THE ROLE OF MORAL EDUCATION IN DEVELOPING THE PERSONALITY OF STUDENTS AT SMKN 3 PADANG

Yufa Ficanysha[1], Firman[2], Riska Ahmad[3]
[1,2,3]FIP Guidance and Counseling, Padang State University, Padang, Indonesia

[1]*_ficanyshayufa08@gmail.com, firman@konselor.org, ra5402945@gmail.com_

Abstract

Moral education is the existence of absolute and moral that morals are absolutely necessary to create a younger generation in their order understand very well which is good and right. The substance of moral education is to form a perfect personality for each child. Behavior what is expected to be born is; honest trial, helping people, respect, be responsible, appreciate, cherish, accept each other, empathy, sympathy and accept what it is. Moral education has a higher meaning, because it is not just teaching what is true and what which one is wrong, more than that moral education and character instill habit (habituation) about good things so that children understand (cognitive domain) about what is good and wrong, being able to feel (affective domain) good values and willing to do (domein psychomotor). As Aristotle said, the character is closely related to "Habits" or habits that are continuously practiced and done. In moral education emphasizes the importance of ordering personality with the three components of good character (the good component character) namely moral knowledge or knowledge of morals, morals feelings or feelings about morals and deeds or deeds moral

1. Introduction

One of the important potentials that must be developed in every human being or individual is the behavior of moral and religious souls in children, so that they become strong, accustomed, and care about all religious rules and cultural norms of the community that are taught to them. Education of moral and religious values is a solid foundation and very important to its existence, and if it has been embedded and imprinted in every human being from an early age, then this is a good start for children's education to live the next level of life.

One of the fundamental human needs is education. Education is a very urgent pillar for every human being, there is no dichotomy whether it is formal, non-formal or informal education. Education occupies the first position and is very strategic to grow its various potentials. The moral behavior and personality of the community is very concerning and heart-wrenching, this is marked by the existence of various immoral and immoral cases committed by adults, teenagers, and even children, such as murder, persecution, rape, extortion, theft, fraud, torture, sex change to same-sex marriage. This condition occurs in almost all corners of the surface of the universe. At the same time, we strive to instill moral values in the form of kharimah behavior at all levels of education.

Observing the existing conditions, moral education is the main key in shaping human life towards civilization and a noble personality. The thing that needs to be understood by every adult in order to determine the right approach in moral education activities is knowledge of strategies to shape children's behavior or morals, because with good morals by themselves will form a good and complete personality. To form a good personality through moral education, there are some knowledge that should be applied, namely; includes techniques to understand, ignore, distract, exemplary, gifts, agreements, shaping, changing the home environment, praising, inviting, challenging, using natural and natural consequences, suggestions, asking, warnings or cues, routines and habits, confronting a problem, resolve disputes, determine legal boundaries, impose laws, determine the timing and amount of penalties, and use physical control. With knowledge and at the same time applying it in the educational process both

formally, non-formally, and informally will help shape moral behavior and personality as well as prevent deviant behaviors and are not in accordance with religious teachings and regulations, norms and cultural values that apply in the social environment.

a. Moral Sense

The word moral comes from the Latin word Mores. Mores itself comes from the word mos which means decency, character, or behavior. Sjarkawi stated that morality is the value of human goodness as a human being. Moral goodness contains universal values about humanity (Kohlber in Sjarkawi, 2006). Turiel states there is a difference between morality and social conventions for children. According to him moral behavior, such as hitting someone for no reason, has an intrinsic effect (e.g. crime) on the well-being of others. The core features of moral cognition center on consideration of the effects of certain behaviors on the welfare of others. Social conventions have no interpersonal consequences. For example, when calling "professor" or father or mother to teachers or using their names. Social conventions are concerned only with the coordination of a number of behaviors that facilitate the social functioning of certain groups. Elliot Turiel). Jamaal (2005) states that moral actions are commendable acts.

