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## MORAL EDUCATION FOR EARLY CHILDHOOD AT SHEJA SCHOOL USING THE ROLE MODEL METHOD

### Abstract

This study was motivated by the low effectiveness of teachers in providing moral education to support the moral development of early childhood children in Group B at SSHEJA School. The aim of this research is to enhance the moral development of children through the role model method at PAUD SHEJA School in Bukit Mengkirai Village, Gebang Subdistrict, Langkat Regency. The subjects of this study were 10 children at PAUD SHEJA School. The focus of this research is to investigate whether the role model method can improve the moral development aspects of children at PAUD SHEJA School. The method used in this study was direct instruction with the classroom action research (CAR) model, which involved planning, implementing actions, observing learning outcomes, and reflecting over three cycles. The data analysis results indicate that the observation and assessment of the learning plan yielded the following outcomes: first, Cycle I achieved a score of 46.6% from 3 categories and 9 observational aspects; second, cycle II achieved a score of 70% from 3 categories and 13 observational aspects, categorized as moderate; third, cycle III achieved a score of 90% from 3 categories and 13 observational aspects, categorized as good. The results of the learning implementation from the activities of teachers and children were: cycle I obtained a score of 43%, cycle II achieved a score of 73%, categorized as moderate, cycle III obtained a score of 86%, categorized as good. The assessment of learning outcomes, specifically the improvement in children's moral development, showed: cycle I reached a percentage of 50%, cycle II achieved a class percentage of 61.4%, cycle III reached a percentage of 85.7%. Based on the research findings and discussion, it can be concluded that the moral development of children in Group B at PAUD SHEJA School, Bukit Mengkirai Village, Gebang Subdistrict, Langkat Regency, can be enhanced through the role model method. Utilizing the role model method can effectively strengthen the moral development of children, resulting in optimal improvement. It is recommended that future researchers explore and develop other teaching methods or instructional media that could be more effective in enhancing learning outcomes.

**Keywords:** Children's Moral Development, Role Method

### INTRODUCTION

Early Childhood (EC) refers to the generation that will shape the future, serving as the nation's assets and successors. As invaluable human resources, young children will bring progress and benefits to national life. Early childhood is a period during which children can develop their full potential, as this stage of development is more rapid than any other period. The progress made during early childhood will impact future stages of development. According to Husni Rahim and Maila Dinia Husni Rahiem (2012: 454), "Early childhood is a crucial stage in terms of a child's physical, intellectual, emotional, and social development. Mental and physical abilities progress at an astounding rate, and a very high proportion of learning takes place from birth to age six years old." Thus, early childhood is a critical period for physical, intellectual, and socio-emotional development. The rapid development in physical and mental abilities during this stage is largely influenced by the child's surrounding environment. Given the significance of early childhood, it is essential to provide optimal stimulation during this period to ensure proper growth and development.

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Young children possess unique characteristics, such as a high level of curiosity. They are eager to learn about everything around them and understand how things work, which can sometimes be challenging for adults to explain, especially when it involves abstract concepts. Early childhood is marked by exploratory behavior, where children engage in various activities to build knowledge, skills, and foster character values. They also tend to be egocentric, viewing the world from their own perspective. Consequently, children require guidance from parents and their environment to help them manage their thoughts, continually acquire new knowledge, develop positive behaviors in line with societal values, and enhance daily life skills. This guidance helps them adopt commendable behaviors. The unique traits of children should motivate the environment to meet their needs at each developmental stage. Moral education is essential for children from an early age. Instilling moral values early on provides a foundation for children's moral development throughout their lives, influencing their interactions with others. Recognizing the importance of moral education, it is crucial to impart these values to young children at home, in school, and within the community.

## **METHODS**

This study was conducted with Group B at PAUD Sheja School, consisting of 10 children, equally divided between 5 boys and 5 girls. The research spanned one month, from October 20 to November 20, 2023. The variables examined in this study include input variables, process variables, and output variables. The action procedure comprised action planning, action implementation, observation, and reflection. Data were collected from children, teachers, and educational staff, including lesson plans, observation data on the implementation of learning, documentation, and observational notes. This research was carried out in three cycles, with each cycle consisting of one session. Data collection methods used in this study included observation, documentation, and field notes. The data analysis method employed was qualitative. According to Sugiyono (Iskandar, 2012: 75), qualitative data analysis involves systematically searching and organizing data obtained from observations, interviews, field notes, and documentation by synthesizing data, organizing them into patterns, selecting relevant data, and drawing conclusions.

