

Moral Education of Kindergarten Children in Rural Areas: A Case Study in Indonesia

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Early childhood is the right time to introduce and grow moral education so that later, children become good people. This study aims to identify moral values developed by teachers, methods practiced, and the results achieved. The research involved kindergarten children in rural areas in the Special Province of Yogyakarta and Central Java, Indonesia. The research subjects were 140 teachers. Data was collected using focus group discussions. Data analysis employed an interactive analysis of Miles and Huberman's model. The results of the study conclude that 1) there are nine moral values developed by teachers: religiosity, independence, confidence, honesty, discipline, tolerance, social care, respect, and patience. 2) The teachers' methods are exemplary, habitual, advisory, tell stories, create dialogue, involve socio-drama, involve social visits, involve educational tours, facilitate, involve singing, involve the introduction of short traditions, and involve playing children's films. 3) Evaluation of moral education is carried out according to what is stated in kindergarten curriculum, which uses observation of children's daily behaviour. 4) Most children have achieved proper moral development, and some children get excellent grades. The most visible moral values for development are independence and self-confidence. For those who are Muslim, children can read the Holy Qur'an and memorise 20 short hadiths. Therefore, this study concludes that early childhood moral education at kindergarten in rural areas of the Special Region of Yogyakarta and Central Java has been successful.

Keywords: *Education, Moral values, Early childhood, Kindergarten.*



Introduction

Violent cases are increasingly prevalent in various schools, ranging from verbal, psychological, to physical violence in the form of fights between students and brawls. The violence that occurs among students cannot be tolerated, given the main task of students is learning for the future. Such phenomena must be prevented, eliminated, and even stopped as far as possible because it will have a negative impact on the future of children and even the future of a nation's civilisation.

The early age or golden age is the right time for moral values to be introduced, accustomed to, and cultivated in education, so that one day children become accustomed to behaving and being virtuous in their lives. The moral values that can be developed by teachers (in line with the moral values developed by UNESCO) are love, peace, cooperation, responsibility, respect/justice, fairness, honesty, tolerance, unity, and humility. In Indonesia, eighteen character values must be developed in schools and the community: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the motherland, respect for achievement, friendship, love for peace, love for reading, care for the environment, care for society, and responsibility. Character Count USA puts forward ten moral values: trustworthiness, respect, attention, care, honesty, responsibility, citizenship, sincerity, courage, perseverance, and integrity (Zubaedi, 2011). In Indonesia, it is also possible to explore specific moral values that originate from Pancasila's fundamental values, such as piety, mutual cooperation, and consensus. In line with this view, the design of learning in kindergarten has determined five aspects of development that must be done by teachers when educating their students: cognitive development, social-emotional development, moral and religious development, language development, and art development. All aspects must be developed so that early childhood can foster optimal development according to age.

Moral education has a comprehensive meaning. Kirschenbaum (1995: 57) notes that "Values education is used as the shorthand term for the fields of values education and moral education." Values education and moral education are described as educational fields or endeavours with two complementary goals – helping students lead personally satisfying and socially constructive lives." Moral education is described as a field/study of education or an effort that has two complementary objectives: helping students achieve a satisfying personal life and constructive social life. Darcia Narvaez (Lovat, 2017) said that moral education has a role as a good pedagogical practice with pedagogical values. Lickona (1991) says that good character includes three main components: moral knowing, moral feeling, and moral action. Moral knowing includes moral awareness, knowing moral values, perspectives, moral reasoning, decision making, and self-knowledge. Moral feeling includes conscience awareness, self-esteem, empathy, loving-kindness, self-control, and humility. Moral action

includes competence, goodwill, and habit. Therefore, it can be concluded that successful moral education is education that can build the character of students so they can understand moral values (moral knowing), feel moral values (moral feeling), and implement moral values (moral action) in their lives. Of all these aspects, the ultimate goal of value education is the realisation of students' moral values. Darmiyati Zuchdi (2009: 35) says that moral education requires a comprehensive range of approaches. These are considered to provide solutions to problems that are more complete than a single approach. According to Kirschenbaum (1995: 6), the term “comprehensive” in value education covers various aspects in a single unit, namely the content of value education, methods, processes, educators, and evaluation.

