

Learning Methodology of Moral Values and Their Implementation in Learning

Yenni Yunita

Pendidikan Islam Anak Usia Dini, Fakultas Agama Islam, Universitas Islam Riau, Indonesia,
yennyunita@fis.uir.ac.id

Dian Tri Utami

Pendidikan Islam Anak Usia Dini, Fakultas Agama Islam, Universitas Islam Riau, Indonesia,
diantriutami@fis.uir.ac.id

Restu Nabila

Pendidikan Islam Anak Usia Dini, Fakultas Agama Islam, Universitas Islam Riau, Indonesia,
restunabila@fis.uir.ac.id

Article

ABSTRACT

Progress:

Submission date:

01-12-2023

Accepted date:

20-12-2023

Moral learning methodology is a science that talks about several ways or techniques of presenting moral learning material to students in order to achieve the goals that have been set effectively and efficiently. There are 2 methodological learning strategies that need attention, namely: 1) indoctrination of basic moral and moral values, 2) awareness of personal and social moral and moral values. Among the models of learning strategies such as integrated curriculum, values clarification, cognitive development, moral analysis, moral indoctrination, social learning necessitates the growth of moral and moral behavior as desired. Moral and moral learning, aspects of change in behavior, aspects of cognition organisms and aspects of learning experiences are the focus of moral and moral learning. It is in these three aspects that later strategies and methods of moral and moral learning will be implemented so that learning outcomes for the development of moral and moral values can undoubtedly be achieved.

Keywords: *Learning Methodology; Moral Values; Implementation*

INTRODUCTION

The emergence of various social problems and religious beliefs has led the public to question the role of education, especially Islamic religious education. Some people think there is a mistake in the religious education system. They see that religious education that has been going on so far has

not succeeded in fostering students to become religious human beings, and have noble character as individuals and society as the Indonesian nation aspires to be.

So far, religious education has prioritized the process of transferring religious knowledge to students, not only the process of transforming religious values in students to guide them to become human beings who have strong personalities and noble character. The current process of religious education is still trapped in dogmatic cognitive teaching patterns, which teach a lot of knowledge, religious laws and regulations.

In Amin Abdulloh's opinion, religious education that has been running until now has mostly focused on purely cognitive religious theoretical issues. Religious education feels less related or less appropriate to the issue of how to transform cognitive religious knowledge into "meaning" and "values" that need to be internalized in students through various means, media and forums. Furthermore, the "meaning" and "values" that have been digested and have been internalized can be a source of motivation for students to move, act, behave in a concrete-religious manner in the area of practical daily life.

It is acknowledged that until now according to Prof Amril.M (2021) that moral and moral learning methods still prioritize the birth of verbalistic-mechanistic moral and moral behavior, in such a way that moral and moral behavior like this is more appropriate as consumptive and passive moral and moral behavior , not vice versa productive, progressive and transformative moral and ethical behavior.

The conditions of moral and moral behavior of students as above cannot be separated from the methodology of teaching morals and morals in schools which has been implemented so far. From a methodical point of view, learning is more dominated by moral and moral learning methods that are indoctrinative, habituation, reward and funism, exemplary examples and other examples, paying little attention to the context of students both personally and socially. Likewise, in terms of structuring the curriculum which is dichotomous and atomistic in nature, it is another obstacle to achieving the goals of moral and moral education for students in schools in particular, the goals of national education which are very moral in general. Amril.M (2021)

In addition, Islamic religious education that has been going on so far has not been able to instill moral values into the private students so that they become individuals who have noble character as aspired to. Based on the opinion of experts that among the weaknesses of Islamic religious education in instilling moral values in students are, among others, learning materials that contain too many theories, many teachers who are less competent, learning media that are less varied. Then also the fundamental problem and which is the root of the problem is the problem of "moral learning methodology" which is considered unable to provide solutions to the moral actors themselves including educators and their students. In this discussion, the author will discuss the Moral Values Learning Methodology and its implementation in learning.

