

**IMPLEMENTASI PENDIDIKAN MORAL MELALUI
NILAI-NILAI KEARIFAN LOKAL DI TK IT SYEIKH
ABDDURAUUF**

KARYA ILMIAH

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**IMPLEMENTATION OF MORAL EDUCATION THROUGH LOKAL WISDOM
VALUES AT SYEIKH ABDURRAUF INTERGRATED ISLAMIC
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Diajukan Kepada Fakultas Tarbiyah dan Keguruan (FTK)
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VALUES AT SYEIKH ABDURAUUF INTEGRATED
ISLAMIC KINDERGARTEN**

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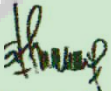
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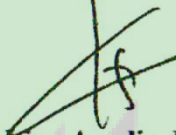
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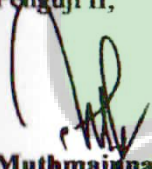
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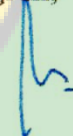
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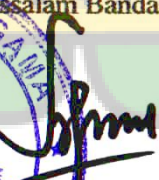
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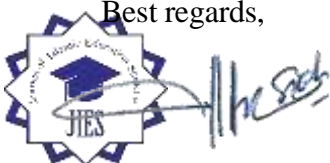
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KATA PENGANTAR



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Adapun tujuan dari penulisan karya ilmiah ini guna memenuhi syarat studi untuk mencapai gelar sarjana (S-1) pada Fakultas Tarbiyah dan Keguruan. dalam penyusunan dan penulisan Karya Ilmiah ini tidak terlepas dari bimbingan dan bantuan serta dukungan semangat dari berbagai pihak yang terlibat. Pada kesempatan kali ini izinkan penulis menyampaikan rasa terimakasih dengan penuh rasa hormat kepada:

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Dalam penyusunan dan penulisan Karya Ilmiah ini penulis berusaha seoptimal mungkin demi sempurnanya Karya Ilmiah ini, namun penulis menyadari bahwa Karya Ilmiah ini masih jauh dari kata sempurna. Untuk ini dengan lapang hati penulis mengharapkan kritik dan saran yang bersifat membangun untuk menjadi masukan dan sebagai tambahan bagi penulis. Akhir kata penulis mengucapkan terimakasih atas kritik dan saran yang diberikan kepada penulis, semoga Karya Ilmiah ini dapat bermanfaat bagi pihak-pihak yang berkepentingan terutama bagi penulis dan umumnya bagi para pembaca.

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Implementation of Moral Education through Local Wisdom Values at Syeikh Abdurauf Integrated Islamic Kindergarten

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Abstract

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Moral education is an effort or activity in fostering the personality of students to a better level, be it in the dimension of knowledge, creativity, morals, and personality through local wisdom values. This study aims to find out how the implementation of moral education is carried out effectively through the application of local wisdom values in Sheikh Abdurauf IT Kindergarten. This study uses a descriptive qualitative research method, while the data collection technique in this study is using interview and documentation techniques. And the techniques in data analysis in this study use the Miles and Huberman techniques, namely data reduction, data display and conclusion drawing. The results of this study show that the methods used in learning the implementation of moral education through local wisdom values have been effective and have been applied in the curriculum and daily life.

Keywords: Moral Education, Local Wisdom Values. Early Childhood

Abstrak

Pendidikan moral merupakan usaha atau kegiatan dalam membina kepribadian para peserta didik agar menuju ketinggian yang lebih baik lagi, baik itu dalam dimensi pengetahuan, kreatifitas, akhlak, dan kepribadian melalui nilai-nilai kearifan lokal. Penelitian ini bertujuan untuk mengetahui bagaimana implementasi pendidikan moral dilakukan secara efektif melalui penerapan nilai-nilai kearifan lokal di TK IT Syeikh Abdurauf. Penelitian ini menggunakan metode penelitian kualitatif deskriptif, adapun teknik pengumpulan data pada penelitian ini adalah menggunakan teknik wawancara dan dokumentasi. Serta teknik dalam analisis data pada penelitian ini menggunakan teknik Miles dan Huberman yaitu reduksi data (*data reduction*), penyajian data (*data display*) dan penarik kesimpulan (*conclusion drawing*). Hasil dari penelitian ini menunjukkan bahwa metode yang digunakan dalam pembelajaran implementasi pendidikan moral melalui nilai-nilai kearifan lokal sudah efektif serta telah diterapkan dalam kurikulum dan kehidupan sehari-hari.

