

# The Improvement of Childhood Islamic Characters through Cooperative Learning at Lab. School Kindergarten B Faculty of Education, Muhammadiyah University of Jakarta

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**Abstract---** *This study aims to develop Islamic character dimension competences focused on the improvements of Islamic daintiness, Islamic discipline, and Islamic honesty skills. The findings of the study reveal that childhood Islamic character can improve optimally through cooperative learning. This study employs Kemmis & Taggart action research design, particularly the collaborative action research. The data were collected by using qualitative and quantitative analysis. The qualitative data were analyzed using descriptive analysis and the quantitative data were analyzed using descriptive statistics. The research concludes that there are some important findings, namely: 1) children's Islamic moral knowledge competences, (in subdimensions of Islamic moral knowledge skills, Islamic moral reasoning skills, and Islamic moral decision-making skills) are improved through cooperative learning 2) children's Islamic moral sense competences, (in sub dimensions of Islamic moral conscience skills, Islamic self-control skills, and self-esteem skills) have been also developed and 3) children's Islamic moral action competences, (in subdimensions of moral choice competence in moral situation, Islamic moral value habits and implantation of Islamic moral, such as politeness, discipline, honesty, and attitude in facing obstacles and temptations. The research findings prove that willingness and habits have developed Islamic character optimally in social life.*

**Keywords---** *Improvement, Islamic Character Childhood, Cooperative Learning.*

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## I. INTRODUCTION

The present research is carried out because of the researcher's concern about the issues faced in Indonesia in which it experiences multidimensional damage in social and national life as a result of the rise of moral decadence. This reality is very alarming considering that the purpose of education since the beginning of independence until the day where the Act of the Republic of Indonesia, number 20, the year 2003, on national education system being formulated generally states that it aims to improve the aspects of human development which is comprehensive and integral, including spiritual, religious, intellectual, and noble characters, and so on. This issue also shows the failure of education, especially religious education which is taught from kindergarten to college. The emergence of moral decadence that is contrary to the purpose of education can be related to various aspects concerning philosophy, theories, materials, learning models, commitment, examples, acclimatization, etc.

Cognitive development oriented learning cause teachers to focus more on verbal than to show, train, get

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accustomed to, and create good examples and environment in which moral values and characters can be implemented. As a result, cognitive development oriented learning is not able to comprehensively reach all aspects that are supposed to be reached including moral character enhancement which is the main goal of childhood education in Indonesia. Instead, it will only decrease the function of education in humanizing and changing human being. The influences of various ideologies from outside, such as through movies, technology, and internet with both positive and negative contents have affected children's life which has led to the shift in values, customs and cultures. This phenomenon is fatal because of the weak basic belief that is embedded in children's mind and heart. Children in kindergarten (4-6 years old) are the most important ages in shaping and developing Islamic characters. If an improper intervention takes place, which normally happens in Indonesian education, then it will bring children to have poor characters.

In general, this writing attempts to provide solutions in improving Islamic characters as well as closing the gap between *das sollen* and *das sein*, between Act of the Republic Indonesia on national education and formal education institutions as well as the learning process carried out in field. This research is important because it specifically aims to: 1) develop Islamic and polite moral dimension ability, discipline and honesty of early childhood in Kindergarten B Lab. School of Educational Sciences, Muhammadiyah University of Jakarta through cooperative learning; 2) to raise all aspects of Islamic moral dimensions, especially behavioral dimension which is essential not only because of its compatibility with the educational pillars recommended by UNESCO, but also intrinsically compatible with the dimensional meaning of Islam which leads to charity.

### ***Theoretical Review***

Gaffar in Kesuma, Triatna and Permana (2012) assert that character is a process of transforming the values of life to be developed in one's personality so that they become one in behavior. In addition, according to Jack Corley and Thomas Phillip, Smanai and Hariyanto (2013) put forward, character is a person's attitude and habits that allow and facilitate moral action. Hurlock in Kesuma, Triatna and Permana (2012) says that character is found in personality; character implies a moral standard and involves an interest of value and behavior that is driven by desire. In other words, character is a set of mental traits that are internalized in a person and it encourages him to do something as a moral force in his life. Thus, Islamic character refers to the knowledge of a set of principles and ideals in the Quran and the Hadith that are internalized in the soul which encourages a person to behave in a accordance with the moral values of Islam in a full and integral way.