The content of moral education covers all issues related to the choice of personal values and ethical questions in general. Moral education methods include the inculcation of values, role models, facilitation of moral decisions responsibly, and other life skills. Moral education in schools should occur in the whole process of education in the classroom, in extracurricular activities, in the process of guidance and counselling, in awards ceremonies, and all aspects of life. Moral education in society occurs through life in society. Parents, religious institutions, law enforcement, police, and social organisations all need to participate in moral education. They are moral educators, not just teachers in schools. The consistency of all parties in carrying out moral education affects the moral quality of the younger generation.

A teacher who acts as a moral educator in schools is a teacher who is rich in the heart (Hidayatullah, 2010). This means that teachers must have a big soul, grace, and patience in dealing with students. The first thing teachers do in moral education is to knock and touch the hearts of their students. The teacher teaches by involving their heart. If the teacher is hard and has a broken heart, students will certainly stay away. Necessary competence in education assumes the ability to build interpersonal relationships in the form of excellent communication. In this case, teachers tend to be facilitators and mediators, not bureaucrats.

In addition to content, methods, educators, and processes, moral education also requires a comprehensive evaluation. Evaluation is carried out to determine the achievement of objectives. Lickona (1991: 5) states that the purpose of moral education includes three areas: moral reasoning (moral thinking), moral feelings (moral feeling), and moral behaviour (moral action). Evaluation of value education should include these three areas in the forms of evaluating moral reasoning, evaluating affective characteristics, and evaluating behaviour (Darmiyati, 2009: 51). The estuary of moral education is the formation of good character in students who are actualised in their daily behaviours.

Dovre (2007: 38-45), in his research, concludes that although schools differ in size, type, level, and location, all schools contribute important elements to a comprehensive program of



character education. Several core values or virtues direct education. Good schools are schools that provide ample opportunities for "moral discourse" regarding complex and contradictory matters, as well as "moral actions" through regular community services and school rules.

A study by Shea and Murphy (2009) on a holistic approach to moral education in schools in the United States concluded that each element in education supports and embodies both academic excellence and responsibility for the choice of useful social and personal moral values, not only for students themselves but also schools, communities and the world. The research of Chou, Mei-Ju, Yang, Chen-Hsin, Huang, and Pin-Chen (2014) states that early childhood education in Taiwan is considered very important in efforts to develop children's character. In the curriculum guide it is emphasised that character education must begin as early as possible. The research of Chou et al. (2014) aims to find out more about the importance of character education from the perspective of early education and its impact on parent-child relationships, especially in multicultural families. The study results concluded that character education in early childhood could deepen the bond between parents and children. The support and role of pre-schoolers' parents in storytelling, playing, music, and children's art are essential factors in preschool children's parent-child relationships. In the context of instilling moral values in early childhood in families, many things need to be considered: First, the values that are instilled must be clear. Second, there must be consistency or awe. Third, there must be an example provided by parents. Fourth, there must be consequences for attitudes towards the rules imposed.

Preliminary studies through interviews and FGDs with kindergarten teachers in Yogyakarta City and Sleman Regency in 2016 obtained preliminary information indicating that many kindergarten teachers are more concerned with the development of cognitive and religious aspects only in their pedagogical activities, while other aspects have not been prioritised. The demands of parents who want children to read and write after graduating from kindergarten make some teachers intensify literacy and numeracy lessons. Consequently, when they enter elementary school, it is more comfortable for them and they are ready to accept lessons. To obtain accurate and measurable information, it is necessary to examine moral education developed by kindergarten teachers on a broader scope, covering rural areas in DIY and Central Java. This can be used as a basis for making educational policies related to the development of individual and social moral values in early childhood by the government, regional, and central governments. Rural areas were chosen because education in the regions was allegedly under-researched, so there was not much information that could be obtained to develop education in the region.