Kata Kunci: Pendidikan Moral, Nilai-Nilai Kearifan Lokal Anak Usia Dini

INTRODUCTION

The rapid pace of scientific and technological development in recent years has led to significant societal changes (Desmita et al., 2023; Khamidah & Sholichah, 2022; Latifa et al., 2023; Warmansyah et al., 2024). Various phenomena have emerged, affecting every aspect of society, including increasing juvenile delinquency, a decline in

students' attitudes toward peers, teachers, and parents, and the erosion of positive personal values. Additionally, there has been a noticeable decline in children's ethics, responsibility, and manners, which has had a detrimental impact on their overall development (Maulani et al., 2023; Nazri et al., 2024; Sari & Setyaningsih, 2023). This situation highlights the urgent need for moral education that emphasizes the importance of local wisdom values, particularly in shaping children's character from an early age.

Education is a conscious and planned effort to create a learning and learning atmosphere so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves and society. In the Indonesian Dictionary (KBBI) the word education comes from the word 'didik' and gets the suffix 'pe' and the suffix 'an', so this word has the meaning of a method, a way of guiding actions to achieve a goal (Ujud et al., 2023).

Moral comes from the Latin word *mores* which means customs, customs, or way of life. The word *mores* has synonyms *mas*, *moris*, *maner* *mores* or manners, morals. In Indonesian, the word moral means morality or morality which contains the meaning of the order of conscience that guides inner behavior in life. The word moral is the same as the term ethics which comes from the Greek *ethos*, which is a customary custom. Morality is the good or bad behavior or deeds of a person, as we know that a child's moral condition is formed by several factors, both internal and external environmental factors, habits, customs, and local traditions (Khaironi, 2017; Mulyanti & Bayan, 2022; Warmansyah, Zalzabila, Yuningsih, et al., 2023).

Moral education is an education that must be obtained by children from an early age. Moral education from an early age will equip children's morals throughout the life span that they go through in interacting with others, therefore, given the importance of moral education, moral education is very important to be given to early childhood, in forming good morals is not an easy and instant thing. To make children have good morals, parents and teachers need to educate and teach children from an early age. Moral education needs to be taught starting from the scope of the Family, Education, and the scope of the Community (Aisyah, 2020; Anisa & Murniyetti, 2022; Azizah et al., 2024; Jannah et al., 2023).

Local wisdom is a strategic effort in building the nation's character in the global era. It has been proven that a country that has managed to survive and succeed in the era of globalization is a country that is strong in maintaining the value of local wisdom in their respective regions (Anatasya et al., 2023; Puspitasari & Ni'mah, 2024; Yuningsih et al., 2024). Local wisdom is a view of life and science as well as various life strategies in the form of life activities carried out by local communities (Warmansyah et al., 2022; Warmansyah, Zalzabila, Mudinillah, et al., 2023; We & Fauziah, 2020). Local wisdom consists of the word wisdom and local which means wisdom and locality (Riadi et al., 2023). In general, local wisdom is defined as local ideas or ideas of good value that are implemented by the local community or in their respective areas. Local wisdom is synonymous with good human behavior related to God, fellow humans and the

surrounding nature, as we know that local wisdom is local which between one region and another has differences such as customs and other differences. However, there are similarities in local wisdom, namely local wisdom that applies nationally, which is related to national culture, for example such as mutual cooperation where all Indonesian citizens implement mutual cooperation in daily life. So local wisdom is a manifestation of identity and becomes an identity for the nation (Handayani et al., 2022).

Previous research on moral education through local wisdom values has shown the significant role of local wisdom in shaping children's moral development. Musi et al., (2022), found that local wisdom, as an ancestral heritage, holds a crucial role in daily life and encompasses moral, religious, and mystical values. Kurniati (2020) et al. (2021) emphasized that moral education based on local wisdom, implemented across family, school, and community environments, helps cultivate a love and respect for local culture in children. Furthermore, Andhika, (2021), argued that character education, which incorporates local wisdom, is essential for preparing a quality generation that benefits not only the individual but also society as a whole.

