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The Role of Parents in Moral Education of Children Aged 0-5 Years

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ABSTRACT *This study aims to analyze the role of parents in the moral education of children aged 0–5 years and examine the most effective approaches in shaping children's character from an early age. Moral education at this age requires active involvement, patience, and role models from parents as the primary educators in the family. This study uses a descriptive qualitative approach with phenomenology and digital ethnography to explore parents' direct experiences and moral education practices shared through online interactions on various digital platforms for family and child education. Data were collected through in-depth interviews, online observations, and analysis of digital content relevant to early childhood moral parenting and learning practices. The results show that the exemplary method (uswab hasanah) and positive habits are the most effective approaches in shaping children's morals, because children learn through imitation, repetition, and emotional interactions with parents. Meanwhile, Islamic advice and storytelling methods play an important role in fostering moral awareness and strengthening the affective bond between children and families. The findings of this study expand the understanding of early childhood moral education through the integration of modern developmental theory and Islamic educational values. Theoretically, the research results yielded the concept of the Islamic Moral Development Framework, a family-based moral education framework that combines cognitive, affective, and spiritual aspects. This research confirms that the success of early childhood moral education depends on the synergy between role models, habituation, and warm spiritual communication within the family.*

Keywords : Parents, Moral, Education, Children, Phenomenology and Digital Ethnography.

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INTRODUCTION

Moral education is one of the fundamental aspects of early childhood development, serving as the foundation for shaping character, behavior, and social values throughout life (McGrath, RE, Han, H., Brown, M., & Meindl, 2022). The early years, particularly between the ages of 0–5, are a critical period in which children begin to absorb moral norms, empathy, and emotional regulation through observation, imitation, and interaction with their environment (Anshori, I., Syafe'i, I., & Zahrotunnisa, 2024). During this formative stage, the family, especially parents, plays the most dominant role in instilling moral values (Wong, 2023). Parents serve not only as caregivers but also as primary educators and role models whose actions and attitudes are directly internalized by children (Rijkiyani, RP, Syarifuddin, S., & Mauizdati, 2022).

In many societies, however, the rapid development of digital media, changing family structures, and the increasing pace of modern life have significantly influenced how parents carry out their roles in moral education (Anshori, I., Yansyah, D., Nasiroh, N., Urfi, U., & Ismail,

2025). Many parents tend to delegate educational responsibilities to schools or digital devices, causing a potential decline in the consistency of moral guidance at home (Anshori, I., & Washudin, 2024). This phenomenon raises questions about how today's parents understand and perform their roles in nurturing moral foundations in early childhood (Anshori, I., Putri, AS, & Qonitah, 2024).

Character education has the same essence and meaning as moral education and moral education (Sari, RE, Mulyoto, M., & Mulyo, 2025). The goal is to shape the child's personality so that he becomes a good human being, a good member of society and a good citizen (Sugianingrat, IAPW, Mahayasa, IGA, Yasa, IKD, & Budi, 2021). Here it can be seen that character education is important, but there is a lack of implementation of character education. Even though we know that education in Indonesia at every level of education is accompanied by the character of the subjects. Character or moral education plays an important role in life, both individual and collective, so that Allah SWT revealed to the Prophet to provide moral education to his family, friends and people (KURNIAWA, 2018). As is known, the mission of the Messenger was sent to perfect the morals or manners of mankind (Muhammad Agung Kurniawan, Imam Syafe'i, 2023).