Durkheim stated that morality will prevent individuals from doing things that are forbidden. Moral discipline was not created for His sake but for the benefit of man. There are several other words that have meanings that are close to morals, including the words morals, ethics, character, and values. (1) Morals come from Arabic which is defined as character or putting something in its place. Basically, morality teaches how a person must relate to Allah swt as well as how humans relate to fellow humans and even includes how to treat nature (Murtadha Muttahhari, 2004), (2) Ethics is a branch of philosophy that talks about values and norms that determine humans in their lives. According to Bertens, as quoted by Sjarkawi, ethics has three meanings: first, ethics in the sense of values or norms that become a guide for a person or group of people in regulating their behavior. Second, ethics as a collection of values or what is always referred to as

a code of ethics. Third, ethics as a science of good and bad. (3) Budi character is derived from Sanskrit which has the same meaning as manners.

Ki Hajar Dewantara stated that the purpose of character education is so that children can understand, feel, and act (realize, realize, and perform) actions that are in accordance with the norms adopted by society. Among the moral values that must be taught to children are sitting well, not shouting so as not to disturb other children, clean body and clothes, respect for parents and other parents, help friends who need help. Ki Hajar Dewantara (1997) states that the content of teaching character is moral (decency) which includes decency customs and decency laws.

Thus Ki Hajar argues that character is the same as moral, and (4) Values are references and beliefs to determine choices. In values there are norms, beliefs, methods, goals, characteristics, and characteristics of a mindset, behavior, and attitude (Rohmat Mulyana, 2004). morals with character, and morals with values. It is largely determined by the intentions or intentions of the human environment. Morals involve the intention and intention to seek the pleasure of Allah in its implementation. Human values that are the content of morals are also contained in morals such as helping others, honesty, cleanliness, and others which ultimately form a true whole personality.

b. **Moral Education Shapes Children's Personality**

Moral education that leads to the formation of children's characteristics or personality, including schools in Maine, in the early 1980s has launched an educational program centered on six values that do not have controversy, namely: respect, courage, honesty, fairness, willingness to work. , and self-discipline. Each school is required to incorporate these values into the entire curriculum and daily activities of the Marvin B Berkowits school). In the UK, the Josepshon Institute (1992) has incorporated the six pillars of character into education legislation. The six values are trustworthiness, respect, responsibility, fairness, caring, and citizenship. Indonesian Heritage Foundation (IHF). The moral values used are called the nine pillars of character values. This learning model has integrated into its curriculum nine character values, namely:

(1) Love of God and all of His creation, (2) Independence and Responsibility, (3) Honesty/Trust, Wisdom, (4) Respect and Courtesy, (5) Generous, Helpful and Mutual Cooperation, (6) Confident, Creative, and Hardworking, (7) Leadership and Justice, (8) Kind and Humble, (9) Tolerance, Peace, and Unity (Ratna Megawangi, 2006). The educational approach is expected to be in accordance with the characteristics of children, for the sake of developing and learning children's morals and religion, including: storytelling, field trips, singing, reciting poetry, and so on. There are several ways to tell stories that can be used, including the teacher can read directly from the book (story reading), use picture book illustrations (story telling), use a flannel board, use dolls, and play roles in a story.

The behavior formation program is an activity that is carried out continuously and exists in the daily life of children. Through activities, it is expected that children can do good habits. The formation of behavior through habituation in question includes the formation of religious morals, feelings/emotions, social skills and discipline. The purpose of behavior formation is to prepare children as early as possible in developing attitudes and behaviors that are based on religious moral values and norms that apply in society. The competencies to be achieved in aspects of moral development and religious values are the ability to practice religious teachings, worship, know and believe in God's creation and love others.

2. Method

This article discusses the role of moral education to develop personality in students at SMKN 3 Padang. The type of this research method is a literature review analysis (literature research). This article will describe a scientific journal analysis that is relevant to the selected discussion.

