DEVELOPMENT OF CHILDREN'S RELIGIOUS AND MORAL VALUES AT LIMITED OFFLINE LEARNING

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Abstract: Religious and moral values are essential aspects of early childhood development. These aspects relate to children's character, behavior, and ability to recognize their religion. Schools have a significant role in stimulating children's religious and moral values. The children had time to do online-based learning due to the covid-19 pandemic. Now, children can do limited offline learning (PTM). The purpose of this study was to determine the differences in the development of children's religious and moral values during online learning and limited offline learning and to find out how significant the differences in the development of children's religious and moral values are during online learning and limited offline learning. The research method used is descriptive quantitative with ex-post facto design. The study was conducted at RA Al-Huda with a sample of 15 students in class A. The results showed differences in developing children's religious and moral values when online learning and limited offline learning were limited. The limited offline learning influences 57.9% of children's religious and moral values, and other factors influence 42.1%.

Keywords: Religious and moral values, online learning, limited face-to-face learning, children.

INTRODUCTION

Recently, the Yogyakarta area has been rampant with incidents of violence and crime on the street (klitih). One of the perpetrators who was arrested stated that he committed the crime spontaneously without having a specific motive. The perpetrator is a minor who is still 14 years old[1]. According to Sushmita, klitih is an unusual form of juvenile delinquency. The action carried out is in the form of an act of injuring regardless of the

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[1] Heri Susanto, "Aksi Klitih Di Yogya Kembali Makan Korban, Pelaku Masih Di Bawah Umur." Detik News. Last modified 2021. https://news.detik.com/berita-jawa-tengah/d-5537839/aksi-klitih-di-yogya-kembali-makan-korban-pelaku-masih-di-bawah-umur.

victim being attacked. Klitih is carried out without taking the victim's belongings, but the perpetrator satisfies his desires by seeing the injured victim andcan't do anything [2].

Sukirno explained that klitih is deviant behavior that falls into the category of criminal acts. Adolescents often exhibit behaviors that are not in line with moral values in society. Some behaviors can still sometimes be tolerated with alibi in the process of self-discovery. However, the lack of guidance and direction makes teenagers fall into a trap [3]. The aggressive behavior that a person exhibits is the impact of internet use [4] Globalization needs to be balanced with moral provision so that the next generation of the nation can face global challenges [5].

In line with this opinion, Agus stated that juvenile delinquency is a consequence of information technology. The Internet is a concrete form of technological progress. Content on the internet is created globally, where the content uploaded is not entirely filtered. Everyone can access the internet and search for information easily[6]. In addition, violence can occur due to a variety of factors, namely: an unfavorable environment, lack of affection and attention in the family, misconceptions in adolescents, and lack of quality education [7]. In addition, the impact in terms of behavior that arises due to the development of information technology is bullying behavior[8]

Bullying is oppressive behavior with the aim of abusing and hurting others. Such oppression can be physical, psychological and verbal [9] Research conducted by Kurniawan, et al. obtained the results that there are 5 indicators that show the moral degradation of children, namely: interrupting other people's speech, lack of respect for parents, not asking for permission when wearing other people's things or when entering the room, swearing,

[2] Chelin Indra Sushmita, "Klitih Marak Di Jogja, Pelaku Kurang Perhatian?," *Solopos.Com*, last modified 2021, https://www.solopos.com/klitih-marak-di-jogja-pelaku-kurang-perhatian-1225230?utm_source=terkini_desktop.

[3] S Sukirno, "Pencegahan Klitih Melalui Pendekatan Budaya Baca Pada Siswa Di Daerah Istimewa Yogyakarta," *Jurnal IPI (Ikatan Pustakawan Indonesia)* 3, no. 1 (2018): 28–37, https://jurnal.ipi.web.id/jurnalipi/article/view/14.

[4] Scheerder, Anique J., Alexander J.A.M. van Deursen, and Jan A.G.M. van Dijk. "Negative Outcomes of Internet Use: A Qualitative Analysis in the Homes of Families with Different Educational Backgrounds." *Information Society* 35, no. 5 (2019): 286–298. https://doi.org/10.1080/01972243.2019.1649774.