In line with these studies, the author observed that at TK IT Syekh Abdurauf, located in Meuraxa District, Gampong Blang Oi, local wisdom is actively integrated into the teaching and learning process. The application of local wisdom in the school has had a positive impact on students' daily lives, both within the school environment and in the broader community. Given the rapid advancement of globalization, it is crucial to continue promoting and developing local wisdom in early childhood moral education. This observation has inspired the current study, which explores the implementation of moral education through local wisdom values at TK IT Syekh Abdurauf.

METHODS

This study uses a type of qualitative approach research that uses descriptive data in the form of written or spoken language from observable people and actors, a qualitative approach is carried out to explain and analyze individual or group phenomena, events, dynamics, social, attitudes, beliefs, and perceptions. With the goal of the research to descriptive the implementation of moral education through local wisdom values, this research examines the reality in the field and relates it to various theories so that it is directly related to matters related to this research. In the descriptive research, the researcher looks at the events that are the focus of this research, the purpose of this research is to obtain information, facts, and provide explanations about the implementation of moral education through local wisdom values in TK IT Syekh Abdurauf.

This research has been conducted on October 1-4, 2024 at TK IT Sheikh Abdurauf by involving 2 classroom teachers and also the principal as informants in this study, the data sources used in this study are primary data and secondary data. Primary data referred to in this study in the form of interview and documentation

instruments. While the secondary data in this study are in the form of books, journals, documentation and from other subjects. Furthermore, the data collection techniques used in this study are documentation and interviews using interview instrument sheets. The following is the sheet of the interview instrument used:

Table 1. Interview Instruments for Moral Education Imitation through Local Wisdom Values in TK IT Syeikh Abdurrauf

No	Variable	Question	Answer
1.	Moral Education	1. How can the implementation of moral education be carried out through the application of local wisdom values at Sheikh Abdurauf IT Kindergarten?	
		2. What do you think about the importance of implementing moral education in this school?	
		3. How do parents respond to the application of local wisdom in this school?	
		4. What methods are used in implementing moral education in children through local wisdom values?	
2.	Local Wisdom Values	5. What local wisdom values are applied to this school in shaping children's morals?	
		6. What are the obstacles faced in the application of moral education through local wisdom values in this school ?	
		7. What is the role of teachers in facilitating the application of local wisdom values in this school?	
		8. Whether students show behavior consistent with local wisdom values in daily interactions?	
		9. The extent to which students understand the values of local wisdom taught ?	
		10. How students apply these values in their daily lives?	

According to Muhadjir explained that the data analysis technique is an effort to find and compile a record of observation results systematically to facilitate the

researcher's understanding in drawing conclusions, The data analysis technique in this study is to use data analysis techniques according to Miles and Huberman, namely data *reduction*, data *display* and *conclusion drawing*), (Sugiyono, 2018). The following is a picture of the data analysis technique in this study can be explained as follows:

