



Implementation Of Instilling Ethical Values In Early Childhood At RA Persis 3 Bandung City

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Abstract. This study aims to de-research 1) ethical values instilled in early childhood in Ra Persis 3 Bandung City; 2) driving and inhibiting factors in the cultivation of ethical values in Ra Persis 3 Bandung City; 3) efforts to improve the quality of ethics in early childhood Ra Persis 3 Bandung City. In this study, a qualitative approach with a descriptive method is used. The subjects of this study are school principals, educators, and students. Data collection is carried out using observation, interview, and documentation methods. Based on the results of observation and the data collection process using interview techniques, the results of the research show that: 1) the ethical values instilled in early childhood at Ra Persis 3 Bandung City include religious values, the value of manners, the value of cleanliness, the value of social sensitivity and emotions, and the value of honesty and responsibility; 2) The driving factors are competent teachers in their fields, a neatly arranged organizational structure, complete facilities and infrastructure, and learning time that tends to be long when compared to other schools. The inhibiting factors are inadequate funds, students and parents who have various characteristics, and there is no harmony between the school and parents; 3) Efforts to improve the quality of ethics carried out by teachers in instilling ethical values, namely by encouraging children to save, providing good material delivery, providing good examples or examples, and providing parenting, education, and approaches to parents.

Keywords: ethical values, raudhatul athfal, early childhood.

INTRODUCTION

The cultivation of ethical values in early childhood in Indonesia is still in the improvement stage. This is because at this time, many deviant behaviors—from state officials to ordinary people—violate the law. This event is marked by deviant behaviors such as corruption and even physical violence that lead to death.

The current condition of Indonesian society is a very chronic social pathology. Even some of our young generation and society have been uprooted from Eastern civilization which was once known to be very civilized and polite. Today, many of them are hedonistic and imitate Western civilization without careful consideration. The result is bad social consequences, and

various social and moral problems arise. The number of crimes committed by children and adolescents has increased, such as theft, stalking, and even murder, which turn out to be just some of the crimes they commit.

At this time, not a few people claim that they have noble ethics, but in reality, there are still many inappropriate and deviant behaviors that must be corrected.

This event is our common concern. All efforts have been made so that our young generation returns to the path it should be, namely a young generation full of enthusiasm, good behavior, politeness, and mutual respect. One of the efforts that can be made is through education, especially moral or ethical education. This character education is provided through formal education and non-formal education.

Article 1 paragraph I of Law Number 20 of 2003 concerning the National Education System states that "Education is a conscious effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves, society, nation, and state."

Meanwhile, at every school level, from early childhood education to higher education, ethics subjects have been prepared that must be taught to students. However, in reality, learning at school is still in one cognitive realm, not yet to a change in attitudes.

The importance of early childhood education stems from the fact that young age is a sensitive period with very rapid physical, motor, intellectual, and social development. If a person receives moral education from his environment, it becomes the basis for the development and activities of children's behavior in the future.

Character education in early childhood aims to create moral values so that they become habits in adulthood. Children are currently facing an extraordinary process of growth and development. They have not received many negative influences from outside or from their environment, so it is easier for parents and teachers to guide their children, especially in instilling character values.

The importance of instilling moral values in children from an early age is that when children grow up, the character acquired becomes a habit, so children are aware and committed to applying virtue in daily life. Therefore, parents, teachers, and the community play an active role in jointly socializing the values of character education in any matter, especially in early childhood, both in the family and the surrounding environment.

When children are still at an early age, moral values can be seen, such as whether children can distinguish between good and bad things, be honest, not speak rudely, and respect teachers and elders. Moral education is related to ethics and ethical values in various ways that can be done so that children are aware of and involved in the application of virtue in adulthood. The thing is entirely different; if the child does not have good moral development, behaves rudely, does not want to help others, and is selfish, the effect is self-destructive and alienated in the social environment.

LITERATURE REVIEW

Definition of Implementation

In general, implementation in the large Indonesian dictionary means implementation or application. The term is usually associated with an activity carried out to achieve a certain goal. Implementation is the placement of ideas, concepts, policies, or innovations in a practical action so that they have an impact, both in the form of changes in knowledge, skills, values, and attitudes.

William Dunn (2003:109) states that the implementation or implementation of a policy or program is a series of choices that are more or less related (including decisions to act) made by government agencies and officials that are formulated in the fields of health, social welfare, economy, administration, and others.

Value

Value is an important part of experience that influences individual behavior. Values are individual attitudes that measure actions and beliefs (beliefs). Values are general guidelines or principles that guide actions, and values are also criteria for establishing sanctions or rewards for chosen behavior.

According to Purwanto, in Qiqi Yulianti, a person's values are influenced by the customs, ethics, beliefs, and religion to which he adheres. All of them affect the attitudes, opinions, and even the outlook on life of the individual which will then be reflected in the ordinance of acting and behaving in the giving of assessments.