Sigmund Freud in Santrock (2007) argues that personality has three structures: id, ego and superego. Id consists of instincts which are the place for storing psychic energy which is sexual. In Freud's view, id is entirely unconscious. Appreciation can be given to Freud because he has shown that moral sense such as pride, shame and guilt are the potential that determine ethical behavior (ethical conduct) and that the internalization of moral principles is a crucial stage of a long stage of maturity (Shaffer and Katherine Kipp, 2007). However, Freud forgot that there is an area of "consciousness" that is intrinsically very powerful in influencing human existence, namely reason.

Piaget in Shaffer and Katherine Kipp (2007), explains that children think about morality in two stages, namely

heteronomous way (aged 4-7 years old), in which the child considers justice and rules as the characteristics of the world (environment) that are unchanging and are out of human control; and autonomous way (aged 10 years and over) in which the child has realized that the rules and laws are created by humans. In summary, moral stages are related to cognitive development and moral behavior, and consequently it should be based on moral reasoning. Nonetheless, “Piaget believes that reciprocal relationship in peer relations will advance moral development” (Santrock, Psychology, 2010). Piaget in Palmer (2006) asserts “metacognition in this sense resides in those structures and controls actions, even though the knower is not aware of the regulation of these actions.” However, many people know it, but do not behave according to their knowledge.

According to Santrock (2010), Kohlberg did not pay enough attention to moral obligations; and he also overemphasized the strengths of individual and does not emphasize enough on relationships with others. “At the end of his career, Kohlberg (1986) recognized that the moral atmosphere in schools was more important than he had ever imagined. This final view can be understood that although moral reasoning in each stage requires a certain level of cognitive development, but progress in children’s cognitive does not determine moral reasoning (Santrock, 2007). In fact, on the other hand, moral reasoning sometimes does not guarantee that someone behaves morally. A number of phenomena have happened in which lawyers, judges, police, teachers, high state officials who have relatively good moral reasoning have behaved immorally.

Behaviorism views psychology as a scientific study of behavior and views learning as a system of behavioral responses to physical stimuli (Fosnot, 1996). In addition, it also views that behavior must be explained through observable experience, not by mental processes (Santrock, volume, 2007). The Behavioral Approach emphasizes the importance of how children make the connection between experience and behavior as can be seen from the classical conditioning (Conditioning Theory) of Russian Psychologist Ivan Pavlov (1906) Q. 5:4. Montessori also establishes the similarity between “humans” and “animals” in terms of “instincts and passions” (Noble Assembly of Taman Siswa Unity, 1977). This point of view, on the other hands, has played down the essential meaning of human existence as intelligent beings.

