

Implementation Of Moral Education In Early Children Education Institutions

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Abstract. Moral education is the process of forming individuals to become human beings with noble personalities that can be applied in everyday life. In this case, moral education must be one of the most important forms of education carried out in early childhood education institutions, both through habituation and exemplary educators. Why is that? because moral education for children is very important because in the human life cycle, childhood is the most important period and also a very dangerous period. If it is not educated properly, it will grow up in a state of bad morals. The purpose of this study was to find out how far the Steps in Moral Education in Early Childhood Education Institutions are. This study used descriptive qualitative method. As for the data collection technique in this study, observation, interview and documentation techniques were used, while data analysis used three stages, namely data reduction, data presentation and conclusion. We can see the results with the application of moral education through habituation and exemplary which is carried out together in early childhood education institutions to produce the personality of children and teachers with good morals at school.

Keywords: Moral Education, PAUD Institutions, Children and Teachers

1 Introduction

Education has a very important position in human life because the purpose of education is to form a better human person. In Indonesia, the goals to be achieved in education are contained in Law No. 20 of 2003 in Chapter II, article 3 which reads that the purpose and function of education is to form complete Indonesian people who are faithful and pious, have noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible human being [1].

The goals of national education include three dimensions of education, namely the dimensions of physical education, intellectual education and also the dimensions of moral education. However, we can see that in real life there are still many educational institutions that have not been able to realize the goals of national education to the fullest, especially in the field of moral education. or for older people, there are still many acts of cheating, lying and there are cases of early marriage due to cases of dating that go too far.

Seeing the events above, it can be concluded that it is very necessary that moral education is given to students in schools, especially it really needs to be introduced and taught to early childhood because the results of education through habituation and example at an early age will

be firmly attached to the child's soul until he becomes an adult later. In the National Education System Law No. 20 of 2003 article 28 has stated that early childhood education is held before the level of basic education. Early childhood education can be organized through formal, non-formal and informal education channels. In this case, early childhood education in the formal education pathway is in the form of Kindergarten (TK), Raudhatul Athfal (RA). Early childhood education in non-formal education in the form of play groups (KB), Child Care Park (TPA). Child education Early childhood is organized for children from birth up to six years.

The problem that occurs in our world of education today is an imbalance in the development of students. This means that our education only focuses on cognitive and physical development, and forgets the affective development of students. so that in the end a generation that is proficient but without character is born. The deviant behavior of children and adolescents so far has been more due to the not maximal implementation of the theory of forming children's morals from an early age by parents and teachers. Basically, moral education here is very important to be taught and accustomed to in everyday life.

Moral education is a conscious and planned effort carried out by someone to instill moral values given to students with the hope that a person with noble character will be formed. Seeing the importance of moral education for early childhood, in this article, researchers will discuss the concept of moral education for early childhood, what is the meaning of moral education in early childhood? What are the morals of the students towards their teachers, how are the morals of the teachers towards their students and also how are the morals in teaching and learning activities and what are the learning strategies in instilling these morals. What are the effective steps in implementing moral education for early childhood [1].

The purpose of writing this article is so that we know the steps and strategies in implementing moral education in early childhood so that this article can be useful or a reference for educators, especially in PAUD institutions so that they can implement moral education in their institutions, and generally can be used as our provision in application of moral education both in the family and in our community.

2 Research Methods

The method that the author uses is descriptive qualitative method with data collection procedures using library research, namely by reading books and journals that are relevant to writing this article. The data analysis procedure that the writer uses is reading technique, listening technique, note-taking technique and then the writer draws conclusions.

3 Results and Discussion

3.1 Definition of morals

The definition of akhlaq according to language is "ethics, customs, temperament, muru'ah or everything that becomes character. In terms of the notion of morality according to experts and scholars of morals has different meanings depending on the views put forward, Abuddin Nata's opinion that the notion of morality can be viewed from two aspects, namely in terms of language and terms. According to the language, morality comes from the Arabic word, which is the plural of khilqun or khuluqun, which means character, customs, temperament, muru'ah or everything that has become tabi'at [2].

3.2 Definition of moral education

Moral education is a way of instilling moral values in children which includes several components, namely awareness, concern, understanding, and a high commitment to carry out these values, both towards God, the environment, and society and the nation as a whole so that they are able to carry out the task of the khilafah on earth is to become a complete human being according to his nature.

Ibn Miskawaih describes the concept of moral education broadly in his work entitled *Tahzib al-Akhlâq*. In the book, he emphasized that morality is a state of the soul and this condition causes the soul to act without thinking and considering it first. He divides the origin of this state of the soul into two types, namely natural and originating from character, and created through habit and practice. According to him, morals are natural in nature, but morals can also change sooner or later through discipline and noble advice. In the beginning, this state occurs because of consideration and thought, but later through continuous practice it becomes moral [3].

