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

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Abstrak

Keteladanan menjadi aspek penting yang harus diinternalisasikan oleh guru kepada siswa, mengingat demoralisasi dan dehumanisasi sering dikaitkan dengan keseriusan guru menerapkan kode etik pendidik. 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

Demoralization and dehumanization are critical factors that must be considered by the teacher while speaking to the student since they are frequently linked to the teacher's sincerity in delivering the code of ethics for the discipline. 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.

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INTRODUCTION

The Indonesian population's golden generation, those in elementary school, is best positioned to advance the country in 2045—the first century after the country's independence. A person or people who can mentor pupils from an early age in accordance with their stage of development is unquestionably necessary for the preparation of excellent human resources. Also, due of the many impacts from digital devices, educating children in the modern period presents more complex challenges. Because of this, a teacher's role model needs to be able to inspire primary school students to achieve success in the future (Rahayu & Mustakim, 2017).

Making sure kids do well in academic and extracurricular pursuits is only one aspect of getting the country ready for its golden age. Moreover, initiatives are required to help kids absorb educational principles through the use of example practices. This is consistent with the goals of Indonesian education, which aspires to create a generation of achievers and characters to ensure that the children of the country have a balance between their intellect, emotions, and spirituality. In turn, this will provide kids with a high level of living in the future, given the circumstances and technological advancements.

The "most promising" investment for the development of a country is in education. Of course, the education in question is of the highest caliber, making the advancement of the country dependent on quality education. This is founded on the idea that a country with high standards for education at all levels will also create graduates of high caliber. Without undermining the value of cooperation between specialized sectors, the quality of future generations will not only be determined by their literary accomplishments but also by their ability to generate the goods that the country needs in order to compete with other nations (Sukarti, 2013).

The teacher's role is crucial for a child's development in this situation. But, as technology advances, the issues faced by teachers seem to becoming more complicated. There are still a lot of teachers who are not adept at using technology, despite the fact that the time demands that all activities be conducted digitally. The government has tried a number of training and workshop activities, but even certified teachers have not been able to incorporate technology into every learning process (Permana, 2017).

Although having a teacher is definitely beneficial for students' growth, the use of digital-based application features is gradually reducing this impact. In fact, as a substitute for humanist education in the digital age, many educational institutions have decreased the number of "honorary" educators who teach in-person while strengthening distance learning tutors. This demonstrates that instructors are facing new obstacles in the digital age, and even older teachers who are getting close to retirement are making an effort to participate in various digital trainings to prevent "knocking on technology" or stuttering on technology (Fuad, 2017).

Teachers are educators whose duties include instructing pupils as well as educating, preparing, and assessing students' teaching and learning endeavors when they are in a classroom setting. Teachers must be able to serve as positive role models for their kids since they are themselves role models. A code of ethics, which consists of rules that must be followed and correctly put into practice as guidelines or rules that are respected and acknowledged in society, is one of the norms that must be properly carried out by a teacher. It's possible that teachers face difficulties and obstacles on a regular basis when teaching (Istiarini & Sukanti, 2012).

Teachers again face the difficulty of modernizing teaching as a result of their unease over not having their financial needs met. The teaching profession cannot, of course, ignore this educational dynamic. Because of this, educators must transform into lifelong learners who continually improve their capacities as effective teachers. To support this, the government established an empowerment program for teachers to become professional educators, which was marked by the award of educator certification, so that their professionalism would be recognized by the state and they would also receive additional allowances to meet the family's financial needs (economic welfare) (Qomario, *et.al.*, 2018).

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Both internal factors that a teacher may have and external elements, such as the school environment, may contribute to any of these issues. Nonetheless, in order for learning to go properly and efficiently, the figure of a teacher must still be able to balance and maintain attempting to be a competent teacher in front of his students. This is it. why educators are frequently called. Thanks to a teacher, kids can develop into people who will be helpful in the future. Teachers are unsung heroes whose services are exceedingly honorable and the information they impart is immeasurable. As a result, being a teacher is regarded with respect by 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 & Susilaningih (2013) analyzed the impact of certification on improving the quality of learning in the classroom.

As a guide for acting or instructing students, the code of ethics is crucial for teachers. The teaching profession, which is seen as honorable, should be able to inspire children as early as elementary school. In addition, despite the stress of not being able to meet the family's financial necessities, instructors are constantly expected to behave professionally. The code of ethics for teachers in practice, as well as how to help pupils of elementary school age acquire educational principles by example, must therefore be further studied in a scientific and in-depth manner.

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 (Assingkily, 2021). Applying validity was the last stage in the data analysis procedure.

RESULTS AND DISCUSSION

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

Knowing the definition of a word is essential to comprehending the meaning of a code of ethics because the words "code of ethics" and "ethics" have different meanings. The term "code word" refers to a civilization, a country, or a state's written laws. Although the word ethics is a type of regulation, behavior that results from social and cultural norms including traditions, practices, and philosophy is what we refer to as ethical behavior (Mulyadi 2018). A code of ethics is defined by its etymology as a set of regulations, practices, and moral principles for undertaking tasks or employment. In other words, this code of ethics serves as a model or procedure for ethical conduct. In contrast, the definition of the code of ethics in language is the requirements for joining a 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, the Islamic educational system's code of ethics is derived from the word's original meaning—morality or ethics—and in this context, it is said that literature is a science that investigates everything that is right and wrong in human existence. As long as the objective is action, the flow of thoughts and emotions can be taken into consideration (Zacky, 2016). A teacher in Islamic education must be able to uphold an ethical code that is consistent with the teachings 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.

