



Moral Development of Early Childhood Through Living Values Education

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Abstract

Keywords:

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Early Childhood;
Moral Development.

Indonesia enrolls to demographic dividend, where the amount of people with the productive age more than non-productive age. So that, the government has to prepare the qualified early childhood education/school with the best curriculum to give the best contribution to Indonesian society, because early childhood is the golden age. Ideally, good early childhood school can compile good curriculum. RA Tiara Chandra is one of institution that has been applied the character-based curriculum called Living Value Education to build moral value of early child. The aim of this study is to describe moral development of early childhood through Living Value Education approach in RA Taiara Chandra Yogyakarta. Basically, this curriculum is character-based curriculum. This is qualitative descriptive study by using interview, observation, and documentation. Interview is conducted toward the teacher and headmaster. The result of this study indicates that RA

Tiara Chandra using K13 curriculum with Living Value Education approach, which consists of universal value in daily live whether at the school, home or in the society. Based on observation and interview results, many children in this school not only know about some character but also know why they should have that character. The universal living value that have been integrated in RA Tiara Chandra curriculum namely, peace, honesty, appreciation, responsibility, cooperation, care and share, love, happiness, religious, and freedom. The methods that have been applied are exemplary, habituation, role play, and storytelling.

Abstrak

Kata Kunci: *Negara Indonesia memasuki bonus demografi, dimana usia Kurikulum Berbasis Nilai; Anak Usia Dini; Perkembangan Moral;* *Negara Indonesia memasuki bonus demografi, dimana usia produktif lebih besar dibandingkan usia non produktif. Oleh karena itu, Pemerintah harus mempersiapkan lembaga pendidikan anak usia dini yang baik untuk memberikan kontribusi agar menjadi manfaat bagi masyarakat Indonesia. Hal ini dikarenakan anak usia dini merupakan fase keemasan. Idealnya, lembaga PAUD yang baik mampu membuat kurikulum yang baik. RA Tiara Chandra Yogyakarta membuat kurikulum berbasis nilai (LVE) untuk mengembangkan moral anak usia dini. Secara sederhana, kurikulum ini merupakan kurikulum berbasis karakter. Jenis penelitian ini adalah kualitatif deskriptif, dengan menggunakan teknik wawancara, observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa kurikulum yang digunakan di RA Tiara Chandra adalah Kurikulum 2013 dengan pendekatan Living Values Education (LVE) yang memuat nilai universal pada kehidupan sehari-hari, baik di sekolah, rumah, maupun pada lingkungan masyarakat. Metode yang dilakukan adalah dengan keteladanan, pembiasaan, bermain peran dan bercerita.*

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1. Introduction

Indonesia enters a demographic bonus era with a productive population (15-64 years) greater than the unproductive population (Lazuardi, 2019). This demographic bonus will end in 2036 as predicted by the Central Statistics Agency (BPS) (Karang, 2018). Haris Iskandar, Director General of Early Childhood Education, revealed that this abundant demographic will be an opportunity to advance the welfare of the Indonesian State, if the people of productive age have competent and superior resources. On the other hand, if we fail to take

advantage of this demographic bonus era, it will create a very big disaster for the State of Indonesia. Therefore, it takes a lot of effort from all components of society and the government, to maximize the demographic bonus era in Indonesia until 2045. One of the efforts that must be made is maximize the potential that exists in children aged 0-6 years (Harususilo, 2018).

Children aged 0-6 years have a sensitive period called the golden age (Najib et al., 2016). At this time the entire potential of children is growing rapidly so that they must be stimulated properly, including in instilling good values that will form their personality (Fadillah & Khorida, 2013). This is what makes children should go to the right early childhood institutions, in order to meet the expectations of their parents. Basically, early childhood institutions provide efforts for children to be stimulated, guided, nurtured, and taught various sciences that can improve children's skills (Mursid, 2015).

Generally, each early childhood institution has a different curriculum. A good school will be able to develop its own curriculum. On the study conducted by Poku & Ampofo describe that curriculum in early childhood institution is done in integrated manner (Poku & Ampofo, 2017). In addition, on the study conducted by Wood & Hedges describe that curriculum should be seen as incorporating dynamic working practices, specifically what children choose to do and talk about with each other, and what practitioners enact with children to support their learning and development in a variety of ways - through play-based provision, through reciprocal relationships, as well as through intentional and responsive teaching (Wood & Hedges, 2016).

