

Model of Moral and Religious Learning for Early Childhood Constructivist Oriented

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Abstract: Learning of religious and moral values is a learning that emphasizes the growth of self-awareness in behaving and behaving according to religious teachings and moral values that are upheld by society. Learning with constructivist approach is seen as the right way to foster self-awareness. This qualitative study with the design of this literature study succeeded in constructing the conceptual model of learning of religious and moral values for Early Childhood with constructivist approach. It is recommended that this model be included as a teaching material for the Course on Development of Religious and Moral Values for Teachers of Early Childhood Teacher Education.

1 INTRODUCTION

Learning of religious and moral values is basically a facilitation effort undertaken by the learner (educator) to the learners (learners) in order to occur internalization of goodness values according to the teachings of God which is upheld by the society in self-learners meaningfully. Based on observations made by researchers at some kindergartens (TK) and Early Childhood Education (PAUD) in Malang found the fact "there are still many teachers who have not mastered how to learn values and character for early childhood. The results of the research interviews with the kindergarten teachers who are currently studying at the UM Postgraduate are mostly admitted that they have not really understood how to teach religious and moral values to young children. Their understanding of how to teach values and characters is relatively low.

The finding of low understanding of Kindergarten teachers about moral value learning has implications for the choice of learning approach. The results of observations that researchers do in some TK / PAUD in Malang, there are many teachers TK / PAUD in Malang that teaches the value of religion and morals with a cognitivist approach (by lecturing, telling stories, and giving advice) which is dominated by teachers. In fact, found among the kindergarten

teachers who still use the behaviouristic approach that tends to ignore the internal strength that exists in the students themselves. The educator acts as a powerful external controller by providing threats, punishments, and rigid rules for the learners. They lack the opportunity to learners to experience, practice, and reflect on their learning experiences. Learning practice still impressed teacher centre and less meaningful.

The learning process of religious and moral values in TK / AUD that tends to be cognitivist and even behaviouristic have implications on the behaviour of learners in TK / AUD. It was found that even though the kindergarten teachers had given lectures, storytelling, invited the children to sing, and advised the AUD but did not significantly affect the changes in the good character of AUD. The learning process of religious and moral values for the AUD seems less effective in achieving learning goals.

Among the evidence of ineffectiveness of learning moral values of this is still a behavioural symptom, for example: when a learner who accidentally met teachers outside the school, according to the values and norms that apply should learners behave by greeting or if possible shake hands the teacher. But with the fact that there is now, among them even pretend not to see or even someone to leave. This shows that the attitudes and behaviours shown are still not quite right. They behave well because there

is supervision from the teachers in the school environment. The behavioural changes are still mechanical that tend to be determined by external forces (teachers). When they are out of school, they will behave according to their own will because there is no supervision from the teacher. The application of constructivist learning in the cultivation of religious and moral values needs to be further enhanced. Through constructivist learning there are opportunities to help accelerate the process of internalizing religious and moral values in learners to direct their behaviour in their religious and social life.

Based on the results of a research by (Riyanto and Siroj, 2014) which states that learning using a constructivist model approach can improve student learning outcomes and logical reasoning. It can certainly be said that the constructivist approach is better than the conventional model that is often used by teachers. Based on the background of the above problems, it is deemed necessary to review the use of approaches in the practice of learning religious and moral values for the AUD through Literature Studies on the method of learning religious and moral values for AUD towards a constructivist approach. As for the focus of this research is how the learning model of religious and moral values for AUD through constructivist approaches.

2 METHOD

This study uses a qualitative approach with the design of Literature Studies. The process of study is done with steps: First, qualitative study through observation of moral value teaching practices in some TK and PAUD in Malang and Interview with some kindergarten teachers in Malang. This study focuses on problem identification and needs analysis of learning models of moral values for early childhood.

Second, researchers conducted a search of various literatures that became references to education in values and characters. The objectives of this study are (Dewantara, 1977) Adab Education book, (Lickona, 1992) Educating for Character book, (Akbar *et al.*, 2015), books on Early Childhood Moral Development, books Living Values Activities for Children Ages 3-7 Years (Tilman and Diana, 2007) and several other recent scientific works on character education in various journal journals. The focus of this literature study is to find constructivist oriented character learning principles.