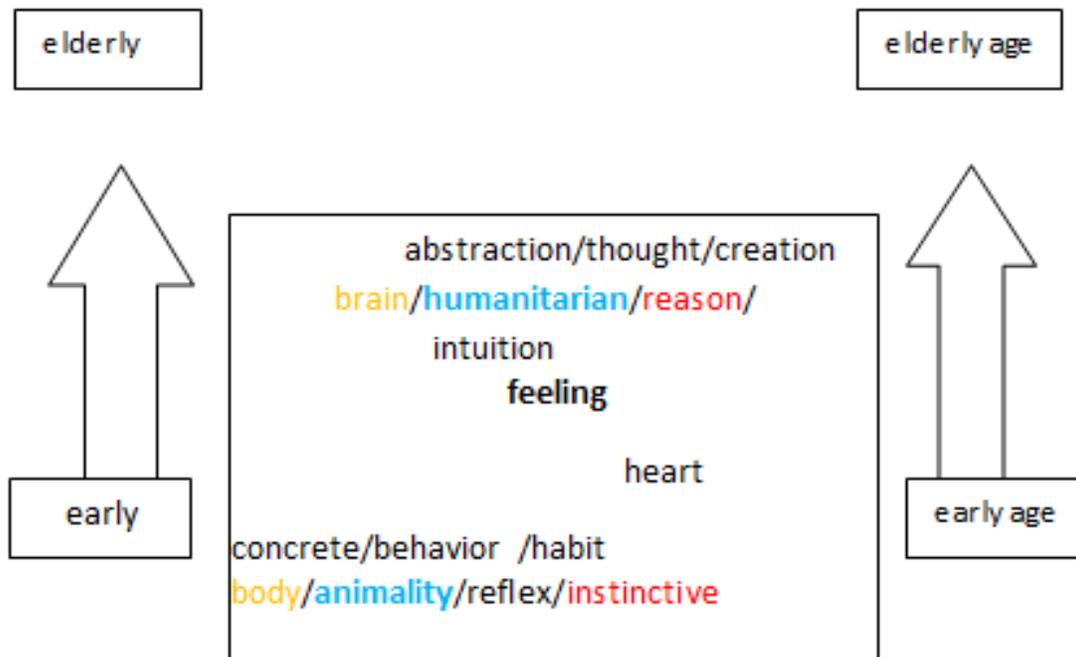
Maskawaih in Sharif (1995) puts forward moral perfection that can be achieved by humans consists of two kinds: namely theoretical (moral knowing) and practical (moral action). With the first aspect; one will obtain perfect knowledge, while with the last aspect; one will obtain a perfect personality. Human cannot reach perfection except to live together in society and in assistance. Maskawaih in ‘Uwaidhah (1993) implies that character (conduct) requires mental training and rectifies it through education and cleansing (badness), so that it becomes habit (internalized). Maskawaih combines thoughts and behaviors as a priority for his attention to the education of children so that they familiarize themselves with noble behavior (Shubhi, 1969). Maskawaih stresses the need for good condition which is in line with religion.

According to De Boer (1938), Maskawaih deliberately studies morality, lays down its foundations and practical goals in order to achieve morals from which good behaviors can emerge easily and without burden. According to Uwaidhah (1993) on this issue, it can occur through formation and orderly teaching (training). Additionally, Maskawaih (1934) states that shame is nothing but self-restraint that occurs because of worrying that bad things will

appear from him. This in turn is nothing more than choosing the good and staying away from the bad through reasoning. Maskawaih, in Daudy (1986) argues that children must be educated based on noble morals, adapted to the plan with the order of the powers that were originally born to him. Therefore, it starts with the soul of desire, then the soul of anger, and finally the soul of thinking.

Al Ghazali in Umaruddin (1996) asserts that in order to achieve moral perfection (Islamic character), one must develop good character (conduct) consisting of all of the virtues/good qualities, and the most important of them is love of Allah. Al Ghazali in Sulaiman Dunya (1964) also says that the problem between the physical and the soul is that they have the similar role. When physical is burdened with a certain behavior, then the soul will adopt that quality. If such character has been owned, it will affect the physical to realize the continuous behavior to be accustomed and finally becomes conduct. This takes place after physical are given behavioral training exercise.

Therefore, the development of children’s Islamic moral starts from human nature, while interventions must be comparable to what I call the dominant proportion of children’s intrinsic development, as follows:



After getting the intervention stages of action with weekly teaching materials in each program, the following points will be seen and observed: 1. Dimension of Islamic moral knowledge, consisting of: a. Children will realize the need for Islamic moral values as a strength/commendable on the basis of monotheism; b. Children can find out the reasons for carrying out Islamic moral actions; c. Children know how to make Islamic moral decision. 2. Dimension of acceptance of Islamic morals, consisting of: a. Children can accept Islamic moral actions; b. Children have self-control to practice Islamic morals; c. Children have pride when doing Islamic morals. 3. Dimension of Islamic Moral Actions, consisting of: a. Children are able to use Islamic moral knowledge and feelings into effective actions; b. Children usually do Islamic morals in moral situations; c. Children can do Islamic morals despite obstacles.

### ***Cooperative Learning***

Johnson and Johnson (1999) state that cooperative learning is a teaching and learning activity that is used for small groups, where students learn and work together to reach optimal learning experiences, both individual and group experiences. Based on the background, the formulation of the problem to be solved through Action Research is whether the development of Islamic moral character can be improved through cooperative learning?