Additionally, Faisal and Moleong (Iskandar, 2021: 76) state that data analysis can be conducted in three stages: the process of recording field data in the form of notes that must be interpreted or selected based on their relevance to the research focus. The reduced data are then presented in a comprehensive description for each aspect of the children's moral development being studied, including their ability to behave according to rules. These abilities are classified to facilitate the researcher in drawing conclusions. The researcher makes conclusions based on the data description presented. If data are presented clearly but no conclusions are drawn, the data are meaningless. The interpreted results are used as a reference for the next cycle and subsequently implemented in the learning process.

## **RESULT AND DISCUSSION**

Education is one of the essential needs for humans, alongside the need for clothing, food, and shelter. Education is an effort undertaken by humans to change behavior for the better and to develop their existing knowledge. The educational process involves learning, which results in positive changes in an individual's life. These changes not only affect the individual but also benefit the surrounding community. Consequently, educated individuals in a community are never underestimated and are often highly regarded. This can be seen in the involvement of educated individuals in various community activities. According to Ahmad Nawawi (2010: 5), moral education is a conscious and planned effort by adults to provide opportunities for learners (children, future generations) to instill divinity, aesthetic and ethical values, good and bad, right and wrong, regarding actions, attitudes, and obligations; noble morals and excellent character to achieve maturity and responsibility. Soegarda P. and Harahap H.A.H., (in Ahmad Nawawi, 2010: 5) outline characteristics indicating the presence of moral education: (1) adequate attention to instincts and spontaneous, constructive drives, (2) sufficient conditions to form good opinions, (3) adequate sensitivity and responsiveness, and (4) the ability to wisely choose between right and wrong.

The implementation of education begins within the family environment from the moment a child is born, even while the child is still in the womb. Prenatal education includes various

parental behaviors, such as exposing the unborn child to positive words. After birth, a child receives their initial education within the family. Parents serve as the child's first teachers, and their behavior, speech, and appearance are emulated by the child. As the child grows older, they receive education outside the home, interacting with a broader environment and diverse individuals. The aim is for education within and outside the family to positively develop the child's behavior and knowledge. Abdul Mujib and Jusuf Mudzakkir (2008: 26) explain that educational efforts are based on noble moral values. Thus, education is not only intended to intellectually or cognitively enhance the child but also to emotionally educate them to exhibit good behavior and speech as expected by society. This aligns with Indonesian Law No. 20 of 2003 on the National Education System, Article 1, Clause 1, which states: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that learners actively develop their potential to possess religious spiritual strength, self-control, personality, intelligence, noble morals, and necessary skills for themselves, society, the nation, and the state."

Early Childhood Education (ECE) is crucial as it occurs only once in an individual's life span. ECE can be conducted through three pathways: informal (within the family), formal (through kindergartens and Early Childhood Education programs), and non-formal (through health centers, daycare centers, and similar institutions). Indonesian Law No. 20 of 2003 on the National Education System, Article 1, Clause 14, defines Early Childhood Education as a development effort aimed at children from birth to six years of age, through educational stimulation to assist physical and mental growth and development, preparing them for further education. Further education not only refers to primary school but also encompasses lifelong learning.

The treatment and stimulation provided to young children differ from those given to adults. This is based on the nature of early childhood learning, where children learn through play. Play serves as a learning process to satisfy curiosity and acquire information. Play activities become learning sources for children to build knowledge, develop skills, and cultivate commendable behavior. Ali Nugraha et al. (2015:1) explain that in play activities supported by a conducive environment, children also learn to develop character values. During play, children learn to share, care, cooperate, and take responsibility. Character values for young children are naturally instilled through direct practice and observing role models. Therefore, teachers in Early Childhood Education are expected to provide various stimuli to support children's development and growth, one of which is creating a conducive learning environment. Hapidin and Yenina (2016: 203) highlight that the focus of Early Childhood Education has shifted towards academic mastery, especially reading, writing, and arithmetic. Many Early Childhood Education institutions have forgotten their primary role in building the character foundation of young children. If this trend continues, moral development in early childhood will not be optimal.