He (Rasulullah) was able to give a concrete illustration of an Islamic instructor in accordance with the Qur'an and Hadith. The implementation required of a teacher is how to conduct oneself and conduct oneself in line with the Prophet's teachings, which can be outlined in the teacher's code of ethics. A Muslim teacher with good morals, who behaves according to Islam's teachings, and who thinks and acts in accordance with the Qur'an will be able to provide students with relevant examples of how to act according to the Qur'an and Hadith. This is the goal of using the Prophet Muhammad's character as a guideline in the code of ethics. Students accomplish their objectives in this manner as pupils who are

The so-called ethics-related norms that must be followed and put into practice in Islam cannot be separated from the code of ethics in Islamic education. In this instance, the study of morals and ethics are associated in Islamic education. Islam also has a term for ethics that means conduct and etiquette: *akhlak*. *Adab* itself is a science that guards against human error in judgment.

The four pillars of the ethical system for a teacher that make up the basis for the code of ethics in Islamic education are: monotheism; balance (continuity of existence between this world and the hereafter); free will (Islam does not force anything on its people); and accountability (all will be held accountable) (Amiruddin 2017). As a result, in order to apply this code of ethics, one must acknowledge and comprehend its provisions and/or principles, make a commitment to upholding it, and are aware of how it should be applied to one's performance of tasks and professional behavior, willingness and ability to accept potential penalties and repercussions in the event of noncompliance. The primary goal and responsibility of the Code of Ethics are to guarantee proper discharge of professional duties and safeguard the interests of all participants.

Development of a Teacher's Code of Ethics

Being a teacher is not an easy or simple job. Some people think that teaching kids and studying the topic is enough to qualify as a professional educator, but this is not the case because a professional educator must possess the same abilities. different from other occupations, such as unique skills, adoration for his work, adherence to the teacher's code of ethics, abilities, and so on (Samuji 2021).

A teacher must also possess a number of qualities, including knowledge, wisdom, physical and spiritual health, and a noble character. Teaching is not an easy profession. Danim (2013) then shared his thoughts on the requirements for teachers to become professionals, including: (1) liking the teaching profession; (2) having knowledge of the subject matter being taught; (3) being in good physical and mental health; and (4) educating the country's youth to become moral adults.

From the previous description, it is clear that in order to become a teacher, a person must possess talent and expertise, particularly in understanding pupils' personalities and conduct. A teacher is also stated to be

physically and psychologically sound. so that solutions to all issues in the field of teacher education can be professional. Because of the immense responsibility a teacher bears, the job of a teacher is not as simple as one might think.

Teachers are referred to as ustadz or usztadzah, Muallim, murabbi, and muaddib within the context of Islamic teachings; this notion has also been supported by the philosophical outlook of Islamic teachers. Male instructors are addressed with the word ustadz, whereas female teachers are addressed with ustadzah. The term "teacher" has two meanings: Muallim, which refers to someone who imparts information to students, and Muaddib, which refers to someone who sets an example for his pupils. Uswah, an Arabic word that meaning "teacher is a reflection for a student in a reciprocal relationship," refers to the idea that a teacher should set an example for his students (Fahrudin, 2018).

Teachers are the most crucial component of education, particularly in Islamic education. Previous scientists examined the moral and logical content of educational concepts offered by Muslim scholars and by Western scientists. Accepting solely logical ideas without morality, on the other hand, has the effect of lowering the creative force of rationality in Islamic teachings, which naturally has an impact on morally reprehensible behavior and contributes to the social crises of society (Amiruddin, 2017).

As a result, Islamic education needs to strike a balance between moral and rational approaches. Al-scalpel, Ghazali's which actually needs to be evaluated in the moral and logical elements of the outcomes of his views, can be used to explore the concept of "educator" in Islam. Al-Ghazali claimed that teachers are parents, heirs, mentors, role models, and leaders, thus one must be able to comprehend the mental capacities of students and serve as an example for them.

Of course, there will be references to the science of morality when discussing the code of ethics in an Islamic assessment. Islamic ethics is referred to as a science of morals because it prioritizes ways for people to enhance their appearance via their acts. The science of morality also addresses a dreaded subject: how to avoid doing negative things. Islam is frequently referred to as akhlaqiyah philosophy as a result. In essence, educator ethics are laws that can control how teachers and their pupils interact.

CONCLUSION

Based on the results' description and the discussion that follows, it is possible to draw the conclusion that the code of ethics is a type of regulation governing teachers' attitudes and morals in educating, instructing, and serving as role models for their students. It has been established for all teachers in Indonesia so that what is done by the teacher can be held accountable and accepted by society. Additionally, the teacher's code of ethics must satisfy a number of requirements in order for the teacher to be considered professional. For example, the teacher must possess talent and expertise, particularly in understanding the personalities and behaviors of students, as well as be in good physical and mental health.

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