LITERATURE REVIEW

The understanding of values that cannot be separated from the context of space and time is actually found in many expert opinions, especially in the fields of education and learning. For example Gage Barliner, an expert in the field of education that value is an orientation towards overall goals that are considered important in one's life.

Almost the same thing was put forward by Henry Carlay Lindgren, an expert in educational psychology, saying that value is generally understood as a form or something important, something valuable, something interesting, something useful, or something that is good and virtuous. and so on. Meanwhile, everything that is opposite or contrary to all that is mentioned above is something that is worthless, something that is not important, worthless, useless or useless, bad or unjust.

The opinion above shows that values can be said to be an integral part of all aspects of one's life. Whatever one's activities actually cannot be separated from values, even values become the orientation as well as the basis of an activity one undertakes. The inseparability between values and activities like this, makes values have a decisive position in every activity that someone does. In such a way the conclusion that can be drawn is of course that the meaning or meaninglessness of an activity is largely determined by the value as the basis as well as the orientation of an activity.

Then talking about morals comes from Arabic which is the plural of khuluq which literally can be interpreted as manners, behavior, temperament or character. The term morals in Arabic is defined as a state of the soul that determines one's actions.

Khuluq as a singular word of morality itself is interpreted by Raghīb al-Isfahani with a variety of meanings. This word is once indicated for an ability that is known by reason, or for gharizy ability, even this term is also used as an expression for the conditions that seek the birth of a behavior. At

another time, the word *khuluq* was described by Raghīb al-Isfahānī to indicate an expression regarding various human efforts to train abilities through *'ada* (habitation). This word is also used to describe the condition that exists in the soul of a human being which is the source of the birth of an action spontaneously, or also an expression that is intended for actions that are born from the name *'iffah* (simple), *adala* (fair), and so on. For the latter, this shows that between conditions and actions cannot be separated, because that condition can also be the name of the action, or vice versa, the action is born from the name of the condition.

Thus, the word *khuluq* is an expression aimed at the state of the soul which appears in the form of *gharizy* abilities from one side, on the other hand this word is also interpreted by all the results of human efforts to make this state of mind appear in the form of good and wise deeds that spontaneously.

Moral behavior can also be said to be an act committed by someone who is no longer able to prevent the emergence of this behavior. The emergence of behavior like this is the result of a continuous process due to the presence of thoughts in action. From this it can be understood that the word *khuluq* (character) for Ragīb al-Isfahānī is a psychological basis for every human moral behavior.

It is clear that moral behavior is a state of the soul that is displayed in the form of spontaneous actions, as a result of being used to an act. Moral behavior is also closely related to pressure from within a person, so that moral behavior is always related to one's will and awareness. Considering that these two are directly related to reason, heart and freedom, then morality certainly has an inseparable relationship with a strong relationship with these three elements of the soul.

METHODOLOGY

The research method in this discussion is library research by collecting data from books and articles related to the Moral Values Learning methodology and its implementation in learning. The analytical method used is descriptive analysis. Descriptive analysis is a form of analysis in the form of explanations and exploring the main ideas related to the topic being discussed

RESULT AND DISCUSSION

Methodology, in English comes from the word *method*, which means way, and *logos* means science. So methodology (derived from the word methodology), namely the science that explains the methods or methods. The term *method* in English is almost the same as the word way. But there are differences in their use. The word *method* is used to express the meaning of "the most appropriate and fast way of doing something." So the most appropriate and fast expression is what

distinguishes between method and way (which means way) in English. Because method means the most appropriate and fast way, the sequence of work in a method must be calculated scientifically. That's why - said Ahmad Tafsir - a method is always the result of an experiment. So, methodology is the study of the right and fast way to do something.

When combined with the word learning, it becomes a learning methodology, which can be interpreted as a science that studies the right and fast way of doing learning (or teaching) activities. That is an activity, where students learn and the teacher teaches at a certain time and class to achieve the goal. The intended purpose is that students get changes in behavior, in the form of knowledge, attitudes, and skills. In other words, learning methodology can be defined as a set of knowledge about systematic and logical steps about learning. According to M. Basyirudin Usman (2002), methodology is a science that discusses how or techniques to present learning materials to students in order to achieve a goal that has been set effectively and efficiently.