[5] Sakman and Bakhtiar, "Pendidikan Kewarganegaraan Dan Degradasi Moral Di Era Globalisasi," *SUPREMASI: Jurnal Pemikiran, Penelitian Ilmu-ilmu Sosial, Hukum dan Pengajarannya* 14, no. April (2019): 1–8.

[6] Azwar Agus. "Tinjauan Tentang Penyebab Kenakalan Remaja." *Unitas* (2020): 1–10.

[7] Sushmita, "Klitih Marak Di Jogja, Pelaku Kurang Perhatian?"

[8] Hakim, Siti Nurina, Aliffatullah Alyu Raj, and Dara Febrian Chita Prastiwi. "Remaja Dan Internet." *Prosiding SEMNAS Penguatan Individu di Era Revolusi Informasi* (2016): 311–319. https://publikasiilmiah.ums.ac.id/bitstream/handle/11617/9290/Siti Nurina Hakim.pdf?sequence=1&isAllowed=y.

[9] Zakiyah, Ela Zain, Sahadi Humaedi, and Meilanny Budiarto Santoso. "Faktor Yang Mempengaruhi Remaja Dalam Melakukan Bullying." *Prosiding Penelitian dan Pengabdian kepada Masyarakat* 4, no. 2 (2017): 324–330.

and doing arbitrary things[10] . The moral degradation of children is also shown by children when they are addicted to online games, such as stealing and swearing. Not a few children imitate actions from games, such as acts of violence[11]

The occurrence of distortions in the educational aspect has recently caused concern. The government establishes a curriculum that is considered effective in developing cognitive abilities and skills. However, moral deterioration occurs in students[12] Although education starts with the family, when they are in school, children get things that are not taught at home. The child can socialize more widely, the child can find differences in lifestyle and habits. These differences contribute to cultivating the morality value of children. The place where children learn is a factor that influences children's behavior[13]

Religious and moral value education is one aspect of the content of the 2013 ECCE curriculum. The development of religious and moral values in schools makes teachers role models. The development is carried out through interesting activities, accommodating children to be able to explore freely without pressure. The teacher responds to the questions posed by the child quickly, helps the child when there are obstacles and provides reinforcement. Children's development standards in the aspects of religious and moral values include children's ability to be tolerant, know the religion they adhere to, know religious holidays, maintain personal and environmental hygiene, sportsmanship, hormat, courtesy, honesty and helpers [14]

Moral is a transition from reference in behaving well or badly, feelings and reasoning[15]. Morals are closely related to character and morals. Moral development in a person can shape a person's disposition, personality and attitude[16]. A person's morality goes hand in hand with cognitive development, because it is not something of a nature, it is necessary

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[10] Kurniawan, Agung Rimba, Faizal Chan, Aditya yohan Pratama, Minanti Tirta Yanti, Erza Fitriani, Sulistia Mardani, and Khosiah. "Analisis Degradasi Moral Sopan Santun Siswa Di Sekolah Dasar." *Jurnal Pendidikan IPS* 9, no. 2 (2019): 104–122.

[11] Astriningrum, Widi. Efek Samping Teknologi. Yogyakarta: Psikologi Corner, 2021.

[12] Fitriningsih. "Urgensi Pendidikan Anak Usia Dini Berbasis Aqidah." *Musawa* 8, no. 1 (2016): 55–68.

[13] Syaparuddin Syaparuddin, "Peranan Pendidikan Nonformal Dan Sarana Pendidikan Moral," *Jurnal Edukasi Nonformal* 1, no. 1 (2019): 173–186, https://ummaspul.e-journal.id/JENFOL/article/view/317.

[14] Enah Suminah et al., *Kerangka Dasar Dan Struktur Kurikulum 2013 Pendidikan Anak Usia Dini* (Jakarta: Direktorat Pembinaan Pendidikan Anak Usia Dini, 2018).

[15] Elsy Gusmayanti and Dimyati Dimyati, "Analisis Kegiatan Mendongeng Dalam Meningkatkan Perkembangan Nilai Moral Anak Usia Dini," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 2 (2021): 903–917.