Methods

This study used a qualitative approach with descriptive research to dig out more in-depth information about the teaching of moral values in kindergarten that is practiced by teachers in DIY and Central Java. The research involved kindergartens in rural areas in the Sleman and Kulon Progo districts of Yogyakarta and kindergartens in Central Java bordering DIY (Klaten, Magelang, Purworejo). The subjects were 30 kindergarten teachers in Sleman (Ngemplak District), 30 kindergarten teachers in Salam (Magelang), 30 teachers in Wedi District, 30 people in Klaten, 25 teachers in Bagelen District, teachers in Nanggulan Subdistrict, and as many as 25 people in Kulon Progo. The total research subjects numbered 140 people.

The data collection technique used was focus group discussions (FGDs). FGDs were held in each of the education service areas at the sub-district level in collaboration with the IGTKI board (Indonesian Kindergarten Teachers Association). In total, FGDs have been held six times involving teachers, as mentioned above. FGD guidelines include the urgency of moral education in kindergarten, moral values developed, moral education methods applied, evaluation of moral education implemented, and educational outcomes that have been achieved. The FGD was recorded using a digital recording device. This was then transcribed to an MS Word file.

After the FGD results in the MS Word file were collected entirely, an analysis was performed using the interactive qualitative analysis technique of the Miles & Huberman (1994) model. The latter included stages of data reduction, data presentation, and concluding. Data relevant to the research question was analysed and arranged in propositions to become an interrelated comparison of one component to another. Thus, the obtained an integrated understanding of children's moral education in kindergarten has been practiced by teachers in DIY and the DIY-Central Java border area.

The validity of the data in this study was established using source triangulation. Various data that was the same and mutually supported by various sources (subjects) was seen as valid data and then presented descriptively and inferred.

Results

The Importance of Moral Education at Kindergarten

The teachers said that they always educate children to behave and behave well every day. According to teachers, moral education is the basis of education that needs to be instilled from an early age. Teachers also said that they always educate children to behave and behave



well every day. Children have a pure nature. With habits that are instilled from an early age, children are expected to become good people.

Some teachers think that basically, parents send their children to school in the hope that they will behave well. Good behaviour from an early age is essential. Children do not know good and bad moral values. For this reason, teachers play a role in forming character and developing students' personalities. Children will face more severe times than now; therefore, parents and teachers need to educate children's morals for them to be good people. The teacher says every day, and they are not tired of giving advice and role models to children.

In addition, teachers say that students are young children who imitate and absorb more things from adults and their environment. Hence, teachers must be good examples of behaviour. Children will imitate a teacher's good behaviour, behaviour, and actions according to moral teachings. Early childhood needs good guidelines and concrete examples, so that one day a person who has a good personality and is not selfish is easy to socialise can be accepted by the community. Moral education for young children is also the foundation for a child's personality to be strong. Thus, children will not be easily tempted to behave and act negatively.

In addition to the meaning of the individual moral side, a teacher also has the perspective of the ideology of Pancasila nationhood in looking at the importance of moral education for early childhood. It was said by one of the teachers from Ngemplak Sleman, who was later supported by the opinion of the other teachers, that basically, the Indonesian nation was a Godhead. More specifically, every Indonesian citizen should be religious as a manifestation of the principle of the Godhead. So, Indonesian children must behave adequately according to their religious teachings. Good behaviour cannot be taught instantly; therefore, children must be educated from childhood with concrete examples from their teachers. If a child is well accustomed, then they will be a good successor.