This research is an action research that aims to find out the results of the implementation of the improvement of Islamic character of early childhood in Kindergarten B (5-6 years old) Lab School of FIP-UMJ through Cooperative Learning. This study aims to collect data related to the development of children including: a. The initial ability of children's Islamic (moral) character in Kindergarten B; b. How is the process of developing the capabilities of the Islamic (moral) character of the children in Kindergarten through cooperative learning; c. The result of the development of the Islamic character (moral) dimensions of the children in Kindergarten B after the intervention through cooperative learning. In regards to cooperative research, Learning Arvi (2008) argues that cooperative learning is very supportive of achieving higher achievement than competitive and individualistic learning throughout the stages of students' ages, understanding lessons as well as completing tasks. Based on the research conducted by Johnson (1998), achievement can be achieved by almost all students (89%) who use group awards for individual responsibility.

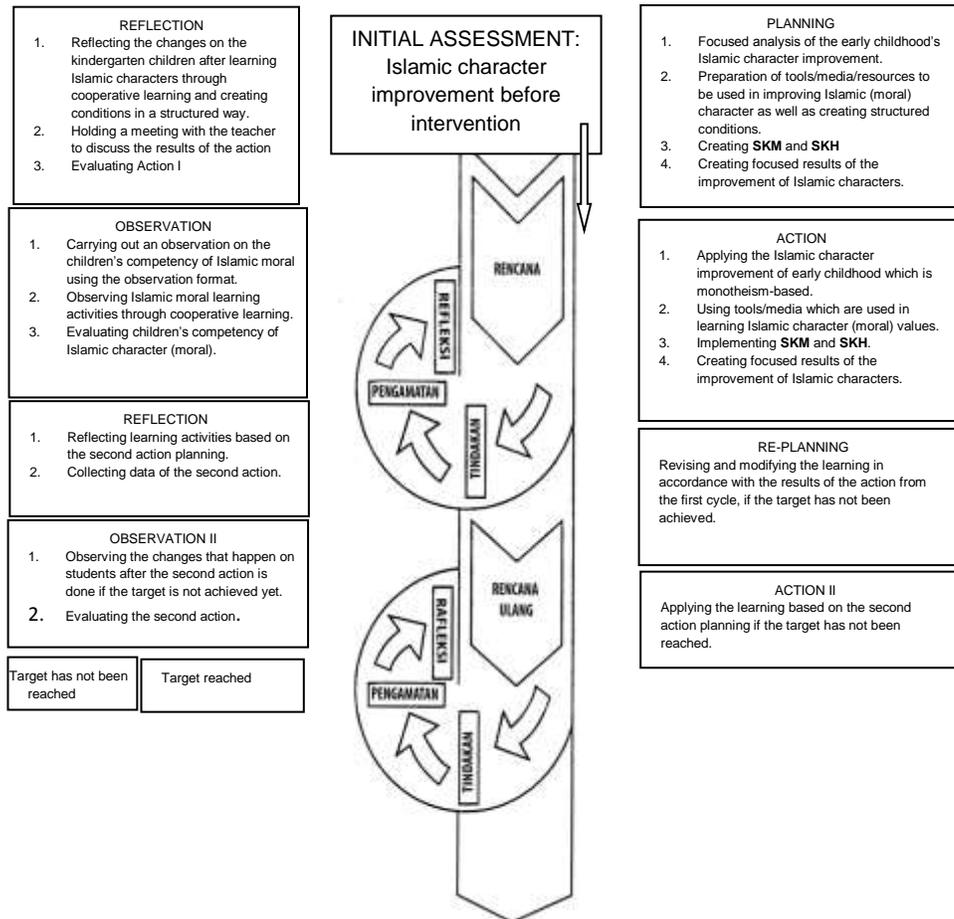
Furthermore, Yonghee Hong (2006) carried out the research on the morals of Korean kindergarten children. The research conducted using ethnographic studies shows that children aged 5 have been able to state the reasons for a moral act, know the situations that cause moral problems, identify the causes of moral problems, estimate the consequences of misconduct moral, and look for a way out of moral problems that occur. The results of Masganti Sit's (2009) action research on Optimizing Moral Competency in Early Childhood through Integrated Learning in Medan prove that it is able to optimize children's moral competence. It is evidenced by the significant differences in the average score of children's moral competence before and after participating in moral based integrated learning.