Third, based on the findings of qualitative studies and literature studies, the researchers constructed a conceptual model of moral-based values learning

through a Constructivist Approach for Early Childhood (AUD).

3 RESULT AND DISCUSSION

Researchers found that many of the TK/ PAUD teachers in Malang who teach religious and moral values tend to use a cognitivist approach dominated by storytelling, singing, lecturing and advising young children. Even behaviours that tend to ignore internal factors such as interest, desire, willingness of the AUD, even prohibitions and punishments that are less educational.

Another finding is that many of TK / PAUD teachers in Malang do not understand the substance and methodology of value and character study. This lack of understanding and methodology of value learning has implications for improper religious and moral values teaching practices that make learning less meaningful. What the AUD study is less functional for its social life. Constructive learning principles and models tend not to be implemented in AUD learning practice.

The results of the literature study show that values and morals are two words that are often used at the same time. Values are considered important because values can make a person have self-worth (self-esteem). When a person has good value or self-esteem, then indirectly someone around him will be able to appreciate it, and vice versa when someone does not have self-esteem, then others around him will not appreciate it as he cannot appreciate herself. Early childhood education at the early childhood level is needed to form a strong character to face challenges in the future. Field facts show that the age of PAUD children is very potential in character building and the cultivation of good character values.

According to (Darmadi, 2012) moral aims to help students recognize values and place them in the context of their entire lives. Moral can help students to be able to behave and behave based on what is in their surroundings. Whereas value is everything that is valuable. According to him there are two types of values, namely the ideal value and the actual value. Based on the results of interviews with PAUD teachers the ideal value is the values that become the aspirations of each person while the actual value is the value expressed in daily life. Whereas religion is something that is owned by each individual through a combination of innate potential from birth with influence from outside the individual.

According to (Permendiknas, 2009) on Early Childhood Education Standards concerning religious

and moral values is about the foundation of early childhood basic philosophy and religion, basically should be based on the values of philosophy and religion held by the surrounding environment and religion that he embraced. Religious teaching is seen as a unified whole, every what is taught has value. The four basic values in the teaching of religion are the first material value is the amount of religious values taught, the two formal values are the value of formation associated with the students' absorption of all the materials it has received, the three functional values are the relevance of the material to daily life, the four values essential is the intrinsic value of religion that teaches the essential life so life does not stop in the world only but the life continues in the afterlife.

Value education in AUD can be delivered by direct or indirect methods. Based on the results of field observations the direct method began with the determination of behaviour that was considered good as an effort to indoctrinate various teachings. The indirect method does not begin by determining the desired behaviour but by creating a situation that allows good behaviour to be practiced. Learning moral values is basically the process of internalizing values. Value learning means the process of cultivating values (what a person values) and with what is valued is what controls or directs one's behaviour. Successful learning of moral values is a facilitation process that is able to convince students of the importance of good values (good character) needed to live a life with society.

Good character is basically an embodiment of knowledge, values that encourage willingness, attitude, and skills in an integrated manner in good form. For this reason, the integration of cognitive, active, affective, and psychomotor aspects in the learning process becomes very basic. For that reason, the over cognitive learning process or over affective or over psychometric learning is certainly not appropriate. Because learning moral values does not stop at knowledge about good behaviour, but it must arrive at students to behave well. For this reason, learning moral values should tend to be centred on students (student centred), active learning, and constructivist.

The results of literature studies found principles in the learning of values and character. The principles are that in value learning should involve the principles of Ngerti, Ngroso, and Nglakoni (Dewantara, 1977). The principle can apply when the learning process is done by the process of experiencing (pelakonan). By "experiencing" learners can grow knowledge, can be honed feelings, and able

to do it. (Lickona, 1991) states that value learning should involve all the elements of character. The elements of character according to (Lickona, 1991) are Moral Knowing, Moral Feeling, and Moral Action. Abdullah Gymnastiar states that akhaqulkarimah (noble character) is built through a process of learning that involves the mind (think), remember God (dhikr), and strive by doing (endeavour). The integration of learning process that combines thought, dhikr, and endeavour that is able to make someone virtuous (Akbar, 2007). These principles are in line with constructivist learning.