[16] Dwi Marta Marwatul Wardah, "Strategi Organisasi Keagamaan Dalam Mengatasi Degradasi Moral Di Kabupaten Pasuruan (Studi Kasus Organisasi Keagamaan IPPNU Dan Gusdurian Di Kabupaten Pasuruan)," *Journal of Islamic Studies and Humanities* 5, no. 2 (2020): 135–142.

to have guidance from people around the child[17]. Everything that has become a habit in a person will become an act that occurs spontaneously, whether commendable or despicable[18]. The habituation given to children can shape the behavior of responsibility [19].

Purnaningtias, et al explained that as educators, teachers have a hand in shaping the character and behavior of students. The formation of character can be done by controlling behavior that is not in accordance with applicable norms, taking preventive measures, holding catharsis, communicating intensely with children, teaching peace and a culture of apologizing if you do wrong. Teachers not only transfer of knowledge, but also as evaluators of student development, especially in the aspect of moral development [20]

The development of children's behavior can be done by teachers by habituating reading do'a, both before and after doing activities, then by accustoming children to behave politely and respect others[21] Education that is considered effective to improve children's religious and moral values is constrained by the Covid-19 pandemic. All levels of education are required to do education online, including universities. All activities are carried out online using digital devices such as laptops, PCs, smartphones and tablets. Although online learning is not new to universities, online learning is still something that has not been widely implemented in universities. Because it is different from conventional learning, there are shortcomings from various aspects that cause the lack of optimal application of online learning. Pujilestari explained that these obstacles were caused by the readiness of the government, technological change systems, human resources, facilities and infrastructure in technology and related laws[22]

Online learning for early childhood is considered ineffective. According to Nurdin and Anhusadar, this is due to educators in ECCE who are not yet proficient, as well as lack of attention to daily learning plans. This makes the indicators that have been achieved to the maximum. Then, the implemented methods tend to focus on the assignment. There are some parents of children who do not have smartphones and laptops so they cannot participate in learning effectively[23]

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[17] Mardi Fitri and Na'imah Na'imah, "Faktor Yang Mempengaruhi Perkembangan Moral Pada Anak Usia Dini," *Al-Athfaal: Jurnal Ilmiah Pendidikan Anak Usia Dini* 3, no. 1 (2020): 1–15.

[18] Muhammad Shaleh Assingkily and Miswar, "Urgensitas Pendidikan Akhlak Bagi Anak Usia Dasar (Studi Era Darurat Covid 19)," *Tazkiya* 9, no. 2 (2020): 92–107.

[19] Aceng Hasani, "Jurnal Penelitian Dan Pengembangan Pendidikan Anak Usia Dini," *Journal of Chemical Information and Modeling* 5 nomor 2, no. 9 (2018): 81–160.

[20] Fianolita Purnaningtias et al., "Analisis Peran Pendidikan Moral Untuk Mengurangi Aksi Bully Di Sekolah Dasar," *Autentik : Jurnal Pengembangan Pendidikan Dasar* 4, no. 1 (2020): 42–49.

[21] Cahniyo Wijaya Kuswanto et al., "Kiat-Kiat Mengembangkan Perilaku Baik (Akhlakul Karimah) Pada Anak Usia Dini," *Asghar* 1, no. 1 (2021): 52–59.

[22] Yulita Pujilestari, "Dampak Positif Pembelajaran Online Dalam Sistem Pendidikan Keperawatan Pasca Pandemi Covid 19," *'Adalah* 4, no. 1 (2020): 49–56.

[23] Nurdin Nurdin and Laode Anhusadar, "Efektivitas Pembelajaran Online Pendidik PAUD Di Tengah Pandemi Covid 19," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2020): 686.

The academic achievements achieved by children through teaching and learning activities carried out in the classroom are more when compared to online-based learning. The difference in quality and ability to access learning materials online creates gaps in learning outcomes [24] Departing from these problems, researchers want to know the development of children's religious and moral values in limited face-to-face meetings and how much development children's religious and moral values are in limited face-to-face meetings. The formulation of the problem in this study is: (1.) Are there differences in the development of children's religious and moral values during online learning and limited face-to-face meetings? (2.) How much difference does the development of children's religious and moral values differ when online learning and face-to-face meetings are limited?

