

Cek_Amiruddin, dkk.docx

by PRIA MITRA PURBA

Submission date: 23-Jan-2023 09:06AM (UTC-0500)

Submission ID: 1997706809

File name: Cek_Amiruddin,_dkk.docx (62.13K)

Word count: 3154

Character count: 16925

Internalization of Exemplary Values in Elementary Age Children (6-12 Years) Through the Code of Ethics of the Teaching Profession

Amiruddin^{1✉}, Amiruddin Siahahan², Three Wulan Ramadhani³,

⁷ Sitti Isni Azzaah⁴, Rizka Amalia Rahmadhani⁵

^{1,2,3,4,5} Universitas Islam Negeri Sumatera Utara Medan, Indonesia

amiruddin.spdi@umsu.ac.id, amiruddinsiahahan@uinsu.ac.id, threewulanramadhani@gmail.com,

sittiisniazzaah@gmail.com, rizkaamalia892@gmail.com

Abstrak

Internalisasi nilai edukasi dari guru kepada siswa paling ampuh ialah melalui metode keteladanan. Figur teladan yang ditampilkan guru mengacu pada kode etik profesi keguruan, termasuk bagi anak usia dasar (6-12 tahun). Penelitian ini bertujuan untuk menganalisa internalisasi nilai keteladanan pada anak usia dasar melalui kode etik profesi keguruan. Adapun jenis penelitian ini termasuk pendekatan kualitatif dengan metode studi kepustakaan. Sumber data dan bahan analisis kajian menggunakan literatur ilmiah yang relevan dengan topik pembahasan, meliputi buku, artikel, prosiding seminar, dan tugas akhir (skripsi, tesis, disertasi). Data tersebut diperoleh dari sumber kredibel seperti *Google Cendekia* dan *Sinta*. Hasil penelitian ini menyimpulkan bahwa kode etik sebagai suatu bentuk peraturan tentang sikap dan akhlak guru dalam mendidik, mengajar, dan menjadi panutan untuk peserta didiknya yang semua itu telah disepakati yang sudah ditetapkan bagi seluruh guru yang ada di Indonesia, sehingga apa yang dilakukan oleh guru dapat dipertanggungjawabkan dan diterima oleh masyarakat. Lebih lanjut, kode etik guru perlu dipenuhinya beberapa syarat yang menjadikan guru tersebut dikatakan profesional yakni seorang guru harus memiliki bakat, dan dan keahlian khususnya dalam memahami karakter peserta didik, dan tingkah lakunya sehingga seorang guru dikatakan harus mempunyai fisik dan mental yang sehat.

Kata Kunci: Internalisasi Nilai, Kode Etik, Metode Keteladanan, Profesi Keguruan.

Abstract

The most effective internalization of educational values from teachers to students is through the exemplary method. The role model displayed by the teacher refers to the code of ethics of the teaching profession, including for elementary age children (6-12 years). This study aims to analyze the internalization of exemplary values in elementary age children through the code of ethics of the teaching profession. This type of research includes a qualitative approach with library research methods. Sources of data and materials for analysis of the study use scientific literature relevant to the topic of discussion, including books, articles, seminar proceedings, and final assignments (thesis, dissertation). The data is obtained from credible sources such as Google Scholar and Sinta. The results of this study conclude that the code of ethics is a form of regulation regarding teacher attitudes and morals in educating, teaching, and being a role model for their students, all of which have been agreed upon which have been established for all teachers in Indonesia, so that what is done by the teacher can be accounted for and accepted by society. Furthermore, the teacher's code of ethics needs to fulfill several conditions that make the teacher said to be professional, namely a teacher must have talent and expertise, especially in understanding the character of students, and their behavior so that a teacher is said to have a healthy physical and mental health.

Keywords: Internalization of Values, Code of Ethics, Exemplary Methods, Teaching Profession.

PRELIMINARY

Elementary-aged children are the golden generation of the Indonesian people who are prepared for the progress of the nation in 2045 (1st century of the nation's independence). Preparation for superior human resources certainly requires a figure or figure who is able to guide students from an elementary age according to their age stage of development. Moreover, in the modern era the challenges in educating children are increasingly complex, because they have been interspersed with various influences from digital gadgets. For this reason, a teacher's role model must be able to become a figure to bridge elementary age children towards success in the future (Rahayu & Mustakim, 2017).