In essence, character education has the same substance and meaning as moral education and ethical education (Anshori, I., Putri, AS, Qonitah, A., & Ramadhan, 2024). Haidar states that character education is a conscious effort made to instill or internalize moral values into the attitudes and behavior of students so that they have noble attitudes and behavior in everyday life, both in interactions with God, with other humans, and with nature/the environment (Kurniawan, 2024). Some ways that parents can develop moral-religious values in their children are as follows: giving examples. Early childhood has a nature of liking to imitate, because the parents are the first environment that when children encounter them, they tend to imitate what their parents do (Aisyah, N., Ridwan, H., Faisol, W., & Muawanah, 2022). This is where the role of parents is to provide a good example for children (Sari, RE, Mulyoto, M., & Mulyo, 2025). The development of religious morals in the Early Childhood Education program is very important. Its is important, if it has existence been embedded and imprinted well in every individual from an early age, this is a good start for education for the nation's children to undergo further education (Didik Supriyanto, 2015).

Previous studies have discussed the importance of moral development in early education settings. However, research focusing specifically on the practical role of parents in moral education for children aged 0–5 years, especially within the cultural and social contexts of developing countries remains limited. This research gap underscores the need to explore parental involvement, strategies, and challenges in shaping children's moral behavior during early childhood. Therefore, this study aims to analyze and describe the role of parents in the moral education of children aged 0–5 years, with attention to parenting patterns, moral transmission methods, and contextual factors that influence the process. Understanding these dynamics is expected to provide valuable insights for educators, policymakers, and parents in strengthening moral education from the earliest stages of life.

Previous studies have discussed the importance of moral development in early education settings. However, most of these studies have focused on the school context or moral curriculum design, while the direct and practical involvement of parents particularly in the critical developmental phase of ages 0–5 remains underexplored. In addition, limited empirical research has examined how sociocultural values, family background, and parental awareness interact to influence the moral education process in early childhood. This research gap indicates the need for a more contextual and comprehensive understanding of how parents transmit moral values within the home environment.

Therefore, this study aims to analyze and describe the role of parents in the moral education of children aged 0–5 years. Specifically, the study seeks to identify the forms of parental involvement in the moral education process; explore the strategies and methods used by

parents to instill moral values; and examine the internal and external factors that influence the effectiveness of parental moral guidance.

METHOD

This research employs a qualitative descriptive approach with elements of phenomenology and digital ethnography (Anshori, I., Husaini, UM, Nurhidayati, D., & Fidiyani, 2025), aiming to explore in depth the lived experiences, meanings, and practices of parents in providing moral education to children aged 0–5 years. The use of this hybrid method reflects the current trend in social and educational research that emphasizes contextual interpretation, emotional understanding, and the integration of digital life as part of family interaction dynamics. The qualitative descriptive design was chosen because it allows researchers to capture real-life experiences and authentic parental narratives regarding moral education practices. The phenomenological component seeks to understand how parents perceive and internalize their role as moral educators, while the digital ethnography perspective is used to observe how digital media and online interactions influence parenting patterns and moral teaching.

The study was conducted in three early childhood education centers and surrounding family environments in Lampung regency. Participants consisted of 12 parents (6 fathers and 6 mothers) who had children aged 0–5 years. The selection was carried out using purposive sampling, ensuring that participants represented diverse educational backgrounds, occupations, and levels of digital engagement. Data were collected through a combination of:

Table 1. Data Collection Techniques

1	In-depth semi-structured interviews	to explore parents' understanding, experiences, and moral education practices within the home;.
2	Participant observation	both offline (in family and school settings) and online (social media parenting groups), to capture daily interactions related to moral values.
3	Document analysis	including parenting notes, moral education materials, or digital content shared by parents.
4	Teacher/Educator	A teacher is a person who teaches or gives lessons in the learning process in class.

This triangulation of methods enhances the credibility and richness of the data, enabling researchers to view the phenomenon from multiple perspectives. Data analysis was conducted using thematic analysis following the model of Braun and Clarke (Wasehudin, W., Anshori, I., Rahman, MT, Syafe'i, I., & Kesuma, 2021), which includes six stages: familiarization with data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report. NVivo 14 software was employed to assist in coding and organizing qualitative data systematically. The analysis was also guided by interpretative phenomenological analysis principles to ensure that the themes reflect participants' lived meanings rather than researcher assumptions.