Data sources are divided into two, namely primary data sources and secondary data sources. Primary data sources were obtained directly from the field (Nasution, 2003), namely respondents from students of SMKN 3 Padang who were chosen randomly. Data collection techniques used three methods,

namely: observation, interviews, and documentation (Das & Halik, 2016). 1) Observation is a research method by observing how the role of moral education in developing the personality of the students of SMKN 3 Padang. 2) Interviews were conducted on informants consisting of BK teachers and students of SMP N 18 Jambi City. Interviews were conducted related to the implementation of moral education, its implications for the personality of students, and various supporting factors in the implementation of moral education as an effort to develop the personality of students at SMKN 3 Padang. 3) Documentation is done by collecting data from documents or records in SMKN 3 Padang (Sugiyono 2015).

3. Result and Discussion

A. .Implementation of Moral Education in Developing the Personality of Students at SMKN3 Padang

Moral education or kharimah morals, morals with ethics, morals with character, and morals with values. It is largely determined by the intentions or intentions of the human environment. Morals involve the intention and intention to seek the pleasure of Allah in its implementation. Human values that are the content of morals are also contained in morals such as helping others, honesty, cleanliness, and others which ultimately form a true whole personality. Regarding the implementation of moral education at SMKN 3 Padang, it was revealed that: in order to shape the personality of students, it was necessary to habituate mah easy morals. Habituation should be accompanied by an effort to raise awareness or continuous understanding of the purpose of habitual behavior, because habituation is used not to force students to do something automatically, but so that they can carry out all good things easily without feeling heavy. This is where the moral aqidah learning material is needed which is transferred to students through the learning process in the classroom. The people who deliver the material, in this case the educator must have a good personality, that personality emanates from their good behavior both inside and outside the classroom, in order

to be a good role model. Advisors who cannot be used as role models are only doing futile actions when advising (Nurhaedah, 2015).

Based on this information, we can see that the form of moral education implemented at SMKN 3 Padang as an effort to develop the personality of students is learning in the classroom (knowledge transfer) and learning outside the classroom (value transfer).

B. Implementation of learning

From interviews conducted by the author on educator informants, there are several approaches used by BK teachers in the learning process in the classroom that are considered appropriate and useful in the implementation of moral education:

1) Value Cultivation Approach

The inculcation approach is an approach that emphasizes social values in students. The purpose of this approach is the acceptance of certain social values by students and changes in student values that are not in accordance with the desired social values (Rohman & Mukhibat, 2017).

2) Cognitive Development Approach

This approach is said to be a cognitive approach, because its characteristics emphasize the cognitive and developmental aspects. This approach encourages students to think actively about moral issues and in making moral decisions. There are two goals to be achieved with this approach. First, it helps in making more complex moral judgments based on higher values. Second, encourage students to discuss reasons when choosing values and positions in a moral issue. This approach emphasizes the developmental aspects of thinking (Isnaini, 2013).

3) Value Analysis Approach

The value analysis approach emphasizes the development of students' ability to think logically by analyzing problems related to social values. The purpose of this approach is to assist students in using

logical thinking skills and scientific discoveries in analyzing social problems related to moral values. In addition, the purpose of the approach is also to assist students in using rational and analytical thinking processes (Alimudin, 2017).

4) Value Clarification Approach

The value clarification approach emphasizes efforts to assist students in assessing their own feelings and actions to increase their awareness of their own values. The purpose of this approach is: first, to help students to realize and identify their own values and the values of others. Second, to assist students in communicating openly and honestly with others. Third, helping students to be able to jointly use their rational thinking skills and emotional awareness to understand their own feelings, values and behavior patterns (Alimudin, 2017).

5) Action Learning Approach

The learning approach to action emphasizes efforts to provide opportunities for students to perform moral actions, both individually and collectively in a group. There are two objectives based on this approach, firstly, to provide opportunities for students to carry out moral actions, both individually and collectively based on their own values. Second, encourage students to see themselves as individual beings and social beings in association with each other.

