

THE URGENCY OF DEVELOPING MORAL AND SOCIAL VALUES FOR STUDENTS OF MADRASAH IBTIDAIYAH

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ABSTRACT

The stages of learners' moral and social development are important for educators to understand. Therefore, this article aims to examine the concept through a literature study method using an approach that emphasizes comprehensive analysis of relevant sources. The discussion focuses on Kohlberg's theory of moral development that highlights the stages of learners' morality, as well as Albert Bandura's social learning theory that emphasizes the role of imitation and modeling in the formation of behavior. The results show that some problems can disrupt learners' moral development at the conventional to post-conventional stages, and trigger deviant social behavior due to the influence of negative models from the surrounding environment. The implications for Madrasah Ibtidaiyah education require strengthening character education and more intensive social supervision, in order to instill moral values that are in accordance with religious and social norms.

Keywords: *Social, Student, Madrasah Ibtidaiyah, Morality*

How to Cite Solahudin, M. N. (2025). THE URGENCY OF DEVELOPING MORAL AND SOCIAL VALUES FOR STUDENTS OF MADRASAH IBTIDAIYAH. *Al-Mubtadi: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 3(1), 319–332. <https://doi.org/10.58988/almubtadi.v3i1.522>

INTRODUCTION

Morality is a fundamental aspect in the formation of a civilized and dignified individual personality. Therefore, education aims to shape students into human beings who are not only intellectually intelligent but also possess noble character (Putra, 2019). This means that it is important to instill universal values such as honesty, responsibility, justice, and empathy, which are always the foundation of social life. In the context of elementary madrasah education, the main foundation is Islamic values and morality, so it plays a role as the main foundation in order to shape noble morals in accordance with religious teachings (Herlambang, Wahid & Solahudin, 2021; Alifta, Setyaningrum & Triyono, 2024). Thus, students are enabled to grow into individuals who are balanced between spiritual, intellectual, and social aspects (Asibly, 2024). Therefore, morality cannot be separated from the goal of holistic education to shape the character of a whole person.

The importance of this is reinforced by the regulations or rules applicable to Islamic elementary schools (madrasah ibtidaiyah), which are the guidelines for the implementation of education in Indonesia. The National Education System Law No. 20 of 2003 affirms that education aims to shape individuals who are faithful and pious and possess noble character. However, Minister of Religious Affairs Regulation No. 55 of 2015 emphasizes that achieving moral competence is the standard for madrasah graduates. Therefore, morality is not considered an additional value for students, but rather an obligation that must be fulfilled, in order to produce the best graduates for life in society. Based on this, instilling moral values is a preventive measure, to overcome deviant behavior such as crime and actions that contradict applicable legal and religious norms.

The root of today's fairly common moral problems stems from the misuse of electronic media, especially mobile phones, and generally all types of electronic devices. This means that in the era of open information and communication, more or less problems arise

that often have serious consequences. However, there are regulations to overcome this misuse, namely the Information and Electronics Law (ITE) No. 11 of 2008 concerning electronic information and transactions, several articles of which were later amended to become Law No. 19 of 2016. Thus, this regulation is intended to regulate to prevent the distribution of unlawful content via the internet or social media, fraud and online transactions, the spread of hate speech, and the protection of personal data.

Technological developments must be viewed objectively to prevent long-term negative impacts on life. This means that while they have a positive impact on human life and education, through easier access and information retrieval, this phenomenon has also backfired due to the negative impacts of these technological developments (Suryadi, 2015). Therefore, instead of making society smarter and wiser in using technology, these problems are also consequences of these technological developments.

In other words, in an era of open information and communication, people can use social media as they please, without considering the impact on other aspects of their social life (Hidayat, Septian & Herlambang, 2024). Therefore, it's not the development of information and communication technology that we don't want, but rather its intelligent and wise use that must receive attention from various parties to prevent such phenomena from occurring (Maharani & Meynawati, 2024).

Based on the description above, contextualization for elementary school students is that teachers and schools must be able to provide education, so that the use of social media is not excessive (Depita, 2024). This means that the use of information technology for educational and learning needs is very necessary, however, the use of social media that produces negative seeds such as the problems above must be kept away from the lives and learning of students in the elementary school environment (Wahyuni, Supriyanto & Widodo, 2025).

METHOD

This research uses a qualitative method with a literature study approach (library research) in collecting and analyzing data. Literature study is a research method that aims to examine theories, concepts, and previous research results that are relevant to the topic being studied. According to Fink (2019), literature studies must be conducted systematically, critically, clearly, and thoroughly to produce a comprehensive understanding of a problem. Source selection is carried out based on several criteria, namely: (1) relevance to the research topic, (2) source credibility (published in reputable journals or published by academic publishers), and (3) data recency to ensure that the information used is still relevant to the latest research developments.

