

THE ROLE OF MOTHERS AS “MADRASATUL ŪLĀ” IN THE MORAL EDUCATION OF YOUNG CHILDREN IN THE FAMILY

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Abstract

Moral issues are frequently encountered in this modern era. We often find forms of moral deviations among children, such as bullying and fighting among teenagers, dishonest behavior, disrespectful behavior like speaking rudely and not valuing parents and teachers, and anti-social behavior. These issues should rightly become a focus of improvement for parents within the family. Parents are responsible for providing education, including moral education, to their children. Parents are expected to be the main axis of education for children from an early age. A famous Arab poet named Hafiz Ibrahim said a proverb which means: "A mother is like the first school, if you prepare her well, you have prepared a nation with a good foundation." This research aims to understand the role of a mother as Madrasatul Ūlā in the moral education of young children in the family. This is a qualitative field research with a descriptive nature. The subjects of this study are mothers who work outside the home (career women) and have young children. The research was conducted in Purwoasri, Metro Utara. Data collection was carried out through interviews and observations, with analysis using source triangulation. The results of this study indicate that mothers have played their roles as "madrasatul ūlā" in educating their young children in moral values, which is evident from the educational processes undertaken in teaching moral values towards Allah SWT, the Prophet Muhammad SAW, parents, oneself, and society.

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Abstrak

Permasalahan akhlak merupakan masalah yang sering muncul pada era modern ini. Seringkali kita temui bentuk penyimpangan akhlak anak diantaranya perilaku bully dan tawuran antar remaja, perilaku tidak jujur, perilaku tidak hormat; berbicara kasar dan tidak menghargai orangtua dan guru, dan perilaku anti sosial. Permasalahan tersebut sudah sepatutnya menjadi fokus pembenahan bagi orangtua dalam keluarga. Orangtua bertanggungjawab memberikan pendidikan termasuk pendidikan akhlak kepada anak. Orangtua diharapkan menjadi poros utama pemberian pendidikan bagi anak sejak usia dini. Seorang penyair Arab terkenal bernama Hafiz Ibrahim mengatakan sebuah pepatah yang Artinya: "Ibu itu ibarat Madrasah (sekolah) pertama, jika engkau persiapkan ia dengan baik, berarti engkau telah menyiapkan suatu bangsa dengan dasar yang baik.". Penelitian ini memiliki tujuan untuk mengetahui peran ibu sebagai *Madrasatul Ūlā* dalam pendidikan akhlak anak pada usia dini di keluarga. Penelitian ini merupakan penelitian kualitatif lapangan bersifat deskriptif. Subjek penelitian ini adalah Ibu yang bekerja di luar rumah (ibu karier) dan mempunyai anak usia dini. Tempat penelitian di Kelurahan Purwoasri, Metro Utara. Pengumpulan data dengan teknik wawancara dan observasi, dengan analisis menggunakan triangulasi sumber. Hasil penelitian ini menunjukkan bahwa ibu telah melakukan perannya sebagai "madrasatul ūlā" dalam mendidik akhlak anaknya di usia dini yang terlihat dari proses pendidikan yang dilakukan dalam mendidik akhlak anak terhadap Allah SWT, akhlak terhadap Rasulullah SAW, orang tua, diri sendiri dan masyarakat.

Kata Kunci : Peran Ibu, *Madrasatul ūlā*, Pendidikan Akhlak Anak Usia Dini.

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Introduction

Allah SWT commands muslim parents to nurture and educate their children properly and correctly, so that their children have a strong faith. Children who are well educated by their parents will grow up and become a brilliant generation, pious and pious. Children are a mandate for their parents (Hayya: 2006). Parents, especially mothers have peranan a very big role in laying the foundation of the child's personality. As written in the book *Tarbiyah al-Aulād fī al-Islām* a famous poet named Hafiz Ibrahim said an Arabic proverb that is:

الْأُمُّ مَدْرَسَةُ الْأَوَّلِ إِذَا أُعِدَّتْهَا أُعِدَّتْ شَعْبًا طَيِّبَ الْأَعْرَاقِ

It means “ ” Mother is like the first Madrasah(school), if you prepare it well, it means you have prepared a nation with a good foundation” (Abdullah Nasihk Ulwan: 2020).