## **II. RESEARCH METHODOLOGY**

This research will use action research with action intervention design or research cycle design for action research. In addition, this research is participatory and collaborative in nature. It applies both qualitative and quantitative approach. The research on improving the Islamic character of children through cooperative learning will use Kemmis and Taggart action research model (Adabtasi Jamaris, 2006). A cycle is a spiral round of activities, including the following steps: (a) planning, (b) action, (c) observation, (d) reflection. There are three data collection techniques called primary fieldwork strategies, namely experience (observation: participatory, special and passive), disclosure (by interview, questionnaire or test) and testing (looking for documentary evidence) (Sukmadinata, 2005). Data collection instruments are carried out through 1) the ability test of the students' Islamic moral dimension (pre-cycle assessment, cycle 1 and 2, 2) learning design, 3) interviews, 4) observation, 5) portfolios or in the form of video CDs, and 6) photos. The data is collected using qualitative and quantitative analysis. Qualitative data are analyzed using descriptive analysis, while quantitative data are analyzed using descriptive statistics.

Table 3.1 Action Intervention Design Islamic Character (Moral) Improvement of Kindergarten B Lab School FIP-

UMJ



The efforts to improve Islamic character based on monotheism for children in Kindergarten B Lab School FIP-UMJ group are carried out through cooperative learning. This effort is done in action research which is conducted in cycles. The first cycle of action planning starts with a description of the situation, initial assessment, preparation of the learning plan (themes, Islamic character values, media, methods, and evaluation), and discussion of the learning program with the teacher. Based on the categories made in this research, the average value of the development of the children's Islamic (moral) character ability turns out to still be in the C (sufficient) category, while the children's sense and behavior dimensions are in the K (less) category. Drafting the plan of the improvement of integrated moral Islamic (moral) character through cooperative learning in the first cycle including: Preparation for theme development. In accordance with the plan of the school program, the chosen theme is "Al-Majid", the Most Glorified in connection with the commemoration of Hero's Day at my school. Followed by the theme "Al-Muhaimin", the Most Nurturing is associated with pets in my school. In order to improve the Islamic character of children with various aspects (dimensions), especially politeness, discipline and honesty, these themes can be filled with Islamic character values. This theme is developed by raising the example of the commemoration of the hero's day at my school, while the second theme is by animals in the environment. Such learning process utilizes various

beam center, preparation, macro, nature and so on as needed.

### III. FINDINGS

Another media preparation planned according to the program is in the form of images that can be linked to Islamic moral values to be taught, namely: polite, disciplined and honest. The images then become a medium for telling, discussing and practicing Islamic moral values in the learning process including in the beginning, ending and main activity. Preparation of the worksheet. It consists of coloring, writing, counting, cutting, sticking, stringing, filling patterns, tracing, and choosing images that are related to Islamic moral values including right and wrong.

The steps that will be taken in conducting the action including the researcher brings images and worksheets to the class, discuss them which contain Islamic moral values that will be developed and familiarized by the children, play while discuss and learn together in accordance with the theme, sing and evaluate children's knowledge, senses and behavior of Islamic character (moral) which have been taught through pictures and practices to act in a planned manner. Evaluating the dimensions of children's knowledge is done through selecting the right and wrong pictures, while evaluating the dimension of sense and actions in a structured and programmed manner through interview and observation.

