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KANTIANISM ANALYSIS FOR THE TEACHING OF RELIGIOUS MORALS IN THE FAMILY

Mursidin[1], Irfan Ahmad Zain[2], Hary Priatna Sanusi[3]
[1,2,3] Sunan Gunung Djati State Islamic University, Bandung, West Java, Indonesia
mursidin@uinsgd.ac.id[1], irfanahmadzain@uinsgd.ac.id[2],
harypriatna@uinsgd.ac.id[3]

ABSTRACT

This study aims to analyze the role of the family in the formation of moral standards, challenges in teaching religious morals, and the impact of religious moral teaching in the family. This study uses a qualitative approach with a descriptive-analytic method. The findings and analysis of the study show that: (1) The family has a crucial role in establishing moral standards for children; (2) The main challenge to teaching morals in the family is the issue of consistency and participation of family members, subjectivity, and moral relativity; (3) Religious moral teaching must be based on rationality and universal moral maxims.

Keyword: Family *Education; Kantianism; Rational Moral Agent; Religious Moral Teaching*

A. Introduction

Family is the first school for children to learn and know the world. The role of parents in the family is not only as genetic producers who give birth to children through reproduction but also as the first educators and teachers of children. Therefore, education in the family environment is an important part of the process of child growth and development. What is received by children in their family environment, whether from parents or other family members, will become a valuable provision and capital for children to be resilient in facing the realities of life outside their family (DeFraine & Asay, 2007; Mackay, 2003; Walsh, 2012).

The importance of the family for the early formation of a child's personality, is not only because the family is the earliest educational institution for children but also because the family is a home for children who can be relied upon and provide peace when they encounter problems in their lives. It is believed that early learning that children receive in the family environment will stick with them until they grow up. Therefore, certain norms and values, whether related to morals, religious beliefs, or others, which are imitated

and instilled in children from the family environment, will have a major influence on the formation of a child's personality (Ananda, 2017; Masganti, 2010; Raboteg-Saric & Hoffman, 2001).

Experts agree that early education in the family environment is very important for children, especially in terms of teaching morals and religious beliefs. A child who can learn and recognize basic knowledge from an early age about what is good and bad to do, or an understanding of right values and wrong values, based on religious guidance, will find it easier to construct moral standards within himself which become a guide to his actions. This also makes parents and anyone who interacts with children in the family environment, must be able to provide real examples that can be emulated and understood as moral standards and religious behavior for children. On the other hand, children who are allowed to grow up in a family environment without control and exemplary morals or religious observance will grow up with wrong moral references and/or behavior controls that are not based on true religious teachings (Hasanah, 2015; Hovhannisyan, 2022; Sesmiarni, 2019; Witro et al., 2019).

In terms of moral values and religious beliefs in particular, a child who grows up with values and teachings about certain beliefs from his family will find it easier to understand and practice religious teachings as a moral reference and the right way of life. On the other hand, children who are not given religious teaching and education in their family environment will grow up in confused values and traditions or ambiguous habits, due to the lack of a good understanding and strong belief in themselves towards certain religious teachings. In other words, religious moral education in this family environment is a pre-requisite for forming a child who can behave properly and correctly, both ethically rationally and religiously.

The importance of this religious moral education, in Immanuel Kant's teaching, is so that a person can grow as a rational moral agent and can be free from the trap of exception or conditional moral prison, which is relative, subjective, and full of interests outside of morality itself (Geiger, 2011; Kant, 1997). The importance of this moral teaching is

also to make a child more resilient in facing the challenges of change and the spread of certain values brought by globalization and open access to information without boundaries and filters, which can make children trapped in imitating bad behavior or other negative actions.

The general conditions faced by society in the midst of cultural globalization and technological advances, which are the main considerations for implementing moral education from an early age in this family environment, include: *First,* unlimited and unfiltered access to information that can make children fall into imitation. everything he saw without understanding the consequences of these actions; *Second,* there is an alarming increase in various cases of child and juvenile delinquency, especially those driven by an unhealthy social environment, lack of parental supervision, and weak community control; *Third,* the reduced tradition of religious teaching in the family environment, where parents are more concerned with the tradition of teaching basic science and leaving religious education to other parties, such as private religious teachers and schools; *Fourth,* the phenomenon of popular culture in society and the idolization of cultural icons that are prone to ensnare children in behavior that is not in accordance with social and religious norms or applicable regulations; and *Fifth,* moral teaching that places more emphasis on feelings and values of individual freedom, which in turn makes children tend to make their own moral references with very subjective reasons (Bain, 2010; Daratista & Yusuf, 2021; Hovhannisyan, 2022; Sesmiarni, 2019).

