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Submission date: 18-Sep-2020 02:35PM (UTC+0700)

Submission ID: 1390249685

File name: CENT_MORAL_VALUES_THROUGH_DISCIPLINE_OF_RELIGIOUS_ACTIVITIES.pdf (208.98K)

Word count: 3608

Character count: 19415

ENHANCEMENT ADOLESCENT MORAL VALUES THROUGH DISCIPLINE OF RELIGIOUS ACTIVITIES

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Abstract: This study aims to explain the process and the outcomes of the discipline and religious activity to improve the moral value of teenage in SMA PGRI VI Malang in 2017. This study applies an action research using Kemmis and Mc Taggart which consists of four stages: (1) planning, (2) action, (3) observation and (4) reflection. Data were analyzed by using quantitative and qualitative data analysis. Quantitative data were obtained from the test scores of teenage in improving their moral value through instruments that have been made. Meanwhile, the qualitative data were analyzed by using the techniques proposed by Miles and Huberman which consists of data reduction, data display, and conclusion. The results of this study show that the discipline and religious activity can increase the teenage moral value, that is the average pre-intervention results by 53.42% and the results of the second cycle of 82.28%, there is an increase of 28.86%. Therefore, it can be concluded that discipline and religious activity is one of the ways to improve teenage moral value.

Keywords: teenage; moral; religious; discipline

I. INTRODUCTION

Adolescence is a period of transition between the development of childhood and adulthood which usually begin at age 12 or 13 years and ended at the age of late teens or early twenties (Papalia and Olds, 2001). While Hurlock (1991) divide adolescence into early adolescence (13 to 16 or 17 years) and late adolescence (16 or 17 years to 18 years). Early adolescence and late distinguished by Hurlock in late adolescence because the individual has reached the developmental transitions closer to adulthood.

Mental and social maturity emotional teenagers certainly will not be formed by them self. As an educator in the school environment, teachers are required to help students develop these aspects, such as mental and emotional social maturity, then the role of educators needed to stimulate the youth to develop human resources which is able to optimize the potential of each young who are different from each other. One

dimension of mental development of adolescents is increasing moral values and social emotional.

According to Kohlberg (1985) , the third stage of moral development, post-conventional morality to be achieved during adolescence. This phase is currently receiving their own principles and consist of two stages. In the first stage of individuals believe that there should be flexibility in the belief that it is possible moral improvement and change in the standard when it benefited members of the group as a whole. In the second stage the individual adapts to social standards and ideals in the internalization more to avoid penalties against themselves rather than social censorship. In this phase, morality is based on respect for others and not on the whims of a personal nature. Another important point of Kohlberg's theory of moral development is to express moral orientation that exists only in the mind and are distinguished by moral behavior in terms of real action. The higher a person's

stages of moral development, will increasingly look more solid morality and responsible of his actions.

For the psychoanalyst, moral development is seen as the process of internalizing the norms of society and is seen as a biological maturity of organic corner. According to psychoanalysis, morals and values embodied in the concept of superego formed through the internalization of prohibitions or commands that come from the outside (especially the elderly) in such a way, so that eventually dispersed from within ourselves. Other theories are non psychoanalysis assume that the child-parent relationship is not the only means of moral formation. Sociologists believe that the people themselves have an important role in the formation of moral.

Ways in which to apply moral values to youth, in addition to using the rules of the firm in the community, youth can be trained in how to discipline that is formed through habituation conditioning either positive activity, from an early age until when they are teenagers, such as religious activity and spirituality. The importance of planting the religion of faith and piety to adolescents, then there must be a real effort of parents, community and government to engage and activate teenage in religious activities are held, such as teaching religion/taklim assemblies, pray, maulidan, and celebration the days of Islam.

Research Objectives

Based on the above research focus, the problem in this research are: (1) How does the process of discipline religious activities in improving adolescent moral values? (2) Is the adolescent moral values can be increased by providing discipline activities and religious activities?

Review of Literature

Kohlberg categorize and classify the six stages of moral development, which are grouped into three levels: pre-conventional, conventional and post-conventional.