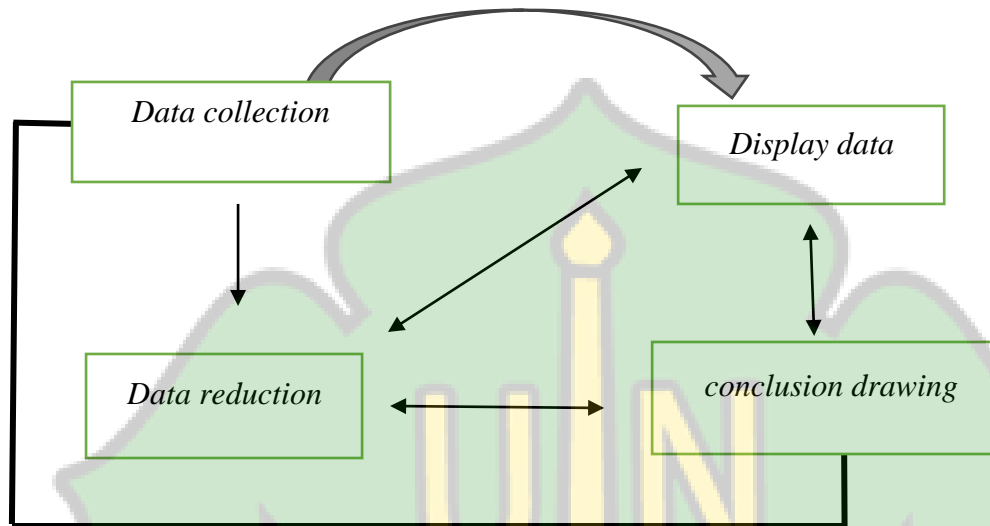


Fig 1. Data Analysis Techniques (sugiyono, 2018).

RESULTS AND DISCUSSION

The Application of Moral Education Through Local Wisdom Values

Education is one of the human needs, in addition to the need for clothing, food, and boards, besides that education also aims to develop children's potential from an early age to be able to adapt to the surrounding environment (Syaparuddin & Elihami, 2019). Education is an effort taken by humans to change their behavior so that they become better and able to develop their knowledge.

Morality is a process of approach that should be used comprehensively. According to P.J. Bouman, morality is an act or behavior of human beings that arises due to the interaction between individuals in society, morality can be seen that morality plays an important role in human life which is related to the good or bad attitude or behavior of human beings (Khaironi, 2017). Morality is the most basic thing in children's education. Where morality can also be interpreted as education that wisely determines the right and wrong of one's attitude (Hayati et al., 2022)

Moral education is one of the efforts carried out to provide awareness of morality to children from an early age. Children will be able to carry out existing morals if they are given moral education that is carried out optimally by parents and educational institutions outside the home, The implementation of moral education must be carried out continuously, because the results of moral education cannot be seen in a short time, but it takes a long time to form children's moral attitudes and habits (Laksono & Manik, 2023).

Local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb, even process culture from outside/other nations into its own character and ability. Local wisdom in the world of education is an effort to make local excellence a potential that must be preserved through teaching in schools. Thus, it is hoped that students will love their homeland and be able to introduce the type of superior local potential to the global realm (Raharja et al., 2022)

Local wisdom is a cultural wealth that exists in the area and the environment of the local community. Therefore, local wisdom is also called an education that teaches students to always be close to the existing situation, as well as what they face in their daily lives. The purpose of education through local wisdom is to strengthen students' life skills, based on the empowerment of local skills and potential in each region or the empowerment of existing local values. (Santika, 2022)

Based on the results of the interview with teacher, the researcher can conclude that the application of moral education through local wisdom values is an important aspect in the development of children's character, especially in early childhood, moral education aims to shape children's character to be better. In addition, the school environment also supports and responds parents to the application of moral education through local wisdom values in TK IT Syeikh Abdurauf. The parents were very kind and enthusiastic in supporting the activity.

From the results of the research, it is known that Sheikh Abdurauf IT Kindergarten has implemented character education (moral) through local wisdom values. Based on the results of the interviews conducted by the researcher with Ms Nursakdiah, S.Pd. as a classroom teacher at the kindergarten said that character education (moral) is carried out in daily activities in the school environment with the culture or habits of the 5 S, namely greeting, smiling, polite and polite. In addition, also in TK IT Syeikh Abdurauf on Thursdays children wear Sungket Clothes or with figurative "*Si Uroe Berbudaya Aceh.*" (A Day in Acehese Culture). In addition, every Thursday the class teachers introduce Language Aceh, Him Aceh, Pantun Aceh, Aceh Games, and teachers also design activities that are more traditional games, such as Engklek, Congklak, and Hopmpat Karet. Here is a picture of when the child wears Acehese clothes (sungket).



Fig 2. Children Wearing Sungket (Aceh Clothing)

Every local culture contains universal values (Chairiyah, 2019). Based on the results of this study, local wisdom applied in schools TK IT Syeikh Abdurauf Among them are *divine/religious values*, cooperation values, mutual cooperation values, politeness values, responsibility values, caring values, cultural preservation values, creativity values, and other beauty values.

