



## **Learning Strategies for Religious and Moral Values in the Modern Era After the Covid-19 Pandemic**

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### **Abstract**

Religious and moral education is an important part of learning. The development of children's religious and moral values from an early age is emphasized because the values absorbed by the child will become the conscience that will become control the child when he grows up. Ideally, this religious and moral learning provides the main foundation for children's character from an early age. Religious morals are very important for one of the guidelines for human life because religious morals are a benchmark in human life, such as life experience. The existence of the covid pandemic that hit children caused the religious values of children to decline, such as children who behaved violently, children who behaved individually, and children who lacked confidence and were addicted to gadgets. The main reason is that limited learning became the main problem in the implementation of religious and moral education during yesterday's pandemic. This study aims to equip teachers in implementing post-pandemic religious and moral education by discussing strategies that are important in the application of religion and morals in overcoming the decline in children's religious and moral values. This study uses qualitative methods. The data collection techniques used in this study were interview and observation techniques. The primary data sources from teachers and library studies are journals and books. The results show that the strategy for implementing religious and moral learning in the post-covid 19 modern generations is to apply Good Parenting Patterns, Understanding of Religion and Moral Development, Diversity Environment, Application of Supportive Learning Models, Set Examples to Children, Delivering Advice in Fun Ways, Using Singing, Implementing the Play Method. The results of the research above will make a real

### **Keywords:**

Learning strategies;  
religious and moral;  
teacher.

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contribution to teachers in achieving ideal religious and moral learning in early childhood.

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Diterima : 16 juli 2022; Direvisi: 3 Agustus 2022; Diterbitkan: 21 Agustus 2022

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<http://doi.org/10.19105/kiddo.v3i2.6787>



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## 1. Introduction

The COVID-19 pandemic that hit over the past two years has caused all schools to carry out learning activities that are usually face-to-face into online learning. Not only in Indonesia but also all countries in the world are also implementing this online system. Various instructions from the government in each country were issued for this online implementation, in accordance with the recommendations of the WHO (World Health Organization), to temporarily stop activities that might create a crowd. Before the COVID-19 pandemic hit the world, online learning had been used, such as using Zenius media, teacher rooms, and so on, for learning purposes when only at home. When the COVID-19 pandemic hit, it was not surprising for educators and early childhood children in the city to participate in online learning, but they only needed to manage facilities so that they could be implemented and conveyed properly. (Andi Salwa Diva, 2021)

The Covid-19 pandemic that has hit various countries in the world, including Indonesia, has had a considerable impact on various fields, including the field of education. The government imposed the Large-Scale Social Restriction (PSBB) policy to reduce the spread of the coronavirus so that all activities carried out outside the home had to be stopped until the Covid-19 pandemic subsided. As a result, the process of teaching and learning activities must be carried out online (in a network) from their respective homes in order to minimize the spread of Covid-19. Learning is an effort that deliberately involves and uses the professional knowledge possessed by teachers to achieve curriculum goals.

In Law Number 20 of 2003 concerning the National Education System, Article 1 Paragraph 20 states that learning is a process of interaction between early childhood with educators and learning resources in a learning environment. In other words, learning is an effort to create conditions for a learning activity to occur. Based on the government's policy in circular letter Number 4 of 2020 concerning the Implementation of Educational Policies in the Emergency Period for the Spread of Corona Virus Disease (COVID-19), learning is carried out online or online. This is done to prevent and avoid the spread of Covid-19, which is currently hitting various countries, including Indonesia. (Nafrin, 2021).

During the Covid-19 pandemic, it is necessary to ask how the development of religious and moral values for early childhood is needed. Moreover, the development of religious and moral values in PAUD institutions, how the transition from an offline system to an online system. This has an impact on the lifestyle and habits of each child for approximately two years of studying at home. Even during their education at PAUD, they are completely online, which causes character building through exemplary and habituation methods to be not optimal. According to Kohlberg, the moral development of preschool-aged children (PAUD) is at the most basic level, which is called pre-conventional moral reasoning. At this level, the child has not shown the internalization of moral values (sturdily).

In examining the moral development of pre-school-age children, Kohlberg positions them at the most basic level, namely level 1 (pre-conventional morals). At this stage, the child sees activity as right or wrong based on punishment and obedience (punishment and obedience orientation) as well as individualism and instrumental goal orientation (individualism and instrumental purpose). In the punishment and obedience orientation stage, action is judged right or wrong depending on the consequences of the activity. (LAMPUNG, 2020).

According to Syaodih, the development of religious and moral values in early childhood includes children with imitation, namely starting to imitate the attitudes, perspectives and behaviour of others; children with internalization, namely children who have started to get along with their social environment and are starting to be affected. With the circumstances in the environment, children are introverted and extroverted, namely the reactions shown by children based on experience (Erma Purba, 2013).