These conditions, in turn, not only make children or the younger generation fall into moral decadence but can also make them dependent on moral references and standards that are very relative, subjective, and conditional. Several forms of contemporary cultural influence, whether received by children through shows, reading, or the behavior of certain cultural icons, actually teach about moral principles that are not quite right. More than that, the distribution of information and certain religious ideological values that can be easily accessed by children, actually makes children also take actions that can violate the rights and existence of others. Studying religion, instead of

forming better awareness and self-control, people can grow into individuals who are intolerant, discriminatory, and even justify violence, all of which are contrary to the good values of religious teachings.

These problems show that the role of the family in terms of education and the teaching of religious morality eventually becomes more significant. Because of the various problems mentioned earlier, it must be admitted that many of them originate from weak education and a lack of moral teaching in the family environment as the most important institution in forming the personality and development of children. However, education and teaching of religious morality in the family environment must also be appropriate in practice so that children are trapped in heteronomy and moral relativity which instead makes them think and behave subjectively in moral terms.

This study aims to examine and analyze (1) the role of the family in the formation of moral standards for children; (2) The challenges faced by parents in teaching religious morals in the family environment; and (3) the impact of religious moral learning in the family environment on children. In this context, the author analyzes the findings related to existing moral teaching by using the perspective of Kantianism regarding moral teaching that is commonly applied in the family environment. This study is expected to provide a new perspective in terms of proper religious moral learning in the family environment as the basis needed for children to become what Kant terms rational moral agents.

Literature Review

Several previous studies on moral education and teaching in the family environment have been carried out, both emphasizing the most important elements in teaching morals in the family environment, factors that influence the moral understanding of children in the family, or focusing on the issue of teaching methods, strategies, and exercises that can be applied to children to improve and shape the character and morality of children.

The study conducted by Abroto et al. (2022), shows that the family has an important role in shaping children's moral and religious awareness. The role of this family is mainly in instilling certain values that influence the child's personality. In this case, the moral

values that are a priority or the main need to be instilled in children are: (1) the value of honesty; (2) the value of courtesy and friendliness; and (3) the value of sincerity in doing everything. These three values must also be strengthened by faith as a self-defense to face the various temptations of global life.

Another study conducted by Sesmiarni Sesmiarni (2019), shows that the main challenge faced by all families today is the spread of cultural values that are inconsistent with the norms, values, and religious teachings believed by society. Therefore, early moral education is needed to answer various problems related to a new culture with values that are not in accordance with the prevailing morality system in society. The effective moral education strategy in this study recommends that: (1) religious education is a must for children from an early age; (2) religious education that can increase moral awareness must be changed from merely teaching religion to education with all its aspects; (3) the need to use an integrated approach in moral education; (4) moral education must involve all elements that affect children; (5) there must be a willingness, cooperation, and genuine efforts from family members in teaching morals to children; and (6) the necessity to use all existing supporting devices, including the use of technology which is becoming a necessity today.

From another perspective, Ghorai et al. (2021), Hasanah (2015), Parveen et al. (2018), and Bain (2010), show that family form, family income level, educational qualifications of family members, awareness, and religious traditions in the family, as well as other family factors, have a major impact on the success of education and teaching morals to children. in a family environment. In this case, these studies emphasize the importance of the role of the family in the introduction, early teaching, and the formation of moral standards for children before children get to know moral values from other sources, such as schools, society, and their learning outcomes.

Daratista and Yusuf (2021) and Benyamin (2020) in their research on education and teaching morals in the family environment show that education and teaching morals to children in the family environment is

very necessary so that children are able to present the right attitude in the midst of certain conditions prevailing in society. During the past Covid-19 Pandemic, for example, this moral education and teaching made an important contribution to making children able to have good awareness to comply with health regulations, rules for activities outside the home, and a willingness not to cause actions that endanger others. Moral education, in other words, has practical benefits that society needs under certain conditions, such as during the Covid-19 Pandemic.