Moral learning means learning about a person's inner form which is seen in his behavior. In practice, learning means the process of teaching and learning activities in achieving goals so that students have good morals, so that students have a good inner form according to the values of Islamic teachings, and that inner form should be visible in their daily behavior. In other words, students have commendable morals.

Thus, it can be concluded that learning methodology is a science that discusses how to present learning materials or techniques to students in order to achieve a predetermined goal effectively and efficiently. And if it is related to moral learning, which must be conveyed to students, then the limit is what method is suitable or suitable for use in delivering moral material, and what learning principles should be used by a teacher in learning activities. In addition, other factors must be considered, such as; school level, student characteristics, social background, and educational background of students.

So the moral learning methodology is a science that talks about ways or techniques of presenting moral learning material to students in order to achieve the goals set effectively and efficiently. The method is said to be effective, because in its implementation it can produce changes in the behavior of students, and it is said to be efficient because it does not use a lot of time and a lot of energy.

Then efforts to internalize moral and moral values in every activity of students in learning at school, of course require programmed and methodical efforts. It is acknowledged that efforts to teach morals and morals in schools have long been implemented, even for education in Indonesia the development of moral and moral values has become an important part of national education. This is at least not only observable from the structure of the education curriculum in Indonesia at every level of education, but also moral and moral behavior has become the ideal ideology of the Indonesian nation's education, in such a way that morals and morals have become part of the culture of the Indonesian nation itself.

It is acknowledged that until now moral and moral learning methods still prioritize the birth of verbalistic-mechanistic moral and moral behavior, in such a way that moral and moral behavior like this is more appropriate as consumptive and passive moral and moral behavior, not the other way around productive moral and moral behavior. , progressive, and transformative.

The conditions of moral and moral behavior of students as above cannot be separated from the methodology of teaching morals and morals in schools which has been implemented so far. From a methodical point of view, learning is more dominated by moral and moral learning methods that are indoctrinative, habituation, reward and funism, exemplary examples and other examples, paying little attention to the context of students both personally and socially. Likewise, in terms of structuring the curriculum which is dichotomous and atomistic in nature, it is another obstacle to achieving the goals of moral and moral education for students in schools in particular, the goals of national education which are very moral in general.

To overcome conditions like this, of course moral and moral learning needs to be reconstructed methodically. Both regarding curriculum structuring, learning strategies and methods that enable the growth and development of dynamic, intelligent, progressive, productive and transformative moral and ethical behavior is a must.

From the study of learning methodologies that are oriented towards consideration and prioritize the psychological and sociological aspects of students, it shows that models of learning strategies such as integrated curriculum, values clarification, cognitive development, moral analysis, moral indoctrination, social learning necessitate the growth and development of moral and moral behavior such as desired above.

This kind of learning model is essentially creating moral and moral learning that can build the maturity of students' thinking abilities so that the basis for developing moral and moral awareness in students will emerge, then giving birth to conscious and responsible moral and moral behavior.

Before looking more deeply at what and how the methodological strategies for teaching moral and moral values, it is first necessary to look at what is meant by learning or learning. This is very important because the results of the learner and what expectations will be obtained through the implementation or application of strategies and methods in learning these moral and moral values later.

In general, learning and learning are defined as planned efforts towards creating changes in behavior in students. Changes in this behavior are the results of learning, including experience, rearrangement and re-treatment in the field of cognition caused by previous behavior.

This shows that learning and learning are synonymous with the words change, behavior and experience, all of which are carried out in a planned and deliberate manner by utilizing various methods.

Then the meaning of the methodological strategy is understood as an effort about how and what must be done from a number of choices that allow a learning objective of moral and moral values to be realized in the behavior of students, therefore the methodological strategy can be understood in terms of how and what efforts only what necessitates the learning effort to really be implemented within the basic framework of what is called learning itself, namely changes in behavior, experiencing and changes in organisms in the cognitive, psychomotor, and affective domains.