According to John Dewey, the stages of a person's moral development are in the pre-conventional phase, which has the characteristics of children's attitudes and behaviour based on biological and social impulses (Asti Inawati, 2017). high sensitivity or sensitivity in responding to the environment (positive and negative). For example, when teachers/parents make a tradition or habituate their children to behave politely, such as kissing parents' hands when shaking hands, saying greetings when going to and from school, and other positive examples, such behaviour will automatically be internalized in children so that it becomes their daily habit.

And vice versa, if the negative habit is accustomed to the child, the negative behaviour will also be internalized in him. With the problem of learning that is not maximally applied to early childhood, especially in the concept of religious and moral education, it is the concentration of researchers to conduct more in-depth research related to learning strategies for religious and moral values because learning in this semester is allowed to carry out face-to-face stages. Religious and moral learning is an important part of learning for students because, ideally, this education is the main starting point for character building and planting the main foundations in religious and moral aspects so that in the future, these students can survive in living life in the temptation of the modernization of the times. Religious and moral education will be

able to equip early childhood on the journey to become teenagers who are polite and have good character.

This article is based on the argument that the importance of religious and moral education by increasing the quality of education after being affected by the Covid-19 pandemic for two years so that the quality of education is expected to increase. The decline in the quality of education and the low level of public trust in the teacher figure, and the decline in the character of early childhood are the things that underlie this research to be carried out immediately. The conceptual framework of this research takes aspects of early childhood religious and moral education after Covid-19.

## **2. Metode**

This research uses qualitative methods, commonly referred to as qualitative research. This method is applied to answer complex problems by collecting and compiling, clarifying, analyzing, and interpreting. The data in this study are fragments of the teacher's and children's stories which are included in moral values. Data collection techniques used in this study were interview and observation techniques. The sources are primarily from teachers and literature studies. Literature Studies are used to find and compile materials and information from the literature related to the object under study from various scientific journals and books. The library technique is used by researchers because, in this study, readings are needed that support the implementation of this research. After that, researchers need note-taking techniques to record important events during the research process. After this data was collected, the researcher used the following data analysis techniques: (1) data collection, (2) data reduction, (3) data analysis, and (4) drawing conclusions in the study. Data collection is done by looking for or exploring the results in the form of sentences or dialogues with the teacher that contain elements of moral values that will become the data for this research. The next step to be taken is data reduction. The data is then reduced according to the group or data classification that has been determined. After the data is collected and reduced, then the data is analyzed so as to produce a description or interpretation of the strategy for applying religious and moral values. (Hidayat, 2021)

## **3. Result and Discussion**

### **Learning Strategies for Religious and Moral Values After the Covid-19 Pandemic**

Children are one of God's special creatures, and they are the ones who need to be wrapped in exemplary love and sincere attention in order to develop with love and affection (Suhendro, 2022:21). Early childhood still needs assistance and examples so that children's character can be built properly from an early age. According to Hamka, a character is a quality or mental and moral strength, character or character of an individual who is a special personality that distinguishes it from other individuals (Hamka, 2011). Character is very influential in a child. Therefore, a character must be instilled from an early age so that it

becomes a positive habit that is embedded until the child grows up. Age zero to five years is the golden age for the child's brain. At this age, children's brains are developing rapidly and are easily receptive to external stimuli. So this period is known as the golden age of children (Rachman, 2011: 59). With the pandemic that has hit for approximately two years, teachers have to be more creative and innovative in designing learning strategies for religious and moral values after the COVID-19 pandemic through:

### **Good Parenting**

The golden age is the time when children's learning paths about human character, attitude, intellectuals, emotions and morals are formed. The better the quality of parenting, the more and better the learning pathways formed by the brain (Rachman, 2011: 66). The quality of parenting is one aspect of early childhood education that is very important to equip early childhood children closely and deeply. Parenting patterns that are carried out both at school and in the family environment greatly affect the good or bad behaviour of a child. In parenting, a child will learn by observing the behaviour of the people around him and then emulating them. Character education develops very important core ethical values. These core ethical values include caring, honesty, fairness, responsibility, and respect for self and others, along with supporting performance values, such as perseverance, high work ethic, and persistence as the basis of good character (Hidayat, 2015: 24).

Parenting has a very important role in the development of moral behaviour in children because the first basis of moral behaviour is obtained by children from within the home, namely from their parents. The process of development through education in schools just continues the development that already exists. (Muslimah et al., 2020:3)

### **Understanding Religion and Moral Development**

Religious education instilled in children from an early age plays a very important role. Because essentially, at birth, the child has the potential, namely the innate ability that has the possibility to become a real ability. According to M. Quraish Shihab, in the view of Islam, religion is fitrah, which is something that is inherent in humans and carried from birth. Fitrah is a creation or basic nature that existed at the time it was created (Quraish, 2000:375).