Witro et al. (2020) in their study show that moral education in the family environment places great emphasis on the important role of parents in moral learning, especially because children have a closer relationship with their parents than with other parties. Therefore, this moral education must be based on affection, feelings that are interconnected, such as between parents and children so that the values to be conveyed are more easily felt by children. Exemplary attitudes and good behavior from parents are also important factors that make children more able to understand how to behave properly. The results of this study confirm that there is an important link between moral knowing, moral feeling, and moral action in children in the process of moral education in the family environment.

Various previous studies related to education and moral teaching indicate that the role of the family, or parents in particular, is very important in providing initial information, exemplary, and moral feeling which can become the basis and moral standards for children in behaving. In this case, the level of religious awareness, moral knowledge, economic and income level, educational qualifications, the closeness of family relationships, and other factors, can influence the success of families in building children's morality. This study also discusses the same issues related to education and moral teaching in the family environment, but with differences in terms of the right moral basis and emphasis on the importance of the relationship between rationality and morality, to keep children away from moral relativity and subjectivity, and conversely be able to adhere to universal moral values based on Kant's moral perspective.

B. Methods

This study uses a qualitative approach with a descriptive-analytic method. Data was collected through documentation or reading of literature related to the topic under study and participant observation regarding the practice of moral education in the family environment of several participating families. There were 10 families living in the city of Bandung who were involved as participants in this study, which were determined by the following criteria: (1) The family has core members consisting of a father, a mother, and children; (2) Parents provide moral and ethical teaching to children; (3) The family is a devout follower of religious teachings. Observations were made with reference to religious moral teaching instruments that focused on the following aspects: (1) understanding of religious moral values; (2) exemplary parents in front of children; (3) daily moral guidance for children.

The results of reading the literature (documentation) and observing the participants' families were then analyzed with a Kantian moral perspective as an effort to deepen the moral education and teaching prevailing in society as well as answering the problems formulated in this study regarding the role, challenges, and impact of religious moral teaching. towards children in the family. The procedures adopted in this study are as follows: (1) Initial observation and study preparation; (2) Literature study and methodological selection; (3) Implementation of the study (collecting data through documentation or reading and studying the literature and participant observation of the families involved in the research); (4) Data processing (analysis, interpretation, and evaluation); and (5) Reporting (compilation of study results).

C. Findings

Based on the results of reading various religious moral literature and observations related to moral education and teaching found in the participant's family environment, several important notes regarding moral education and teaching in the family as study findings can be presented below.

1. The Role of the Family in Forming Moral Standards for Children

Family is the first and main school for children to learn about the world and the values in it. What is in the family environment will be imitated, studied, and used as an initial reference by children in formulating moral standards within themselves. In this case, there are several important points related to the role of the family in the formation of these moral standards, namely: *First,* in terms of moral habituation, exemplary is everything. Children learn a lot through mimetic actions or imitation. A bad example can stain a child's moral understanding; *Second,* the cooperation and collaboration of all family members to advise and remind each other is very important to understand moral values while maintaining standards of behavior in the family environment; *Third,* family habits and traditions in terms of religious practices and the practice of religious teachings have a major influence on children's understanding of the boundaries of moral conduct; and *Fourth,* the contextual conditions of the family, related to relations and communication patterns of family members, daily language, economic level and ability to meet family needs, care and awareness of sharing in the family, educational level of family members, to social networks of family members, all of which will have a significant influence on the moral standards that are built in children.

2. Challenges in Learning Religious Morals in the Family

Families who have and hold strong religious beliefs, especially Muslim families who are participants in this study, generally believe that it is the duty of parents to instill faith in their children from an early age through an introduction to religion, God, the Prophet, and certain worship practices. This is in accordance with Islamic teachings that a child is born like a blank sheet, where parents and family will provide notes and scribbles on the sheet. Education and religious teaching from parents will determine whether a child will grow up with a certain faith in himself or vice versa. Therefore, education and teaching of morals in families that are observed are always understood as learning religious values. In the case of learning religious morals as well, the challenges faced are as follows: *First,*

the understanding of family religious morality is less deep and different from one another, which makes children not always get a good explanation regarding the problems faced by children from a religious perspective; *Second,* the use of various technological devices without parental control which makes relations and communication between families not well developed; *Third,* the openness of access to information and the spread of values that are without limits and without filters are prone to lead children to bad behavior; and *Fourth,* excessive affection that makes parents indulge their children too much which makes it difficult to impose certain limits and prohibitions on children.