Following the requirements set forth Piaget's theory of cognitive development, is very rare setback in these stages. Nevertheless, there is not a function that is in the stages of all-time highs. Nor is it possible to leapfrog stages; each stage has a new and necessary perspective, and more comprehensive, diverse, and integrated than ever before.

Hurlock (1991) stated that on further developments, adolescence term actually means include mental maturity, emotional, social, and physical. That statement is supported by Piaget which states that psychologically of teen is an age where children do not feel under the level of the older, but feeling at the same or at least parallel.

According to Thomas Lickona, as has been cited by Kosasih (1996) argues that there are five models of educational approach moral values were implemented, namely the approach: (1) cognitive moral development (2) affective / attitudinal / psychological and moral development (3) social learning approach (4) biological moral development (5) holistic approach. Operation of a number of educational approaches values-moral, as described above, can be implemented in the learning process through approach, among others: (1) evocation (2) inculcation (3) moral reasoning (4) value clarification (5) value analysis (6) moral awareness (7) commitment approach.

According Haditono (2001) agrees with Kohlberg that adolescents should reach the level of post-conventional level of moral development. Basing the achievement of moral judgment on the characteristics of young adolescents who would still tightly regulated by the general laws of higher, despite their moral judgments do not come from their self-awareness. With this characteristics, teenager should achieve five stages of moral development. Regarding the opinion of Kohlberg, he argued forcefully that post-conventional morality to be achieved during adolescence.

Arikunto (1980: 114), stated that discipline is the obedience of a person in order to follow the rules or because it is driven by the awareness that existed at his word without any coercion from outsiders.

Discipline is a condition that is created and formed through a process of a series of behaviors that indicate the values of obedience, compliance, loyalty, regularity and or order. Because it integrates with, the attitudes or actions that do not anymore or not at all perceived as a burden, but on the contrary would weigh on him when he did not do as usual (Priyodarminto, 1994).

Growth and moral development occurs through experiences and habituation are inculcated from childhood by parents. Development can be said to have reached maturity in adolescence (Zakiah Darajat, 2003: 97).

In adolescence moral development starts from guilt and attempt to seek protection. In adolescence God more prominent as moral helper. In adolescence, the sexual impulse arose in a clearer form. This condition is a danger that threatens the values of / norms are adhered to teenagers over the years. From here on adolescents appears the feeling of helplessness in the face of the unknown impulse in his life first. To overcome the instinctive impulses on the one hand and on the other the desire to reduce his relationship with his parents in the face of the realities of life cause adolescents to seek help of Allah (Zakiah Darajat, 2003: 100).

II. METHODOLOGY

The method used is the method of action research. This action research using the forth set procedures by Stephan Kemmis and Mc Taggart. This action research design using two cycles, and the cycle having the steps that must be passed researchers and participants. For one cycle, held seven meetings. This action research can be conducted in stages, consisting of: (1) planning, (2) actions, (3) observation of

results, and (4) reflection. At this stage of reflection, we can see the improvement that occurred as a result of the intervention measures provided and allow for planning further measures for the next cycle.

Data collection techniques in this study using instruments such as observation sheets, field notes, interview notes and documentation notes. Observations were made to measure the increase in adolescent moral values before and after treatment. Instruments designed by researchers refer to the theories of moral intelligence has construct of literature review.

The data were analyzed qualitatively. Qualitative data analysis was performed by analyzing data from the field notes, interview notes, and records were kept during the study. Formulation of qualitative data based on Miles and Huberman, namely through the stages of data reduction, data display, and conclusion.

III. RESULTS

At the end of the second cycle activity, researchers and collaborators make observations about the moral nilai teenagers using an instrument that has been provided. From the results of that assessment shows that the moral values of adolescents has been increasing at each meeting. It can be seen from the table teenagers increase in moral values ranging from pre-intervention, the first cycle to the second cycle.