Learning methods

The learning methods used by teachers in implementing moral education through local wisdom values in schools are using the following methods:

Habituation Method

Etymologically, the habituation of the origin of the word is ordinary. In the Great Indonesian Dictionary, ordinary means common or common, as always, is already an inseparable thing in daily life. So, habituation means the process of making something ordinary, according to Abdullah Nasih Ulwan, the habituation method is a practical way or effort in the form of (coaching) and preparation (Ulya, 2020) According to E. Muliassa, habituation is the oldest method. He also interpreted habituation as something that is deliberately done repeatedly so that something can become a habit (Akhyar & Sutrawati, 2021) From the theory above, researchers can conclude that the habituation method is an activity that is carried out repeatedly until the activity becomes a habit to be done, so that with habituation activities children can easily remember and capture what is taught.

Storytelling Method

The storytelling method is one of the methods of providing learning experiences for children by bringing stories to children orally (Saputra, 2020) Storytelling is telling something orally to others with the help of tools or without tools. What is told when telling a story can be in the form of messages, information or folklore such as fairy tales, legends, or myths, which have an appeal and touch the conscience of the listener (Zulfitria & Khanza, 2021). The storytelling method is an approach in conveying

information or experiences through narratives or stories (Warmansyah, Fitri, et al., 2023; Widiyaningrum et al., 2018).

Based on the results of the interview, the researcher can conclude that the method used in teaching moral education through local wisdom values in the school uses the habituation method and uses the storytelling method to implement moral education and introduce local wisdom values in achieving the learning materials taught. The habituation methods carried out in the application of moral education are such as children are accustomed to reading daily prayers, dhikr, before and after studying, apologizing when making mistakes, helping each other, respecting all friends and so on. In the new program prioritized by the ministry and culture, until now there are still many obstacles faced in implementing moral education through the values of local wisdom in schools (Mulyati, 2024).

Based on the results of the research carried out, in implementing the application of moral education through local wisdom values, there are obstacles in implementing the application in the form of a lack of knowledge and understanding of teachers regarding local wisdom, especially in the local language itself, methods and techniques in the application of moral education through local wisdom values. However, although the implementation of moral education through local wisdom values has encountered obstacles, the school also has a solution in overcoming these obstacles by increasing teachers' understanding by holding a regular teacher meeting once a month which specifically discusses the application of moral education through local wisdom values in TK IT Syekh Abdurauf.

CONCLUSION

Based on the discussion above, it can be concluded that moral education through local wisdom values is one of the efforts carried out to provide awareness of morality in children from an early age, children will be able to carry out existing morals if given moral education that is carried out optimally by parents and educational institutions outside the home. The implementation of moral education must be carried out continuously, because the results of moral education cannot be seen in a short time, but it takes a long time to form children's attitudes and moral habits to be better. As well as moral education is the most important aspect of character, moral education is carried out through local wisdom values where this approach not only strengthens children's morals but also preserves the traditions and culture in the area.

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KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH
NOMOR: B-5297/Un.08/FTK/Kp.07.6/7/2024

TENTANG:
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA

DENGAN RAHMAT TUHAN YANG MAHA ESA
DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH

- Menimbang :
- bahwa untuk kelancaran bimbingan skripsi mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh maka dipandang perlu menunjuk pembimbing skripsi;
 - bahwa yang namanya tersebut dalam Surat Keputusan ini dianggap cakap dan mampu untuk diangkat dalam jabatan sebagai pembimbing skripsi mahasiswa;
 - bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a dan huruf b, perlu menetapkan Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh.
- Mengingat :
- Undang-Undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
 - Undang-Undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
 - Undang-Undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
 - Peraturan Presiden Nomor 74 Tahun 2012, tentang perubahan atas peraturan pemerintah RI Nomor 23 Tahun 2005 tentang pengelolaan keuangan Badan Layanan Umum;
 - Peraturan Pemerintah Nomor 4 Tahun 2014, tentang penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
 - Peraturan Presiden Nomor 64 Tahun 2013, tentang perubahan Institut Agama Islam Negeri Ar-Raniry Banda Aceh Menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh;
 - Peraturan Menteri Agama RI Nomor 44 Tahun 2022, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
 - Peraturan Menteri Agama Nomor 14 Tahun 2022 tentang Statuta UIN Ar-Raniry Banda Aceh;
 - Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Depag RI;
 - Keputusan Menteri Keuangan Nomor 293/Kmk.05/2011, tentang penetapan UIN Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang menerapkan Pengelolaan Badan Layanan Umum;
 - Surat Keputusan Rektor UIN Ar-Raniry Banda Aceh Nomor 01 Tahun 2015, Tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh.