In general, values are divided into two groups. Firstly, the values of being are the values that exist in humans. Then, these values develop into behavior and how to treat others, while the values of conscience are honesty, courage, love of peace, strength, discipline, and purity. Second, the value of giving (values of beginning) is the value to be practiced or given, which

is then received as much as given. In contrast, the value of giving includes loyalty, trustworthiness, kindness, fairness, generosity, selflessness, sensitivity, and compassion (Zaim El-Mubarak: 2013).

Instilling values is the actions and behaviors that a person does or the process of instilling trust in a belief system where a person acts to avoid an action or something appropriate or inappropriate to do. (Chahib Toha: 2000).

Based on some of the definitions above, it can be concluded that value is everything closely related to human behavior regarding good and bad actions, which can then be measured by the religion, tradition, morals, ethics, and culture that prevail in society.

Ethics

Ethics is essentially no different from morality, which is a Sanskrit word that is similar to "Manners."

The basic teaching of politeness is the same as the basic teaching of ethics. According to the general dictionary of the Indonesian language, character is behavior, character, or ethics. Man's attitude and behavior are reflected in his daily life as seen in his relationship with God, concerning himself, his family, society, and nature. Another opinion was put forward by Sjarkawi (2006:34). According to him, character education is an educational process that is intended to develop values, attitudes, and behaviors that emit noble morals. Meanwhile, according to Nurul Zuriah (2011:38), the character is the values of human life, which, of course, are not only applied as habits but are based on understanding and self-awareness to be better.

Character education is a school curriculum that aims to develop students' ethics under the values and beliefs of the community as a moral force in their lives through honesty, reliability, discipline, and cooperation by emphasizing affective power (emotions and attitudes) without ignoring the cognitive realm (rational thinking) and psychomotor skills (Nurul Zuriah, 2011: 19). Another opinion was put forward by (Zubaedi, 2006:4), according to him character education is the cultivation of noble values rooted in religion, customs and culture of the Indonesian nation to develop the personality of students to become good human beings. In general, the scope of character education is the cultivation and development of students' values, attitudes, and behaviors under noble moral values.

Based on the description above, it can be concluded that ethics are the values of human life that are actually realized not only because of habits but also because of understanding and self-awareness so that they become better. Meanwhile, character education is the cultivation of

noble values whose purpose is to instill and develop students' values, attitudes, and behaviors that exude noble or noble ethics.

Ethical Objectives

The purpose of ethics is to grow and develop individual Indonesian citizens who have noble morals in their daily thoughts, attitudes, and actions. Curriculum really animates and interprets all interrelated activities and also the socio-cultural system of the world of education so that noble morals radiate from within every child (Suwardi Endraswara, 2008:4).

To realize the success of ethics education, it must be accompanied by examples, habituation, experience, conditioning, and efforts to create a conducive educational environment, including family, community, and school.

Ethical Values

Values realized and implemented as habits can only be achieved continuously throughout a person's life.

Sjarkawi (2006:34) argues that positive values that must be under ethical teachings include:

"Acts kind, reliable, proactive, generous, hardworking, educated, daring to do the right thing, daring to take risks, disciplined, open-minded, gentle, loyal and fearless, enterprising, strong-willed, personality, forward-looking, simple, passionate, constructive, grateful, responsible, tolerance, thoughtful, intelligent, cautious, democratic, dynamic, efficient, empathetic, persistent, thrifty, sincere, honest, polite, dedicated, cooperative, cosmopolitan (global), creative, direct, independent, philanthropic, stubborn, love science, appreciate the work of others, respect health, respect other people's opinions, respect time, patriotic, forgiving, filial piety, self-control, productive, hardworking, kind, good taste, compassion, shame, belonging, trust, sacrifice, humility, patience, consistency, loyalty, mental preparation, justice, respect, reason, order, modesty, sportsmanship, morality, obedience to principles, fear of guilt, toughness, solidarity, firmness, hard work, faithful to promise, openness, etc".

Another opinion was put forward by Zubaedi (2006:4) that the character values instilled in children are politeness, discipline, open-mindedness, meekness, faith and piety, strong will, humility, responsibility, openness, and tenacity. If students already have a character with higher grades, they will be considered as "good" people. Meanwhile, according to Paul Suparno et al. (In Nurul Zuriah, 2011: 39), the values that must be instilled in children are religiosity, sociality, gender, justice, democracy, honesty, independence, fighting power, responsibility and respect for the natural environment.

The explanation above shows that the ethical values instilled in children are different according to the goals of each level of education.