There are several experts who develop learning moral values with the aim of shaping the character or characteristics of children. These experts include Newman, Simon, Howe, and (Lickona, 1992). From some of these experts, opinions (Lickona, 1992) are more suitable to be applied to shape the character/character of children. (R.ananda, 2017)

Lickona's thinking seeks to be used to shape children's character so that they can have good character. Therefore, the material should touch on three aspects of theory (Lickona, 1992), as follows. The concept of moral (moral knowing) includes moral awareness (moral awareness), knowledge of moral values (knowing moral value), foresight (perspective talking), moral reasoning (reasoning), decision making (decision making), and self-knowledge (self-knowledge). ). Moral attitudes (moral feeling) include conscience (conscience), self-

esteem, empathy, loving the good, self-control, and humility. Moral behaviour (moral behaviour) includes the ability (competence), willingness (will) and habits (habit).

It is necessary to inculcate strong religious values and norms in this nation so that they are not easily influenced and have a filter when the influences of other nations enter. So that the inculcation of these values and norms is strong, it must be done from an early age (Fauziddin, 2016).

In addition to the development of religious values, moral development is also very important for everyone. Because with good morals, security and peace in the life of society and the nation will be maintained. To form good morals begins with the existence of good individuals. The application of good morals to every individual can be started from children's education starting at an early age, and this must be implemented holistically, which includes family, school, and community education (A.sabiati: 2016)

Childhood is the right time to introduce, understand and instil religious values. With a note that there are parties who oversee, direct, intensely understand and provide insight to children. Therefore, teachers and parents must be able to understand how the development of children's religious values and what factors influence them. Because in general, the sense of religion in children is more determined by external factors or environmental factors.

### **Diversity Environment**

Religious concepts that exist in children are almost completely influenced by environmental factors. The design of a religious environment such as a child-friendly mosque is one way to introduce children to a sense of religion and to teach children to make habituation of worship rituals in order to create children's love for their religion. These elements will be the initial concept in the child. In this case, parenting and creating a good learning environment by parents and teachers are the ideal centres for the development of religious and moral education. Parental care for early childhood, in line with the use of a diverse environment, can support academic competence in schools and can also prevent and reduce problematic behaviour in early childhood (Rieyani Okta Sumbawa, Mila Karmila, 2021: 120). Based on an interview with Mrs Siti Fathonah, S.Pd who stated:

Nurul Huda Kindergarten, which is located on Jl. Nurul Huda, Palaran, Samarinda, East Kalimantan has a vision of preparing the next generation who is faithful, knowledgeable, has noble character and is responsible for religion, nation and state and has a mission to cultivate a religious life in every activity, providing opportunities for children to be creative, instilling an independent attitude. And be responsible for children, cultivate a clean and healthy life, and introduce rules and discipline to children.

### **Application of a supportive Learning Model**

In schools, there are many transitions that are faced, one of which is the learning system that has changed since the pandemic yesterday, including the development of religious and moral values that turn into online learning without forgetting its essence during the pandemic.

PAUD institutions are required to be able to fulfil aspects of the development of religious and moral values, especially since many children are under the supervision of people at home, so teachers cannot conduct regular reviews every day. So it is appropriate for teachers and parents to try to show positive things when dealing with their students because children really like to imitate and quickly record what they see. So teachers and parents try their best to provide examples of good behaviour to children so that their behaviour is imitated by children. (Saedah, 2020:3) With the hope that children's religious and moral development can increase and the results can catch up during the pandemic process they have been facing by making the child polite and with a good personality.

Based on the results of an interview with one of the teacher councils at Nurul Huda Kindergarten, Mrs Naufa Melati Putri, S.Pd as treasurer, there is an explanation as follows :

*Aspects of the development of religious and moral values are contained in the RPPH (Daily Learning Implementation Plan). In the RPPH, activities that support religious and moral values are carried out on murotal Qur'an, memorization of short surahs, ablution activities, adhan, iqamah, prayer, prayer before and after daily activities, recognizing and making miniature buildings where worship, see and observe the nature around children to know Allah's creation and be grateful for all the blessings of Allah, simple fairy tales or dramas about the history of Islam or the Prophet, recognize Hijaiyah letters, read iqro', mention good and bad deeds and understand the consequences of an action, and words.*

During the Covid-19 pandemic, activities have been shifted online so that they can continue to run. These activities include making tutoring videos and then preparing tasks that must be done by children and accompanied by children's parents. For example, a video about observing natural objects. The teacher asks parents to ask children what objects are included in God's creation. After the activity, parents send a video of questions and answers for parents and students to the class teacher. Although the activities were initially offline and later turned online, teachers and parents participated in supporting aspects of the development of religious and moral values. There are changes in children during activities that support religious and moral values. The changes felt by teachers and parents include children having more respect for parents, teachers and other adults, are used to worship, are used to praying before and after activities, like to sharing, and loving their friends more. According to the informant, aspects of the development of religious and moral values are fundamental aspects that support the stimulus for further development aspects. This is because the essence of religious and moral values is the initial basis for children to be taught as a provision for children to enter society.

