next generation of the nation whose dream is to become a force to achieve a safe, peaceful, calm and prosperous country.

The next generation of students must have good character, especially in moral development. Moral development is related to a person's ability to know the good and bad sides of activity, awareness to do good, habits to do good and feelings of love for good deeds. Therefore, students have high awareness and awareness. The ability to understand its role in the environment, both in the family environment, in the community environment and the school environment. At present, we certainly think that it is not easy to implement because the formation of the moral development of each student is shown by self-control in thinking, acting and behaving (Ikhwan et al., 2020).
There is a good relationship between parents and children so that it develops into a good child's personality. However, parents still need a companion when their child is outside the home and under parental supervision. In this case, it is natural for parents to believe in religious values that are by family religious beliefs because it is necessary to control the behaviour of young people due to the decline in the moral development of young people today. Society does play a role in shaping children's ethical awareness into religious behaviour.

Individuals need controllers in thinking, behaving, and acting, namely religion or religiosity. Religiosity can affect every aspect of individual life, both psychologically and physically (Reza, 2013). Therefore, religiosity can function as an institution to develop it. However, a more optimal controller is needed for the moral development of students through the inculcation of religious values, namely parent interaction (Mayasari, 2014); (Alemayehu et al., 2023); (Suradi, 2018); (Prayudi & Martadinata, 2020); (Nugroho et al., 2023).

Lack of student grades, standards and rules may be due to family reasons, i.e., communication between parents and children could be better. Suppose good interaction between parents and children is increased by providing religious beliefs and cultural values, which include community rules and opinions, skills and lifestyle of the family members concerned. In that case, the possibility of moral development can develop well for children.

Fostering religiosity (religiousness) becomes very important for life, especially for the younger or subsequent generations. Religious beliefs build children's awareness of God's existence and relationship with the creator (Ainiyah, 2013); (Maulidya & Cahyadi, 2023). Ethical education is also essential for interacting with the environment. Teaching children how to behave towards parents, teachers and friends Children have cognitive development, which will affect moral development marked by the child's ability to understand the rules, norms and ethics that apply in society (Kurnialoh, 2013). Moral development can be seen from his ethical behaviour in society, which shows conformity with moral values in society. This moral behaviour is heavily influenced by the upbringing of their parents and the moral conduct of the people around them. This moral development is also inseparable from children's cognitive and emotional development. The mindset of a child will affect the behaviour poured into life or daily activities. It takes adults like parents to monitor children's behaviour and development continuously.

Morality is determined based on the norms and values of the surrounding community. Judgment of good and bad behaviour is determined based on the standards and values created and applied in the relationship among the community (Reza, 2013). The moral theory used in this research is Thomas Lickona and Lawrence Kohlberg. Western thinkers are considered to have great concern for character and morals. For example, Lawrence Kohlberg's research on developing human moral awareness is related to developing his conscience. In addition to the three stages, there is an autonomous stage, an orientation to universal ethical principles, in which humans regulate their behaviour and moral judgments based on their conscience Prasetya, 2020). Islam first set an example by sending the figure of Muhammad Saw to improve human morals. The personality and temperament of the Prophet Muhammad can be seen in the contents of the Qur'an.
II. METHOD

This quantitative research uses associative problem formulation with cause-and-effect relationships. According to (Sugiyono, 2015), Associative problem formulation is a research problem formulation that asks about the relationship between two or more variables (Abdullah, 2015). Meanwhile, what is meant by a causal relationship is the existence of an independent variable (X), namely the variable that influences and the dependent variable (Y), namely the variable that is affected. Variable X1 is the role of parents; X2 is moral awareness, while Y is religious behaviour. This study used the population of all class XI MAN 2 Bima City students, totalling 246. Taken as a research sample were 159 students based on the Slovin formula. Data collection techniques in this research used interviews, questionnaires and documentation. This research uses several assumption tests, including normality, heteroscedasticity and linearity, multicollinearity, and suitability of the regression model (Ikhwan, 2021).