In relation to learning to do, according to Upriani (2015), there are four basic things that need to be given to students in the context of efforts to develop their personality, namely:

 a) Education of character and manners

The importance of character and its cultivation in the child's soul is the first step that must be taken in moral education from an early age. This great attention to character development is due to producing an open heart. An open heart produces good habits and good habits produce commendable morals as a picture of the child's personality.

b) Coaching to be honest

Being honest is the basis of moral development which is very important in Islamic teachings. Because lying is the root of further deviant actions. Efforts to cover up lies will produce new lies and give birth to other deviant behaviors.

c) Coaching to keep secrets

The attitude of keeping a secret is a manifestation of the child's persistence in fostering the truth. The child will be able to live in the community with full confidence and the child will grow up having courage and a strong desire, able to take care of himself and his family in particular to protect society and religion as a whole.

d) Coaching to maintain trust

Amanah (trustworthy) is the basic nature of the Prophet which he had from childhood until his apostolate until he was nicknamed al-siddiq and al-amin. This is an example that every Muslim today should imitate. This attitude of trust can be developed through the development of discipline in obeying the rules of the madrasa and responsibility for the tasks given by the educator.

C. Moral Education as a Builder of Moral and Moral Values of Students so as to Determine Their Attitudes and Behaviors

Moral education has a role and responsibility to instill Islamic values into mankind, especially inculcating the values of faith and piety in order to become human beings with noble, intelligent and responsible character as a reflection of their personality.

In developing the personality of students at SMKN 3 Padang, moral education has played its role and responsibility by trying to optimize the frequency of moral education development for students. This effort is carried out not only in theoretical learning methods or in the madrasa environment, but also through practice carried out both in the family and in the community. As stated by Nurhaedah (2015), that:

In shaping the personality of students, we carry out a moral education process through fostering religious values for students in collaboration with guardians or parents of students and the community (Nurhaedah, 2015).

D. Supporting and Inhibiting Factors in the Implementation of Moral Education in Developing the Personality of Students at SMKN 3 Padang

1) *Supporting Factor*

   a) Profesional Educator

   Educators at SMKN 3 Padang are professional staff therefore moral development can be realized. Here educators are required to work together and help students in the social field. So the moral responsibility, the morals of students are not only charged by social educators but all educators in every religious activity, not only social educators who are responsible but all existing educators. So that all educators have shared obligations and duties for the behavior of their students.

   b) Facilities and infrastructure

   SMKN 3 Padang has an adequate environment to accommodate all students and educators in carrying out activities, exercising and having fun that can be done by all students.

2) *Obstacle Factor*

   a) Lack of supervision in the family and parental attention

   The busyness of parents carrying out their activities sometimes forgets the duties and responsibilities of educating their children. Because in general, when parents send their children to school, they immediately assume that the duties and responsibilities of education have been completely handed over to the madrasa.

Minimal socio-economic factors force parents to find income by working without knowing the time. So that the child will be less attention and affection from parents. As a result, they seek their own pleasure with their friends without any supervision from their parents. Some parents pamper their children more so that whatever their children do is allowed, even supported even though it is not good.

Parents are figures and reflections for their children. What parents do and exemplify their children will be imitated. Because time is running out to look for materials. However, no matter how busy parents are, they must take the time to give attention and guidance as well as good examples for their children. Parents should also strive to create a harmonious, calm and peaceful household, so that children can easily be directed to positive things. In exemplary parents must provide direct examples of how the daily life of Muslims such as praying on time, honesty and so on.

So parents should set a good example for their children, in every action they should reflect Islamic values. Because the first and foremost education is education at home so that children will easily imitate the good behavior of their parents.

b) Lack of awareness of students

In general, students outside of school hours prefer to spend their time having fun, playing, traveling here and there for fun, rather than studying. Even though these activities can later be useful and increase students' understanding. Coupled with the proliferation of information systems so that the world is as wide as a Moringa leaf. We can easily find out the information we want from the good things to the bad and we can easily access it via the internet. However, what is very worrying is that students who in fact are teenagers already know and have access to it, but they have not been able to sort out which ones are good and bad (Nurhaedah, 2015). Therefore, from here a solution

can be taken through the role of moral education must be able to direct and provide information to students about the development of the current era.