Early Childhood Education (ECE) is the initial phase of education that children undergo and has a significant impact on their subsequent life. John Siraj-Blatchford (2009: 9) states, "Early Childhood Education therefore has a major role to play in achieving sustainable development." ECE plays a primary role in enabling children to achieve sustainable development, which continues throughout their lives. Development is not limited to the levels of education completed by the child but continues perpetually until the end of their life. The knowledge, skills, and behavior developed and nurtured through ECE form the foundation for the child's future development. As Husni Rahim and Maila Dinia Husni Rahiem (2012: 454) explain, "The objective of early childhood education is to establish a foundation for the development of a child's character, behaviour, knowledge, skills and creativity to spur further development and growth." Thus, ECE aims to build the foundation for a child's development, including character, behavior, knowledge, skills, and creativity, to foster future growth and development. The cultivation of commendable behavior from an early age will underlie the development of other positive behaviors as the child matures.

Moral development is one of the aspects that must be stimulated in children from an early age. Husni Rahim and Maila Dinia Husni Rahiem (2012: 454) explain, "There are six aspects of development that are focused on in kindergarten education: moral and religious values; social and emotional development and independence; language ability; cognitive ability; physical/motor ability; and artistic ability." The six aspects of development focused on in early

childhood education are moral and religious values, social and emotional development, language ability, cognitive ability, physical/motor ability, and artistic ability. Based on this explanation, the presence of moral development within a child as an individual cannot be underestimated.

Farida Agus Setiawati (2006: 43) states that the term "moral" originates from the Latin word "mores," meaning manners, habits, and customs. The term "moral" is always related to the customs, rules, or manners of a particular society, including religious values upheld by that society. Hence, moral behavior is human behavior that aligns with the expectations, rules, and customs of a particular community. Life can proceed peacefully, serenely, and harmoniously when conducted according to the applicable customs and values. It is therefore crucial for individuals to adhere to the morals of their environment, which should be habituated, instilled, and nurtured from an early age.

Ahmad Nawawi (2010: 2-4) emphasizes the importance of moral education for the nation's future generations, to elevate the nation's dignity, improve quality of life, and create a better, safer, more comfortable, and prosperous existence. Moral education is vital for the integrity of a nation. Without moral education (religion, character, ethics), a nation may face chaos and decline. Pam Schiller & Tamera Bryant (in Ahmad Nawawi, 2010: 3-4) state, "If we abandon teaching moral values, which have mostly changed, we, as a nation, risk losing a piece of our cultural peace. It is time to determine whether moral values are important for the future of our children and families, and then support and encourage them to practice these values in their daily lives. Who is responsible for teaching these moral values to our children? That responsibility lies with all of us. Whether we realize it or not, we are always teaching moral values, but we must strive harder to teach them. The moral values we instill now, consciously or unconsciously, will have a significant impact on future society."

Moral education for young children can be conducted within the family, school, and community environments. Farida Agus Setiawati (2006: 46-47) explains that according to Kohlberg's stages of moral development, children are at the pre-conventional stage, where their behavior is controlled by the physical consequences of their actions, usually in the form of rewards and punishments. R. Andi Ahmad Gunadi (2013: 87) describes that Piaget divides children's moral development into three phases: (1) the absolute phase; where children view rules as unchangeable because they originate from respected authority. Rules as moral are external objects that cannot be altered, (2) the reality phase; where children adjust to avoid rejection by others. Rules are seen as changeable through mutual agreement, and they feel responsible for adhering to them, and (3) the subjective phase; where children consider motives in assessing behavior. Therefore, in children's play activities, teachers or adults can propose rules to follow during play, discussing rewards for compliance and punishments for violations. A child's ability to follow agreed rules can indicate their level of adherence to regulations. Parents, teachers, or adults around the child should guide them to follow the agreed rules, habituating the child to always comply with surrounding rules.

The implementation of moral education at each stage of early childhood is done through different methods, meaning that stimulation for growth and development is adjusted to the child's age and abilities. R. Andi Ahmad Gunadi (2013: 87-88) explains that for children aged 0-2 years, learning focuses more on motor activity training and proportional fulfillment of needs. For children aged 2-4 years, moral education aims to develop independence in facing and entering their environment. For children aged 4-6 years, moral education strategies aim to foster initiative in solving problems related to good and bad behavior. Syamsu Yusuf LN. (2011: 134) explains that children's moral development can occur through several ways: (1) direct education by instilling understanding of correct and incorrect or good and bad behavior by parents, teachers, or other adults, (2) identification by imitating the appearance or behavior of moral adults they idolize, and (3) trial and error, where children develop moral behavior through experimentation. Behavior that receives praise or rewards will continue, while behavior that brings punishment or criticism will cease. Ahmad Nawawi (2010: 7) describes that Bandura's basic learning principles include social and moral learning processes. According to Bandura, most human learning occurs through imitation and modeling. Children learn new responses by observing the behavior of others who they idolize, such as teachers, parents, peers, and movie stars on television. The social learning approach to students' social and moral development emphasizes the need for conditioning and imitation. The internalization process of students'

understanding of moral standards continues. Imitation of parents, teachers, idolized peers, and movie stars plays a significant role as models or figures who serve as examples of social and moral behavior for students (future generations).