In the context of moral and moral learning, aspects of changes in behavior, aspects of cognitive organisms and aspects of learning experience are the focus in moral and moral learning. It is in these three aspects that later the strategies and methods of teaching morals and morals will be implemented so that learning outcomes for the growth and development of moral and moral values can undoubtedly be achieved.

In order to realize the quality of students as described above, there are at least two learning methodological strategies that need attention, namely: a) indoctrination of basic moral and moral values, b) awareness of personal and social moral and moral values.

The placement of these two methodological learning strategy approaches is more due to the fact that moral and moral education in schools in principle includes; teaches about moral and moral values, has an understanding of moral and moral values that is permanent for students so that ethical and moral behavior is created in the daily lives of students. With these two approaches, we can undoubtedly accommodate the substance of moral and moral education as mentioned above.

CONCLUSION

As for Implementation Solutions in the Moral Values Learning Methodology, it can be done by considering and implementing the following matters, namely the teacher must increase competence in implementing learning, especially related to methods and strategies for teaching moral values to their students. There are 2 methodological strategies learning that needs attention, namely: 1) indoctrination of basic moral and moral values, 2) awareness of personal and social moral and moral values.

Among models of learning strategies such as integrated curriculum, values clarification, cognitive development, moral analysis, moral indoctrination, social learning necessitates the growth and development of moral and moral behavior as desired. This kind of learning model is essentially creating moral and moral learning that can build the maturity of students' thinking abilities so that the basis for developing moral and moral awareness in students will emerge, then giving birth to conscious and responsible moral and moral behavior.

Moral and moral learning, aspects of changes in behavior, aspects of cognitive organisms and aspects of learning experience are the focus of moral and moral learning. It is in these three aspects that later the strategies and methods of teaching morals and morals will be implemented so that learning outcomes for the growth and development of moral and moral values can undoubtedly be achieved.

ACKNOWLEDGEMENT

Acknowledgments to the leadership of the Faculty of Islamic Studies, Islamic University of Riau for the trust given and the lecturers and students from the Early Childhood Islamic Education Study Program (PIAUD) who have provided support and motivation in realizing this paper. Hopefully useful for all and bring blessings.

REFERENCES

- Adun Priyanto, (2020) Pendidikan Islam dalam Era Revolusi Industri 4.0, *J-PAI: Jurnal Pendidikan Islam* 6 no . 2 .2020
- Amril, (2021) Pendidikan Nilai Akhlak: Telaah Epistemologi dan Metodologis Pembelajaran di Sekolah, Depok: PT Raja Grafindo Persada.
- Ahmad Tafsir, (2002) Metodologi Pengajaran Agama Islam, Bandung: Remaja Rosdakarya.
- Bahtiar, Wardi, (1997) Metodologi Penelitian Dakwah, Jakarta: Logos.
- Hasan Langgulang, (1980) Beberapa Pemikiran Tentang Pendidikan Islam, Bandung: Al-Ma'arif.
- Hatim, M. (2018). Kurikulum pendidikan agama Islam di sekolah umum. *EL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam*, 12(2)
- Ibnu Mansur, Lisan al- 'Arab, Dar al-Ma'arif, Kairo.
- M. Amin Abdullah, (2001) Problem Epistemologis-Metodologis Pendidikan Agama, dalam Abdul Munir Mulkam, dkk (Eds.), *Rekonstruksi Pendidikan dan Tradisi Pesantren, Religiusitas Iptek*, Jogjakarta: Pustaka Pelajar
- Usman, Basyirudin, (2002) Metodologi Pembelajaran Agama Islam, Jakarta: Ciputat Pers,
- UU Sistem Pendidikan Nasional, (2003) Jakarta: Focus Media.
- W.J.S. Poerdarminta, (1991) Kamus Umum Bahasa Indonesia, Jakarta: Balai Pustaka