3. The impact of religious moral learning on the family environment

The importance of education and teaching religious morality has been mentioned in a lot of literature written by experts. There is no disagreement among experts on this matter. However, important notes are given regarding ways (methods) and moral views in the family environment because of the impact they have. Some of them are as follows: *First,* different moral understandings between mothers and fathers can make children have to be in a moral dilemmatic situation and make them have to choose what is more profitable for them; *Second,* the lack of attention and control over children's behavior, especially in busy families, can make children learn from other sources that cannot be accounted for regarding morality; *Third,* the absence of certain religious traditions and customs in the family environment, can make family members have no preferences about religion and a sense of belonging to religious teachings; *Fourth,* a child will grow according to the values that the family believes in. Religious moral values and teachings that are understood by the family will produce a certain personality in the child, which can be positive or negative.

Some of these findings indicate that the role of the family in education and moral teaching is very important and significant for children's development. Children learn a lot through mimetic actions that make the behavior of family members become examples and real encouragement for children to behave. Important notes are given regarding the relationship between parents and children who rely

more on feelings so that moral decisions that are built are also more based on feelings than rational teachings in the family environment.

E. Discussions

Education and moral teaching in the family, especially those carried out by parents to children, is an important effort for the initial process of making children moral agents in society. In the Kantian perspective, this moral education must be based on learning about goodwill. What drives humans to act is the good intention which becomes a rational standard that distinguishes one action from another. This goodwill or good intention is the embodiment of what Kant termed categorical imperatives. Human actions must be based on the principle of *universalizability*, where people may not make exceptions for their actions. In that way, people can think that if he makes certain exceptions to his actions, then he is doing an activity that he does not want to happen to him. This condition means that people do not act based on maxims or subjective principles within themselves about universal goodness (Geiger, 2011; Kant, 1997, 2005).

Moral knowledge is essentially a priori knowledge. Therefore, one can actually tell what is good, bad, right, or wrong from one's actions based on one's own thoughts. However, Kant also emphasized that this knowledge about morality will only be meaningful when people can realize and make certain knowledge an obligation (imperative), that guides their actions (Moran, 2009; Surprenant, 2010). In other words, people must act based on a moral obligation, because that obligation is a command of practical reason which is true to itself. In that way, a good deed is done with good intentions and unconditionally.

Kant's moral education is indeed deontological in nature because it makes humans an end, not a means. A good deed is an obligation upon itself. In this context, goodwill or good intentions are an important measure for considering an action. An action is not judged either based on the results or consequences arising from the action, but based on the intentions of the perpetrator. People act well because that is their obligation, not because there are certain consequences, interests, or goals to be achieved from these actions. Only in this way can people transcend

moral relativity and be able to behave properly in all places and times (Cohen, 2016; Kant, 1997; Tjahjadi, 1991).

Kant's moral teachings encourage people not to depend solely on moral heteronomy rules, but to achieve moral autonomy. People should not rely on categories of moral teachings that are local and limited, such as the norms in a family which may be different from other families. In contrast, in Kant's moral teachings, people must be able to act properly and correctly based on universal moral principles. Because when people act properly and correctly based on the belief that this is what must be done, then people are acting rationally and becoming independent individuals. Dependence on moral relativity and subjective understanding of religious teachings will only make people act according to interests, not based on obligations (Cohen, 2016; Moran, 2009; Surprenant, 2010).

If the findings of this study are analyzed using this Kantian moral perspective, several important notes that can be used as lessons for the development of moral teaching practices in the family, including:

First, the family in general is a heteronomous moral environment, which has certain relative rules and values as believed by the members of the family concerned. Introducing rules about good and bad actions to children is an attempt to make children heteronomous subjects with certain limitations, such as the scope of the family, society, or religious interpretations. However, these efforts must not stop there. Because children who grow up as heteronomous subjects will have moral standards that are relative and subjective. Children will find it difficult to understand other heteronomous moral rules when they have to go out and interact with other members of society. Therefore, learning about morals within the family sphere must also be continued with learning about rational considerations and how to recognize maxims within oneself, so that children can grow to be autonomous subjects and have moral standards that apply universally.