MEMUTUSKAN

- Menetapkan : Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh tentang Pembimbing Skripsi Mahasiswa.
- KESATU : Menunjukkan Saudara :
Rani Puspa Juwita, M.Pd
- Untuk membimbing Skripsi
- Nama : Siti Mariana
NIM : 190210017
Program Studi : Pendidikan Islam Anak Usia Dini (PIAUD)
Judul Skripsi : Implementasi Pendidikan Moral Melalui Nilai-Nilai Kearifan Lokal Di TK IT Syekh Abdurauf
- KEDUA : Kepada pembimbing yang tercantum namanya diatas diberikan honorarium sesuai dengan peraturan perundang-undangan yang berlaku;
- KETIGA : Pembiayaan akibat keputusan ini dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor SP DIPA-025.04.2.423925/2024 tanggal 24 November 2023 Tahun Anggaran 2024
- KEEMPAT : Surat Keputusan ini berlaku selama enam bulan sejak tanggal ditetapkan;
- KELIMA : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan bahwa segala sesuatu akan dirubah dan diperbaiki kembali sebagaimana mestinya, apabila kemudian hari ternyata terdapat kekeliruan dalam Surat Keputusan ini.

Ditetapkan di : Banda Aceh
Pada tanggal : 18 Juli 2024
PLH. Dekan,
Wakil Dekan I


Habiburrahim

Nomor: B-4288/Un.08/FTK/Kp.07.6/05/2024
Tanggal 27 Mei 2024

Tembusan

- Sekjen Kementerian Agama RI di Jakarta;
- Dirjen Pendidikan Islam Kementerian Agama RI di Jakarta;
- Direktur Perguruan Tinggi Agama Islam Kementerian Agama RI di Jakarta;
- Kantor Pelayanan Perbendaharaan Negara (KPPN), di Banda Aceh;
- Rektor UIN Ar-Raniry Banda Aceh di Banda Aceh;
- Kepala Bagian Keuangan dan Akuntansi UIN Ar-Raniry Banda Aceh di Banda Aceh;
- Yang bersangkutan;





KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI AR-RANIRY
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Lamp :-
Hal : *Penelitian Ilmiah Mahasiswa*

Kepada Yth,

1. Kepala Sekolah TK IT Syeikh Abdurrauf Kecamatan Meuraxa Banda Aceh

Assalamu'alaikum Wr.Wb.

Pimpinan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry dengan ini menerangkan bahwa:

Nama/Nim : Siti Mariana/ 190210017
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Saudara yang tersebut namanya diatas benar mahasiswa Fakultas Tarbiyah dan Keguruan bermaksud melakukan penelitian ilmiah di lembaga yang Bapak/Ibu pimpin dalam rangka penulisan Skripsi dengan judul *Implementasi Pendidikan Moral melalui Nilai-nilai Kearifan Lokal di TK IT Syeikh Abdurrauf.*

Demikian surat ini kami sampaikan atas perhatian dan kerjasama yang baik, kami mengucapkan terimakasih.

Banda Aceh, 26 September 2024

An. Dekan
Wakil Dekan Bidang Akademik dan
Kelembagaan,



Berlaku sampai : 31 Oktober 2024

Prof. Habiburrahim, S.Ag., M.Com., Ph.D.
NIP. 197208062003121002



TAMAN KANAK-KANAK ISLAM TERPADU SYEIKH ABDURRAUF

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SURAT KETERANGAN SELESAI PENELITIAN

No.017/TKIT SAR/BA.X/46.24

Saya yang bertanda tangan dibawah ini :

Nama : Dina Fajriah, S.Psi

Jabatan : Kepala Sekolah TKIT Syeikh Abdurrauf Kota Banda Aceh

Dengan ini menerangkan bahwa :