The role of the mother as *madrasatul umlā* is very important to be implemented in order to support the success of a child's education, especially in moral education. Morality in Islam is part of human nature, and its implications when applied will form a human being of good character and can carry out their duties in accordance with the purpose of human creation (Rahmah, 2021). Akhlak is an embedded trait or character in the human psyche that can give birth to good or bad deeds easily and spontaneously so that it becomes a habitual behavior (Ayu & Junaidah, 2019). A child from childhood should be taught moral education so that the life lived by the child can be directed in accordance with Islamic law. A mother occupies a very important role in shaping a generation with a good personality. Mother is the key to a child'S future (Surahman, 2019). The generations to come are very dependent on how the parenting of mothers today. That is why, the mother is referred to as *madrasatul uumlā* in national education, because the mother is the first figure in educating her children and making them have a good personality and mature thinking (Nurhayati & Syahrizal, 2015).

Women in this global era have a term known as female emancipation. The meaning of female emancipation is about how a woman is able to develop and continue to progress over time without losing her identity (Surahman, 2019). The demands of the Times and changes concerning women are time to be followed by a paradigm shift. Now women have occupied important positions in various sectors, both the economic sector, education, services, Politics to government. Berdasarkan data Badan Pusat Statistik (BPS), jumlah perempuan pekerja pada tahun 2022 mencapai hingga sebesar 52,74 juta pekerja yang ada di Indonesia (Iftitah et al., 2023). The number of female workers is equivalent to 38.98% of the total workers in Indonesia. From this fact, it makes working mothers have to rack their brains in order to manage their time in balancing their roles in terms of work and family life. He must be able to divide his time carefully to fulfill both roles (Lely Noormindhawati 2013). As a mother who has a career must also be able to keep up

with the times, the busier a mother as a worker, the better the smarter the mother in dividing time for family or for work.

In the teachings of Islam there is no prohibition on women to have careers, even history records that the wives of the Prophet also had careers, such as the wife of the Prophet, Khadijah ra. who are active in business, as well as Aisyah ra. who became a teacher. Women who have a career or work should be able to divide their time to carry out obligations as a wife and mother for their children, so that she can show that she is a great woman, successful and a good mother figure. However, a mother often faces obstacles in carrying out both roles in a balanced manner, one of which is in terms of educating children's morals because of limited time (Siti Muriah: 2011).

In this modern era, moral problems are problems that often arise in children. Today, we often encounter forms of child moral deviations including aggressive and violent behavior; *bullying* and brawling between teenagers, dishonest behavior; lying, cheating, disrespectful behavior; speaking rudely and not respecting parents and teachers, and anti-social behavior; not caring about the feelings of others and the surrounding environment.

Moral education in this modern era is needed even more so among children. This is based on the influence of globalization is very large and brings a variety of negative and positive influences so that the need for an effort to balance between the progress of the times by instilling the values of *akhlakul karimah* to children from an early age (Juwita, 2018). Previous research results indicate that there is a relationship between the role of the mother as "madrasatul ula" (the first school) and prosocial behavior (Jannah Miftahul, 2022).

Early childhood is a golden time in development. The child at an early age stage is decisive for the formation of his character and personality. Menurut The National Association for The Education of Young Children (NAEYC), anak usia dini adalah anak yang berada dalam rentan usia 0-8 tahun (Ardiyanti, 2022).

Research related to the role of mothers in educating children has been conducted by many researchers. One of them is a study entitled "The Role of working mothers (career women) in shaping the religious character of children in Ngadipuro Hamlet, Tukur District, Pasuruan Regency". The results of her research show that the role of career women as mothers in shaping the religious character of children in Pasuruan is as a role model (Niko, 2020). In addition, the study entitled "implementation of the concept of Madrasatul Ula on Prereligious education in migrant families" has also been conducted with the conclusion that the role of mothers as madrasatul ula is to provide attention, affection, prayer and monitor child development through distance. But in everyday life the role of the mother is taken over by the family companion housemates, namely on *kayeh, nyai* and *bibi*'. The implementation of religious education practiced by migrant families is, in

addition to being taught by the family at home, children are also enrolled in TPQ (Al-Quran Education Park) or mushala (prayer rooms), and formal educational institutions (Marfu & Afifah, 2020). This study with several relevant studies are both discussing the role of career mothers, but the difference and novelty of this study with the research lies in the focus of his research, namely looking at the role of career mothers in carrying out the role as Madrasatul uurlā focused and specifically in early childhood moral education in the family.