Second, parental affection that is too great for children can often become a problem, especially when parents cannot be objective and rational in their actions. To a certain extent, this can be understood

because indeed such relationships often occur in families. However, allowing this and making it the basis for defending the wrong actions of children or other family members, can make children entangled in moral ambiguity based on subjective feelings. This condition can have a bad effect on children because children do not learn morals as unconditional and obligatory goodness for themselves, but kindness is done based on closeness, interests, and certain goals that make good deeds conditional.

Third, in terms of education and teaching of religious morals in the family in particular, parents must emphasize the universal values of religious teachings that are in harmony with the goodness of life. Parents should also teach that action depends on the intention. Good results, but obtained with bad intentions or bad ways, are not actions that can be justified. Teaching religious values that are narrow, exclusive, intolerant, and do not provide space for different interpretations and beliefs, can make children fall into moral standards that are very subjective and are not suitable for application in the life of a heterogeneous and plural society. Therefore, parents in particular, must be able to improve their religious understanding first so they can provide guidance and good moral teaching to children.

Fourth, doing good as an obligation is an effort to free children from the prison of irrationality and improper goals. This is in accordance with religious teachings, such as in Islam, regarding the importance of intention and sincerity in acting or making Allah the main goal of the actions taken. Good actions can be of value before God and become obligatory because they are the right thing to do. Actions are not of good value because there is an interest to be achieved from these actions which make an action conditional. If in the prevailing moral hypothetical formulation, it often sounds that if people want X, then do Y. So in Kant's moral formulation: "if people want that X" must be removed and simply "do Y". People do good because that is what is obligatory and rational to do. In that way, people can become rational moral agents, and not depend on other wills or subjective and relative interests that make them imprisoned. Thus, moral education within the

family sphere is teaching about sincerity, good intentions, and obligations, all of which are in accordance with religious teachings or the rationality of virtue in humans.

This study is an affirmation that education and teaching morals in the family are very much needed by children, especially in terms of debriefing on the rationality of virtue, goodness as an obligation not as a goal that is full of interests and conditions, and providing resilience to children so they don't fall into moral relativity. Education and teaching of morals within the family is also important so that children can grow up to become rational moral agents, who do not depend on the subjective views of others that are not necessarily true of them, not entangled in the distribution of values that are brought about by the openness of information without filters that obscure moral boundaries in society, as well as being able to understand religious teachings that are more inclusive, open to differences, and able to respect diversity without having to lose identity in the midst of this diversity.

This study also confirms several previous studies which state that parents play an important role in education and teaching morals to children in the family (Birhan et al., 2021; Chandra & Azimuddin, 2013; Hidayah, 2021; Krivokapic, 2018; Reni Anjasari et al., 2020; Sudarsana et al., 2020). Parents do not have to teach specific moral values but teach children to recognize moral values according to their developmental needs. However, this study specifically emphasizes the importance of caution in teaching moral values in the family, especially so that the teacher does not get children entangled in subjectivity and moral relativity (Geiger, 2011; Surprenant, 2010; Thomason, 2013).

D. Conclusions

The results of this study show several important things, which include: (1) The family has a crucial role in establishing moral standards for children; (2) The main challenges to moral learning in the family are issues of consistency and participation of family members, the distribution of unlimited access to information and values, as well as subjectivity and moral relativity; and (3) Religious moral learning in the family environment based on rationality and universal maxims can provide

standards and references for children's behavior so that they grow into rational moral agents. Conversely, religious moral learning based on feeling, subjectivity, and relativity can trap children in moral ambiguity which makes them imprisoned in conditional moral choices.

This study provides an important illustration that teaching morals in the family require the development of theories and practices that can encourage children to become rational moral agents. Normative standards of social and family morality can indeed be used as initial preferences for moral teaching to children, but this teaching must be accompanied by the provision of universal moral bases and imperative moral rules as formulated by Kant.

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