Constructivist learning is a facilitation process carried out by educators to students by providing facilities to students so that they can learn on their own easily. This is in line with the results of interviews with PAUD teachers in the learning facilitation process which allows students to be able to build their own knowledge, values, attitudes, and good behaviour easily. For this reason, elements of constructive learning are: (1) active students from within themselves; (2) the teacher facilitates the way students experience learning through the use of resources, media, models, assessments that make students aware; (3) there is a reflection process that is able to foster self-awareness to do, and (4) messages of moral values.

Among the learning models of value (compliance and cooperation) are Triprakoro models that have been constructed and tested on learning in elementary school (Akbar, 2012, 2013, 2017) that is learning model of values and characters performed with the steps: (1) Clarification Technic, (2) learning experiences in situations contrary to the values taught; (3) Reflections on experience in situations contrary to the values taught; (4) think problem solving; (5) problem-solving practice by experiencing learning according to the values taught; (6) reflection on the problem-solving process of learning according to the values taught; and (7) moral messages. The results of this Triprakoro model test proved to be very activate learners, foster self-awareness, and very effectively able to achieve targeted learning objectives (Akbar, 2012, 2013).

Learning is basically an internalization process. (Bohlin, Farmer and Ryan, 2001) states that the internalization process will run effectively when the learning process is carried out through a cycle process, namely; Understanding, Action and Reflection. When linked to learning moral values, students need to understand certain moral values, practice moral values in real life, and reflect on rethinking the act of practicing moral values to foster moral awareness. This is supported by the results of

observations in the field that the practice of moral values in real life and always reflecting on PAUD will make students accustomed to habituation by the act of practicing moral values to foster moral awareness.

Based on the results of quantitative studies and literature studies above, how about learning moral values in early childhood. The world of early childhood is playing, singing, adventuring, and telling stories. For this the following constructed a model of life-based moral values for early childhood. Learning model is a patterned learning step to achieve specific learning objectives. Alternatively, the learning model is the pattern that is followed in designing a particular learning experience to achieve a particular learning objective.

Constructivist Learning Model for Early Moral Values Learning based on Values of Life. The moral values based on the values of life referred to here are the values of kindness appreciated by society. Because the future tendency of this community is increasingly global and erratic, it is based on life-based moral values here such as: value of cooperation, appreciation, love of peace, responsibility, and others.

The model of moral value learning with constructivistically conceptual approach is presented consecutively: how the formulation of learning objectives, the steps, supporting learning tools, social system, and its direct impact and participation.

First, the formulation of learning objectives. Learning objectives should be directed towards high level, high-order, and high-order skills skill (HOTS) and High Order Psychometric Skills (HOPS).

Second, the learning steps (Syntax) are patterned as follows:

- Apperception and preparation of the situation entry on learning certain moral values (e.g. Cooperation).
- Lessons on Certain Moral Values (Example: Cooperation) through:
 - a. Play with the game (Cooperation).
 - b. Share Criteria (Fairy Tale) with the theme of Cooperation.
 - c. Sing with a Cooperation-themed singing song.
 - d. Colouring drawing or drawing with collaboration-themed drawings.
 - e. Exploring past experiences of students in Cooperation.
 - f. Conversation Moral AUD Dilemma.

- Reflection (Re-Thinking) with the help of questions that lead to the construction of knowledge, attitudes, and cooperative practices for AUD learner.

- Moral messages of the importance of certain behaviours and behaviours (e.g., cooperation).

Third, System-Supporting Devices Model. For the purposes of learning planning (e.g. cooperation) this model needs to be equipped with tools such as: cooperation game scenario, story Text / Tale with the theme of cooperation, Cooperative-themed Song Text, Tasks creating drawings / or colouring themed drawings Cooperation, then, a reflection guide, a conversational Text about a certain Moral Dilemma, and ending with the giving of moral messages.

4 SUB DISCUSSION

The findings of research which states that there are still many TK/ PAUD teachers who teach religious and moral values with cognitivist approach even behaviouristic trigger thinking about the importance of change of learning approach toward constructivist. The phenomenon of the number of children who know the values of good that people appreciate but they are less willing to carry out the goodness is a proof that over cognitive learning is less appropriate for the learning of religious and moral values. Another phenomenon is that cognitively many children know about good behaviour and where bad behaviour, but they are lazy to do well. Many children are just about to do certain goodness when told by others their behaviour is driven by external forces. This phenomenon is also proof that the learning of religion and moral values with behaviouristic approach in view of less effective because less able to grow self-awareness of learners to do goodness in the middle of society, so that need to shift learning of religion and moral value towards learning with constructivist approach.