There are several early childhood institutions that integrate character in their curriculum. One of the educational institutions that has become an example for other institutions is Tiara Chandra Islamic Kindergarten (RA Tiara Chandra), Yogyakarta. This educational institution teaches good values called Living Values Education (LVE). The purpose of this curriculum is to instill character in children so that children learn about love for others, love for God and family, as well as living tolerant, honest, having compassion, and helping each other.

Tiara Chandra is one of character-based educational institutions that apply universal values in the learning process, both inside and outside the classroom. These values are better known as Living Values Education (LVE). Living Values Education (LVE) or values-based curriculum is related to the moral development of early childhood because it emphasizes the value of character in everyday life. Character education discourse appears because of the many indications that this nation, especially the successor generation has entered the stage of morality crisis (Fitriana & Suhendro, 2022). Free intercourse, child abuse, theft, drug abuse, pornography, and the culture of corruption have become problems that until now have not been solved (Taqwim, 2018). A renowned psychologist, Elizabeth B. Hurlocke, revealed:

“Juvenile delinquency is not a new phenomenon from adolescence. However, it is a continuation of behavior that begins in childhood. Children on the age of 2-3 years can already

be recognized later will become naughty teenagers" (Suyadi & Ulfah, 2013).

This value-based curriculum is important to be instilled in students to overcome moral decadence. If children have good character in everyday life until they grow up, then security, comfort and peace will be created between one another. Based on the study conducted by Pattaro indicates that someone with good character will definitely have good achievement and be easily accepted in society (Pattaro, 2016). From the explanation above, the purpose of this study is to describe the moral development of early childhood by implementing a values-based curriculum.

2. Methods

Kind of this study is qualitative descriptive study. Moleong said that the aim of qualitative study is to comprehend phenomenas such as, perception, mitivation, behavior, and so on (Moleong, 2014). According to Sukmadinata descriptive study is to describe situation or phenomena as it is (Sukmadinata, 2011). In this study, the author wants to describe how to develop moral value of early childhood by using Living Value Education curriculum in RA Tiara Chandra Yogyakarta.

The author uses purposive sampling by choosing the most appropriate research subjects because they are considered to know the most information needed by the author. So that it make convenient to author to explore subject of the study (Sugiyono, 2016). Research subjects in this research are headmaster, teacher, parent of student and students of RA Tiara Chandra. They are considered to know best about implementation of LVE in RA Tiara Chandra itself. The author uses interview, observation and documentation to collecting data and uses data reduction, data display, conclusion and verification to analyzing the collected data. The author use interview to know information about implementation of LVE from the headmaster and teacher of RA Tiara Chandra. The author use observation to know the real implementation on learning activity in RA Tiara Chandra and the result is visual data. The use of documentation study is to collect data from the documents like curricula, syllabus, annual and daily plant of teacher in RA Tiara Chandra.

3. Result and Discussion

Application of LVE in Children's Moral Development

Curriculum has many meanings. Zaini reveals that the guidelines for implementing learning which include a set of plans and setting goals, content, and learning materials to achieve educational goals are called curriculum (Zaini, 2015). This curriculum is adapted to the uniqueness and needs of an educational institution to achieve national education goals. According to Suminah, the curriculum contains plans and implementation of learning programs that can optimally develop all children's development to achieve success in school and the next

stage (Suminah et al., 2018). Terminologically, the term curriculum means subjects or science to achieve competencies and educational goals that must be completed by students (Pawero, 2018). Kim & Jung described that curriculum consists of: teach, evaluation, academic progress, learning difficulty, self-efficacy, self-study, and individual instruction (Kim & Jung, 2019).

Basically, the curriculum is used as a reference for organizing education so that educational goals can be achieved optimally. RA Tiara Chandra in making the learning curriculum follows the government guidelines, namely the 2013 Curriculum. However, in its implementation, this institution modifies the 2013 curriculum with the LVE approach. The study conducted by Husein stated that curriculum for early childhood that has been applied in Indonesia is 2013 curriculum that consist of aspects of curriculum structure development by including religious and moral values in to the frame of curriculum. (Husein, 2020). Tilman & Hsu stated that LVE is a universal values education program and practical method for teachers and facilitators with various learning activities that can make children explore in strengthening life values (Tillman & Hsu, 2004). The activities are made as interesting as possible with various games, songs and practice values with the aim of strengthening the character of the participants. Participants are expected to be able to actualize character values in everyday life, whether at school, at home, or in the wider community after participating in this LVE activity (Tillman, 2004). Based on the research conducted by Komalasari & Saripudin, known that LVE have influence on children character building (Komalasari & Saripudin, 2018).