R. Andi Ahmad Gunadi (2013: 88-89) explains that to develop a child's character within the family, there are 10 important principles to consider, namely: (1) morality of respect, which includes respect for oneself to prevent self-harmful behavior, respect for others, and respect for the physical environment as God's creation. (2) the development of honor morality occurs gradually, meaning children need time and process to develop into moral beings. (3) teaching the principle of respect, wherein children will learn to respect others if they feel respected. Parental respect for children can be demonstrated by valuing their opinions and explaining why certain rules are made for them. (4) teaching by example, where parents should exemplify proper behavior. (5) teaching with words; parents should explain in words what they model, for instance, explaining why lying is considered bad. (6) encouraging children to reflect on their actions. (7) teaching children to bear responsibility. (8) teaching the balance between freedom and control, allowing children choices but ensuring adherence to existing rules. (9) loving the child, as love is the foundation of moral formation. (10) creating a happy family, as the effort to shape a moral person is easier when children receive education from a happy family environment.

Moral education according to the Bible focuses on teaching ethical and spiritual values based on God's teachings. In the Biblical context, moral education encompasses not only good or bad behavior but also emphasizes a right relationship with God and others.

Foundations of Moral Education According to the Bible:

1. The central teaching in the Bible is love. Jesus Christ taught to love God with all one's heart and to love others as oneself (Matthew 22:37-39). This love forms the moral foundation guiding a person's behavior and attitudes.
2. Obedience to God's commandments is a significant aspect of moral education in the Bible. In John 14:15, Jesus said, "If you love me, keep my commands," indicating that obedience is an expression of love for God.
3. The Bible emphasizes the importance of living in justice and truth. In Micah 6:8, God teaches to "act justly, love mercy, and walk humbly with your God." Justice and truth are values to be taught and applied in daily life.
4. The Bible also teaches the importance of forgiveness as part of morality. In Matthew 6:14-15, Jesus stresses the need to forgive others so that we may also be forgiven by God. Forgiveness is part of moral education that leads to peace and reconciliation.
5. Proverbs 12:22 states that "The Lord detests lying lips, but he delights in people who are trustworthy." Honesty and integrity are inseparable parts of moral education according to the Bible.

Goals of moral education according to the Bible: moral education aims to shape a character that aligns with Christ's teachings, reflecting love, patience, and gentleness, biblical morality aims to create harmony in relationships through mutual respect and love, all moral actions taught in the Bible aim to glorify God, manifesting our obedience and love for Him.

Children need to be taught about love for God and others from an early age. This can be done through Bible stories demonstrating God's and Christ's love for others, such as Jesus' love for children (Matthew 19:14). Parents and educators can teach children to show love in simple actions, such as sharing toys, helping friends, and speaking kind words. Ephesians 6:1 teaches, "Children, obey your parents in the Lord, for this is right." Children need to be taught to respect and obey their parents as a form of obedience to God. Children should also learn to respect their teachers and friends by listening when others speak and following rules at school or play areas. Children can be taught to always speak the truth through Bible stories like Ananias and Sapphira (Acts 5:1-11), which teach that dishonesty displeases God. Engaging children in role-playing games that teach honesty, such as telling the truth in everyday situations, helps them understand the importance of honesty. Teach children to forgive their friends during conflicts. Biblical examples of forgiveness, like the story of the Prodigal Son (Luke 15:11-32), can be used to show the importance of forgiveness. Children should also learn to be patient, especially in facing disappointments. Proverbs 16:32 can serve as a guide: "Better a patient person than a warrior." Children learn a lot through observation. Therefore, parents and teachers must exemplify love, honesty, patience, and respect in their daily lives. Using Bible stories to show

positive character traits, such as David's bravery against Goliath or Ruth's kindness, can inspire children.

