



Analysis of Constructive Learning Models in Forming Religious Characters of Early Childhood

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Abstract

The purpose of this study is to provide an overview of the development of learning models that can stimulate students to interpret every learning activity in shaping the character of early childhood. The research method is a qualitative method in which the researcher captures the phenomenon of the development of religious and moral values of early childhood is only limited to habituation and the discovery of data that the teacher does not compile a special program of character development in learning. The study was conducted in DKI Jakarta (Jakarta Capital Special Region) with 60 samples consisting of University students Open PAUD (Early Childhood Education) majors who are PAUD teachers in DKI Jakarta. Data collection techniques from interviews, observation and questionnaire distribution and also documentation. The results of the study stated that a constructive learning model is needed that is able to give meaning to the learning process in character development.

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INTRODUCTION

Early childhood education in various studies, both theory and application that is always developing, illustrates the importance of systematically arranged and meaningful learning designed in play activities. The purpose of applying the principles of play while learning for early childhood one of which is to stimulate the child's brain in the long run long so that his memory is always filled with activities which gives a positive impression and is certainly fun for children (Nurdiani, 2013). Until today the implementation of early childhood education has always been developed, both in terms of learning models and learning strategies and even learning media. The development of early childhood learning models constantly undergo changes which are followed by changes in the development of early childhood competencies. Early childhood competencies displayed in the form of knowledge, skills and attitudes are the result of the learning development process that has been applied and the aspects of development always refer to aspects of religious and moral values, cognitive, language, social emotional, motor and arts. This competency is assessed according to the results of the studies that have been empirically proven.

In the learning process carried out by kindergarten teachers character development is interpreted as a process of inculcation of cultivation which is carried out at the beginning, core and closing of learning activities. However, it is generally found that there are no programs developed specifically included in the learning planning undertaken by the institution. Assumptions about character development are behaviors that are carried out only through routine habits (Setiawati, 2006). The development of aspects of religious and moral values in early childhood is carried out with routine habitual activities and modeling performed by children (Supriyanto, 2015).

The 2013 curriculum is a government policy in the field education that is expected to be able to answer challenges and problems will be faced by the Indonesian people (Sinambela, 2017). The 2013 curriculum is a curriculum that began to be applied in Indonesia and entered into force since its enactment in 2014 through Permendikbud 137 and 146 in 2014. In its application the 2013 curriculum outlines all aspects of development with detailed indicators in each of its aspects namely cognitive, language, physical motor, social emotional and arts. However, aspects of the development of religious and moral values do not describe in detail the indicators that are expected

to emerge at the end of the learning process. This is the concern of researchers to conduct a theoretical study of indicators of religious and moral values by focusing on the standard level of achievement of the development of religious and moral values aged 5-6 years. Moral is defined as actions and all human behavior associated with all the habits of human life. Meanwhile, religion is the standard how humans relate to God (Adisusilo, 2012). This study is expected to become a teacher's reference to describe it in detail in the RPPM (weekly program) and RPPH (daily program) that will be applied in class.

Character education has been given to children either directly or indirectly either at home, at school or in the community (Kusumawati & Zuchdi, 2019). Moral education can be provided with direct or indirect method. Direct method by concentrating direct attention to material through discussing, illustrating, memorize and pronounce it. The indirect method begins with creating a situation allows good behavior to be practiced. Overall experience at school used to develop good behavior (Zuchdi, 2010). Character education in STPPA (standard level of achievement of child development) aged 5-6 years aspects of the development of religious and moral values referred to in this study are Islamic religion, including: 1) Knowing God as the creator of Him 2) Performing religious worship activities, 3) Accustomed to doing personal and environmental cleanliness, 4) Behaving honestly, helper, polite, respectful and sportive 5) Foster a love for God.

The five aspects that are fostered in the inculcation of religious and moral values are carried out through play activities and must also be structured in a good system so that they are formed through behavior and speech in accordance with religious teachings. The process of development in the classroom is determined by the achievements to be achieved by the teacher when doing the learning process. Therefore, as a teacher, especially PAUD/ECE teachers must really understand the indicators to be achieved in detail in accordance with the stages of development and also the stages of learning so that the expectations of development achievements are in accordance with the development guidelines for children aged 5-6 years. The inculcation of religious and moral values will manifest into daily behavior called character. Character is a permanent attitude in the individual as a form of success in the learning process. Character contributes to good behavior in children (Peterson & Seligman, 2004).

Thomas Lickona in his book 'Character Matters' (Lickona, 2016) quotes from Martin Luther King, Jr.'s speech that said "that he dreamed of the day when all Americans would be judged not by their skin color but by their character"? The content of good character is goodness. Goodness - such as honesty, courage, justice and compassion - is a disposition to behave morally. Character is good objectivity for human quality, whether human is known or not. These virtues are affirmed by people and religions throughout the world. Because it is intrinsically good, has a right to our conscience (Sudjarwati, 2019). Virtue transcends time and culture; justice and kindness. Goodness meets ethical criteria, namely: 1) Goodness determines what it means to be human. We become whole human beings when we do benevolence and are generous, unselfish, just not unfair, honest not cunning, 2) Virtue increases the happiness and well-being of an individual, 3) They serve the public interest, enabling us to live and work in society, 4) They meet the classic ethical test of reversibility and universality.