Constructivist approach is a way of learning based on the philosophy of constructivism is a philosophy of knowledge that states that one's own knowledge is built by the person concerned. Among his radical views is that knowledge cannot be transferred. Cannot be transferred because of the changing nature of knowledge, there is a schemata factor that influences new knowledge received by learners. A person's knowledge is built by the person concerned through his or her learning experience in real life situations. In constructive learning the role of the learner (educator) is as a facilitator i.e. the person whose job is to provide easiness in learning process

learners so that they can learn by themselves easily. The purpose of constructive learning is that learners can learn how to learn.

Constructivistic learning is a learning which emphasizes more on the process and freedom in exploring knowledge and efforts in constructing the experience that is owned or acquired. In constructivist learning, educators do not determine the discussion in accordance with what is desired by the educator. But the educator has the duty to help students construct what is in their minds and want to be solved. This is in line with the opinion of PAUD teachers who stated that constructivist learning of students is given the freedom to determine the subject or material they wish to discuss on that day. For example, coinciding with that day there was one friend who did not enter because of illness. So the discussion on that day is about what kind of attitude or behaviour is done when there is one good friend. For example by visiting, or even ignored as if nothing happened. In this case students are required to be able to find their own problem solving.

Constructivist learning helps learners to be more critical thinking and also to be someone who is not satisfied and always trying to solve problems. The ability of reasoning learners will be seen when they try to solve existing problems. Constructivist learning can be used to educate learners about religious and moral values. Because with this learning learners will be required to be more creative and always responsive in the face of an event.

Value is a price that can be interpreted that the value has a very important meaning in the life of society and in the educational environment. Through constructivist learning learners are expected to determine their own values that deserve and can be done while in the scope. For example, when within the scope of the school, values that are upheld by the school should be done like a well-dressed, respectful teacher, and so forth. So learners learn not only with something that is always provided by educators, but they also learn from the environment and also experiences that they previously obtained.

In constructivist learning an educational institution including PAUD does not limit the knowledge gained by students. But students are directed to be able to obtain information or knowledge through what they find themselves. So that in learning an educator only serves as a facilitator to develop what students want to know.

For example want to improve moral values about the politeness that exist in the school environment. What attitude should a student do to the teacher when speaking? Whether by using harsh language and

shouting or with a polite and polite language. Most when talking to teacher's still use language that is less polite and with inappropriate diction selection. The use of contemporary languages such as OTW, hanging out, cyin, beb, and many others. The word should not be spoken to the teacher until finally spoken. Then what should be done by a learner in order to be able to say or communicate well to teachers or educators. Something that can be done is to maintain a proper attitude or behaviour and deserve to be in the word in communicating with the teacher. Understanding of manners uploads, etiquette is essential in the communication process undertaken by a student or learner with a teacher as an educator. If a student can position himself in accordance with the environment and can act on his own consciousness (not because of the awareness of others), then the predicted politeness will be able to run well and in accordance with expectations.

The formulation of objectives in the learning model should be directed to high levels of cognitive, affective, and psychomotor achievement. It is this achievement target of high taxonomic education levels that will enable the active learning process to occur. These three educational fields need to be integrated because certain (character) behaviours are a combination and synergy of the three educational taxonomies (cognitive, affective, and psychomotor). In this process of moral value education all three need to be achieved in an integrated manner. Determining learning objectives at the high level of achievement (HOTS, HOAS, and HOPS) will enable an active learning process. These three educational fields need to be integrated because certain (character) behaviours are a combination and synergy of the three educational taxonomies (cognitive, conative, affective, and psychomotor). This is in line with the opinion of (Maor, 2000) which states that the constructivist approach to teaching and learning practices classroom teachers and helps students to develop high-level learning skills. This is in accordance with the results of the observation that students overcome learning difficulties so that the teacher as a learner needs to design learning activities from the environment around the students. In learning activities like this, it is expected that students will be more critical in exploring their knowledge and constructing their own understanding of the existence of information presented.