Table 1. Improvement Moral Value Scores of Pre-Intervention, Cycle I & II

Class of SMA	Pre-Intervention		Cycle 1		Cycle 2	
	Score	%	Score	%	Score	%
1 st Class	34.88	57.50%	43.04	72.03%	50.05	84.05%
2 nd Class	29.09	52.88%	43	71.06%	49.05	81.69%
3 rd Class	32.18	49.87%	40.07	67.03%	49	81.09%
Average	32.05	53.42%	42.03	70.04%	49.37	82.28%

Based on data from the increase in adolescent moral values above, it appears that the average moral values of pre-adolescent intervention by 53.42%. Then increased in the first cycle of 16.62% to be

70.04%. Furthermore, from the first cycle to the second cycle adolescent moral values increased by 12.24% from 70.04% to 82.28%. So that the total increase in adolescent moral values ranging from pre-intervention, the cycle I to cycle II of 28.86% from 53.42% to 82.28%.

IV. DISCUSSIONS

Referring to the theoretical foundation has been stated previously, it is known that the discipline required of religious activity in the promotion of moral values to support the activities of young people in through the development tasks. Activities that can be done given together so that the ability of religious values and moral emotional social with peers and the ability of adolescents can be honed.

Discipline religious activities in question here is the routine activities carried out by teenagers while in school, by reading & studying Qur'an and prayers Duha and dhuhur. They chose this activity because the reading & studying of the Qur'an and prayers Duha and dhuhur have a level of perseverance and focus in the run for the teenagers. Chosen reading & studying Qur'an and prayers Duha and dhuhur to improve adolescent moral values, because reading & studying the Quran and prayers Duha and dhuhur have components similar to components held by moral intelligence, such as the psychological power element, where there are elements in these activities and the psychological aspect is very important as patience, perseverance, and timeliness of religious practices, especially during adolescence activity. Then the elements of coordination, where teenagers are expected to coordinate between academic and spiritual activity. Then the element of speed activity, where the teenager was able to make the transition activity is very solid at the time had to take a break from academic activity and then executing worship. Then an element of flexibility, where teenagers are expected to

perform physical activity with a focus on academic and religious activities at the same time.

Based on the analysis of quantitative data, this study gained increased adolescent moral values of the pre-intervention with an average grade of 53.42% increased in the first cycle of 16.62% with an average grade reaches 70.04%. Furthermore, from the first cycle to the second cycle increased reaching 12.24% with an average result of an increase in adolescent moral value reached 82.28%.

As has been agreed between researchers and collaborators if the class average percentage reaches 71%, the research is considered passed. However, if it has not reached an average grade of 71%, it will proceed to the next cycle.

Data on the second cycle showed that the average adolescent classical moral values has reached 82.28% of the pre-intervention. This proves that the increase in adolescent moral values have increased the percentage exceeds the agreed standards researcher collaborators namely classical average value of 71%. Based on these results show that this research is successful and accepted hypothesis action. Based on data from the observation of the second cycle is seen that all adolescents have experienced an increase in moral values which refers to the criteria for the success of the action. The success of the action on the second cycle is influenced by several things: (1) before the start of religious activity, the teacher invites students to listen to the directives and appeals of teachers designated to direct religious activities, this is done so that children better understand the meaning of discipline religious activities that will be taught by teachers. Otherwise, it is in line with the opinion proposed by Haditono (2001) that agrees with Kohlberg that adolescents should reach the level of post-conventional level of moral development. Basing the achievement of moral judgment on the characteristics of young adolescents who would still tightly regulated by the

general laws of higher, despite their moral judgments do not come from their self-awareness. By reading and reviewing al quran every day, then the teacher gives a talk and explanation of the daily activities of high school students that must be implemented, an appeal to the students about the activities been avoided and should not be undertaken by those related to drug abuse and juvenile delinquency. Lectures and explanations given to high school students come from the Qu'ran verses that have been read together. Teachers provide the explanation accompanied by consequences logically received by students if students continue to implement a ban that has been proposed and the benefits gained by the students when they are carrying out an appeal that has been given by the teacher. And teachers also ended an explanation with the same social learning which is always respect your parents and teachers and has always working with fellow colleagues.