The application of LVE in Tiara Chandra Islamic Kindergarten has the aim that early childhood not only have good character and knowledge, but also understand its meaning, so that the knowledge and character given by educators, attached longer in students mind (Oktarina: Interview). Thomas Lickona explains that there are important components in building character education, namely: moral knowing which contains moral awareness, knowledge of moral values, perspective determination, moral thinking, decision making, and personal knowledge; moral feeling includes conscience, self-esteem, empathy, loving good things, self-control, and humility; and moral action which contains competencies, desires and habits (Lickona, 2016).

Character education is a national movement creating schools that foster ethical, responsible and caring young people by modelling and teaching good character through emphasis on universal values that we all share. It is the intentional, proactive effort by schools, districts and states to instil in their students important core ethical values such as caring, honesty, fairness, responsibility and respect for self and others (Pala, 2011). Character has a meaning that refers to the constellation of attitudes, motivations, skills and behavior. According to Victor, this character is closely related to attitudes, such as desire to do the best, and concern for the welfare of others (Battistich, n.d.). In addition, character is also related to people's intellectuals, such as:

critical thinking and self-control to do positive things. On Baker & Liu study, known that every person have their own character that different one to another (Baker & Liu, 2021).

In building and fostering qualified education, LVE supports the development of positive values that exist in communities around the world, by placing the search for meaning and purpose at the heart of education that is integrated into everyday life, whether at home, at school, and wider social community (Tillman, 2004). The application of universal life values that was integrated in the Tiara Chandra Islamic Kindergarten curriculum includes: peace, honesty, respect, responsibility, cooperation, caring or sharing, love, happiness, religion and freedom (Indah: interview).

- a. The value of peace, seen in students who are playing together. Children often fight over toys or roles in role play. Usually, students who are guilty, immediately apologize without having to be asked to apologize. However, there are a small number of them who do not have the awareness to apologize if they make a mistake, so that their friends remind them, or give the report to the teacher regarding the mistakes made by their friends. Usually the teacher calls and asks the guilty child to apologize. Then they forgive each other and play together again as before. This is in line with Piaget's theory which states that children in the age of 3-5 years old, start playing in groups, even though each of them thinks his opinion is the most correct. Children at this age do not have empathy yet and have not been able to place themselves in their social community. They tend to pay attention to the rules made by adults, although in the end they often break the rules. Piaget said that at this time they were in the egocentric stage who had not been able to understand the rules properly (Fleming, 2006).
- b. The value of honesty. Honesty is very important to be owned by someone to foster trust and comfort in other (Yin & An, 2020). This is usually seen when the children playing a role. For example, when they act as buyers and sellers. If the seller give them cash back that is more than it should be, the buyer must return the money honestly. Usually, the teacher asks about incidents that occurred at the end of the lesson, for example, if a child disturbs a friend or fights for a toy, the teacher asks the children what have to do and the children will answers what have they do enthusiastically without coercion. This is the actualization of the value of honesty in Tiara Chandra Islamic Kindergarten.
- c. The value of appreciation. Actualization of this value appears when children play in the class with limited toys, so that not all children can play the same toys at the same time. Children usually respect each other. The child who takes the toy first has a play sequence first, after that they will give another friend the opportunity to play the toy after him/her. In addition, children are also used to waiting in line, without frocing their will or crying while waiting for their turn to play. So that there is mutual respect for each other.