Preparation for the nation's golden era, is not just about making children excel in academic or non-academic fields. Furthermore, efforts are needed to internalize educational values for children through

exemplary methods. This is in accordance with the expectations of Indonesian education which aims to produce a generation of achievers and characters, so that there is a balance between the intellectual, emotional, and spirituality of the nation's children. In turn, this will deliver children to a quality standard of living in the future with technological advances and the times.

Education is the "most promising" investment for the progress of a nation. The education in question is of course of high quality, so that quality education is a priority path for the progress of the nation. This is based on the belief that a nation that has quality education nationally will produce quality graduates. The quality of future generations is not only in written achievements, but also in being able to produce products needed by the nation, so they can be competitive with other nations, without denying the importance of collaboration between fields of expertise (Sukarti, 2013).

In this context, the role of the teacher is very important for child development. Even so, the problems experienced by teachers seem to be increasingly complex with technological sophistication. Where, when the era requires all activities to be faced with digital-based momentum, there are still many teachers who are not proficient in utilizing technology. Various training and workshop activities have been attempted by the government, even teachers with certification status have not been able to utilize technology in every learning process (Permana, 2017).

The existence of a teacher is actually no doubt for student development, but it is increasingly minimized by the existence of digital-based application features. In fact, several educational institutions have reduced the number of "honorary" educators who teach face-to-face, while empowering distance learning tutors as an alternative to humanist education in the digital era. This shows that new challenges in the digital era have approached teachers, even senior teachers approaching retirement age are optimizing to take part in various digital trainings to avoid being "knock on technology" or stuttering on technology (Fuad, 2017).

Teachers are educators whose job is not only to teach, but also to educate, train, and evaluate students' teaching and learning activities while in the school environment. Teachers are also role models who must be able to provide good role models for their students. A teacher is required to have norms that must be carried out properly, one of which is a code of ethics, a code of ethics, namely certain regulations that must be obeyed and implemented properly as guidelines or guidelines that are respected and recognized in society. When teaching, maybe a teacher often has challenges and problems that are sometimes difficult to deal with (Istiarini & Sukanti, 2012).

When teachers feel uneasy due to not having economic welfare fulfilled, they are again facing the challenge of changing education towards digitalization. Of course, this is an educational dynamic that cannot be avoided by the teaching profession. For this reason, educators must become human learners who do not stop upgrading their abilities as professional educators. Supporting this, the government created an empowerment program for teachers to become professional educators which was marked by the granting of educator certification, so that their professionalism was recognized by the state while at the same time obtaining additional allowances to meet the economic needs of the family (economic welfare) (Qomario, *et.al.*, 2018).

Each of these problems can be caused by internal factors that exist within the teacher as well as from external factors, namely the school environment. Even so, the figure of a teacher must still be able to balance and keep trying to be a professional teacher in front of his students so that learning continues to run effectively and efficiently. Here it is. why teachers are often called. as an unsung hero whose services are very noble, the knowledge given is countless, thanks to a teacher students can become someone who is useful later in the future. So that the profession as a teacher is a form of honor from other professions (Kurniawan, 2011).

In fact, research relevant to this theme has been widely researched from various scientific perspectives. Among them is research by Arifin (2019) which describes the implementation or implementation of teacher certification in Indonesia. In addition, there is research by Latiana (2019) regarding teacher professionalism and Zulkifli, *et.al.* (2014) regarding teacher welfare and performance. Furthermore, Wijaya, *et.al.* (2021) discusses teachers' perceptions of the existence of an educator certification program. In

addition, there is research by Jamaliah & Cahyaningsih (2020) which examines the effect of teacher certification on student achievement at the elementary age level. In fact, Siswandari & Susilaningsih (2013) analyzed the impact of certification on improving the quality of learning in the classroom.

The code of ethics plays an important role for teachers as a reference in acting or educating students. The teaching profession, which is considered noble, must be able to set an example for students from an elementary age. In addition, teachers are also continuously demanded to be able to act professionally amidst the turmoil of not having the family's economic needs met. For this reason, it is necessary to study further in a scientific and in-depth manner regarding the code of ethics for teachers in practice, as well as how to internalize educational values through example for students at the elementary age level.

METHOD

This research uses a qualitative approach with a descriptive study method (Arikunto, 2010). The focus of the study is to describe the implementation of a code of ethics for teachers in schools, as well as how to internalize educational values through exemplary for elementary school students. This type of research includes a qualitative approach with library research methods. Sources of data and study analysis materials use scientific literature, including books, articles, seminar proceedings, and final assignments (thesis, thesis, dissertation). The data is obtained from credible sources such as Google Scholar and Sinta (Assingily, 2021).