Teachers implementing the development of moral values are gradually which is (1) build a perception and a positive mindset to students through repetitive actions, (2) provide a logical explanation involving the social emotional students through logical consequence received from an appeal and restrictions that have been described, (3) learning social value given to students through collaboration with peers and teachers. The activity concludes with a discussion (question and answer) session on the theme that has been given. At the beginning of the implementation, discussions considered less favorable because there is no question at all. But after the third day be implemented, many questions began to emerge and the discussion began to walk on. Followed by the development of moral values in the post test is starting to increase. (4) Moral improvement activities do not stop after the discussion is completed. The activities continued with the Duha prayer, and then dhuhr congregation conducted after the

teaching and learning activities in the classroom to experience a pause at 12.00 pm. It is in line with the opinion proposed by to Thomas Lickona, as has been cited by Kosasih (1996) argues that there are five models of educational approach moral values were implemented, namely the approach: (1) cognitive moral development (2) affective / attitudinal / psychological and moral development (3) social learning approach (4) biological moral development (5) holistic approach.

The activities carried out active and disciplined of teachers and students every day, and continuing with the goal of developing moral values embraced by students to students graduating from the school. Planting discipline teenagers expressly also apply when undertaking activities for which these activities have consequences penalties for students who come late, such as writing paper or essay on the theme of the day's discussions. Based on the above presentation, it can be concluded that high school students or teenagers has increased moral values after following the activities of religious activities in a disciplined manner. The increase in moral values are supported by several factors. Some of these factors include that activity factor given continuously to the young student and the teacher's role is also highly influential in guiding and motivating the student during this activity takes place through discussion and explanation of the language that is easily understood by the young student.

V. CONCLUSIONS

Based on the results of data analysis and discussion, can be summed up as follows:

1. The process of improving adolescent moral values can be conducted through discipline of carrying out religious activities in the school environment repeatedly and continuously. Discipline implement religious activities in a

school environment is done by either programmed activities for students in grade 1, 2, and 3 SMA PGRI VI Malang. The process of improving moral values youth or high school students PGRI VI Malang executed repeatedly, each cycle of the first and second cycle executed as many as seven meetings. The steps in the improvement of adolescent morals through discipline religious activities are as follows: teachers plan to increase religious activities for young Muslims to follow its activities. The event begins with a pre-test with planned activities with the indicator (1) The psychological aspect: patience, perseverance, and timeliness of religious practices, especially during adolescence activity. (2) Then the elements of coordination, where teenagers are expected to coordinate between academic and spiritual activity at school. (3) The element of speed activity, where the teenager was Able to Make the transition activity is very solid at the time had to take a break from academic activity and then executing worship at mosque. (4) Then an element of flexibility, where teenagers are expected to perform physical activity with a focus on academic and religious activities at the same time at school. Pupils begin learning in school with reading al Qur'an, which has been chosen by teachers to stimulate emotional and social aspects of moral adolescents. The activities continued with the study of the verses that have been read and then discussed with the students at the mosque. Activities take place no more than 45 minutes. Activity was followed by Duha prayer. Then the students back into the classroom to begin the learning process. The next activity is to carry out dhuhur congregation during recess hours of classes at 12 p.m. after hours school, students were given post-test students to

determine the score in adolescent moral values. Each end of the cycle carried out, assessment and reflection to determine the level of development of adolescent moral values and fix things that are less at the previous cycle. This is done until the success criteria are fulfilled.

2. The results of the activities of this religious discipline conduct its activities can improve moral values young student SMA PGRI VI Malang. This is evidenced by the data pre-intervention and the implementation of the first cycle and the second cycle. Data from the implementation of the action showed that an increase in adolescent moral values in some aspects to be improved is the psychological aspect, koordinas aspect, the aspect of speed, coordination aspects, and aspects of the balance. Every young student increased in accordance with the criteria of success that has been agreed between the researchers and collaborators.

VI.RECOMMENDATION

As for the recommendations to be delivered from this research that, for teachers expected to provide more activities for young people to carry out activities that can stimulate the moral values of adolescents and teachers more creative in combining the various activities that exist in the environment, either through discussion and activities that are event to the bustle of religious activity adolescence.

For parents, it is expected the parents can provide stimulation activities related to discipline and activities in accordance with moral values at home to adolescents as a form of sustainability programs provided by the school teachers. With the cooperation of the school with parents, teens will get the same stimulation and enhancement of moral values that are expected to be achieved optimally.

For other researchers are expected to further enrich the research studies related to the increase in adolescent moral values by using and finding the right activities and specific.

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