Commitments with the school principal and the teachers in which the researcher have made a commitment to make a planned program and learning schedule determined by the school. Nonetheless, it does not reduce independence as the researcher in sparking ideas, development and action interventions that are considered important for development and even it allows them to engage in learning with teachers/collaborators. In this study, the researcher also obeys the rules that exist in the school. The researcher tries to be a part of the teachers. Therefore the presence of the researcher is not intended to look for weaknesses of the teachers or the institution. Instead, together with the teachers, the researcher tries to find a solution in solving various problems encountered, especially in developing Islamic moral character of early childhood in kindergarten lab school FIP-UMJ. In the first cycle, thirteen times learning is carried out with the following results:

Final Assessment Values of Children's Improvement of Islamic Character (Moral) in Cycle I at Kindergarten B Lab School FIP-UMJ

No.	Subject	Values of the Islamic character ability			Total	%
		Knowledge of Islamic character	Sense/feeling of Islamic character	Action of Islamic character/%		
1.	AZN	27	26	24/88	77	95
2.	CNI	27	25	24/88	76	93
3.	CSP	27	23	19/70	69	85
4.	RRK	27	25	23/85	75	92.5
5.	FAB	27	23	19/70	69	85
6.	FAA	27	25	22/81	74	91
7.	GHM	27	25	20/74	72	88.8
8.	IZ	21	22	18/66.6	61	75
9.	MMZ	27	25	16/59	68	83.9
10.	MNA	23	17	16/59	56	69
11.	MS	27	26	18/66.6	71	87.6
12.	RNR	27	25	25/92	77	95
13.	ZK	27	25	18/66.6	70	86
	Total	341	312	262	915	86.8
	Average	26.23	24	20.15/74.6	70.38	

Based on the programmed evaluation categories, it can be concluded that the increase in the ability of the Islamic moral dimension achieved by the children in the first cycle has reached the category B (good). However, in general it is still below the expected value.

The score improvement of Islamic character ability for early childhood Kindergarten B Lab School after being given an integrated cooperative learning action using picture stories or case images containing Islamic moral values about politeness, discipline and honesty cooperatively has achieved the important results, especially in the dimension of Islamic moral knowledge and sense. However, for the moral behavior/action aspect, it has not reached the target.

Stories or case images of Islamic (moral) character that are planned and designed by the researcher as a medium in cooperative learning are important in discussing the issues of Islamic moral character which is effective in the process of helping children to acclimatize Islamic moral behavior.

The revision of the improvement of Islamic moral plan through cooperative learning which is carried out in an integrated manner in the second cycle including: 1). Preparation for the theme development. In accordance with the school planned program, the chosen theme is a communication tool that is associated with “Al-Hadi” as the basis of Islamic character.

In order to improve the Islamic character of children with various aspects (dimensions), especially politeness, discipline and honesty, these themes can be filled with Islamic character values. This theme is developed by raising the example of the communication tool that is close to children. The media used are: television, by utilizing various beam centers, preparation, macro, nature and so on as needed. 2). Another media preparation planned according to the program is in the form of images that can be linked to Islamic moral values to be taught, namely: polite, disciplined and honest.

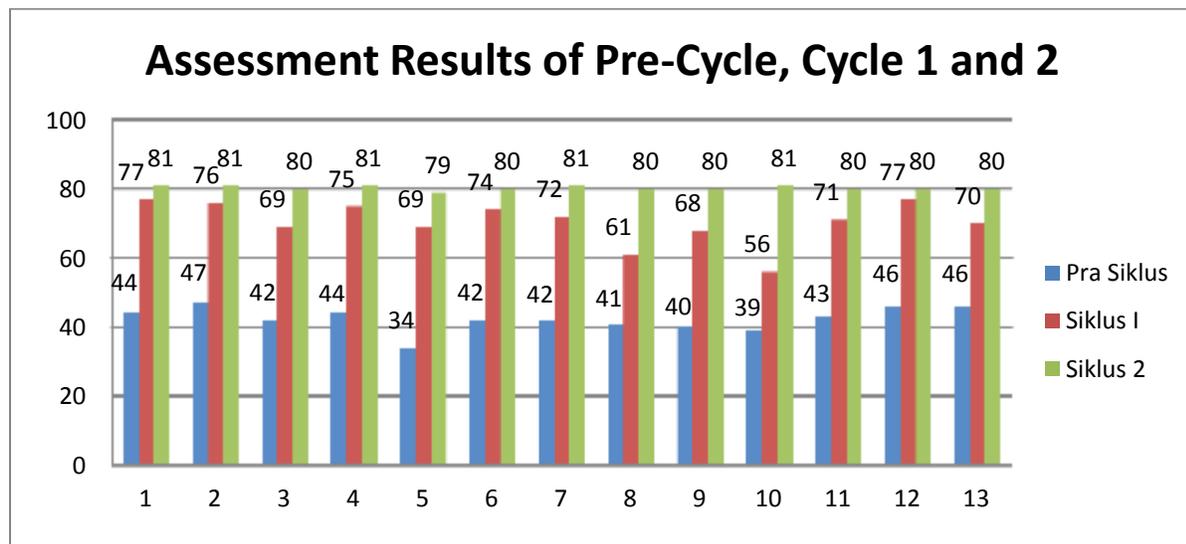
The images then become a medium for telling, discussing and practicing Islamic moral values in the learning process including in the beginning, ending and main activity in the center. 3). Preparation of the worksheet. It consists of coloring, writing, counting, cutting, sticking, stringing, filling patterns, tracing, and choosing images that are related to Islamic moral values including right and wrong based on the planned program. 4).