- d. The value of responsibility. Responsibility is very important to be owned by children since early stage to foster their personality change in the future. The responsible children are definitely having good achievement (Boyd, 2018). The actualization of this value is reflected in the habits of children who are responsible for what they have done, such as: after playing children return toys to their place before. In addition, if there is a child who intentionally or forgets to return the toy to its place, it will be reprimanded by other friends. It is because at the beginning of learning they have made agreements or rules in playing, whether in the class or outside of class.
- e. The value of cooperation. This value is actualized in various children's play activities. For example, students return the blocks in their place with the relay. In addition, when making buildings from many blocks, they consulted. They build it together according to the group's imagination. The actualization of the value of cooperation is also seen when the teacher gives assignments in the groups, such as: making art from used goods, coloring, and so on. This is useful for fostering an attitude of cooperation, in solving a problem.
- f. The value of caring. This value is actualized by students by sharing food. Usually children bring food from home, so they can share it with their friends as a form of caring to others. This activity is carried out spontaneously and sincerely without coercion from others.
- g. The value of love. This value is actualized in the children's togetherness while interacting at school. This can be seen from the existence of a peaceful and pleasant environment for children. Children in this institution rarely make a fuss. They are used to forgiving each other. They also love their teachers. They hug their teacher as a form of love for the teacher. Usually, the teacher asks them about various activities or incidents during the learning process and during recalling activities. If there is a fuss, the teacher guides them to forgive each other.
- h. The value of happiness. This value can be seen from the cheerful faces of the children at school. Schools always provide comfort and happiness environment to children. In addition, the existence of friends who help each other, care, want to play together, and do not disturb others give more happiness to the children. Teachers in this school are forbidden to be unhappy. If they were unhappy, they are asked to rest and calm their mind first. Once they are calm and ready, they are allowed to study with the children. If they are not happy yet, then the class can be replaced by another teacher.
- i. The value of religiosity. Basically, this value is included in the previously mentioned values. Religious values already include in other good values. Preferably, religious learning is not only limited to doctrine and memorization, but also touches on children's emotion, so that children understand, enjoy, even crave religious rituals, especially about love for The Creator (Wahidah & Suryadilaga, 2020). The actualization of this value is found in many activities, such as: praying at the beginning and at the end of learning, learning the Koran, memorizing prayers, and short suras.

- j. The value of freedom. This value must be formed in students character. The teacher should not impose their will on them. This is realized when teachers give freedom in choosing certain games or roles. Teachers and children make an agreement that regulates children's playing activities. However, in the freedom given there will be rules and limitations according to mutual agreement (Qadafi, 2020).

The learning model carried out at this institution is Beyond Centers and Circle Times (BCCT) or better known as center-based learning. The purpose of this learning is to explore the interests of children's talents correctly. This is because BCCT is directed to develop children's various knowledge by creating their own learning experiences, so that their creativity is formed. These learning models integrated one another comprehensively (Sjamsir et al., 2018). In this learning model, the teacher acts as a motivator and facilitator who only provide learning steps.

There are 7 centers of learning in Tiara Chandra Islamic Kindergarten, namely the arts center, the faith and piety centre, the preparation center, the beam center, the natural center, the role-playing center and the cooking center. There are some values of LVE that are built and instilled in each learning center, for example:

- a. In the preparation center there is a happiness value. So that, early childhoods learn about alphabet and number by happiness. They know how to learn by happiness and why they have to be happy to learn.



Figure 1. Value of happiness at the Preparation Center

- b. In the beam center there is a responsibility value. After early childhoods use the beam, they know to put it on the shelf.



Figure 2. Value of Responsibility at Beam Center

- c. In the role-playing center there are honest, love, caring, and cooperation value. In this center early child can imagine their life in the future or in daily activity, and paly it. So that they know about the important of those value in daily life especially in their relationship with their family and their friends in school.
- d. In the development center, there are cooperation and peace value. For example, early childhoods return the blocks in their place with the relay. In addition, when making buildings from may blocks, they consulted. They build it together according to the group's imagination.
- e. In the religious center, there is religious value. They learn about religious value by practicing the way to worship in daily life, and what the important value in the worship itself.
- f. In the art center, there are happiness and freedom value. They can integrate the feeling, idea, and creativity by free and happy.
- g. In the cooking center, there is appreciation value by knowing how the way to cook and why they have to spend the food they eat.

Learning activities on various centers of learning at this institution implemented from Monday to Thursday. On Friday, learning activities are filled with dancing activites as the form of extracurricular activity. As for Saturday, it is filled with painting activities. On Monday-Thursday, teachers will teach the same theme. For example, this week the theme is "my family", so the theme about "my family" will be taught in all centers. The differences of each center exist in the indicator to be achieved. When it is compared with the classical method, children more enjoy learning activities using the BCCT learning model than other. The essence of this method is the real playing. By playing, children are developing their potential (Oktarina: Interview).