Therefore, the implementation of moral education for early childhood in the PAUD SHEJA School educational environment is carried out by teachers who act as the closest adults to children at school and genuinely embody Christ's character. To fulfill their role, teachers must be well-prepared, ensuring that good behavior is practiced not only at school but becomes ingrained in each teacher's character. Ministerial Regulation No. 58 of 2009 outlines the personality competencies that early childhood educators must possess: behaving according to the religious, cultural, and beliefs of the children; respecting students without discriminating based on belief, ethnicity, culture, and gender; behaving according to their religious norms, laws, and social norms; fostering an attitude of respect for other religions and cultures; presenting oneself as a person of noble character, honesty, responsibility, and exemplary behavior. Based on this, the good personality of an educator should be reflected in both speech and action, making the educator a worthy role model for children.

Early childhood education at SHEJA SCHOOL is conducted through learning activities that incorporate play. The implementation of early childhood education involves various methods, each embedding moral values that are observed and practiced by both teachers and children. Sependi (2015: 18) explains that teachers as role models in the teaching and learning process must engage in sincere two-way communication with children. Moral education at PAUD SHEJA SCHOOL cannot be implemented solely through lectures. Moral education for children requires methods beyond mere lecturing.

Moral development through the role model method is an effective approach, especially for children, as they tend to learn and imitate the behavior of adults or admired figures. This method involves using figures that serve as positive examples of moral behavior.

Teachers are expected to be models whose speech, attitudes, and behaviors children will observe, idolize, and emulate. Therefore, teachers at school must behave and speak according to societal values, making them suitable moral models for children. Sependi (2015: 19) further explains that as educators, both parents and school teachers are responsible for the child's spiritual well-being. Both educators have the authority to direct the child's behavior as desired. Parents are responsible for the child's physical well-being and religious development at home, while school educators share the responsibility of stimulating and nurturing the child's attitudes and religious development. Parents and educators complement each other in child upbringing and are expected to have mutual understanding and close cooperation to achieve the common goal of the child's spiritual well-being.

The implementation of moral education in the family is primarily led by parents. Syamsu Yusuf LN (2011: 133-134) explains several parental attitudes essential for children's moral development: (1) consistency in educating children. Parents must have consistent attitudes and treatments in prohibiting or allowing certain behaviors as the Bible states, "Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them" (Proverbs 13:24). This verse is often interpreted as encouragement to discipline children for their good, but it must be noted that the discipline mentioned here is in the context of love, not excessive physical punishment. (2) parental attitude in the family. Parents' attitudes towards children can influence their moral development through imitation. (3) religious appreciation and practice. Parents are role models for children, including in practicing religious teachings. (4) consistent application of norms by parents.

The example set by parents and teachers is crucial in instilling moral values in children. Being a role model means being an example or figure that will always be emulated, both in speech and action, even when the child is far from the figure. Therefore, parents and teachers must provide good examples for children according to prevailing norms, whether religious, legal, customary, or ethical.

Moral education implemented from an early age is not a futile effort. Kristin A. Termini and Jeannie A. Golden (2007: 477-478) explain, "Moral behavior is of great concern to society in general and to parents, teachers, and others who care for children. 'Moral development' is the process through which children acquire the concepts of right and wrong." Good morals originate from a morally good environment, as the environment (whether community, family, or school) serves as a learning source for children to behave according to prevailing

Based on the issues faced by children regarding their moral development, the causes of these problems have been outlined in the introduction. A series of actions were undertaken to address these issues. This research involved three cycles of actions, with the research procedures consisting of planning, implementation, observation, and reflection. Initially, the moral development of children in group B at PAUD Sheja School was low. This was evident from children not greeting or responding to greetings upon arrival at school, speaking impolitely to peers, lacking focus while listening to the teacher and classmates sharing in front of the class, lacking patience in completing tasks given by the teacher, and being restless during prayer.

The children's inadequate moral development was attributed to the teachers' lack of creativity in using appropriate methods during lessons related to moral development and insufficient motivation to create new, engaging activities that could foster enthusiasm and joy in children's moral development.

Before implementing Cycle I, the researcher conducted direct observations of the children's activities in June 2021. From these observations, it was found that the moral development of children in group B at Sheja School was in the "Beginning to Develop" category with a percentage of 78.6%. Therefore, actions were necessary to enhance the moral development of children through three cycles using the research procedures of planning, implementation, observation, and reflection.

The teachers' planning for lessons improved with each cycle. This was evidenced by the increasing ability of teachers in lesson planning with each cycle. In Cycle I, the improvement reached approximately 46.6%. In Cycle II, it increased to 70%, and in Cycle III, it further increased to 90%.

The implementation of lessons aimed at enhancing children's moral development through the use of methods showed improvement with each cycle. In Cycle I, the implementation of lessons reached about 43%. In Cycle II, it increased to 73%. In Cycle III, it further increased to 86%.