The steps that will be taken in conducting the action including the researcher brings images and worksheets to the class, discuss them which contain Islamic moral values that will be developed and familiarized by the children, play while discuss and learn together in accordance with the theme, sing and evaluate children’s knowledge, senses and behavior of Islamic character (moral) which have been taught through pictures and practices to act in a planned and structured manner.

Evaluating the dimensions of children’s knowledge and sense are done through selecting the scenario text which shows the right and wrong Islamic moral values, while developing the dimension of moral actions is done through observation. The second cycle learning is carried out twelve times with the following results: The improvement of the children’s Islamic character abilities (final second cycle)

No.	Subject	Value of the Improvement of Islamic Moral Dimension Ability			Total	Percentage
		Knowledge of Islamic character	Sense/feeling of Islamic character	Action of Islamic character		
1.	AZN	27	27	27	81	100%
2.	CNI	27	27	27	81	100%
3.	CSP	27	27	26	80	99%
4.	RRK	27	27	27	81	100%
5.	FAB	27	26	26	79	98%
6.	FAA	27	27	26	80	99%
7.	GHM	27	27	27	81	100%
8.	IZ	27	27	26	80	99%
9.	MMZ	27	27	26	80	99%
10.	MNA	27	27	27	81	100%
11.	MS	27	27	26	80	99%
12.	RNR	27	26	27	80	99%
13.	ZK	27	26	27	80	99%
	Rerata	27	26.769	26.5384	1044	

Overall, an increase in the children's Islamic (moral) character ability from the pre-cycle assessment, the last assessment of the first cycle to the last of the second cycle can be described as follows:



#### IV. DISCUSSION

Based on the observation and reflection on the implementation of the learning action in the first cycle, the meeting recommends the following points: (1) learning time is extended with a different theme because the improvement of Islamic moral character has not met the goal yet; and (2) the images used as visual aids/media are enlarged in size and are equipped with scenario texts so that they are not biased and do not contain multiple interpretation in discussing Islamic moral values, both right and wrong case images. Theoretically, as Kohlberg explains that one way to develop children's moral is by discussion method on moral issues.

Case images mentioned above are easier and faster to be understood by children to see the examples of good behavior to emulate. In addition, Islamic (moral) character games make it way easier for them to directly practice Islamic moral values which are being developed. Furthermore, optimization can be strengthened by training the skill

of Islamic behavior through examples and acclimatization, which involves all children in developing their moral sense and behavior. This method addresses the weakness of cognitivism theory developed by Piaget and Kohlberg and constructivism.

In Islamic teaching, Islamic moralists such as Al-Ghazali and Ibn Maskawaih emphasize exemplariness because it is an urgent matter in moral education and becomes a good climate in improving children's Islamic character. The Prophet Muhammad himself was called as *uswah hasanah* (a good example) of applying noble morals in everyday life. This is explained in the Quran, Chapter 33:2, "there has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

Islamic character (moral) improvement through monotheism-based cooperative learning is proven to be able to develop the ability of the Islamic moral dimension of early childhood. It is also very effective because children are involved in discussing and making decisions on the issues of Islamic character (moral) in the classroom and school environment. Furthermore, cooperative learning becomes effective in the process of socializing moral values which makes it conducive and becomes a positive transmitter in developing children's moral behavior in learning that emphasizes the process of individual. Thus cooperative learning is more in line with the phase of children's development in the final semester at Kindergarten B which has brought students from egocentric phase to realism stage, where children begin to want to cooperate, as Piaget's view suggests. Reciprocal relations in peer relations will advance the development of Islamic (moral) character.