FINDING AND DISCUSSION

The method used in this study is descriptive quantitative with ex-post facto design. According to Sappaile, is a study that examines causal relationships without being given treatment by researchers. Ex-post facto research is not much different from experiments, the difference is that in ex-post facto research researchers do not give treatment and free variables are not manipulated. Ex-post facto indicates that a free variable has occurred[25].

There are two variables in this study, namely children's religious and moral values and face-to-face meetings. This study used observation guidelines in the form of likert scales as follows: Not Yet Emerging (BM), Starting to Appear (MM), Developing As Expected (BSH) and Developing Very Well (BSB). Research data are obtained from test results and documentation. The population in this study was early childhood attending RA Al Huda. Meanwhile, the sample was children in group A, which numbered 15 children.

Data are obtained on the basis of tests, observations as well as documentation. Data collection is carried out by evaluating children's learning outcomes. Pre-test data is processed when children do online-based learning in their respective homes. Meanwhile, post-test data is the final result of children's learning after conducting limited face-to-face meetings. The data were analyzed by descriptive analysis to determine the development of children's religious and moral values.

Table 1.1 Indicators of Assessment of Children's Religious and Moral Values

No	Assessment Indicators
1.	Knowing God as creator
2.	Giving thanks when you get something
3.	Behave well and be polite according to religion and culture

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[24] Direktorat Sekolah Dasar, "Pembelajaran Tatap Muka Terbatas Sebagai Solusi Di Masa Pandemi Covid-19," *Direktorat Jenderal PAUD Dikdas Dan Dikmen*, last modified 2021, https://ditpsd.kemdikbud.go.id/artikel/detail/pembelajaran-tatap-muka-terbatas-sebagai-solusi-di-masa-pandemi-covid-19.

[25] Baso Intang Sappaile, "Konsep Penelitian Ex-Post Facto," *Pendidikan Matematika* 1, no. 1 (2010): 105–113.

| 4. | Saying sorry when you make a mistake |
5.	Say hello with a smile
6.	Pronouncing the phrase Thayyibah
7.	Memorizing short letters
8.	Memorizing asma'ul Husna
9.	Memorizing daily do'a
10.	Demonstrate prayer movements
11.	Getting to know hijaiyah letters
12.	Memorizing hadith

The findings in this study include the classification of children's religious and moral values during the pre-test as presented in the following table:

Table 1.2 Classification of Children's Religious and Moral Values (Online Learning)

No	Classification	Percentage
1	Not Yet Appeared (BM)	0%
2	Start Appearing (MM)	44%
3	Growing As Expected (BSH)	56%
4	Very Well Developed (BSB)	0%

Based on the table above, it can be known, from 15 children and 12 indicators, when online learning no child can achieve the Very Good Development (BSB) scale. The BSH scale appears as much as 56%. Meanwhile, the Start to Appear (MM) scale is 44%. This shows the development of children's religious and moral values on the Start to Emerge (MM) and Develop As Expected (BSH) scales. To see the comparison, you can see the chart below:

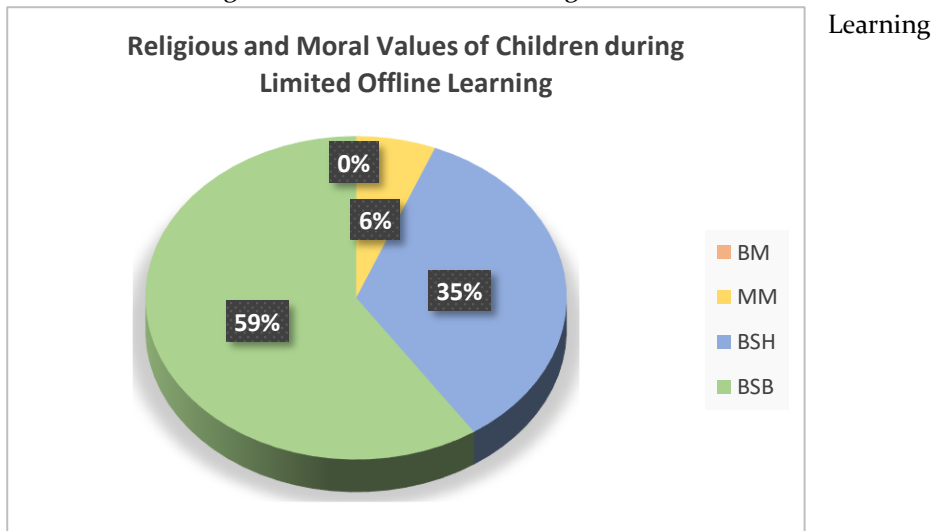Figure 1.1 Children's Religious and Moral Values during Online Learning
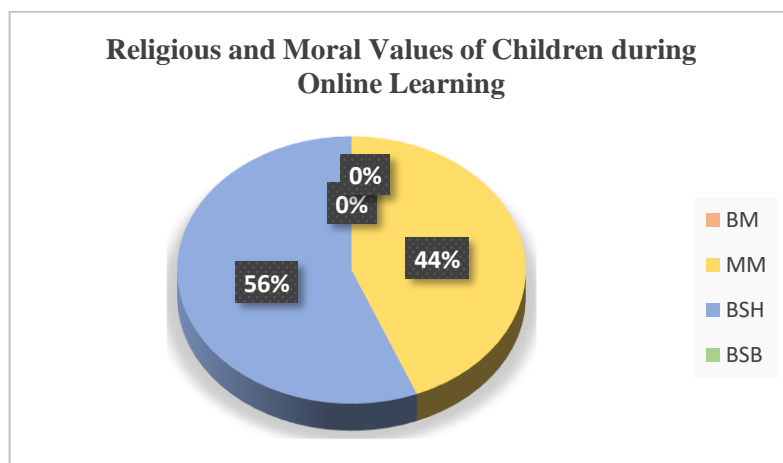
The classification of religious and moral values of children after conducting limited face-to-face meetings is as follows:

Table 1. 3 Classification of Children's Religious and Moral Values (Limited Face-to-Face Meetings)

No	Classification	Percentage
1	Not Yet Appeared (BM)	0%
2	Start Appearing (MM)	6%
3	Growing As Expected (BSH)	35%
4	Very Well Developed (BSB)	59%

Based on the table above, it can be seen that out of 15 children and 12 indicators, when face-to-face learning is limited, none of the children get the Yet Appear scale. The Very Good Development (BSB) scale is 59%. BSH appears as much as 35%. While the Start to Appear (MM) scale is as much as 6%. This shows that the development of children's religious and moral values is on the scale of Start to Emerge (MM), Develop According to Expectations (BSH) and Develop Sagat Baik. To see the comparison, you can see the chart below:

Figure 1.2 Children's Religious and Moral Values during Limited Face-to-Face Learning

**Religious and Moral Values of Children during Limited Offline Learning**

A comparison of the results of developing children's religious and moral values during online learning and limited Face-to-Face Meetings (NCDs) is shown in the following table:

Table 1.4 Classification of Children's Religious and Moral Values (Post-test)

No	Scale	Online	PTM Limited
1	BM	0%	0%
2	MM	44%	6%
3	BSH	56%	35%
4	BSB	0%	59%

Based on the table, it can be seen that there are differences in the results of the development of children's religious and moral values when learning is carried out online with limited face-to-face learning. This is shown by the percentage of the scale of religious and moral values of children during limited face-to-face meetings to be higher. When learning is done online, no child reaches the Excellent Development (BSB) scale. However, when face-to-face meetings are limited there are 56% on the BSB scale. To make comparisons easier, researchers present the following graph:

Figure 1. 3. Comparison of Religious and Moral Values during Online Learning and Limited NCDs
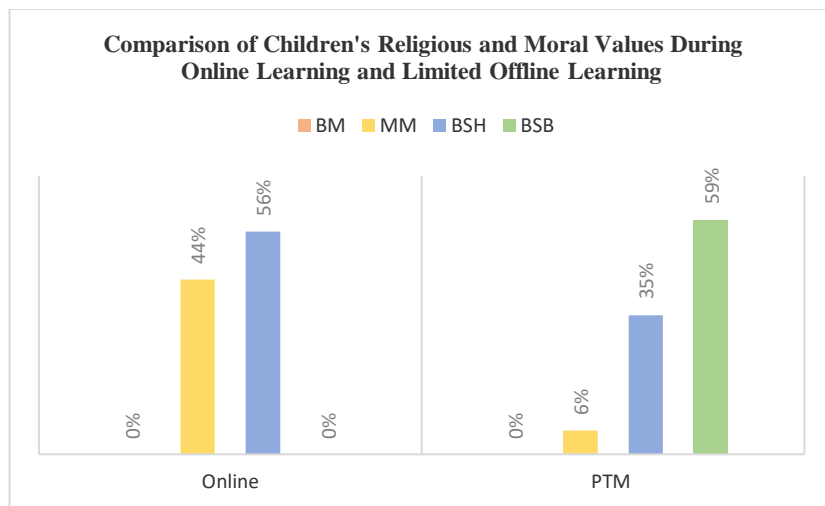
Furthermore, researchers conducted *paired sample t-tests* on online learning data and limited face-to-face meeting data. As for the description of statistical data, the following results are obtained:

Table 1. 4 Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Online	30.67	15	4.271	1.103
	PTM T	41.53	15	5.383	1.390

Table 4 shows descriptive statistical summary results of children's religious and moral value data when learning is conducted online and after limited face-to-face meetings. The mean when online is 30.67 and the mean when meeting face-to-face is limited is 41.53.

Table 5. Paired Samples Correlations

		N	Correlation	Significance One-Sided p	Two-Sided p
Pair 1	Online & PTM T	15	-.122	.332	.664

Table 5 shows the correlation of online learning and limited face-to-face meetings through pearson product moment correlation tests. The significance value obtained was 0.664 > 0.05. So it can be concluded that there is no relationship between online learning and limited face-to-face meetings.

The table shows the significance value of two tailed <0.001 which is smaller than 0.05 so there is a significant difference between online learning outcomes and learning with limited face-to-face meetings. The calculated t value is obtained 5,790 and the table t is 2160 so t count > t the table. So it can be concluded that face-to-face learning has an influence of 57.9% on the development of children's religious and moral values, and 42.1% is influenced by other factors.

Table 1.6 Paired Samples Test

	Paired Differences							Significance	
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower	Upper	t	Df	One-Sided p	Two-Sided p
Pair 1 P Online - PTM T	-10.867	7.269	1.877	-14.892	-6.841	-5.790	14	<,001	<,001

Table 1. 7 Paired Samples Effect Sizes

			Standardizer[a]	Point Estimate	95% Confidence Interval	
					Lower	Upper
Pair 1	Online - PTM T	Cohen's d	7.269	-1.495	-2.229	-.737
		Hedges' correction	7.690	-1.413	-2.107	-.696

The results of statistical data analysis using paired sample t-test cohen's d showed that with a 95% confidence level obtained the average population at -2,229 to -0.737. Meanwhile, using Hedeges' correction shows the average population at -2,107 to -0.696.

Based on the results of interviews with teachers, the cultivation of religious and moral values in children uses a variety of methods. As stated by Ustadzah DWT:

"The most important way to cultivate children's religious and moral values is that teachers are an example for children. Then we have storybooks and dolls as well. The dolls are all kinds of things, there are hand puppets, finger dolls, and ordinary dolls. It can be used to tell stories. Children love to be read stories, so pay attention. After the story is finished reading the child is asked to retell it and there is reflection."

This is in line with research conducted by Myrna, et al that the use of storybooks is effective for instilling moral values in children. Books help educators in the process of teaching and learning activities so that they are more varied. Teachers need to find learning media that is in accordance with the material taught to children[26] This research was also supported by Hamdanah and Baharan who explained that the storytelling method carried out by educators gave positive results for the cultivation of religious values. Educators should choose stories that are appropriate and inspiring, such as the story of the Prophet. Because the story of the Prophet provides many benefits for developing the religious and moral values of children[27].

Moral education carried out through fairy tales is able to cultivate a sense of courtesy, independence, honesty, responsibility, confidence, care, tolerance and patience[28]. Story telling using regional stories can instill the values of a child's character. The child gains knowledge through the story being told. Not only developing character, but also

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[26] Myrna Apriany Lestari, Marlina Elianti, and Adi Permana, "Efektivitas Penggunaan Media Buku Cerita Bergambar," *Pedagogi Jurnal Penelitian Pendidikan* 04, no. 02 (2017): 134–144.