Apperception activities are done by associating new learning experiences with past learning experiences. A person's schema (a set of knowledge, values, and past learning experiences) is believed to greatly affect a person's perception or perception

when a person experiences a new learning. Constructivism view states that changes in behaviour (character) a person is determined by the perception or appreciation of a person in a particular learning situation. (Akbar, 2013) states that apperception activities can deliver learners to be ready to enter new learning experiences so that they are better prepared for learning; learning becomes more meaningful because the students' schemata are connected with their new experiences.

The learning steps in PAUD described above are the results of research and literature studies conducted by researchers, the basic principle of which is to involve students directly in the real life situation of children (playing, singing, telling stories, and conducting concrete learning activities) so through their direct learning experience they can construct knowledge, show attitudes, and behaviours significantly in the learning process. Students' real behaviour can be observed in the series of learning steps designed. Thus authentic assessment will be easy to implement, the principle of assessment of values, attitudes, and character beliefs can be carried out properly. These steps allow it to be able to bring up not only the good character of the students but it is possible, for example, if there are still doubts about the moral values being taught, or negative moral attitudes, or poor behaviour according to moral standards, an educator can do feedback (improve attitude and character) through the process of active learning further. Authentic assessment of learning values and characters is not to justify whether children are included as good people or include bad people, nor for class upgrading but so that the educator as a facilitator can feedback immediately.

Reflection activities undertaken in the learning process listed in the model steps are fundamental. Reflection is a re-thinking of the learning experience that learners have just learned to take wisdom, to pick up the pearls of wisdom from the learners' learning experiences. Reflection can sharpen feelings, so it becomes a powerful force to foster self-awareness of learners to behave and behave for the better. This is according to findings (Bohlin, Farmer and Ryan, 2001) that for the process of internalization of value can run effectively then the learning should be done cyclically through the process of understanding, action, and reflection. Triprakoro model that combines the principles of *ngerti*, *ngroso*, *nglakoni* which has been proven very effective to achieve the objectives of learning compliance value (Akbar, 2013) and the value of cooperation (Akbar, 2012) in the learning steps there is also Reflection step.

Constructivist learning in PAUD can be interpreted as learning that activates students. This is in line with the findings of (Rahman, 2015) which states that learning enabling learners is a learning that has three steps, namely: (1) recognition, meaning that in the learning activities conducted a perception and provide motivate learners in learning activities. Apperception and motivation activities in learners are perceived to create and create positive character values such as learners to be enthusiastic in learning activities that trigger the value of hard work, responsibility in completing tasks; (2) core activities, can be interpreted with all teaching and learning activities are planned and done in accordance with the planning RPP that has been made. Core activity is very possible to create character value in learners, for example, when learners are required to solve environmental problems around the school, learners will actively seek the right solution in decision making either individually or in groups; (3) closing activities can be interpreted as activities at the end of the learning both drawing the conclusion of learning and evaluation test. Activities draw conclusions and evaluations can also trigger learners to participate actively in drawing conclusions and can raise the value of honesty in the test activities. Learning that activates learners, is not limited by the cognitive aspect alone but can also bring the affective aspect (attitude). Affective aspects (attitudes) built by the students themselves will be able to trigger himself to take decisions in determining attitudes. Attitudes that arise from within these learners who will later become a good character if always trained, carried out continuously. Constructing the learners' learning experience actively feels very effective for learning activities at school.

(Agboola and Tsai, 2012) states that character education is not a slogan or a course, but a value that is intentionally instilled every day in the school environment. The function of the school area itself is to be able to practice character education well and can also be done outside of school. This is certainly in accordance with the results of an interview with an early childhood teacher who believes that the way of planting values for students is inseparable from the function and benefits of the school area as a place for character building. Planting the character values will be well implemented if it appears in students, one of them is through constructivist learning activities. Constructivist learning can provide direct experience to students both in learning activities and with exemplary activities carried out at school consistently. Planting good character values can be practiced with careful planning, carried out according

to planning and evaluating for improvement activities and strengthening values that have not yet or less emerged.

Learning can be understood as a process of understanding learners so that they experience behavioural changes. According to constructivist theory, the learning experience is obtained through experience experienced by the learners themselves. Therefore, the teacher's position acts as a facilitator and creates a good learning experience for learners. The learned materials should emphasize the cognitive, affective, psychomotor aspects. (Scheer, Noweski and Meinel, 2012) say that in constructivist learning activities require design and learning concepts oriented to the competence of collaborative learning. Because the participation and involvement of learners is an important characteristic of constructivist learning. Teachers as facilitators need to facilitate learners in proposing problem or project challenging statements. This is in line with the opinion of (Loyens and Gijbels, 2008) which states that constructivist learning often emphasizes the psychomotor aspect. Teacher's position in the learning activities is to direct and control the learning activities in accordance with the competencies achieved by learners.