The enhancement of children's moral development after implementing lessons using the role model method showed significant improvement. This was evidenced by the increase in each cycle, starting from the initial stage (pre-cycle) where children were "Beginning to Develop" (MB) at 78.6%, "Developing as Expected" (BSH) at 20%, and "Developing Very Well" (BSB) at 1.4%. In Cycle I, "Developing Very Well" (BSB) reached 50%. In Cycle II, "Developing Very Well" (BSB) increased to 61.4%. In Cycle III, "Developing Very Well" (BSB) further increased to 85.7%. This can be seen from the following graph:

The research results indicate that the implementation of the research from Cycle I to Cycle III was conducted well and could enhance children's moral development using the role model method. The implementation of the cycles followed the stages of planning, implementation, observation, and reflection. These cycles were adapted from Hopkins' model, which includes planning, implementation, observation and results, and reflection.

In the implementation of lessons, teachers used the role model method, following steps that included preparation, implementation, and closure. Using the role model method can enhance values in children such as speaking politely and being able to greet and respond to greetings properly.

Additionally, the role model method helps children develop good personalities, such as maintaining personal and environmental cleanliness. Thus, children become capable of keeping themselves clean without needing assistance from others. The role model method can also train children's absorption, comprehension, thinking, concentration, and imagination, and aid in their speech development because young children are excellent imitators. Therefore, the role model method makes it easier for children to receive messages conveyed in line with what they hear.

From the research results, it can be concluded that using the role model method can enhance children's moral development. This is evidenced by the improvement in each cycle, starting from the initial stage (pre-cycle) where children were "Beginning to Develop" (MB) at 78.6%, "Developing as Expected" (BSH) at 20%, and "Developing Very Well" (BSB) at 1.4%. In Cycle I, children "Beginning to Develop" (MB) decreased to 21.4%, "Developing as Expected" (BSH) increased to 28.5%, and "Developing Very Well" (BSB) increased to 50%. In Cycle II, children "Beginning to Develop" (MB) further decreased to 7.2%, "Developing as Expected" (BSH) increased to 31.4%, and "Developing Very Well" (BSB) increased to 61.4%.

In Cycle III, children "Beginning to Develop" (MB) decreased to 1.4%, "Developing as Expected" (BSH) decreased to 12.9%, and "Developing Very Well" (BSB) increased to 85.7%.

## CONCLUSION

Based on the research findings, the improvement in children's moral development using the storytelling method in group B at PAUD Sheja School can be concluded as follows:

There has been an improvement in planning and implementation of learning at PAUD Sheja School. This is evidenced by the increase in teachers' ability to plan lessons in each cycle. In Cycle I, the teachers' assessment was at a score of 1.4 in the "poor" category with a percentage of around 46.6%. In Cycle II, the score increased to 2.1 in the "moderate" category with a percentage of around 70%, and in Cycle III, the score further increased to 2.7 in the "good" category with a percentage of 90%.

The implementation of moral education to enhance children's moral development using the storytelling method has improved in each cycle. In Cycle I, the implementation of learning had a score of 1.3 in the "poor" category with a percentage of around 43%. In Cycle II, the score increased to 2.2 in the "moderate" category with a percentage of around 73%. In Cycle III, the score further increased to 2.6 in the "good" category with a percentage of around 86%.

The improvement in children's moral development after implementing lessons using the role model method has been significant. This is evidenced by the increase in each cycle, starting from the initial stage (pre-cycle) where children were "Beginning to Develop" (MB) at 78.6%, "Developing as Expected" (BSH) at 20%, and "Developing Very Well" (BSB) at 1.4%. In Cycle I, the percentages were: "Beginning to Develop" (MB) 21.4%, "Developing as Expected" (BSH) 28.5%, and "Developing Very Well" (BSB) 50%. In Cycle II, the percentages were: "Beginning to Develop" (MB) 7.2%, "Developing as Expected" (BSH) 31.4%, and "Developing Very Well" (BSB) 61.4%. In Cycle III, the percentages were: "Beginning to Develop" (MB) 1.4%, "Developing as Expected" (BSH) 12.9%, and "Developing Very Well" (BSB) 85.7%.

One of the most significantly improved indicators using the role model method is in children's ability to greet others. Children were able to greet others without being prompted and even encouraged others to do the same. Additionally, indicators such as mentioning greetings, maintaining personal and environmental cleanliness, and returning items that do not belong to them also showed significant improvement with the use of the storytelling method.

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