The data analysis technique in this literature study was carried out using a thematic approach, namely identifying, analyzing, and interpreting patterns or themes that emerged from the sources studied. This analysis was carried out in several stages: (1) collecting and selecting literature that met the criteria, (2) categorizing information based on main themes such as a fun learning environment, innovative learning methods, and the role of teachers and parents, (3) synthesizing and interpreting findings to produce a deeper understanding of the topics discussed, and (4) drawing conclusions based on the results of the analysis carried out.

RESULTS AND DISCUSSION

Morality According to Lawrence Kohlberg

Moral development is a method for measuring an individual's moral level based on moral reasoning. This is a concept developed by Lawrence Kohlberg. This theory describes six identifiable stages. Therefore, these moral stages are pre-conventional (ranges from 4-10 years), conventional (ranges from 10-13 years), and post-conventional (ranges from 13 years and above).

1. Pre-conventional stage

Pre-conventional moral development typically occurs in children, but it cannot be denied that these moral issues can also occur in adults. However, individuals at this level often judge the goodness or badness of an action based on the direct, tangible consequences. Therefore, this stage consists of two stages: obedience and punishment, and personal motivation or interest, so that one's own perspective often dominates. In other words, individuals always see everything from their own subjective perspective. This pre-conventional focus focuses on obedience and punishment, so an individual's focus is on the direct consequences of their actions, experienced personally (Hanafiah, 2024). For example, an individual might consider an action moral if the perpetrator receives punishment. This means that the form of judgment of right or wrong is evidenced by the extent of the punishment the perpetrator receives.

Thus, severe punishment further demonstrates that the action was a fatal mistake. This approach reflects a self-centered view, where individuals view the world solely from their own perspective. They may not understand that others may have perspectives different from their own, and they typically fail to consider the consequences of their actions on others. In other words, at this stage, moral judgment is based on efforts to avoid punishment and gain personal rewards (Ibda, 2023). In addition to focusing on consequences that directly affect themselves, individuals at this stage also lack an understanding that others may have perspectives different from their own.

They tend to have an authoritarian outlook, where an action is considered right if it doesn't result in punishment and wrong if it does. Obedience to authority is considered important because it has the power to impose punishment. Furthermore, pre-conventionalists also have a self-interested and self-motivated view, thus tending to focus on personal gain and satisfaction. Their concern for the needs

of others is limited, and they will only care about others' needs if it also affects their own satisfaction or self-interest. For example, if helping others also means they will be helped in other ways in the future, they may be willing to do so.

Therefore, at this stage, moral judgments are still closely tied to self-interest and pay less attention to empathy or genuine concern for the needs of others (Soleh, 2024). In the second stage, concern for others is no longer based on loyalty or intrinsic factors. Compared to the social contract (stage 5), in the second stage, people lack a pre-conventional social perspective because all actions are solely to fulfill their own needs.

2. Conventional Stages

Moral development in the conventional stage occurs in adolescence, allowing individuals to assess moral actions based on standards and norms acceptable within their community. Individuals begin to consider all aspects of social relationships and interpersonal interactions in their moral judgments. They evaluate actions based on their impact on interpersonal relationships, such as respect and gratitude. To maintain good social relationships, they tend to follow social rules and norms. Individuals begin to recognize the importance of following laws, rules, and social customs, as these are essential to maintaining a stable and functioning society.

They view social rules as something to be maintained and enforced, and judge their moral behavior based on how well those rules support and maintain the existing social structure. Consequently, individuals begin to develop a deeper understanding of morality, relating to justice and social obligation. This stage introduces concepts of interpersonal harmony and conformity, where individuals reflect a concern for the approval and disapproval of others, as this informs their assessment of their roles and activities.

Therefore, to fulfill this need, they tend to behave in accordance with applicable norms and rules. For example, an

individual or child strives to be a good and obedient child, in accordance with the expectations of society and their parents. This means they will consistently obey the rules and carry out their duties and obligations. This is all done to gain attention and positive affirmation from parents, teachers, and the community.

Based on this, individuals tend to desire positive feedback from their environment, leading them to strive to please others and be perceived as good individuals. Therefore, this aligns with the expectations society has placed on them. This means that actions are considered good if they align with the expectations of society and their environment. Thus, the primary motivation is to fulfill social roles and fulfill roles in accordance with the expectations of others.

3. Post-Conventional Stages

Kohlberg's final stage of moral development is the final part of his theory, thus the final stage of an individual's development. This stage is known as the fifth and sixth stages, namely the social contract and universal ethical principles. Therefore, this social contract implies that there are no absolute right or wrong choices, but rather that individuals are given the freedom and right to determine their own views. This means that punishments and rules are formed as flexible social contracts rather than as rigid entities. In other words, rules and punishments can be arranged in such a way that they are appropriate to the need to distribute social welfare and have as many implications as possible for society. Based on this, moral decisions are reached through majority voting and compromise.