According to research conducted by Wulandari, stated that BCCT is a fun learning model that can make children more active and creative, and raised children potency (Wulandari, 2017). This BCCT learning model will boost the potential of early childhood if it is applied procedurally, consistently, and sustainably. BCCT makes learning activity more fun and meaningful, so that children don't get bored because they take turns studying in different centers every time. In addition, it makes children more independent and responsible to do their assignment at the center. This activity allowed children to construct their own knowledge and experience (Hamzah, 2016).

The success of curriculum implementation is depending on teachers, where they must have a commitment to implement the curriculum (Rahelly, 2018). Teachers use several methods in developing early childhood moral value at Tiara Chandra Islamic Kindergarten, namely: exemplary methods, habituation methods, role playing methods, and storytelling methods (Qadafi, 2019).

1) Exemplary Methods

Before giving an example, the teacher have to be a good example so that he/she can be a role model who always denote good values in front of students, whether at school, at home and wider community. In addition, all school staff is also required to be role models for children. The principal makes an agreement that is not written (hidden curriculum) but must be implemented by teachers and all school staff, to continue to set a good and positive example for children. The principal believes that the stage in building the moral values of children is to create a values-based curriculum. Every year, this educational institution always provides LVE training to teachers, staff and some parents of students to increase their enthusiasm in living universal good values in everyday life. Parenting activities are also carried out by this institution, so that they can remind each other and evaluate various learning programs in developing childrens' morale.

2) Habituation Method

This method is used by teachers to form students habituation in perform good thing. Teachers and children usually make mutual agreements relating to what children can do and what they can not do. The agreement that has been made is a kind of reminder and limitation for the children in playing and interacting with their teachers, staff, and friends at school.

Good and positive habits are always carried out throughout the day until the children go home. Children are always accustomed to greeting and shaking hands with teachers when they come to school and go out from school. Children are also accustomed to reading prayers, short verses, and simple hadiths during play activities at learning centre. The teacher observes the children activity during playing activity and evaluates the learning at the end of the playing activity.

Usually, before students start their activities at the center, the teacher provides a learning step first. This step is used by the teacher to remind and provide moral values that have been agreed before. This method, make teachers easier to remind the children to do the right thing, when they doing deviant actions during learning. Habituation like this is always done consistently so that it is attached in students mind throughout the life.

3) Role Playing Method

This method is the most favourite methods. In this method, children are usually invited to demonstrate the characters they like directly. For example, in the "buying and selling" play activity,

children are divided into several groups to play different roles, such as: buyer, seller, guest, housekeeper, and so on. There are much moral values that are taught in this game, such as: a seller has to sell good quality product and behave honestly when weighing the product to be purchased. In addition, the buyer must behave politely in bargaining and pay the price of the products based on the agreement. If there is an excess of money, both the seller and the buyer must return the money to what it should be.

In addition to acting as sellers and buyers, there are several children who act as guests. They must have a polite attitude when visiting a friend's house by knocking on the door and saying hello. Usually, the host will provide the food and drinks for the guests. This is in accordance with the norms that apply in the wider community as a form of respect to the guests. Role playing is done every day with a different theme. The purpose of this method is to provide direct experience to students in implementing the moral values that have been conducted by the teacher.

4) Telling Story Method

This method is often used in instilling moral and religious values of early childhood. Usually, teachers tell stories about the Messenger of Allah, the companions, and pious people or fictional stories made by the teachers themselves, which stories are adapted to the purpose of instilling values to be achieved. Students at class B, in Tiara Chandra Islamic Kindergarten are usually able to read, so the teacher provides reading activities in each center. The purpose of the stories given is to instill moral values in early childhood. Teachers give freedom to children to read any book they like. The teacher is only in charge of preparing books and answering students' questions that arise from their reading.

The moral values of children in early childhood institution will developed effectively if the teacher using various methods. Fadillah revealed that the method is a manner or way to achieve a goal (Fadillah, 2012). Therefore, teachers have to use several effective methods to achieve the learning objectives. There are several methods used in developing early childhood morals according to, including: exemplary methods, habituation, discussion and storytelling (Sani & Kadri, 2016). The most effective method in developing the morale of children is the exemplary method. This is because, early childhood are great imitators, so they learn by imitating adults activity around them. On story telling method, teacher have an important role to help children comprehend the story, understand the value include in the story, and convey the moral value of the story (Rahim & Rahiem, 2013).