3.3 The Urgency of Early Childhood Moral Education

Moral education of children is very important. Because, in the human life cycle, childhood is the most important period, as well as a very dangerous period. If parents do not educate or pay proper attention, then the child will grow up in a state of bad morals. Because, a child has essentially been created with the ability to accept good and bad. It was his parents who made him tend towards one of the two.

Why is moral education so important for early childhood? Along and in line with the duties carried out by the Prophet Muhammad SAW when he was sent to the world, namely sent to perfect noble morals. As the words of the Prophet Muhammad SAW: "From Abi Hurairah said, the Messenger of Allah said: "Indeed I was sent nothing but to perfect morals." (Narrated by Imam Ahmad).

Moral education is very important for children, so that they will grow up to be a generation that makes their parents proud. Therefore, parents need to make moral education an important subject in children's education. The Prophet said: As stated in his words as follows: "From Anas bin Malik from Rasulullah SAW said: "Love your children and educate them with noble manners" (HR. Ibnu Majjah) The development of religious and moral values in Early Childhood Education Institutions is included in Core Competency-1 (KI-1), namely spiritual attitude. These core competencies are then translated into basic spiritual attitude competencies, namely: believing in the existence of God through His creation, and respecting oneself, others, and the surrounding environment as gratitude to God.

3.4 Moral Education in Everyday Life AUD

Childhood is the most fertile, longest and most dominant period for a teacher to instill established norms and clean directions in the soul. Various opportunities are wide open for the teacher and all potentials are abundantly available in this phase with the presence of clean nature, innocent childhood, so clear innocence, softness and flexibility of body, heart that is still not polluted, and soul that is still alive. not contaminated. If this childhood can be maximally stimulated by the teacher as well as possible, of course the great hope for success will be easily achieved in the future, so that one day the child will grow and develop into a young man who is resilient in facing various kinds of challenges, has faith, strong sturdy and tough.

Educating children to know Islamic etiquette must be done and taught from infancy. In general, babies aged 12 months or starting at 14 months have started to pay attention to what their parents are doing and the baby will try to follow their movements. Even the way of speaking will be followed. Thus, it is during these times that parents have an opportunity to provide examples of Islamic adab or good morals and avoid all bad behavior and words. Therefore, children will follow or imitate the behavior of parents and teachers who are around them, both commendable and dishonorable behavior.

In everyday life, both at home and at school, moral education is fostered and instilled as well as possible by parents and teachers. Therefore parents and teachers will be the main models for children in imitating and exemplifying everything related to good deeds and bad deeds. So that it becomes a necessity for parents and teachers to be consistent in keeping their words, steps and behavior so that they are "always good" and can be imitated by children or students.

3.5 Moral Learning Strategies for Early Childhood

According to Kurniasih and Sani [4] the process of character education for students at this time is more appropriate to use a learning model based on social interaction, this learning model based on social relations is carried out based on the principles: involve students actively learning, synchronizing theory with practice, maintaining communication and collaboration in the learning process, increasing children's ability and courage to take risks and increasing learning while doing and playing and learning from mistakes. Moral learning strategies that can be applied are as follows:

3.5.1 Value Inculcation Strategy

This Inculcation strategy is opposite to Indoctrination, for example: a) express opinions and provide rational reasons; b) treat other parties fairly; c) value different opinions; d) respect the rules/regulations; e) giving appropriate rewards and punishments in educating; f) get along well with people who disagree with their opinions; g) create social and emotional experiences about desired values.

3.5.2 Coaching strategy

This coaching strategy can be implemented in various forms, including: a) with learning activities in class, coaching and development are carried out by integrating morals with all subjects. Moral development must be integrated with the learning process, with the teacher as the goal of education and a transactional learning atmosphere. This learning atmosphere fosters a nurturing effect, strengthens children's character and soft skills; b) In daily activities such as school culture, schools seek to empower and utilize all learning environments to practice, provide improvements, strengthen, and continually perfect the process of moral education in schools.

3.5.3 exemplary strategy

According to Kelvin, the exemplary approach (uswah) played by the teacher is very appropriate in moral education in schools, there are internal exemplary strategies and external exemplary strategies. In internal exemplary, teachers must be able to set a good example for their students, while external exemplary is the example obtained from role models. In character education sincerity is a principle, but educators are also required to have the provision as role models, including: a) The teacher must know what kind of morals students must have, b) teachers can learn characters that are universal, c) the teacher knows the stages of child behavior development in order to apply the appropriate method; d) know the stages of educating morals; e) know how to teach moral education to children; f) aware of the meaning of its presence in the midst of children.