Nama : SITI MARIANA

NIM : 190210017

Semester/Jurusan : XI / Pendidikan Islam Anak Usia Dini (PIAUD)

Universitas : Universitas Islam Negeri Ar-Raniry Banda Aceh

Benar yang namanya tersebut di atas telah melakukan Penelitian di TKIT Syeikh Abdurrauf Banda Aceh pada tanggal 1 s/d 4 Oktober 2024 dengan judul Skripsi " *Implementasi Pendidikan Moral Melalui Nilai-nilai Kearifan Lokal di TKIT Syeikh Abdurrauf Kota Banda Aceh* " .

Demikian surat keterangan ini kami buat untuk dapat dipergunakan sebagaimana mestinya.

Banda Aceh, 07 Oktober 2024

Kepala Sekolah TKIT Syeikh Abdurrauf

Dina Fajriah, S.Psi

TKIT NUKS. 19023L0070661212160096

INSTRUMEN WAWANCARA
IMPLEMENTASI PENDIDIKAN MORAL MELALUI NILAI-NILAI
KEARIFAN LOKAL DI TK IT SYEIKH ABDURRAUF

Hari / Tanggal : Rabu 02 Oktober 2024
 Waktu : 10.39 Wib
 Narasumber : Ibu Dina Fajriah, S. Psi. (Kepala Sekolah)

No	Pertanyaan	Hasil Wawancara
1.	Bagaimana pendapat ibu tentang pentingnya Implementasi pendidikan moral di sekolah ini?	Ohh pasti penting, karnekan anak-anak itu yang paling utama itu memang moralnya kalau sekarang bahasanya karakter ya, memang itu penerapan paling utama di sekolah.
2.	Bagaimana respon orang tua terhadap penerapan kearifan lokal disekolah ini?	Bagus, kan kayak kita setiap hari kamis itu bajunya juga keacehan, orang tuanya juga mendukung malah diawal-awal penerapan keacehan hari kamis itukan sekolah belum menyediakan kayak songket tapi orang tua langsung jahit, makanya ada anak yang mengenakan seperti songket warna kuning. Naah itu dulu sekolah cuma bilang aja “mama-mama, anak kamis pake songket yaa” warna kuning waktu itu awalnya dan itu orang tua yang jahit sendiri, yaa berartikan mendukung yaa. Terus juga ke bagian bahasa juga gitu karenakan sekarangkan miris kita lihat ya, ngakunya orang aceh tapi gak bisa ngomong bahasa aceh dan bangga lagikan kayak di sosmed- sosmed itu dia bilang lagi saya aceh asli tapi saya gak bisa bahasa aceh. Rasanyakan kayak mana yaa, jadi kita di paud ini di syeikh abdurraf ini kita anaknya itu kita kenalkan. Dan kosa kata juga kita

		kenalkan walaupun bukan hari kamis tapi kosa kata itu tetap ada setiap hari dalam empat bahasa termasuk bahasa aceh.
3.	Nilai-nilai kearifan lokal apa saja yang di terapkan pada sekolah ini dalam pembentukan moral anak ?	Banyak, ohh kitakan misalnya salam itukan kearifan lokal juga terus kita juga disini berbahsa ada pake bahasa aceh tapi yang sopan itukan Bahasa acehkan ada banyak ya, ada yang kasar, ada yang sopan. Terus kita juga ada majja-majja aceh itu kayak sayair (pantun Aceh) him gitu-gitu, him itu kayak tebak- tebakkan dalam Bahasa aceh itu yang kita dikembangin. Terus juga apa lagi yaa aceh dikee (dzikir) itu kita kembangin.
4.	Apa saja penghambat yang dihadapi dalam penerapan pendidikan moral melalui nilai-nilai kearifan lokal di sekolah ini ?	Eenggak ada. Guru paling, guru ada yang belum fase dalam berbahasa acehkan karena guru bukan asli orang aceh tapi karena udah tinggal di aceh dia udah tau dan selama kita berbudaya aceh juga akhirnya dia juga udah fase dalam berbahasa aceh, kayak ada yang dari medan kan tapi sekarang udah fase dalam berbahasa aceh.
5.	Bagaimana peran guru dalam memfasilitasi pemahaman dalam penerapan nilai-nilai kearifan lokal di sekolah ini?	Disini kita itu menggabungkan kearifan lokal dalam kurikulum, dimana kita itu merancang kegiatan pembelajaran yang mengandung kearifan lokal seperti bahasa aceh, pantun aceh serta permainan tradisional, serta kita itu menciptakan lingkungan yang bernuansa kearifan lokal yaa seperti anak-anak pada hari kamis selalu mengenakan pakaian songket.