Method

The research method is a scientific way to obtain valid data. This study is a qualitative research. This type of research is descriptive field research. The subjects of this study were mothers who work outside the Home (career mothers) and have early childhood. Research place in RW 5 Purwoasri Village, Metro Utara. Data collection methods using interview and observation techniques. Data analysis using source triangulation.

The primary source of data in this study is mothers who work outside the home who have children aged 3 to 8 years in RW 5 Purwoasri Village, Metro Utara district. While the secondary data sources are head of household or husband of wife who have a career or work outside the home and children of mothers who work outside the home. Data acquisition is done by interviewing primary and secondary data sources, also direct observation along with the interview process. This was done to obtain spontaneous observation data by looking at the role of mothers as madrasatul udlā in educating children's morals appear or not when dealing with researchers as interviewers in the interview process at the residence of the research object.

The process of data analysis in this study was carried out using triangulation of sources. Data or information generated from interviews and observations to primary sources and secondary data sources are adjusted and *crosscheck* so that data can be analyzed against the theory and produce a conclusion related to the role of the mother as madrasatul uurlā in early childhood moral education.

Result and Discussion

Mother is likened to *madrasatul Al-uglā* because her role as the first educator is very important to be implemented in order to support the success of a child's education, especially in moral education. A child from childhood should be taught moral education so that the life lived by the child can be directed in accordance with Islamic law. Mother is the key to the future of a child. Moral education is a very important education. If the child is not properly educated or cared for by his parents, it is feared that later the child will grow up in a state of poor morals. Moral education

must be given from an early age before his character and personality are affected by an environment that is not in accordance with Islamic values.

Moral Education

Moral education is education that provides a person with the ability to have a life purpose in accordance with Islamic rules. Moral education is the process of nurturing, shaping, providing training, and guiding morality and intellectual thinking in both formal and informal manners based on Islamic law (Ayu & Junaidah, 2019). Morality, ethics, and morals are terms that all determine the value of human actions, whether good or bad. The difference lies in the standards of each term. Morality is based on the Quran and Sunnah, ethics is based on reason, and morals are based on customary standards that apply within the community (Munirah, 2017).

The scope of morality includes morality towards Allah, morality towards humans, and morality towards the universe (Ardiyanti, 2022). This scope becomes the material provided in moral education for children. This material can serve as a reference in educating a child to align with Islamic law, including:

a. Morality Towards Allah

Morality towards Allah involves the actions that should be performed by Allah's servants (His creations) towards the Creator (Sari et al., 2023). Moral education towards Allah SWT encompasses faith, including belief in Allah, belief in Allah's books, belief in Allah's messengers, belief in the Last Day, and belief in qada and qadar (divine decree) as well as practicing the pillars of Islam and the laws of Allah Subhanahu Wa ta'ala. The first step in providing education to a child to make them believe in Allah is to introduce them to monotheism from birth, one way being to recite the adhan (call to prayer) in their ear. Morality towards Allah Subhanahu Wa ta'ala can be demonstrated by loving Allah more than anything or anyone else. It involves consistently following Allah's commands and avoiding all His prohibitions. Additionally, one should place hope only in Allah and not in anyone else, always be grateful for Allah's blessings and bounties, and accept Allah's qada and qadar with sincerity. One should also never tire of repenting and surrendering to Allah.

b. Morality Towards the Prophet Muhammad (SAW)

Morality towards the Prophet Muhammad (SAW) includes sincerely loving and following all the Sunnah (traditions) of the Prophet Muhammad shallallahu alaihi wasallam, making him an idol and role model in life, and adhering to his commands and prohibitions. Loving the Prophet and his family, as well as his companions, is a form of faith in Allah and obeying His commands and avoiding His prohibitions as guided by the Prophet. Essentially, morality towards the Prophet is the extent to which a person follows his guidance as found in the Quran

and Sunnah. The closer a person gets to Allah by following His commands and avoiding His prohibitions, the stronger the proof of their morality towards the Prophet. Conversely, the farther a person is from the Quran and Sunnah, the less they follow the Prophet's guidance, indicating weaker morality towards the Prophet (Mahmud, 2020).

c. Morality Towards Parents

Morality towards parents is the human spirit that leads to good deeds through habitual actions without thought and consideration, thus becoming a strong personality within a person to always do good to those who have nurtured them from the womb to adulthood (Mardiah, 2022). Morality towards parents includes loving them more than siblings or relatives, humbling oneself to them with compassion, speaking gently and kindly, always doing good to them, and praying for their well-being in this world and the hereafter.