[27] Hamdanah and Andi Khaerul Baharan, "Penanaman Nilai Keagamaan Anak," *Jurnal Pendidikan Agama Islam* 1, no. 1 (2018): 1–15.

[28] Gusmayanti and Dimyati, "Analisis Kegiatan Mendongeng Dalam Meningkatkan Perkembangan Nilai Moral Anak Usia Dini."

developing cognitive and language abilities [29] The use of audio-visual-based digital technology, such as animation, can be used to develop children's religious and moral values. This is stated by research conducted by Sartika and Recha, the animation video makes the development of children's religious and moral values increase significantly. Initially, a percentage of 23% was obtained, after a two-cycle treatment rose to 88% [30].

This research is also supported by Piaget's theory in which relationships that are established when children interact with their peers, can develop moral reasoning. When playing with peers, children contribute to their environment[31] Learning that is carried out online at home does not provide much interaction between children and their peers. This interaction can be done by children when learning face-to-face even though it is carried out on a limited basis.

Educational institutions are one of the means of developing children's religious and moral values. Protégés should not only be shaped to have cognitive intelligence[32]. Research conducted by Syamsudin shows that the development of children's religious and moral values is related to the religious climate of the school[33] The existence of existing rules in schools is a rule for children to behave according to moral values[34] Revitalization of religious and moral values needs to be carried out in the implementation of education in every discipline[35]

CONCLUSION

Based on the research that has been carried out and the presentation of data in the discussion, the researcher concluded that there is a significant difference in religious and moral values between learning carried out online and learning carried out with limited face-to-face meetings. The significance value is $<0.001 < 0.05$. Face-to-face learning has an influence of 57.9% on the development of children's religious and moral values, and 42.1%

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[29] Sandy Ramdhani et al., "Penanaman Nilai-Nilai Karakter Melalui Kegiatan Storytelling Dengan Menggunakan Cerita Rakyat Sasak Pada Anak Usia Dini," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 3, no. 1 (2019): 153.

[30] Indah Dwi Sartika and Yecha Febrieanitha Putri, "Peningkatan Aspek Perkembangan Nilai-Nilai Agama Dan Moral Melalui Media Audio Visual," *Raudhatul Athfal: Jurnal Pendidikan Islam Anak Usia Dini* 5, no. 1 (2021): 96–111.

[31] John W. Santrock, *Perkembangan Anak (Jilid 2)* (Jakarta: Erlangga, 2007).

[32] Ahmad Yani Nasution and Moh Jazuli, "Menangkal Degradasi Moral Di Era Digital Bagi Kalangan Millenial," *Jurnal Pengabdia Dharma Laksana Mengabdi Untuk Negeri* 3, no. 1 (2020): 79–84, http://www.akrabjuara.com/index.php/akrabjuara/article/view/919.

[33] Amir Syamsudin, "Pengaruh Iklim Keagamaan Lembaga PAUD Terhadap Perkembangan Nilai Agama Dan Moral Anak Usia Dini Se-Kota Yogyakarta," *Jurnal Pendidikan Anak* 6, no. 2 (2017): 99–108.

[34] Syaparuddin, "Peranan Pendidikan Nonformal Dan Sarana Pendidikan Moral."

[35] Ida Bagus Suradarma, "Revitalisasi Nilai-Nilai Moral Keagamaan Di Era Globalisasi Melalui Pendidikan Agama," *Dharmasmrti: Jurnal Ilmu Agama dan Kebudayaan* 18, no. 2 (2018): 50–58.

is influenced by other factors. The increase is judged by the child's ability in aspects of religious and moral values. The abilities assessed include memorizing hadith, recognizing hijaiyah letters, demonstrating prayer movements. Then the child also memorizes daily prayers, memorizes Asma'ul Husna, memorizes short letters, says thayyibah sentences, says greetings with a smile, says sorry when doing wrong, behaves well and is polite inaccordance with religion and culture, givesthanks when he gains something and knows Allah as the creator.

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