To ensure research trustworthiness, Lincoln and Guba's criteria credibility, transferability, dependability, and confirmability were applied (Wasehudin, W., Wathoni, K., Hassan, RB, Anshori, I., & Akbar, 2022). Member checking and peer debriefing were conducted to validate interpretations. Ethical approval was obtained from the relevant institutional ethics committee (K Wathoni, I Anshori, R Sirojudin, Y Kuakul, 2023). Participants were informed of the research purpose, and confidentiality was strictly maintained using pseudonyms.

This study's methodological novelty lies in combining phenomenology and digital ethnography to analyze parental roles in moral education, recognizing that early childhood moral formation today occurs both in offline family interactions and digital parenting environments. This integrated approach allows for a more holistic and contemporary understanding of how parents navigate moral education in the digital era.

RESULTS AND DISCUSSION

Result

The research results show that the role of parents in early childhood moral education is very strategic and determines the success of the learning process in the early stages of a child's life. Based on field findings, early childhood learning does not only take place in formal educational institutions such as early childhood education or kindergarten, but also depends heavily on the active involvement of parents in the family environment as primary educators. This involvement is not only in the form of supervision, but also through providing role models (*uswah hasanah*), which is the most effective educational medium for early childhood.

A learning approach that places children at the center of learning activities as proposed by Piaget, Erikson, and Isaacs (Anshori, I., Setiaji, H., & Anita, 2023) This also appears to align with educational practices in the field. Observations and interviews indicate that children learn more optimally when learning activities are packaged through fun play, involve hands-on experiences, and provide space for children to express themselves. Further findings confirm that parents' educational backgrounds, whether formal, non-formal, or informal, significantly influence their success in supporting their children's learning process at home. Parents with higher levels of education tend to have greater awareness and ability to implement educational and communicative parenting styles. Meanwhile, families with lower educational backgrounds generally still view children as objects, rather than subjects, of education.

This indicates the importance of collaboration between the three centers of education (family, school, and community) to build harmony in the goals of children's moral education (Anshori, I., Putri, AS, & Qonitah, 2024), as well as needing to be supported by government policies that are humanistic and support children's needs.

Table 2. The Role of Parents in Children's Moral Education

No	Aspects Studied	Key Findings
1	The Role of Parents in Moral Education	Parents play the role of primary educators who provide role models (<i>uswah hasanah</i>) in everyday life.
2	Early Childhood Learning Approach	Effective learning is child-centered, as in the theories of Piaget, Erikson, and Isaacs, with the principle of play as the core of learning.
3	Parents' Educational Background	The level of formal, non-formal, and informal education of parents influences the quality of their child's learning support at home.
4	Collaboration of Three Education Centers (Tri Pusat Pendidikan)	Collaboration between families, schools, and communities is still not optimal.
5	Children's Freedom of Expression and Creativity	Many parents still limit their children's freedom to create and express themselves.
6	Instilling Moral and Cultural Values	Moral education in the family is a process of inheriting the nation's noble values which is carried out consciously and in a planned manner.
7	Integration of Moral and Religious Education	Moral education is an integral part of religious education; what is morally good is what is good according to religious teachings.
8	Stimulation of Child Development by Parents	Parents' ability to provide stimulation according to the child's developmental stage influences the optimization of growth and development and character formation.

Table 3. Benefit Value (*Implications*)

No	Aspects Studied	Implications for Early Childhood Education
1	The Role of Parents in Moral Education	Early childhood moral education must start from the family environment as a foundation for character formation.