d. Morality Towards Oneself

Morality towards oneself involves a person's attitude towards their physical and spiritual self. One must be fair in treating oneself and never force oneself to do something harmful or dangerous (Muhurin, 2020). Various forms of morality towards oneself should be fulfilled, including: i) Morality Towards Physical Self – This involves maintaining personal cleanliness, regulating diet and drink, ensuring health, and dressing in an Islamic manner; ii) Morality Towards Mental Self – This includes seeking knowledge, teaching others, practicing learned knowledge, repenting and avoiding major sins, self-monitoring, self-assessment, and striving for self-improvement (Anriani et al., 2023).

e. Morality Towards Others (Family, Relatives, Neighbors, and Community)

Morality towards others, such as family, relatives, neighbors, and the community, involves fostering love and compassion within the family, fulfilling rights and duties, educating children with love, and maintaining kinship relationships. Morality towards neighbors and the community includes mutual assistance in times of need or joy, respecting elders, loving the poor, promoting good deeds, providing benefits, respecting and appreciating one another, visiting each other, and avoiding conflicts and disputes. Moral education in Islam can be a means to form individuals with noble character (Marzuki, 2009).

f. Morality Towards the Environment

Morality towards the environment involves actions or behaviors towards the environment, such as not damaging it, avoiding the exploitation of natural resources, which causes ecological imbalance and environmental degradation. Good morality towards the environment must be practiced to preserve and sustain it. This also includes maintaining cleanliness and purity. Humans, in their relationship with God, also relate to the environment as fellow creations of God. In this relationship, humans need the environment as a means to know and

understand God (the environment as God's universal signs). Humans also need the environment (e.g., food, shelter, clothing, transportation) as a means to worship Allah SWT (Akromusyuhada, 2023).

The Role of Mothers as *Madrasatul Ula*

Based on research data, it can be known that the role of career mothers as "madrasatul ula" (the first school) in children's moral education is as follows:

a. Teaching Morality Towards Allah SWT

From the five career women who participated as respondents in this study—Mrs. Fitri, Mrs. Masitoh, Mrs. Sumarni, Mrs. Mega, and Mrs. Lilis—all have taught moral behavior towards Allah SWT to their children from an early age. Parents, especially mothers, play a very important role in educating their children, particularly in terms of moral education towards Allah.

A mother consistently employs various methods to educate her children to grow into individuals who are faithful and pious. As stated by Mrs. Fitri during an interview, "I instill moral education towards Allah from an early age, planting the concept of monotheism in children to build strong and firm faith within them, teaching the pillars of Islam and faith, and guiding children to obey the Sharia of Allah Subhanahu Wa Ta'ala in their lives so that they are accustomed to Allah's rules." This response is echoed by other respondents, emphasizing that teaching children about morality towards Allah starts with instilling monotheism from a young age.

Similarly, Mrs. Masitoh mentioned in her interview, "I teach my children about monotheism, frequently expose them to the Quran, and teach them to read the Quran." This approach is also taken by Mrs. Sumarni, Mrs. Mega, and Mrs. Lilis in educating their children.

Based on the respondents' views, it can be understood that mothers in Purwoasri Village have acted as *Madrasatul Ula* by providing moral education towards Allah SWT through various efforts. The initial step is to nurture them to believe in Allah by introducing the concept of monotheism, enabling children to develop strong faith and a deep-rooted belief, making them less susceptible to negative influences that could harm their personality. Noble morals are a sign of perfect faith. The stronger a person's faith, the better their morals, and vice versa. Additionally, mothers educate their children to always depend on and seek help only from Allah SWT. According to Abdullah Nasih Ulwan, the materials for moral education towards Allah SWT include understanding the fundamentals of the pillars of faith to enhance monotheism and faith in Allah, understanding the basics of the pillars of Islam to encourage the practice of Islam's pillars, and comprehending the basics of Sharia law to understand halal and haram issues, instilling in children a fear of sinning, and keeping them away from all of Allah's prohibitions by adopting Islam as a guide.

b. Teaching Morality Towards Rasulullah SAW

All five respondents in this study revealed that they have been teaching moral behavior towards Rasulullah SAW to their children from an early age. As Mrs. Sumarni stated in an interview, "I teach my children to love Rasulullah shallallahu alaihi wasallam and to make Rasulullah their role model and example in life. I also instill in them the habit of sending blessings upon hearing the name of Prophet Muhammad Saw."