Moral Values Developed at Kindergarten

Moral values developed at kindergarten in Yogyakarta, Magelang, Klaten, and Purworejo are necessarily the same because schools implement the same curriculum centrally. However, there are differences in views about the main values that should be developed in Kindergarten according to teacher perceptions/opinions. Empirically, the values developed in schools are as follows:

a. Religious value

The main value developed is a religious value. The teachers agreed that religious values were important because the Indonesian nation was a nation of the Godhead. Religion plays an

important role and becomes a guide for humans in living their lives, so religious values are introduced early on. This is true especially in the introduction of religion, short holy verses and daily prayers following religious teachings adopted by children. In the kindergarten area, which is also a boarding school, kindergarten children have been trained to routinely worship, pray, and memorise the Koran since they first enter the boarding school. Targeted competencies are children graduating from kindergarten already able to memorise two Qur'anic juz (juz 29 and 30). While children who study at kindergarten are not in boarding schools, there are no stipulations to memorise the Koran up to two chapters. Targeted competencies are memorisation of 20 traditions of the Prophet Muhammad (short, not long), reading Iqra to a minimum of Volume 5, and reading daily prayers, such as prayers before and after eating, prayers when going to sleep and waking up, prayers while studying, praying in vehicles, praying while traveling, and praying in clothes.

b. Value of independence

After religious values, the most emphasised value at kindergarten is independence. Following the level of early childhood development, independence is meant to promote simple things like bathing by oneself, eating alone, and wearing one's own clothes and shoes. Children are also accustomed to packing their own things before going home from school. Teachers advise that at home, students must also learn independently for the same activities as at school.

c. The value of courage (self-confidence)

Teachers also develop the value of courage every day and self-confidence in students. A teacher accustoms children to appear in public on various occasions, such as for performing arts and educational visits. Likewise, in learning outside the classroom, a teacher also encourages children to participate in outbound activities so they will be brave and confident.

d. Value of honesty

According to the teachers, the value of honesty also becomes a main value. Honesty is very important to be taught and accustomed to so that national generations become honest people. When they become officials, they will not be corrupt. Moreover, Indonesia is still a nation that is not free from corruption.

e. Value of tolerance

Children are educated with tolerance values because of their various religions. Tolerance is also used when playing so that children want to share food (supplies), do not fight over toys, and want to take turns using toys. They are also forbidden from bringing toys from home.

f. Value of discipline

The value of discipline carries over until later in life. Discipline is involved in coming to school (children must be on time), queuing to the bathroom, entering class, and picking up and putting toys in their original place.

g. The value of social care

According to the teachers, the value of social care is developed through habituation in schools. Developing the value of social care will grow empathy in children. As a result, they will be humble and willing to share with friends (both toys and food). Social care is also applied by inviting children to visit friends who are sick and orphanages.

h. Value of respect and manners

This value is important to be accustomed to. It includes manners with parents, older people, teachers, and friends. The value of respect (respect for others) means not discriminating against friends. Children must want to play with all their friends. Children are prohibited from bullying their friends.

i. The value of patience

At kindergarten, teachers train children to be patient in everything and not get angry easily. Practicing patience is very difficult for young children, especially in kindergarten. Teachers still step in, especially when there are children who fight. This problem is a challenge for kindergarten teachers.

From the results of the focused discussion, it can be concluded that teachers have developed various values at kindergarten. Nine main values constitute daily moral education material at kindergarten, namely the values of religiosity, independence, confidence (courage), honesty, discipline, tolerance, empathy/social care, respect/courtesy, and patience.

Moral Education Methods at Kindergarten

Regarding moral education, there are various methods used by teachers in kindergarten, both in Yogyakarta and the Central Java border regions. In general, all teachers say they are used to using a variety of methods, especially methods that involve learning by doing, and some examples can be shown. From the FGD results, it can be seen that the various methods are as follows:

a. Role model

As stated earlier, teachers really understand their roles as role models for students. A kindergarten teacher's role model is very important in their moral development. Realising this importance, teachers (in daily behaviour) have tried to be exemplary. For example, a teacher

came earlier than his students and welcomed students at the school gate. The teacher spoke politely, and with karma, the teacher showed the same affection and attention to all students, even though there are students who have special needs. The teacher invited students to empathise and be ready to help with special needs in their class.

b. Habituation

Habituation is a method that is practiced every day by teachers. Following the age of development of students, the habituation method becomes the mainstay method of all kindergarten teachers. Habituation is believed by all teachers to be very important because moral education is a long process. Students should be familiarised with various activities that are expected to be internalised slowly in themselves. The habits that have been made by the teachers are shown in Table 1.