3.5.4 Strategy for developing academic and social skills

There are several skills (soft skills) needed to be able to practice the values espoused, so that they behave in a constructive and moral manner in society, these skills are skills for critical thinking and problem solving skills. This skill can be applied by continuous practice so that it becomes a habit. And problem solving skills, namely the relationship between basic knowledge and basic skills.

3.5.5 Facilitation strategy

The main part of the facilitation strategy is to provide experience to students. The positive impacts contained in this strategy are: it can improve the relationship between educators and students, can provide experiences for students to formulate opinions, recall the material that was listened to, and explain again something that is still in doubt, and help students to think more deeply about values. what is learned, provides educators with an understanding of the thoughts and feelings of the students' subjects, and motivates the students' subjects to connect the issue of values with life [4].

3.6 Application of Moral Education for Early Childhood

Instilling morals can be done by means of uswah, habituation and repetition in everyday life, a comfortable and safe atmosphere needs to be created in the process of cultivating these morals. Instilling morals for children is not just expecting obedience, but must be believed and realized by children. So they are encouraged to implement and maintain these values. The application of moral education to early childhood can be carried out through the following stages:

3.6.1 Planning stage

In this stage it is better to choose moral values that are suitable for the first planning stage, in this stage it is better to choose moral values that match the theme of learning activities, adjust indicators of the development of moral values with child development, and determine the stages and types of activities to be carried out.

3.6.2 Implementation Stage

Moral values for early childhood are carried out through habituation and programmed activities. Programmed activities such as:

3.6.2.1 Exploring the understanding of moral values in children, activities can be done by telling stories or dialogue guided by the teacher. For example, in the theme of plants, the teacher raises questions related to the morals of responsibility in caring for plants, for example the question, "why should we take care of plants?". Children can give different answers, all answers are appreciated because it is their understanding.

3.6.2.2 Build awareness (moral feeling) of children to carry out moral values. (responsible), this process can be built by asking open questions or through observing the conditions around the PAUD institution, for example after a dialogue regarding the theme of responsibility, the teacher and students go around the PAUD to explore plants and find plants that are fresh and wilted, then the teacher gives the question, "the plant is wilted, what can we do to make it fresh again?".

3.6.2.3 Invite children to apply shared moral values, for example the teacher gives tasks such as watering plants.

3.6.2.4 Achieved the stage of child development. then the child is asked to express his feelings after carrying out the activity, the teacher can provide reinforcement, praise, and a touch of affection for the child, for example by saying "thank you for being willing to water the plants, you are already responsible".

But here it is also necessary to introduce students' morals to their teachers, teachers to their students and morals. We can learn about this in the book of Ta'lim Muta'alim or we can open it in the translation of the book by Hadratus Shaykh KH M Hasyim Asy'ary.

3.6.3 Personal Morals of a Siawa or Seeking knowledge [5] namely: a) Cleanse the heart from desire and dirty thoughts; b) Intention to seek knowledge because of Allah; c) Make the best use of study time; d) Be patient in studying; e) Good at dividing the time shari day; f) Eat and drink in moderation; g) Be careful in action; h) Make the best use of rest time including bedtime; i) Be friends with good people

3.6.4. Morals Students to their teachers [5] that is : a) Looking for a good teacher; b) Looking for a professional teacher according to his expertise; c) Obey the teacher; d) Fate on the teacher; e) Know their rights and obligations to teachers; f) Be patient with teachers; g) Always ask permission if you want to do anything at the Taklim assembly; h) Tawadu' in front of the teacher; i) Always speak softly and politely to the teacher; j) Pay attention when the teacher is talking; k) Give and receive anything with the right hand

3.6.5 Teacher behavior at school, among others: a) Fear Allah; b) Calm in appearance; c) Be patient with students; d) Gives good knowledge; e) Trying to educate in the best way; f) Honest, polite and fair to all students; g) Be professional; h) Always learning to be a better person; i) Responsible

4 Conclusion

The purpose of moral education is to form human beings, moral education for early childhood must instill values including love for God and truth, discipline and independence, responsibility, trustworthiness, respect and courtesy, as well as cooperation, caring, compassion, confidence , creative, and never give up, tolerant, spirited leadership and fair, humble, and peace-loving. Moral development methods for early childhood are based on the use of game media, developing the five senses, creating a fun learning atmosphere, and providing opportunities for children to understand, live up to, and practice moral values. The learning strategies that can be applied in moral learning are Value Inculcation, coaching strategies, exemplary, development of academic and social skills, and facilitation strategies. Effective steps in implementing moral education start from the planning stage, including determining moral values that match the theme of learning activities, determining indicators, the implementation stage, including well-programmed habituation activities and the assessment stage covering objectives, principles, method of assessment, scope and assessment instrument, and development of indicators.

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