III. RESULT AND DISCUSSION

Test Variable Assumptions

The normality test using the One-Sample Kolmogorov-Smirnov Test showed that only the variables parental role, strengthening moral awareness, and religious behaviour were generally distributed with sig 0.227 > 0.05; 0.09 > 0.05; and 0.168 > 0.05. It can be concluded that the three variables are normally distributed.

Aspects of heteroscedasticity and linearity of the residual predictor variable (X) against the criterion variable (Y) were tested using scatter plot observations. In this section, if the points are spread evenly, and no pattern is formed, it can be concluded that heteroscedasticity and linearity do not occur, and vice versa (Field, 2017). The results of the Heteroscedasticity Test show that the points are spread randomly both in the zero section and in the section below 0 on the vertical axis or Y axis. Thus, heteroscedasticity does not occur in this regression model.

![Scatterplot](https://example.com/scatterplot.png)

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Figure 1. Scatter plot of three variables of the parental role, moral awareness and religious behaviour

Table 1 shows an R-value of 0.545 (sig. F = 0.000) for the variable Parental Role and Strengthening Moral Awareness. Table 2 (regression coefficient) shows a constant value of 65.032, and a B value for the role of parents of 0.368 (sig 0.000 <0.05), Strengthening affiliated moral awareness of 0.279 (sig 0.000 <0.05). Based on this data, it shows that the two variables of parental role and moral foundation have an affiliation with religious behaviour.

Table 1. Model summary

<table>
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<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R square</th>
<th>Std. Error of the Estimate</th>
<th>R Square Change</th>
<th>F Change</th>
<th>df1</th>
<th>df2</th>
<th>Sig. F Change</th>
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<td>.297</td>
<td>32.952</td>
<td>2</td>
<td>156</td>
<td>.000</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), strengthening moral awareness, the role of parents
b. Dependent Variable: Religious behavior
Parents' Contribution to Strengthening Moral Awareness

The theoretical model developed in several statistical regression models is fit. The contribution of the variables in the model is jointly dominant for the role of parents, moral awareness and the strengthening of religiosity. The value of B0 (constant) quantifies the degree of intersection of each predictor variable with the criterion variable in the regression model. The positive relationship shows the direction of increase, while the negative relationship shows the order of decreasing the predictor variable against the criteria (Field, 2017). The fit regression model means that the role of parents and moral awareness can contribute to increasing students' religious behaviour.

The adjusted R square value indicates that a regression model can be generalized to the population. The difference in the R honest value and the smaller R equitable change value means that the correct model is generalized to the people and vice versa (Field, 2017). With a minimal difference, the results of the regression model obtained from the sample can be generalized to the student population by calculating the variation in the predicted effects of around 1%. That is, the regression model of 159 pieces can be generalized to the 246 members of the population in this study, so it is likely that about three students from the people (derived from 1% of 256 = 2.56 rounded to 3 students) may experience variation in results or may have different predictability.

Based on table 1, the R-value is 0.545, which indicates the level of reliability based on the Alpha value in the Moderate category at intervals of 0.4≤0.70 (Creswell, 2019). At the same time, the role of parents in providing motivation and moral awareness in the formation of religious behaviour has a significant contribution, with an increase in the ability of 29.7% on religious behaviour, which can be seen in the value of R Square. This means that the higher the role of parents in providing motivation and moral awareness, the higher the religious behaviour of students. The research findings are from several previous studies (Bali & Fadilah, 2019), which state that the internalization of religious character can be passed through in-depth coaching and living religious values in the family. So, the role of parents and teachers in cultivating and forming national character is also very much needed.