In this context, democratic governance seems to align with these principles. It is generally believed that social rules are the result of a social contract or agreement between individuals and society as a whole. Individuals must fulfill their obligations, but in return, society also has a responsibility to safeguard individual well-being. From this perspective, social rules are subjective and can be adjusted

as needed to achieve the well-being of as many individuals as possible.

Furthermore, the next stage concerns universal ethical principles. Kohlberg's model states that individuals base their actions on consensus and higher moral principles. At this stage, actions are no longer merely a means to achieve personal goals, fulfill expectations, or obey the law, but are considered right and in line with universal moral principles. However, Kohlberg acknowledged that it is very difficult to find individuals who consistently maintain this stage, and only a few can do so (Azizah, 2024). Kohlberg believed that rules and norms are subjective and their boundaries are often uncertain. Therefore, according to Kohlberg, the evaluation of moral behavior must be based on the individual's own moral awareness. Thus, he refers to universal moral principles, thus becoming social moral norms that exist in the individual's consciousness. Therefore, individuals must be able to develop their own moral judgments based on these principles.

Albert Bandura's Social Learning

The learning process for Bandura is a behavior of an individual's ability to understand and interpret knowledge or information, interpret a model that is imitated, and then process it cognitively and determine actions in accordance with the desired goals (Lesilolo, 2018). Therefore, the learning process like this is carried out repeatedly, so that individuals can provide actual responses at any time (Wibowo, Salfadilah & Alfani, 2023). Thus, social learning is not merely a new approach, but has often been studied, although in practice it is often forgotten.

One method used in the teaching and learning process is social learning, which utilizes the social environment as a learning resource and tool (Yanuardianto, 2019). The learning process doesn't just take place in the classroom. Teachers and students participate in various learning activities that enhance students' understanding of the material through practical activities rather than reading.

Bandura emphasizes two key elements in this social cognitive theory: modeling and self-efficacy. However, concrete modeling involves imitating family members, teachers, friends, and the community. Symbolic modeling, on the other hand, involves observing behavioral examples seen in mass media or magazines (Tullah, 2020). Therefore, this modeling process is not merely an imaginative process from one person to another, but rather a comprehensive process in which a person strives to become something they desire (Sumianto, Admoko, & Dewi, 2024). Therefore, models are not only real people observed by someone, but can also be historical figures or fictional figures they aspire to be. There are at least several important aspects of Bandura's perspective on social cognitive learning, including:

1. Attention Process

This process is the first stage of observational learning. The attention mentioned here refers to paying attention to the model. Bandura believed that learning is a continuous process, but he pointed out that only what is observed can be observed. For this process to occur optimally, greater attention must be given. The more focused attention, the more effective the learning process. Conversely, the more distractions, the slower the learning process. In this observational process, the observer's selective attention will be influenced by past reinforcement. For example, if an activity learned through observation proves useful, in order to gain reinforcement, the same behavior will be paid attention to in subsequent observations. Thus, the individual closely observes every behavior displayed by the model and their environment.

2. Memory Process

The next process is retention, which is the ability to remember when someone observes a model and its behavior. At this stage, people store everything the model does in the form of mental images or verbal descriptions. This process is crucial because the influence a person receives from a model depends on their ability to

recall the model's behavior after the model is no longer visible. Bandura believes that strong words, names, or images associated with the model's activities play a crucial role in learning and remembering behavior. Bandura explains that at this stage, information is stored symbolically in two ways: imaginatively and verbally. Therefore, symbols stored imaginatively represent images of what the model experiences, so they can be retrieved and implemented after observational learning occurs. Thus, information is stored through the individual's cognitive processes, so it can be retrieved or repeated with reinforcement through observational learning.

3. Behavior Formation Process

The process of behavioral formation determines the extent to which learned knowledge is converted into action or performance. Not all knowledge that is attended to and stored in memory can be fully converted into behavior. Some knowledge can only persist in the retention stage. Some people may learn how to jump from one tree to another by watching monkeys use their tails, but they certainly won't imitate the monkey's behavior because humans don't have tails. In other words, some people may have learned some knowledge cognitively, but due to limitations, they cannot translate this information into behavior.

4. Reinforcement and Motivation Process

The final stage of the observational learning process is the motivational stage. Students will imitate the model because they perceive that doing so increases the likelihood of receiving reinforcement. Observational learning is effective if students are highly motivated to "observe" the model's behavior. Observation can make it easier for people to master certain behaviors. However, without motivation, the process of punishing the behavior will not occur.

CONCLUSION

Developing morals in elementary school students must serve as a benchmark for shaping them into individuals with noble character and dignity, which will impact their social roles and functions within society. Therefore, this is not an easy task; it is the responsibility of schools, teachers, parents, and the community to achieve it. The openness of information and communication technology significantly hinders students' moral and social development, so efforts to filter and limit unwise social media use must be minimized.

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