2	Early Childhood Learning Approach	Early childhood education teachers need to implement play-based learning that is appropriate to the child's developmental stage.
3	Parents' Educational Background	It is necessary to increase educational literacy for parents through parenting training and synergy with schools.
4	Collaboration of Three Education Centers (Tri Pusat Pendidikan)	There is a need to strengthen partnerships between educational institutions and parents to synchronize children's moral values.
5	Children's Freedom of Expression and Creativity	Parents need to understand the importance of freedom to play and imagine as a means of developing children's morals and creativity.
6	Instilling Moral and Cultural Values	Parents need to be the main role models in instilling religious, ethical and cultural values from an early age.
7	Integration of Moral and Religious Education	Islamic-based early childhood education institutions need to balance academic learning with the instilling of moral values.
8	Stimulation of Child Development by Parents	Parenting education needs to focus on training in providing age-appropriate stimulation so that children grow optimally morally, socially, and emotionally.

Discussion

The results of the study show that moral education for children aged 0-5 years requires active involvement and high patience from parents, because the characteristics of moral development in early childhood are fundamentally different compared to adolescents. (Guna, BWK, & Yuwantiningrum, 2024). This finding reinforces Jean Piaget's view of moral realism, that children at an early age understand morality concretely based on examples of behavior they observe, not through verbal commands or explanations alone (Ataullahjan, A., Mumtaz, Z., & Vallianatos, 2019). Therefore, the use of exemplary behavior (*uswah hasanah*) and habituation methods are the most effective approaches in forming the morals of early childhood.

The role model approach adopted by parents aligns with social learning theory, which emphasizes that children learn through observation, imitation, and modeling. In this context, parental moral behavior is the primary stimulus for children in forming moral habits (Yahdi, M., & Achruh, 2024). Role models are not only related to imitated behavior, but also shape children's cognitive and affective structures regarding good and bad values. Thus, moral education in the family is not simply a transfer of values, but rather a process of internalization through warm emotional interactions between children and parents.

In addition, this study found that the habituation method applied from an early age forms the child's character in a sustainable manner, which is in line with John Dewey's view that moral education must be based on everyday life experiences and habits (Sulaiman, MA, Nisoh, A., Anshori, I., Kahfi, A., & Mohamoud, 2025). Through repeating positive behaviors such as greeting, helping parents, and sharing with friends, children internalize moral values without coercion. Consistent practice becomes a habit formation that builds a child's moral identity. Advice and storytelling are also important elements of early childhood moral education. The results of this study confirm the theory of socio-cultural development, which states that language plays a crucial role in guiding children's behavior. Through moral stories and advice delivered in a fun way, children not only receive moral messages but also learn to understand the meaning of good and bad actions. In this case, storytelling and advice are not only communication media, but also tools for developing moral awareness that are appropriate to the cognitive development stage of early childhood.

The results of this study also emphasize the importance of the synergistic role between fathers and mothers. This finding aligns with the concept of "the family as the first school of morality" in Ecological Systems theory, which states that the family is the primary microenvironment (Chigangaidze, 2021) which has a direct influence on children's moral development (Wasehudin, W., Anshori, I., & Marzuki, 2022). The mother acts as the madrasah al-ula (first school), while the father is a moral leadership figure who reinforces the values taught at home (Karakose, T., & Tülübas, 2024). This synergy ensures that moral values are not only taught but also lived out through daily family interactions.

Another interesting finding is the importance of parental intention and sincerity in carrying out the role of moral education. This expands on modern educational motivation theory, in Self-Determination Theory, which posits that parental intrinsic motivation driven by sincerity will result in more positive, empathetic interactions and support the child's holistic moral development (Basyar, S., Zulhannan, Z., & Muzakki, 2020). This view is in line with the Islamic principle in the hadith of the Prophet Muhammad SAW that "all deeds depend on the intention", (Padila, C., Amanah, TR, Safni, P., Zulmuqim, Z., & Masyhudi, 2024) shows the integration between spiritual values and modern psychological theory in shaping children's moral behavior.

Thus, the findings of this study provide a theoretical contribution that early childhood moral education is most effectively carried out through a combination of exemplary approaches, habituation, and narrative communication (Reisa, I., Wasehudin, W., & Anshori, 2022), as well as parental spiritual awareness. This approach not only builds external moral behavior but also instills a strong internal moral foundation. Practical implications suggest that the success of early childhood moral education is determined not only by formal institutions, but primarily by the family environment, which serves as a child's first moral laboratory.