Religion teaches that every human being has a tendency (nature) to love goodness. However, this nature is potential, manifested when the child is born. So, even though humans have a good heart but not in a good environment, children can change their nature to become animal traits even worse. Therefore, this potential must be followed. Education and socialization related to the value of virtue, both in the family, school and broader community environment, are critical in forming a child's character.
In character education, there are three important components: moral knowing, moral feelings, and moral action/moral behaviour. These three basic components are a continuous unit in the moral development of children. Thus, studying children's moral development will also be useful as a knowledge base for character education. Based on the belief that morals greatly contribute to the process of character education, this paper will provide an overview of the stages of moral development in individuals according to Kohlberg so that by referring to the theory of the stages of moral development, it will be able to provide support in actualizing character education. Appropriate to the conditions of the students (Nida, 2013).

One of the most important values in strengthening character education is religious character education. Religious character values reflect faith in God Almighty, manifested in carrying out religious teachings and beliefs, respecting religious differences, and upholding tolerance towards implementing religious worship and other beliefs that live in harmony and peace with religious adherents of another religion (Rahman & Aliman, 2020).

Religion is one of the success factors for students in the world of education, cultivating good morals, responsibility, honesty, creativity, ethics, and discipline as stated in the national education goals so that learning can provide success, satisfaction and happiness in knowledge (Fitriani & Fibriana, 2020). The attitude of religiosity is a state in which a person feels. It acknowledges that there is a supreme power that overshadows human life by carrying out all of God's commands and staying away from all of His prohibitions so that this encourages a person to do better (Cahyaningrum et al., 2017);(Kusno, 2016);(Williyanto et al., 2020).

Religious character values reflect faith in God Almighty. The religious sub-values include peace-loving, tolerance, respect for religious differences and anti-bullying and violent beliefs. Nationalist character values are ways of thinking and behaving that show concern for and care for the nation's language, environment, society, culture, economy and politics. Nationalist sub-values include being willing to sacrifice, excelling and achieving, loving the motherland, protecting the environment, obeying the law, being disciplined, and respecting cultural, ethnic and religious diversity. Independent character values are attitudes and behaviours that do not depend on others. Independent sub-values include work ethic (hard work), professionalism, and creativity. The character value of gotong royong reflects respecting the spirit of cooperation in solving everyday problems and assisting people in need. The sub-values of gotong royong include respect, teamwork, commitment to joint decisions, consensus deliberation, mutual help, and solidarity (Maisaro et al., 2018);(Ribuwati et al., 2019).

Moral awareness will feel that the value is excellent and needs to be done, psychomotor aspects of development as moral actions, the ability to apply ethical decisions and feelings in concrete steps, wills, and habits (Rodríguez-Bravo & Murga-Menoyo, 2023). One way to cultivate the moral feeling aspect is by raising children's awareness of the importance of committing to moral values. For example, to instil in children a love of being honest by not cheating, parents must be able to cultivate feelings of guilt, shame and not empathy for the affair. This love (moral sense) will be the most effective internal control, in addition to external power in the form of parental supervision of children's behaviour in everyday life.
Efforts made by parents to form religious character can be seen in several ways, namely, giving advice, habituation, modelling, supervision, and punishment. Implementing character education values in schools, namely religious values, has been integrated into the learning process. This can be seen in praying before starting and ending the learning process, even at every turn of the lesson, and students are always used to saying hello. Then, the implementation of character education values, namely religious values, can be seen by routine activities for students to carry out religious activities.

IV. CONCLUSION

Research confirmed that religion is part of moral education and has a behavioristic tendency. In contrast, the application of moral education often has a cognitive bias, so moral reasoning, which is part of ethical awareness, is urgently needed in the development of character education. These findings illustrate the crucial role of parents in shaping their children's religiosity. In the family environment, parents act as role models and transmitters of deep religious values. Forming the basics of children's religious knowledge through various religious practices and rites. More than that, good parenting patterns, such as providing emotional support and active involvement in the child's development, will strengthen positive relationships between children and parents. Moral awareness taught by parents is also an essential foundation for children in developing moral reasoning and solid moral feelings. These things will ultimately impact children's religious behaviour because children will be more likely to understand and practice their religious teachings diligently.

V. REFERENCES


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