### **Set an Example for Children**

Teachers must provide examples related to religious and moral education that is carried out and applied in schools. Educators or teachers are responsible for being examples or role models who have character values , including the value of tolerance and giving influence

to early childhood; teachers must be able to provide direction to early childhood that early childhood character grows through cooperation in making decisions; teachers should often carry out regular reflections on developing moral issues and ensure sustainable early childhood character development. The teacher provides direct examples so that it is hoped that children can immediately practice the positive attitudes that are exemplified. Teachers also familiarize children with interacting with the surrounding environment (Faiqoh, 2015).

The right way to shape Islamic character in children is to familiarize and provide examples of good behaviour and inculcate morals from an early age. Character education towards the formation of good behaviour in students with three abilities that must be possessed, namely knowledge, attitudes and skills. Likewise, teachers must have these abilities (Majid and Dian Andayani, 2012).

With a good example from the teacher, early childhood will tend to imitate and follow the example of the teacher as a substitute for parents at school. For example, praying before studying, praying before eating, respecting the religion and beliefs of friends, giving time to pray together, and expressing gratitude for the health and achievements of the child.

### **Delivering Advice in a Fun Way**

If there are children who behave differently and do activities that are not suitable for religious and moral development, the teacher can give advice. Teachers should give advice, and advice to children should be done in a fun way. For example, by reading fairy tales, telling exemplary and moral stories, and giving good and polite advice full of love and affection. Teachers can also insert advice when children are active, for example, by giving toys, books, or songs that reflect good habits. Teachers are also expected to provide entertainment to children when their hearts are sad or upset so that they can be embedded into good habits. Parents and teachers should guard their children's mouths so that they do not speak dirty words, lie and have a hypocritical attitude. Give advice by giving understanding to children so that children can correct and find out where mistakes are and don't repeat them again. (W.retnaningrum, 2018)

### **Using Chant**

A singing method is a real learning approach that can make children happy and happy. Children are directed to psychological situations and conditions to build a happy soul, enjoy enjoying the beauty, and develop feelings through the expression of words and tones. Teachers can adapt songs that are often heard by the modern generation on YouTube or TikTok and then change them with song lyrics that contain children's religious and moral lessons. Educational messages in the form of values and morals that are introduced to children are certainly not easy to accept and understand properly. Children cannot be equated with adults (Sabia Amin 2016). Thus, it is easier for children to love the songs taught by the teacher because they often listen to this song. It is hoped that the concentration and interest of children will be faster so that the application of learning using this



song can run optimally to instil religious and moral behaviour in early childhood.

### **Implementing the Play Method**

By applying the method of playing that children really like, it is hoped that it will become one of the important methods in implementing religious and moral education in this modern era. Teachers need to adopt a variety of games, both traditional and modern, which are modified into concepts of religious and moral learning content that can be accepted by students of this modern generation. The playing method has a lot of moral values, including willingness to give in, cooperation, help, queuing culture and respect. Friend. The moral value of wanting to succumb occurs when students want to give in to other friends who need one type of toy more. Understanding and understanding the moral value of wanting to accept defeat or surrender is one of the things that must be instilled early on (Rozalena, 2017).

### **4. Conclusions**

Based on the above analysis, the strategy for implementing religious and moral learning in the post-covid 19 modern generations is to apply Good Parenting Patterns, Understanding Religious and Moral Development, create a Diversity Environment, Application of Supportive Learning Models, Set Examples for Children, Deliver Advice in Fun Ways, Using Singing, Implementing the Playing Method. In this study, religious and moral values are fundamentally important for early childhood. Based on the research results, religious and moral values are indispensable. The results of the study also state that aspects of the development of values and morals also have an impact on changing children's attitudes to become more respectful of their parents and love their friends.

The implementation of the strategy for implementing religious and moral learning in the post-covid 19 modern generation is expected so that teachers get effective strategies that can be used in dealing with the modern generation, which is growing day by day. It is hoped that this strategy will be a solution for PAUD teachers who have implemented post-covid learning. So that post-pandemic learning can run well in accordance with the ideal educational goals. Researchers hope that this paper can be used as reference material for other writers who are looking for a literature review. Researchers also hope that the results of the research can be useful for PAUD teachers so that they continue to carry out aspects of the development of religious and moral values in the post-Covid-19 pandemic.

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