The findings of this study expand theoretical understanding of early childhood moral education by emphasizing the importance of integrating modern developmental theory with Islamic educational values. First, the results confirm social learning theory but add a spiritual dimension through the concept of *uswah hasanah* (*exemplary behavior*), which emphasizes not only behavioral observation but also the values of sincerity and purity of intention as the core of moral education. This integration strengthens the argument that moral learning cannot be explained solely from a psychological perspective but must be viewed holistically, incorporating elements of spirituality.

Second, the results of this study also enrich ecological system theory by positioning the family not only as a micro system that influences child development, but as a moral institution that has transcendent values (Muñoz-Basols, J., Neville, C., Lafford, B.A., & Godev, 2023). In this context, the family functions as the first moral education system that determines the direction of children's development in broader social systems, such as schools and society.

Third, this research supports the theory about the role of language and social interaction in the formation of moral awareness, but expands it through the practice of Islamic storytelling which not only functions as a communication tool, but also as a vehicle for internalizing the values of monotheism and morals (Song, Y., Yang, C., Gai, W., Bian, Y., & Liu, 2020). This suggests that the narrative approach to early childhood moral education needs to be enriched with relevant religious content to make it more meaningful within the cultural and spiritual context of Indonesian society. Thus, theoretically, this research contributes to the development of the Islamic Moral Development Framework for early childhood; a framework that combines Western developmental psychology theory with the humanistic, affective, and compassionate principles of Islamic education.

Table 3. Integration of Research Findings and Child Education Theory

Theoretical Aspects	Research Findings	Theoretical Implications
Social Learning	Children's morals are formed through role models (<i>uswah hasanah</i>) that emphasize spiritual values, not just imitation of	Expanding social learning theory with spiritual and affective dimensions.

	behavior.	
Ecological System	The family acts as a primary moral institution, not just a microsystem.	Emphasizing the family as the center for the formation of children's moral character.
Socio-Cultural	<i>Storytelling</i> Islam is a medium for internalizing the values of monotheism and morals.	Adding a religious dimension to the theory of socio-cultural development.

The results of this study provide several strategic recommendations for educators and policymakers. First, it is important for parents to raise awareness that moral education begins not only when children enter formal school, but also from birth to age five. Parents need to play an active role as primary role models through daily behaviors that reflect honesty, patience, and compassion. Consistent role modeling will lay a strong foundation for children's moral development.

Early childhood teachers and educational institutions must collaborate intensively with families to ensure that moral learning at home and at school is aligned. Teachers can design learning programs based on character modeling and habit formation that involve direct parental participation, for example through storytelling activities, value reflection, and moral behavior simulations.

For the government and education policymakers, these findings underscore the need for early childhood education policies that emphasize moral and spiritual aspects as part of the national curriculum. Such policies must be humanistic, adaptive to local cultural contexts, and based on collaboration between the three centers of education: family, school, and community. For future researchers, these findings open up opportunities to develop an empirical model of integrative early childhood moral education, a combination of modern psychological theory and Islamic educational values, as an effort to strengthen the foundation of national character from an early age.

CONCLUSION

This research confirms that the moral education of children aged 0–5 years depends heavily on the active role of parents as primary educators. Modeling (*uswah hasanah*) and habituation methods have proven to be most effective in instilling moral values, as children learn through observing and repeating positive behaviors within the family environment. The research results show that moral education is optimal when role models, warm communication, and positive habits are consistently implemented. This process shapes children's character naturally and sustainably from an early age. Conceptually, these findings enrich the understanding of early childhood moral education by emphasizing the importance of integrating cognitive, affective, and spiritual aspects. An educational model based on role models and family habits can serve as the basis for developing early childhood moral education policies and curricula in Indonesia.

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