RESULTS AND DISCUSSION

The Code of Ethics for Teachers in Indonesia in the Perspective of National and Islamic Policy

In understanding the meaning of a code of ethics itself, it is necessary to know the meaning of the word, in which the code of ethics are two words that have the meaning of the terms code and ethics. The term code word is the written law of a society, nation and state. While the word ethics is a form of regulation, but behavior that arises because of social and cultural values such as traditions, customs and philosophy (Mulyadi 2018). Etymologically, a code of ethics is a design of rules, procedures and ethical guidelines when carrying out activities or work. In other words, this code of ethics is a form or ethical procedure as a guide in behavior. Meanwhile, in terminology, the meaning of the code of ethics is the standard rules for becoming a member of the profession (Windyani, 2020).

According to Sagala in Jufni, *et.al.* (2020) that ethics means adab, or matters relating to manners in carrying out an activity, so that the teacher's code of ethics is interpreted as a teacher's code of conduct. Pedodental education regulations on teacher work on etiquette. In this case decency is defined as politeness and politeness (politeness). So that the code refers to ethics and morality, and for the application of this ethics, the teacher must be able to comply with all the rules that have been passed in the code of ethics. Thus, it can be understood that the code of ethics is a regulation that has been made and has been agreed upon as a form of written norms and implemented by teachers and education staff who agree in carrying out the mandate and responsibility in educating.

If you pay attention to the code of ethics in Islamic education, the code of ethics is taken from the origin of the word, namely morality or ethics, and in this context it is said that there is literature, a science that studies everything that is good and bad in human life. The movement of thoughts and feelings can be considered as long as the goal is action (Zacky, 2016). In Islamic education, a teacher must be able to have a code of ethics that is aligned with the views of the Al-Quran and Sunnah.

According to Nailatsani (2022) the main example of a perfect teacher is Rasulullah saw because he achieved various successes in conveying his da'wah, calling for goodness, being able to improve the worship and morals of his people, and conveying various materials regarding *hablumminallah* and *hablumminannas* through various educational strategies and methods. The code of ethics is directly reflected in the personality of the Prophet Muhammad. which needs to be peeled deeper to be properly implemented by the teacher.

For a teacher, he (Rasulullah) was able to provide a real example of an Islamic teacher according to the Qur'an and Hadith. The application that needs to be done by a teacher is how to behave and behave in

accordance with the teachings of the Prophet which can be set forth in the teacher's code of ethics. The purpose of applying the personality of the Prophet Muhammad as a guideline in the code of ethics is to realize a Muslim teacher who has good morals, behaves in Islam, thinks and acts in the Qur'an so that he is able to give real examples to students in the right way based on the Qur'an and Hadith. That way, students achieve their goals as students who are smart and have a personality like a true Muslim.

When talking about the code of ethics in Islamic education, this cannot be separated from the so-called rules regarding ethics that must be obeyed and implemented in Islam. In this case, ethics in Islamic education is related to the science of morality. In Islam ethics is also called akhlak which means behavior and manners. Adab itself is also a science that prevents humans from making mistakes in judgment.

The basis for the code of ethics in Islamic Education consists of four foundations in the ethical system for a teacher, namely: the basis for monotheism, the basis for balance (continuity of life between the mundane and the hereafter), the basis for free will (Islam does not impose anything on its people), the basis for accountability (all will be held accountable) (Amiruddin 2017). Therefore, the application of this code of ethics must be accompanied by acknowledgment and understanding of the provisions and/or principles contained therein, a statement of commitment and awareness of its application in carrying out duties and professional behavior, as well as its meaning. Readiness and willingness to face possible consequences and punishments in the event of non-compliance with them. The main objective and task of the Code of Ethics is to ensure proper performance of professional obligations and protect the interests of all participants.

Development of a Teacher's Code of Ethics

Being a teacher is not an easy and simple job, because some people imagine that just mastering the material and providing learning material to students is enough, but this cannot be classified as an educator who does professional work, because a professional educator must have the same skills. different from other professions, such as special skills, loving his job, following the teacher's code of ethics, skills, authority and so on (Samuji 2021).

Furthermore, being a teacher is not easy but must meet several requirements, namely: fear of Allah SWT, knowledgeable, physically and spiritually healthy and have noble character. Then, Danim (2013) also gave his opinion on the teacher requirements to become a professional teacher including: (1) liking the teaching profession; (2) have expertise in the field of study being taught; (3) have physically and mentally healthy; and (4) educating the nation's children to become human beings with character.