Table 1: Habituations made by kindergarten teachers

Habituation	Activities	Moral Values
Pray	Before and after learning, before and after eating, and before and after sleep, pray for parents, travel, wear clothes, reflect, and so on.	Religious
Washing hands	Before and after eating, before and after playing.	Discipline
Queuing up	Take food and take toys to the bathroom.	Discipline
Performance skills	Performing arts, social drama, puppet shows.	Self-confident
Doing personal activities	Eat, drink, bathe, wear clothes and shoes.	Independent
Saying thanks	When students get something from other people.	Respect
Saying please	When students want to get help.	Respect
Saying sorry	When students fight and make mistakes.	Respect
Visiting a sick friend	Visiting a classmate who is sick.	Respect

c. Giving advice

Every day, teachers give advice when school time is almost over. Children are reminded to immediately take off their shoes after getting home, put them on a shoe rack, change house clothes, wash their hands thoroughly, eat by praying at the beginning and end, play but not forget prayer, help parents work at home, sleep (maybe no later than 9 pm), and wake up in the morning (they must not be late). In addition to daily advice, teachers also give advice if there are unwanted events. For example, there are children who fight and cry. Children are advised not to fight. They are advised to live in harmony and are reconciled by apologising and shaking hands.



d. Storytelling

Teachers often use storytelling to develop children's morale, such as by telling stories on a puppet stage. In addition, children are also often screened children's films. The teacher downloads children's films from the internet and plays them at school with laptop equipment and LCD projectors. For example, the film *Ipin Upin* has been screened by a kindergarten teacher in Bagelen, but because the film is in Malay, the teacher explains that children should not imitate it by speaking Malay but must use Indonesian or Javanese when communicating.

e. Questions and answers

The asks questions and gives answers every day to develop language skills so that children can communicate well. From the moral side, questions and answers are conducted to train children to express their ideas and opinions so that children become confident people. Questions and answers are usually done in learning activities and after visiting certain places outside (an outdoor activity).

f. Singing

Singing is one of the main methods of instilling moral values used by teachers. Songs that are created for children are usually simple, and their poems contain moral teachings, such as the song "Do not Waste Trash Anywhere" (the moral teaching of cleanliness), "Wake Up Sleeping" (moral teachings of independence), "My Lord" (religious moral teachings), and much more.

g. A brief introduction and memorisation of Hadith

In Islamic education-based kindergarten, the teacher introduces the traditions of the Prophet Muhammad and their meanings. The introduced Hadith is short. In addition, children are also encouraged to memorise brief traditions, such as traditions about anger, traditions about cleanliness, and traditions about prayer.

h. Role-playing (socio-drama)

One fun method of instilling moral values is socio-drama. Children, under the direction of a teacher, play a role in certain learning activities, such as on the theme of professions. For example, children play roles in acting out traffic violation events regarding the theme of the police profession. Some children act as police and some as motorbike riders who violate traffic rules. There are pedestrians, and there are also other riders. It is hoped that children will appreciate the role of a police officer as a noble profession by playing roles. Children will be inspired to be good people and obey the rules set by society and their country.