In line with the opinion expressed above, according to Fadlillah & Khorida, there are several methods that can be used by teachers and parents in developing the morals of early childhood, such as: (1) The exemplary method. This method is directly exemplified by the Prophet SAW listed in the QS. Al-Ahzab: 21, which mean: "Indeed, the Messenger of Allah is the best role model for you..." (2) The method of habituation, the implementation of this

method is by getting children to do good deeds and reprimand them when children make mistakes. (3) Storytelling method, which is done by telling or reading real or fictional story books. The stories given in various form, they can be composed by teachers themselves, or stories about the messenger, the companion, pious people, and so on which of course must be adapted to the stage of children development. (4) The study tour method, which is a method that travels to some places that are suitable for learning objectives, to observe, see and feel various things directly from the children environment (Fadillah & Khorida, 2013).

Some methods that have been used in RA Tiara Chandra, make the students know and practice many good values easily. From the story like *sirah nabawiyah* they know about the good value from the prophet and his follower. Then, that value internalized by the exemplary method of their teacher performance in their daily activity. So that, they imitate that good value until that good value become the habit. The good value that has been implemented in their daily activity time by time become the early childhood character.

Assessment of Learning Process in RA Tiara Chandra

Assessment known as a process of measuring the results of children's learning activities that are carried out authentically. The meaning of authentic assessment is the assessment of learning processes and outcomes carried out to measure the level of achievement of core competencies and basic competencies based on existing facts (Suryana & Rizka, 2019). This authentic assessment is carried out in the 2013 Curriculum, which according to Morrison, authentic assessment has the following characteristics:

- a. Based on curriculum
- b. Cooperative and collaborative assessment that involve children and parents
- c. Conducting whole assessment, in aspects of cognitive, affective, and psychomotor.
- d. Assessment conducted continuously during the year.
- e. Conducting authentic assessment using portfolio, journal, project, observation and so on.
- f. Consider special needs of children regarding language, culture and other special needs.
- g. Using different ways of determining children's achievements and what they know and are able to do (Zahro, 2015).

Assessment activities at Tiara Chandra Islamic Kindergarten Yogyakarta were carried out in various learning activities, such as when children coming, lining up, following the learning process, washing hands, eating, playing freely, until they coming back to home. This assessment is carried out naturally based on natural conditions. In the 2013 Curriculum, the assessment aspect covers 4 domains, namely: religious attitudes, social attitudes, knowledge and skills that are appropriate for the age and development of children. The assessment

is carried out thoroughly and continuously with the following assessment techniques: observation, conversation, assignment, performance, product, anecdotal notes, and portfolio (Oktarina: Interview). On study conducted by Knak & Ah, stated that assessment of early childhood education must be conducted consistently to get maximum result (Nah & Kwak, 2011).

- a. Observation is assessment technique that is carried out directly or indirectly to observe learning activities using rubrics, observation sheets, and comprehensive notes or journals. At the time of making observations, it can be written in the form of a checklist, with four scales namely BB (Not Developed), MB (Starting to Develop), BSH (Developing As Expected), and BSB (Developing Very Well).
- b. Conversation, is an assessment technique used by teachers in learning activities, both during guided and unguided activities. In this technique, teacher can write a narration of conversations result carried out to children and the achievement of indicators (KD) obtained from the results of the conversation (Oktarina: Interview).



Figure 3. The teacher is having a conversation with the students

- c. Assignment, is one of assessment technique that giving tasks to students within a certain time, either individually or in groups, independently or accompanied.



Figure 4. The students are doing the task of punching papers

- d. Practice, this technique involves children to do activities to be observed.



Figure 5. Several students become gymnastic guides

- e. Product This technique sees and evaluates the products that produced by children, in the form of real works and can be in the form of handwork, performances or children's artwork.



Figure 6. Students' work

- f. Anecdotal notes, is one of assessment techniques carried out by teachers to record special attitudes and behaviors of children incidentally, both positive and negative.