The system of model support devices in the form, for example, as mentioned above, should have the value content and learning character of the moral value that is learned. Support systems in the form of: game scenarios, song texts sung, shared story texts, dance moves being held, and explorations of past moral value learning experiences, matters of moral dilemma discussed, should contain the moral values being learned.

The moral messages presented by the teacher become reinforcement at the end of the lesson so that learners become more impressed, and that they are more aware of the importance of living the life they live in everyday life. Therefore, in order to stay focused on the religious and moral values being taught, moral messages need a morality that is compatible with the religious values (KI-1) and social values (KI-2) that are being learned and adapted to the theme of being a binder learning on a particular day, because in general learning in kindergarten / early childhood is done with thematic-themed learning.

The cultivation of moral values in the AUD is not taught on a particular subject, but is integrated into a theme or learning activity. So the moral value learning does not stand alone.

Learning activities can be started from exemplary by adults around the environment of learners and habituation activities that have been planned by the

school. (Aplin, 2007) finds the fact that moral education in Australian public schools is not taught entirely in learning activities, but moral values are taught to correspond between one person and his or her peers. Mutual respect between religions, cultures and ethnic groups, and tolerance with other groups / nations are all emphasized in schools, often learners are given a picture of conditions that are contrary to their views in the hope that participants can solve their own problems. It is believed to form a young generation who love peace and civilized. In line with the opinion of (Huss and Patterson, 1993) which states that each individual must develop a "sense of moral obligation" and skills "resolve ethical conflict". These two objectives can be developed to train learners to find objective ideas for morally appropriate behaviours. Moral duties and resolving skills of a sharpened ethical dilemma can be applied to situations faced in personal and professional lives (the future).

Thus, in the exploitation of moral values need approaches, strategies, models, methods, techniques, and learning tactics in accordance with the principles of value and character education. Strategy is defined as a plan that contains about a series of activities that are designed specifically to achieve the purpose of certain educational activities, (Adisusilo, 2013). Specially designed activities are reflected in a variety of different ways for different purposes, content, sources and learning media, and assessment. In the context of values and character education, the values learned can be presented in the learning objectives, sources and media, and the content of the subject matter. The content in the activity (among other things) is the material / material derived from the curriculum of an educational program, (Majid, 2013). In order for the learning of moral values to correspond to the Core Competencies (social attitudes) that have been designed in the curriculum of early childhood.

The problem of moral values that still tend to be cognitivist and behaviouristic practiced in kindergarten / early childhood in Malang based on the ability of teachers kindergarten / early childhood on the mastery of the substance and methodology of learning values of characters. This issue has implications for the need for the Development of Moral Values for AUD for PGPAUD Students. PGPAUD students are prospective teachers of kindergarten / early childhood. If they master the substance and methodology of learning Moral values through constructivist approach, then there is great expectation will happen shift of learning practice

from tend to cognitive and behaviouristic become constructivist.

5 CONCLUSION

The tendency of cognitivist and behaviouristic moral values teaching practices in TK / PAUD in Malang is caused by lack of mastery of moral values and methodology by teachers of kindergarten and early childhood teachers. The learning of moral values should be done by applying the principles of values and character education using constructivist learning. The qualitative research with this literature study design has succeeded in constructing the model of moral value learning with constructivist approach with the principle that: (1) the formulation of learning objectives is directed to the achievement of cognitive, affective, and high level psycho skills in an integrated manner; (2) sequential instructional learning steps: (a) apperception, (b) moral values learning through play, singing, sharing stories, and colouring drawings, exploring the learning experiences of moral values learned, (c) reap the wisdom of the learning experience experienced in all of the learning steps, and (d) moral messages related to the moral values learned.

It is recommended that the Construction of the Moral Values Learning Model be included in the teaching materials at the Course on the Development of Religious and Moral Values for PGPAUD Students as an effort to strengthen the understanding of learning methodology of values and character for PAUD teachers.

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