In addition to playing roles in their respective groups, at the end of the academic year, schools usually hold socio-drama activities attended by almost all children in their respective roles. Examples include socio-drama with stories of prophets, fable stories and legendary

tales from Indonesia. These stories contain good moral teachings that children are expected to emulate. According to the teachers, the socio-drama method is usually more effective because children directly practice with friends to improve their communication and social skills.

i. Social visits to orphanages

Regular visits to orphanages are conducted to develop the values of caring and empathy in children. With these visits, children know and feel empathy for others, both the orphans and the elderly, who do not have families anymore.

j. Educational tourism

All teachers say that they have designed educational tours every year. Some of these tours are carried out by individual schools, but some are coordinated jointly under the management of IGTKI (Indonesian Kindergarten Teachers Association) and IGABA (Teachers Association 'Aisyiyah Bustanul Athfal). Thus, tourism is not only for one school but consists of many schools throughout the District. Each year, the teachers in Salam District rent 15 buses for educational tours to recreational areas and public facilities such as museums, zoos, and train stations to learn various things in their tourism activities.

k. Value facilitation

In daily habituation, teachers provide various facilities so that children can easily practice moral behaviour effectively. For example, a teacher may provide a charity box that must be filled by students every Friday. The money that is collected periodically is donated to those in need. In the case of natural disasters such as earthquakes, volcanoes, and landslides, charity money will be spent to help victims of natural disasters.

There is also the facilitation of rubbish bins and playgrounds, so that children can actualise the values they have been taught through advice to be more efficient. Group playgrounds are provided in many kindergartens so that children become used to socialising and working together from an early age. In addition to facilities to realise cleanliness and cooperation, there are also facilities for worship, namely prayer rooms. Children who are Muslim are accustomed to Dhuha prayers every day at the school mosque.

From the description above, it can be concluded that kindergarten teachers have used eleven (11) methods to educate the morals of young children for whom they are responsible.

Evaluation of Moral Education at Kindergarten

Evaluation of moral education is generally carried out according to what is stated in the kindergarten curriculum, which uses observations of children's daily behaviour at school. The evaluation instrument uses an observation sheet. According to the teachers, the observation



results show that most children have developed well in moral learning (get 3 stars) and only a few have 4 stars.

Usually, class A still gets 1 or 2 stars, but class B the children behave well, so they get an average of 3 stars. If there is a special incident, the teacher also conducts a special evaluation by inviting parents to come to school to discuss the child's problems. For example, there are children who often talk dirty, curse their friends with harsh words, and are impolite. There are also children who speak using words that indicate they have watched pornographic videos.

In these incidents, teachers look for reasons by inviting parents to school. From the results of the dialogue with parents, the cause is known. Some children often watch porn videos on their parents' devices. In these cases, teachers give guidance to parents to be careful in educating their children and getting them used to saying things politely. It is not easy to give children access to use a smart device (smartphone).

In addition, there are contact books connecting teachers and students' parents. Every day, parents and teachers can check each other's behaviour both at home and at school with a contact book. If there are problems, teachers and parents communicate through personal WA or meet in person. Each class has a WA group whose members are parents of students and teachers, so that all-important information is reported through the WA group.

Results of Moral Education at Kindergarten

Teachers consider that their students have achieved significant moral development during their two years of education at kindergarten. The most visible change is the independence and self-confidence of children. When entering, children often cry and feel scared, but change when they are already in class B. Children dare to appear independent in taking care of themselves, can communicate politely, have improved physical coordination, go to school alone without being escorted by parents (for students whose homes are close to school). In terms of religious values, what has been realised is that children can memorise short letters in the Holy Qur'an (juz amma) and can memorise 20 short hadiths.

Although they feel they have successfully educated children of kindergarten age, teachers also realise that sometimes there are children who cannot maintain the habits that have been instilled during kindergarten because of different/changing environmental factors. When a child is in elementary school, discipline, the habit of giving greetings, and manners are lost. This is known to teachers because kindergarten and elementary school are in the same environment (close together). According to teachers, in a new environment (elementary school), children do not have continuity of moral education, which is intense. So, the moral



behaviour that has been accustomed to in kindergarten is lost and is not actualised within the child anymore.