## V. CONCLUSION

Based on the data analysis and discussion of the findings above, it can be concluded that the ability of Islamic character (moral) in monotheism through cooperative learning which is parallel and followed by acclimatization and examples both in life and close environment has been able to optimally improve. Specifically, the results of the study can answer all of the research questions, as follows: 1. Islamic moral character development of the children in Kindergarten B Lab School FIP-UMJ before the action is given is in the sufficient category. Likewise, in terms of the Islamic moral knowledge, they are in sufficient category. Meanwhile, when it comes to both Islamic moral sense and action, they are in lack category. 2. The improvement of Islamic character through monotheism-based cooperative learning is done through two cycles. In the first cycle, the theme of Pet and TV are used as a My Information media with various activities to improve the ability of Islamic moral knowledge and sense. A number of interventions are done by giving a greater proportion of Islamic moral actions. It is carried out using case pictures along with scenario texts, illustrated stories and worksheet. Furthermore, in the second cycle, the themes of TV as My Information and Water as My Source of Life are raised with various kinds of activities, including developing Islamic moral knowledge, sense and action. The tools used are scenario text, illustrated stories, Islamic moral games and worksheet. In addition, learning method applied are role play, discussion, problem solving, assignments, affirmation, punishment and rewards, quizzes, Islamic moral value standard training and followed by acclimatization and examples in life.

Islamic moral character improvement through monotheism-based cooperative learning which in parallel involves Islamic moral value standard training, acclimatization, examples from all teachers and educational staffs at school

structurally has been able to improve children's Islamic character. This is evidenced by the existence of significance differences in the average value of children's Islamic moral character ability before and after the program.

## VI. SUGGESTION

Based on the discussion and the results of the research, the researcher suggests several points to managers of early childhood education institution, teachers and the researchers related to this issue as follows: 1. Managers Of Early Childhood Education Institution, For the management of schools, early childhood education should establish the vision of the school as an institution which does not only prepare children to have intelligence, but also places Islamic character as a core part of excellence. This improvement should be oriented towards practices, not only cover cognitive aspect, but also realization of complete human development. In addition, the school management should facilitate the teacher by providing the equipment and media needed for learning so that teachers can be assisted in an integrated manner for practicing, implementing, accustoming Islamic values of monotheism. 2. Teachers, For teachers who teach in Islamic education institutions, improving students' Islamic character should be based on monotheism because it is the central doctrine in Islamic teaching. That is why the implementation of Islamic moral values is based on Allah as Al Malik, the Essence of the Most Ruling. In teaching Islamic moral, it is important for teachers to always remind children that God is the one who commands humans to carry out Islamic moral behavior because so far Islamic moral learning is like learning customs which is transferred from the teachers who emphasize cognitive aspects. By making God as Al Malik, God's absolutism, it will strongly help them in facing critical times when he is far from his teacher or parents when entering the phase of autonomous development where children tend to make correction to beliefs or vales received when they were young.

In an effort to optimize the ability of Islamic moral character of early childhood, it needs to be done in an integrated manner on a monotheistic basis. Additionally, teachers should be able to develop themes and provide Islamic moral values that are appropriate to the children's development. Apart from interesting and diverse media, teachers and all education staff need to create an atmosphere which allows students to flourish and strengthen their Islamic character in school environment, where the principal structurally provides an orientation or leads by examples so that children will be accustomed to such behavior. 3. Researchers, For the researchers who will conduct a study on the same field, they can pay more attention to the various limitations that exist in this research so that the results obtained can complement the limitations mentioned, such as: (1) involving the participation of parents and contact book in an effort to create a similar and connected atmosphere in developing Islamic character both in home and school; (2) carrying out research in a wider and more diverse research subject; (3) using various methods and strategies in developing the ability of children's Islamic moral character.

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