From the explanation above, it can be understood that to become a teacher one must have talent and expertise, especially in understanding the character of students and their behavior so that a teacher is said to be physically and mentally healthy. So that all problems in the world of teacher education are able to be professional in acting. So that the role of the teacher is not as easy as one might imagine, because the responsibility borne by a teacher is extraordinary.

Within the scope of Islamic teachings, teachers are referred to as ustadz or usztadzah, Muallim, murabbi and muaddib, this understanding has also been confirmed by the philosophy of Islamic teachers. The word ustadz is addressed to male teachers while the word ustadzah is addressed to female teachers. The teacher as Muallim means as one who transfers the knowledge of a student, the teacher as a muaddib is the teacher being an example for his students. In Arabic it is referred to as uswah which means a teacher is a reflection for a student in a reciprocal relationship, so that the teacher is an example for his students (Fahrudin, 2018).

In the field of education, teachers are the most important element, especially in Islamic education. By finding educational concepts that have been given by Muslim scholars and from Western scientists, previous scientists considered their moral and rational content. Taking any concept, even a moral teacher, has the effect of reducing the creative power of rationality in Islamic teachings, so that conversely, accepting only logical ideas without morality, of course, affects deplorable moral behavior, and this affects the social crisis of society (Amiruddin, 2017).

Therefore, there is a need for a balance between the two between rational and moral attitudes in Islamic education. In exploring the concept of "educator" in Islam, one can go through Al-Ghazali's scalpel, which really needs to be considered in the moral and rational aspects of the results of his thoughts. Because according to al-Ghazali he said that educators are parents, heirs, mentors, role models, and drivers, so one must be able to understand the cognitive abilities of students and be role models for their students.

When discussing the code of ethics in an Islamic review, of course it will be related to the science of morality. Islamic ethics is said to be a science of morals because it has the primacy of ways so that humans can decorate themselves well with their actions, the science of morality is also about a despised matter, how one must be able to avoid bad deeds. So that Islam is often referred to as akhlaqiyyah philosophy. Basically educator ethics are rules that can regulate the relationship between educators and their students.

CONCLUSION

Based on the description of the results and discussion above, it can be concluded that the code of ethics is a form of regulation regarding the attitudes and morals of teachers in educating, teaching, and being a role model for their students, all of which have been agreed upon which have been established for all teachers in Indonesia, so that what is done by the teacher can be accounted for and accepted by society. Furthermore, the teacher's code of ethics needs to fulfill several conditions that make the teacher said to be professional, namely a teacher must have talent and expertise, especially in understanding the character of students, and their behavior so that a teacher is said to be physically and mentally healthy.

BIBLIOGRAPHY

ORIGINALITY REPORT

5%

SIMILARITY INDEX

3%

INTERNET SOURCES

4%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

- 1** Julkifli Julkifli, Mardianto Mardianto. "An Analysis of the Moral Crisis of Children towards Parents, Teachers, and Community in the 21st Century", Jurnal Basicedu, 2022
Publication 1%
 - 2** journal.universitaspahlawan.ac.id
Internet Source 1%
 - 3** M. Nur Pahlevi, Sheila Hariry, Wahyu Nurrohman, Madah Rahmatan, Muhammad Amrullah Aufa. "Urgency and Implementation of Humor in Learning", EDUKATIF : JURNAL ILMU PENDIDIKAN, 2022
Publication 1%
 - 4** Toni Nasution, Syafaruddin Syafaruddin, Makmur Syukri. "Implementation of Clinical Supervision in Improving the Quality of Teacher Performance at Madrasah Ibtidaiyah", Jurnal Basicedu, 2021
Publication 1%
 - 5** www.jurnal.staialhidayahbogor.ac.id
Internet Source 1%
-

6

Ahmad Ridwan, Selamat Pasaribu, Amroeni Drajat, Salminawati Salminawati. "The Concept of Children's Education from The Qur'an Perspect", Jurnal Basicedu, 2022

Publication

<1 %

7

jurnal.uinsu.ac.id

Internet Source

<1 %

8

Salminawati Salminawati, Titik Ningsih. "Science Structure as A Scientific Method Concept (The Teaching of Elementary-Age Children)", Jurnal Basicedu, 2022

Publication

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off

Cek_Amiruddin, dkk.docx

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5