Furthermore, all respondents agree on teaching their children to always consider Rasulullah Saw as a role model in life, ensuring they develop good personalities and stay away from negative behaviors. As Mrs. Lilis mentioned, "When my children were young, I often told them stories about the prophets to help them know Rasulullah and make him their role model. But now, with the advancements in time, sometimes children prefer Western culture, such as idolizing K-Pop and foreign artists. I don't forbid it, but I always remind them not to imitate or follow bad behaviors, like improper dressing and negative behaviors. I emphasize to my children to keep Rasulullah as their best example."

Mothers consistently teach their children to emulate Rasulullah so that they develop good and noble personalities, especially in today's modern age where children easily access the outside world through the internet. By teaching children to make Rasulullah their role model, it is hoped that they will be protected from the negative influences of Western culture that do not align with Islamic values.

c. Teaching Morality Towards Parents

The most crucial aspect that parents, especially mothers, must maintain is teaching their children to show good moral behavior towards parents by being kind, obedient, respectful, and caring for them, especially when they are sick or elderly. Children should also be taught to speak softly to their parents, never raising their voice above theirs, and to pray for their parents. This helps children develop a habit of doing good and understanding their obligations towards their parents. The role of mothers as Madrasatul Ula in teaching morality towards parents from a young age is vital.

One of the respondents, Mrs. Fitri, mentioned in an interview how she educates her children, "I teach my children to respect and be devoted to their parents from a young age, to behave well towards them, such as speaking gently and using good language, and I also teach my children to memorize prayers for their parents to recite after prayers." This sentiment is shared by other respondents, indicating that mothers teach their children to have good morals towards their parents. Even when children occasionally disobey, mothers continue to advise them to develop good morals towards their parents.

As Mrs. Mega stated, "I always teach my children to respect their parents because they are the ones who gave birth to, cared for, and educated them, so they must be devoted to their parents, always pray for them, and not disappoint them." Zakiah Dradjat also mentions that moral education within the family is implemented through the parents' example. Therefore, parents must have good behavior for their children to emulate.

d. Teaching Morality Towards Oneself

All five respondents in this study revealed that they have been teaching moral behavior towards oneself to their children in various ways. As Mrs. Masitoh stated in an interview, "Since childhood, I have been teaching my children about independence. In moral education, I also teach them to always be grateful, avoid arrogance, always speak the truth, refrain from using bad language, and avoid behaviors prohibited by Allah."

Moreover, mothers also educate their children to control their tongues from uttering dirty words, lies, and insults. Mothers teach their children to behave well, encouraging them to avoid bad habits that could undermine their dignity and honor. Therefore, it is essential for mothers to instill in their children a fear of Allah so they will avoid reprehensible actions.

The researcher concludes that parents, especially mothers, play a role in providing moral education towards oneself by setting a good example. When parents always speak well, children will listen and imitate good deeds. In Islamic education, parents are required to have good habits in their daily lives to serve as role models in educating their children. This is crucial for shaping their personality and morals because the parents' religious habits will incorporate positive actions into the growing and developing personality. Mothers must also pay attention to the environment where their children are. Children should not be allowed to associate with friends with bad morals, as they can be influenced by such environments, affecting their speech, behavior, and other habits. Therefore, it is obligatory for parents, especially mothers, to set a good example and pay attention to their children, ensuring they are not out of supervision. Additionally, mothers can provide advice to children, explaining the harmful effects of behavior that can destroy their personality. Mothers must be vigilant towards their children, especially against negative influences in the era of globalization.

e. Teaching Morality Towards Relatives, Neighbors, and the Community

The materials for moral education towards relatives, neighbors, and the community that can serve as a means of social life include instilling noble psychological foundations in children, fostering a sense of brotherhood, compassion, prioritizing others, forgiving, respecting others' rights, doing good to others, politeness, and so on.

As indicated by the interviews with the five respondents, mothers agree that teaching children morality towards relatives, neighbors, and the community is very important to ensure they have good social behavior. As Mrs. Fitri mentioned, "The most basic thing I teach my children is to respect others' rights, whether those of relatives, neighbors, teachers, and friends at school, or older people. I also educate my children to understand the importance of brotherhood in Islam, compassion, forgiving, and helping each other."