Discussion

From the results of the study, it is known that there are nine moral values developed by kindergarten teachers in the Special Region of Yogyakarta and Central Java. These values are religiosity, independence, confidence, honesty, discipline, tolerance, social care, respect, and patience. Early childhood introduces and encourages children to behave according to these values by using various methods involving thoughts, feelings, and deeds. Thus, teachers' opinions follow Lickona's (1991) opinion that moral education or character education must include three aspects: moral knowing, moral feeling, and moral action.

From Kirschenbaum's (1995) perspective, there are four families of methods of moral education: exemplary, inculcation, facilitation, and value skills. The teachers have used these three methods with various strategies (exemplary, incubation, and facilitation). The teachers have not implemented only the value skills method because they work in early childhood. Consequently, it is not appropriate to use the value skills method. The inculcation method contributes to a more significant portion of children's moral education, especially the strategy of habituating moral values. Habituation is an attempt to internalise moral values through various routine activities, so that moral values will become an inseparable part of a child's personality. This is in line with Molchanov's (2013: 616) opinion that moral development can be seen as a process of developing behavioural regulation based on normalising the norm system. Through the process of habituation, a child will gradually develop good habits they like. Children are fully aware of and agree to why good behaviour should be done. In line with this opinion, Goodman (2018: 8) says that virtues contribute to improving quality of life (and more). Everyone must possess moral values. They are not just a way to achieve goals but to realise a good life and elevate human dignity. This business, of course, must start from the beginning, namely from an early age. Likewise, Ki Hadjar Dewantara (1977: 35) believes that with a good moral education, the innate nature of children who are not good will be replaced with good character through habituation, encouragement and continuous attention from the teacher to the child.

The teachers also agreed that the moral education they underwent at kindergarten was successful, mainly regarding religious values, courage values, and self-confidence. Teachers are also concerned about children who have graduated and attended school at the next level (elementary school). There are some children who no longer practice good habits while in kindergarten. Instead, they act against moral norms and good manners because of a new school environment and their family may not pay special attention to the habits of good behaviour. As a result, what was learned in kindergarten gradually disappears. This is very



unfortunate for the teachers. It is well known that an important aspect of moral education is consistency among educators: between fathers and mothers at home, between parents and teachers at school, and between teachers at lower levels and teachers at higher education levels. Without consistency, moral education will be ineffective.

Conclusion

Kindergarten teachers in rural areas of the Special Province of Yogyakarta and Central Java are fully aware that moral education from an early age is important so that children become the next generation of good character. There are nine main values developed by teachers: religiosity, independence, self-confidence, honesty, discipline, tolerance, social care, respect, and patience. The moral education setting is designed with learning in the classroom, outside the classroom, in the community, at museums and recreation areas, and in public facilities of educational value. Teachers' methods are exemplary. They use habituation, advice, storytelling, screening of children's films, dialogues, socio-dramas, social visits, educational tours, facilitation, singing, introduction, and memorisation of brief traditions. Evaluation of moral education is carried out according to what is stated in the kindergarten curriculum, which uses observation of children's daily behaviour. Most children have achieved good moral development, and some children get very good grades. The most visible moral development is independence and self-confidence. For those who are Muslim, children have been able to read the Qur'an and memorise 20 short hadiths.

Even though teachers have tried their best to educate their students, they still face obstacles. There are some parents of students who do not care about children's moral education so that inconsistencies occur between the application of norms at home and at school. Parents have not become role models in educating children's morals. Inappropriate and inadvertent use of devices causes children to easily access their parents' devices for adult content (pornography and porno action). This phenomenon needs to be corrected by the earnest efforts of the students' parents, teachers, and government policies to protect children from being exposed to pornography.

Suggestions

Teachers should hold parenting routinely to educate students' parents so that they can optimally become moral educators for their children. Teachers need to make an agreement with parents about the use of devices to support a good moral life for their children so that they are free from exposure to adult viewing content that endangers a child's development.



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