In the same book Thomas Lickona also outlines 10 essence of virtue that will build a strong character, namely: 1) According to Ancient Greek wisdom (wisdom) as a teacher of virtue. Wisdom is a good judgment. It allows us to make reasonable and good decisions for us and also for others. Policy allows us to see what is right, to know what is truly important in life and to set priorities, 2) Justice (justice) means respecting the rights of all people. The principle of justice is to treat others as we want to be treated as a cultural and religious root throughout the world, 3) Courage (fortitude) According to James Stenson courage is an inner toughness that allows us to overcome or withstand difficulties, defeat, discomfort, and pain. The aspect of courage is courage, tenacity, patience, perseverance, endurance and self-confidence, 4) Self-control (temperance) is the ability to regulate ourselves. This allows us to control our emotions, manage desires sensual and lust, the pursuit of pleasure, even pleasure that is considered prevalent in the age of fashion. 10 Love (love). Love is the desire to sacrifice yourself for the benefit of others. Kinds of the kindness of love are empathy, compassion, generosity, service, loyalty, patriotism and forgiveness, 2) A positive attitude. Part of a positive attitude is hope, enthusiasm, flexibility, and a sense of humor. 3) Working hard. Working hard includes initiative, perseverance, goal setting and ingenuity, 4) Integrity. The meaning of integrity is to follow moral principles, to be loyal to moral awareness, to guard our words, and to stand on what we be-

lieve in. 5) Gratitude. The meaning of gratitude is something we must enjoy for what we get as a form of love, 6) Humility. According to David Issaacs humility is to acknowledge both of our inability and ability, and to suppress our ability to be in service without attracting attention and expecting applause. The purpose of this study is to provide an overview of the development of learning models that can stimulate students to interpret every learning activity in shaping the character of early childhood.

METHODS

The research method in this article is a qualitative research method. Qualitative methods seek to understand and interpret the meaning of an event of behavioral interactions human behavior in certain situations according to the researcher's own perspective. Research that using qualitative research aims to understand the object under study in depth (Gunawan, 2013). Observations are carried out by distributing questionnaires and interviews as much as 60 kindergarten teachers who are in Jakarta. Data is taken for the 5-6 years age group (group B).

The results of the analysis of the questionnaire distributed to 60 kindergarten teachers in DKI Jakarta concluded that the need for a learning model specifically designed for developing indicators of religious and moral values reached 96.6% where learning activities were limited to the habit of reading daily prayers, prayer movements, pronunciation of thoyibah and asmaul husna sentences. Whereas giving punishment to children who behave badly found 100% of teachers did not do it.

RESULT AND DISCUSSION

Religious character is a conscious effort made by humans (adults) who planned to provide opportunities for students (children, generations successor) inculcate divinity, aesthetic and ethical values, good and bad values, right and wrong, regarding actions, attitudes and obligations; noble morality, budi noble character in order to reach maturity and be responsible (Nawawi, 2010). Implementation of education starts from the family environment since the child is born even since the child was in the womb. Education since the child is in the womb given through various parental behavior, one of which is by listening good wishes to the baby (Khoironi, 2017). The role of kindergarten is very important and vital in constructing children's moral.

Development of learning models that are part of achieving learning objectives is one of the efforts of institutions to provide the best for the education community (Murniyati (2017). The implementation of religious character values in character education is as follows: 1). Teacher's thinking about the importance of religious values in character education is one of the sources that underlies character education and is very important to instill in students from an early age because with a strong religious provision, which is instilled early on will strengthen the moral foundation of students in the future, students will not be easily affected by bad things. 2). The role of schools in supporting the implementation of religious character values in character education, namely providing facilities that are used to support the implementation of programs held at school, giving permission to teachers who have ideas to organize a program of activities, supporting the existing activities outside of school, and provide a good example for students. 3). Implementation of religious values in character education through self-development programs consisting of routine activities that exist in school, spontaneous activities undertaken by teachers to students, exemplarily provided by teachers, and school conditioning created in such a way. Implementation through subjects by inserting them in subject matter or moral messages from the teacher and through school culture consisting of cultures that exist in class, school, and outside of school.

Moral education imparts a variety of good habits to individuals in order to behave and act in accordance with the cultural values and character of the nation (Kurniawan, 2019). Moral education must be based on faith education. If aqidah education which is the foundation of moral education is neglected, then the consequences after the child is an adult he will grow on the basis of wickedness, deviation, error and disbelief (Syarif, 2014). Moral education material consists of 3 namely moral towards God as the creator of the universe, moral towards humans as social beings and moral towards the universe as supporting life and also as human needs. All of these materials are translated with different concepts. because his subjects are different with different characteristics. His activities also vary according to the objectives of the moral education. Morals with God are carried out with worship with confidence. Morals with humans are carried out by interacting properly and politely while morals with the universe are carried out by preserving sustainability and take care of him.

Moral education is education that must

be obtained by children since early stage. Early moral education will equip children with morals throughout the life span passed in count with other people. Therefore, considering the importance of moral education, moral education is very important to be given to early childhood (Khaironi, 2017). Religious values contain meaning in life prepared for the next life (hereafter). Where the activities carried out in the world is a provision for the hereafter, which refers to the love of Allah SWT. Therefore the religious character is the character of the "hereafter" with its application to relations to God and relations to humans. Religious character is a character inherent in early childhood by the way children interpret every habituation activity as a necessity. Moral education in children requires methods is more than just a story. The teacher is expected to be a model to be seen, are idolized, and their speech, attitudes and behavior are imitated. Hence the teacher at schools must be able to behave and speak in accordance with the values apply in society, so that it deserves to be a moral model for children (Sapendi, 2015)

CONCLUSION

Based on the results of the analysis, the constructive learning model developed and implemented by teachers at kindergarden institutions can provide stimulation in the formation of religious character in early childhood properly.

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