It is evident that mothers as Madrasatul Ula teach morality towards others, such as relatives, neighbors, and the community, by educating children to love one another, maintain relationships, tolerate, respect, help each other, and practice politeness. Mothers also teach children to respect others' rights, instilling the habit of respecting and honoring others' rights from an early age. Mothers also educate children to forgive and avoid hostility, as enmity is not an Islamic teaching. Mothers must teach moral values towards others so that their children's souls can develop a compassionate attitude towards fellow humans.

The obstacles faced by the mother in carrying out her role as *Madrasatul uurlā* in Moral Education in the family

Moral education is very important to be applied to children from an early age, because by instilling a religious soul in a person can prevent him from bad manners or bad deeds. The role of the mother is very large in building the order of life in society, nation and state. Being a mother with multiple roles is not easy. Not a few women who work outside the home, then the role of women as mothers and housekeepers as well as educating their children is often less able to run optimally because they have difficulty balancing both roles. Every decision taken by a mother when working outside the home will certainly experience obstacles when carrying it out.

Based on research that has been done to five mothers who have a dual role as housewives and career women, the following will be presented obstacles experienced by mothers as *madrasatul uurlā* in moral education in the family:

- 1) Limited time owned by the mother, a mother who has a dual role as a housewife and working women certainly have less time than mothers who only focus on domestic roles, namely housewives who do not work. Mothers who work every day have to work from morning to noon and some even until evening and night. This time limitation is a major obstacle because with the least time to make moral education to children less than the maximum.
- 2) Less than the maximum in supervising and controlling children, mothers who work outside the home are less in supervising the development and interaction of children so that mothers sometimes have difficulty in controlling children's interactions. Whether the child associates with

associations that give good influence or with friends who have less good morals.

- 3) Fatigue after work, mothers who have jobs outside the home are often exhausted when they are at home after work. as a result, mothers become less focused in paying attention to children's education. This sometimes makes mothers pay less attention to their children.
- 4) Additional tasks from the workplace, mothers who work outside the home sometimes bring their work home or at least the thought of tasks and work that inevitably has to be done affects the emotional state of a mother, this sometimes makes it difficult for mothers to control emotions.
- 5) Being a mother with multiple roles is not easy. Women who have a dual role as mothers who care for and educate children while taking care of work that is impossible to be completed at the same time. However, every problem or obstacle faced must have a solution to overcome it. researchers found that even though mothers are busy working outside the home, mothers are still mothers to their children.

From the results of research that researchers have done that mothers continue to carry out their obligations as *madrasiatul udlā* in moral education for their children. Here is how the mother in overcoming obstacles in carrying out both roles as *madrasiatul udlā* in moral education;

- 1) Spending time with children while at home is like accompanying children to play, reading stories before children sleep, giving full attention to children and so on.
- 2) Show attention to the child even in the form of small things such as asking about daily activities that have been done, such as what has been taught by teachers at school, what about friends and children's activities while the mother is not at home. not only that, mothers can also show attention through small things such as helping children do homework, listening to children's complaints and so on.
- 3) Providing additional lessons, mothers who are busy working and feel less full in providing education to their children invite tutors to go home and help children to learn, both learn what is learned in school, learn the Koran and so forth.
- 4) Controlling children's play time is like giving a time limit so that children when they finish playing immediately go home and do not cross the line.
- 5) Occasionally invite children to take a vacation or take a tour with the family so that children feel that the closeness with their parents is still maintained.
- 6) Provide positive tasks for children to fill children's activities when parents are busy such as teaching children to get used to living independently, helping with homework, such as sweeping and cleaning the House.

- 7) Always advise children not to just hang out so that mothers keep their children from being affected by a bad environment, especially in terms of using mobile phones both in accessing various things via the internet and also wisely in using social media.
- 8) Entrusting children to trusted people such as relatives or parents to meet the needs of children. but in this case parents are not allowed to escape control even though there are others who supervise because after all the mother's attention is the best for the progress of her children's education.

Conclusion

Based on the research results and discussions presented, it can be concluded that career mothers as "madrasatul ula" (the first school) have played a role in providing moral education to young children. The role of mothers as madrasatul ula in teaching morality to young children is reflected in the methods used by mothers in RW 5, Purwoasri Village, North Metro District in educating their children. This role will be increasingly effective with strong support from various parties, especially husbands and the immediate family environment.

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