CATATAN ANEKDOT

NAMA : William
USIA/ KELAS : 5, 7 th/RA B1

HARI/TANGGAL	WAKTU	TEMPAT	PERISTIWA	KD dan Indikator	CAPAIAN PERKEMBANGAN
Jumat, 9 Agustus 2019	08.30	Playground	Saat akan masuk sentra, tiba-tiba William menyampaikan ke umi jika tempat minumnya disembunyikan oleh Tama. Tetapi Tama bilang kalau dia hanya bercanda	3.5-4.5 Mengetahui cara memecahkan masalah sehari-hari 3.11-4.11 Memahami bahasa ekspresif (mengungkapkan bahasa secara verbal dan non verbal) 3.13-4.13 Memiliki emosi diri dan orang lain	MB BSH MR
Selasa, 14 Agustus 2019	09.00	Sentra Persiapan	Ananda William masih suka keluar masuk kelas dengan sesuka hatinya. Belum fokus untuk mendengarkan penjelasan guru	2.6 Memiliki perilaku yang mencerminkan sikap taat terhadap aturan sehari-hari untuk memb. kehidupan 3.2-4.2 Mengenal perilaku baik sebagai cermatan aibiq. mulai	BB SB

Mengetahui
Kepala RA Tiara Chandra
Ratna Marlida Indah

Guru Kelas
Kiki Oktarina, S.Pd

Figure 7. Anecdotal Notes for Students

- g. Portfolios, which are collections or track records of various results of children's activities, continuously that contain children's growth and development as one of the materials for assessing attitudes, knowledge and skills.

ARSIP PORTOFOLIO

Nama Anak/Usia : Narendra Ghassan Ahmad Habibie
RA B 1/5 tahun

Tanggal	Keterangan Gambar	KD dan Indikator	Capaian Perkembangan
25 Agustus 2019	Ananda Habibie mampu menulis tulisan yang di sertakan guru dengan hurufnya kelainan jalinan dan penulisiannya belum rapi	3.3-4.3 Anak mampu menggunakan energi untuk menulis, ketelitian dan ketepatan jalin-jalin melalui berbagai kegiatan 3.3-4.3 Anak mampu menulis huruf-huruf yang dikenal melalui dengan cara menulis	MB MB
25 Agustus 2019	Ananda Habibie mampu menulis tulisan yang di sertakan guru dengan setiap hari. Huruf-huruf sudah mulai jelas	3.3-4.3 Anak mampu menggunakan energi untuk menulis, ketelitian dan ketepatan jalin-jalin melalui berbagai kegiatan 3.3-4.3 Anak mampu menulis huruf-huruf yang dikenal melalui dengan cara menulis	BSH BSH

Kepala RA Tiara Chandra

Guru
dinda

Figure 8. Student Portofolio Archive

The teacher makes a learning report after doing the daily assessment techniques. According to Ita, reporting is an activity carried out by teachers to explain the results of assessment of children's growth and development, which includes the formation of basic behavior and abilities (Ita, 2018). This report is made in the form of a description which is made as objective as possible so as not to cause a wrong perception for parents/guardians or other related people.

There are several findings that the author found in assessment process in Tiara Chandra Islamic Kindergarten, namely:

- a. Teacher in Tiara Chandra Islamic Kindergarten, Yogyakarta have no difficulty in assessing children. This is because teacher attend training provided by the government and their own institution, frequently. In addition, teacher have big curiosity to learn and advance school institution.
- b. Teacher do not immediately justify the child as "fool" at once, because sometimet children do not want to do something because children has bad mood from home. So that, teacher give enrichment programs to children when their mood are good.
- c. When the teacher see a student do despicable acts, then the teacher at the center who is having problems takes care of it first, if they can not solve the problem, then it is taken care of by the homeroom teacher, then the parents/guardian of the students.
- d. Every teacher feels they have every student and makes them like their own children, so that there is good chemistry between teacher and children.
- e. Communication between parents and teacher, as well as daily reports of students are reported through the WhatsApp group.
- f. If there is parents have a problem with their children, they can consult to the teacher in this institution.
- g. Every student and parent is instilled in universal life values (LVE) through trainings organized by schools and integrated into the curriculum used in this institution. This makes children feel comfortable and safe, as well as grow positive characters in students, wether at school, at home and in the community.
- h. Every children is "Great" and is treated equally without distinguishing between one another. This fosters children's interest and talent in learning.

4. Conclusion

Curriculum that has been applied in RA Tiara Chandra is 2013 Curriculum with Living Value Education approach, which emphasize on moral development (character based education) of early childhood. There are 10 universal life values that are integrated in the curriculum at Tiara Chandra Islamic Kindergarten, namely: peace, honesty, respect, responsibility, cooperation, sharing or caring, love, happiness, religious and freedom. The methods applied in this institution are exemplary, habituation, role playing and story telling.

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