INSTRUMEN WAWANCARA
IMPLEMENTASI PENDIDIKAN MORAL MELALUI NILAI-NILAI
KEARIFAN LOKAL DI TK IT SYEIKH ABDURRAUF

Hari / Tanggal : Rabu 02 Oktober 2024

Waktu : 10.10 Wib

Narasumber : Ibu Nursakdiah, S. Pd. (Guru Kelas)

No	Pertanyaan	Jawaban
1.	Bagaimana Implementasi pendidikan moral dapat dilakukan melalui penerapan nilai-nilai kearifan lokal di TK IT Syeikh Abdurrauf ini?	Untuk implementasi itukan kita memang ada setiap hari kamisnya kita memang ada mengimplementasikan yaa nilai-nilai moral kearifan lokal disekolah yaa, terus disetiap hari juga pada materi pagi juga ada kita terapkan pendidikan moral melalui nilai-nilai kearifan lokal yang sesuai dengan lingkungan sekolah yaa.
2.	Metode apa saja yang digunakan dalam melaksanakan penerapan pendidikan moral pada anak melalui nilai-nilai kearifan lokal?	Kita lebih ke menggunakan metode cerita dan juga menggunakan buku cerita yaa, untuk mengenalkan kearifan lokal itu kepada anak yaa terus kita juga menayangkan video visual yaa supaya materi yang kita sampaikan tersampaikan kepada peserta didik, diskusi, dan juga kolaborasi.
3.	Apakah peserta didik menunjukkan perilaku yang konsisten dengan nilai-nilai kearifan lokal dalam interaksi sehari-hari?	Seperti yang kita lihat yaa anak-anak dalam interaksi sehari-hari di sekolah ini mereka menampilkan perilaku yang mencerminkan nilai-nilai kearifan lokal. yaa seperti, saling membantu (bergotong royong), menghormati guru, menghargai sesama teman, patuh terhadap aturan dan lain sebagainya yaa
4.	Sejauh mana peserta didik memahami nilai-nilai kearifan lokal yang diajarkan?	Seperti yang kita lihat yaa anak-anak itu sudah memahami nilai-nilai kearifan lokal yang kita ajarkan itu dapat kita lihat dari anak-anak patuh terhadap peraturan sekolah yang kita adakan seperti mengenakan pakain acehkan, menghargai sesama teman, ikut berpartisipasi dalam

		kegiatan, serta saling membantu(bergotong royong).
5.	Bagaimana peserta didik menerapkan nilai-nilai tersebut dalam kehidupan sehari-hari?	Yaa dengan cara anak-anak menghormati tradisi atau kebiasaan yang ada dilingkungan sekolah seperti melaksanakan kegiatan 5 S itu, terus peduli terhadap lingkungan juga, terus saling membantu teman juga kan, menghargai sesama teman atau tidak saling mengejek dan memilih-milih temankan seperti itu yaa, jujur dan juga bertanggung jawab. Kemudian anak-anak itu menghargai budaya lokal seperti anak-anak ikut dalam kegiatan bermain, permainan yang keacehan itu, anak-anak juga mempraktekkan bahasa daerah melalui pantun aceh, nyanyian aceh yang kita ajarkan yaa dan lain sebagainya seperti itulah kira-kira.



Dokumentasi s



Gambar 1. Wawancara dengan Kepala Sekolah



Gambar 2. Wawancara dengan Guru Kelas



Gambar 3. Kegiatan Senam Pagi



Gambar 4. Kegiatan Pembiasaan Materi Pagi



Gambar 4.1



Gambar 4.2