4. Conclusion

Moral education is a very basic thing, therefore it is very urgent to instill in children. To develop children's values and attitudes, various methods can be used that allow the formation of habits based on religious values and morality so that children can live their lives in accordance with the norms adopted by religion and society. In determining an approach and method to be used, it is necessary to have a strong reason and foundation and supporting factors such as the characteristics of the activity objectives and the characteristics of children. Whatever potential arises from our children, we should develop it clearly and well programmed. Not only the development of language, thinking power, skills and body, but also the moral and religious aspects should be one of the main points of development and coaching that must be managed, programmed and directed perfectly. It should be understood that everything must be oriented towards the function of education, namely as an adaptation function, a development function and a play function and is based on 6 principles, namely the principle of observation, demonstration, playing while learning, autoactivity, freedom and the principle of linkage and integration.

In developing religious moral values, children are strived to be able to color their growth and development, so that there is a positive impact on their physical development, reasoning, morals, psychological feelings, aesthetics, and socialization abilities which are colored by religious values. Moral development and education in shaping a child's personality aims to: 1. Practice an orderly and orderly life; . Rules in training socialization; 3. Instilling tolerance and tolerance; 4. Stimulate courage, pride and gratitude, responsibility; 5. Exercises to control emotions, and 6. Train children to be able to take care of themselves. 7. Instilling a sense of empathy, sympathy, mutual cooperation, respect, and acceptance.

Based on these conclusions, suggestions are made to all parties related to this research, namely: 1) SMKN 3 Padang as an educational institution in order to maintain the rules that support moral education and continue to improve the rules in the future for the realization of graduates with good personality 2) Educators are expected to realize their responsibilities as educators and teachers to be more professional in carrying out their duties both in the transfer of knowledge process and in the transfer of value process, for the sake of forming students with personality, 3) students to always maintain their dignity so as not to commit immoral behavior. decadent), because a person's personality is reflected in how he behaves and behaves.

References

Alimudin, Arasy. 2017. "Strategi Membangun Capaian Pembelajaran Mahasiswa Melalui Internalisasi Nilai-nilai Perguruan Tinggi." *Dirāsāt: Jurnal Manajemen dan Pendidikan Islam* 3 (1): 64–80.

Baki, A Nasir. 2014. *Metode Pembelajaran Agama Islam: Dilengkapi Pembahasan Kurikulum 2013*. Yogyakarta: Eja Publisher.

Das, St. Wardah Hanafie, dan Abdul Halik. 2016. *Kiat Menulis Karya Ilmiah*. Makassar: Alauddin University Press.

Ginanjar, Muhammad Hidayat, dan Nia Kurniawati. 2017. "Pembelajaran Akidah Akhlak dan Korelasinya dengan Peningkatan Akhlak al-Karimah Peserta Didik." *Edukasi Islami: Jurnal Pendidikan Islam* 6 (2): 101–124.

Isnaini, Muhammad. 2013. "Internalisasi Nilai-nilai Pendidikan Karakter di Madrasah." *Al- Ta'lim Journal* 20 (3): 445–450.

Jamaal, 2005, Tahapan Mendidik Anak Teladan Rasulullah, Terjemahan Bahrun Abubakar Ihsan Zakaria, Bandung: Irsyad Baitus Salam.

Ki Hajar Dewantara, 1977, Bagian Pertama Pendidikan, Cet. 2, Yogyakarya: Majelis Luhur Persatuan Taman Siswa.

Murtadha Muttahhari, 2004, Filsafat Moral Islam: Kritik Atas Berbagai Pandangan Moral Terjemahan Muhammad Babul Ulum dan Edi Hendri M. Jakarta: Al-Huda

Nata, Abuddin. 2014. *Perspektif Islam tentang Strategi Pembelajaran*. Jakarta: Kencana.

Rohman, Miftahur, dan Mukhibat Mukhibat. 2017. "Internalisasi Nilai-nilai Sosio-Kultural Berbasis Etno-Religi di MAN Yogyakarta III." *Edukasia: Jurnal Penelitian Pendidikan Islam* 12 (1):31–56.

Sjarkawi, 2006, Pembentukan Kepribadian Anak: Peran Moral, Intelektual, Emosional, dan Sosial Sebagai Wujud Integritas Membangun Jati Diri, Jakarta: Bumi Aksara.

Sugiyono. 2015. *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.