According to the competency curriculum of the National Education Center (Zuriah Nurul, 2008: 68-70), the ethical values are as follows:

1. Believe in the existence of God Almighty and constantly follow His rules, namely attitudes and behaviors that reflect faith and belief in God Almighty.
2. Obedience to religious teachings, which are attitudes and behaviors that reflect obedience, denial of commands and fulfillment of obedience, and avoidance of His prohibitions.
3. Tolerance is an attitude and behavior that reflects tolerance and respects the opinions, ideas, and behaviors of others, both those who agree with and those who disagree with oneself.
4. Discipline is an attitude and behavior that reflects obedience, order, loyalty, and regularity in a person's behavior toward applicable norms and rules.
5. Responsibility is a person's attitude and behavior in fulfilling his duties and responsibilities, which he must do to himself, society, the environment (social nature), the state, and God Almighty.
6. Self-control is a person's ability to regulate his abilities, passions, ambitions, desires, and fulfillment of a sense of satisfaction and his or her life needs.
7. Affection is a person's attitude and behavior that reflects an attitude of care, protection, respect, responsibility, and sacrifice towards their loved ones.
8. Togetherness and mutual cooperation are attitudes and behaviors that reflect awareness and willingness to help and give to each other selflessly.
9. A sense of solidarity is an attitude that reflects concern for others, determination, solidarity, and love for them and their groups.
10. Mutual respect is attitudes and behaviors toward respect based on norms and procedures in relationships between individuals and groups.
11. Having manners and manners, namely attitudes and behaviors of manners in acting and speaking to others without offending or hurting and respecting the applicable ordinances following norms, culture, and customs.
12. Having shame is an attitude and behavior that shows that you are fortifying yourself from bad, despicable, and lowly things because you do something that does not per your conscience, norms, and rules.
13. Honesty is the attitude and behavior of acting honestly and as it is, not lying, not doing something, not adding, subtracting, or hiding information.

METHODS

In this study, the researcher used a qualitative descriptive research method. Because in its implementation, the researcher wants to describe the conditions observed in the field in a more specific, transparent, and detailed manner.

Qualitative research is used to investigate, find, deresearch, and explain the traits or characteristics of social influence that cannot be explained or described by quantitative research methods.

Descriptive research seeks to destudy a phenomenon, event, or occurrence that occurs at the present moment. In this type of research, the researcher tries to photograph events and events that are the center of attention to depict them as they should be.

In this event, the researcher wants to see the extent to which the Implementation of Instilling Ethical Values in Early Childhood at RA Persis 3 Bandung City can be carried out well so that by using this research method, the researcher gets a specific, transparent, and in-depth picture.

DISCUSSION

Raudhatul Athfal (RA) Persis 3, was established by the Wife Islamic Unity Foundation (Pesistri) in March 1991. Geographically, RA Persis 3 is located on Jalan Asep Berlian No. 4, Cikutra Village, Cibeunying Kidul, Bandung City.

From a sociological perspective, Raudhatul Athfal (RA) is an educational institution that is inseparable from the interaction between elements in the RA environment. The elements of RA, with the individuals in them and the groups that all function as a whole, form an interaction. Therefore, sociologically, RA Persis 3 can interact harmoniously and cooperate with all parties, both between personnel within the RA institution and with people within the RA institution or other agencies. Harmony in coordination and communication between students and personnel both with the foundation, the head of RA, teachers, commitment, and parents of students, as well as services to students at RA Persis 3, is highly prioritized to realize a great and dignified RA institution.

Demographically, RA Persis 3 is located in an area with a very dense population, this has a great influence on the number of students at RA Persis. With these conditions, there is a great opportunity to increase the quantity or number of students.

Viewed from the aspect of the student's parents' background, both based on their last education and based on their work, RA Persis 3 has the opportunity to improve the quantity of students and the quality of the learning process.

Purpose and Purpose

1. Introduce children to the existence of God and know His creation from an early age.
2. Preparing children to have good moral values, attitudes, and ethics.
3. Preparing children to have life skills to form children's independence.
4. Provide nurturing and guidance that allows children to grow healthy and develop according to their development and potential.
5. Children's abilities are developed naturally according to their level of development.
6. Providing services so that children feel free psychologically so that children enjoy learning while playing.

2. Vision and Mission

Vision

The realization of a righteous, independent, active, and creative Islamic generation (SMART).

Mission

1. Improving Islamic Religious Education learning every day
2. Grow and develop children to love God's creation
3. Getting used to praying before and after activities
4. Getting used to behaving politely and politely
5. Improving learning in the fields of academics, arts, and Islamic culture
6. Get used to healthy and clean living behavior.

Main Duties and Functions of the Principal of Raudhatul Athfal (RA) Persis 3 Bandung City

1. Educational Development
2. Collaborate with various policy stakeholders in order to optimize learning resources and funding sources.

Main Duties and Functions of Teacher Raudhatul Athfal (RA) Persis 3 Bandung City

1. Develop a lesson plan
2. Managing learning according to the group

3. Recording a child's development
4. Preparing child development reports
5. Collaborate with parents in parenting programs.

Organizational Structure of Raudhatul Athfal (RA) Exactly 3

Organizational Structure of RA Persis 3 Bandung City

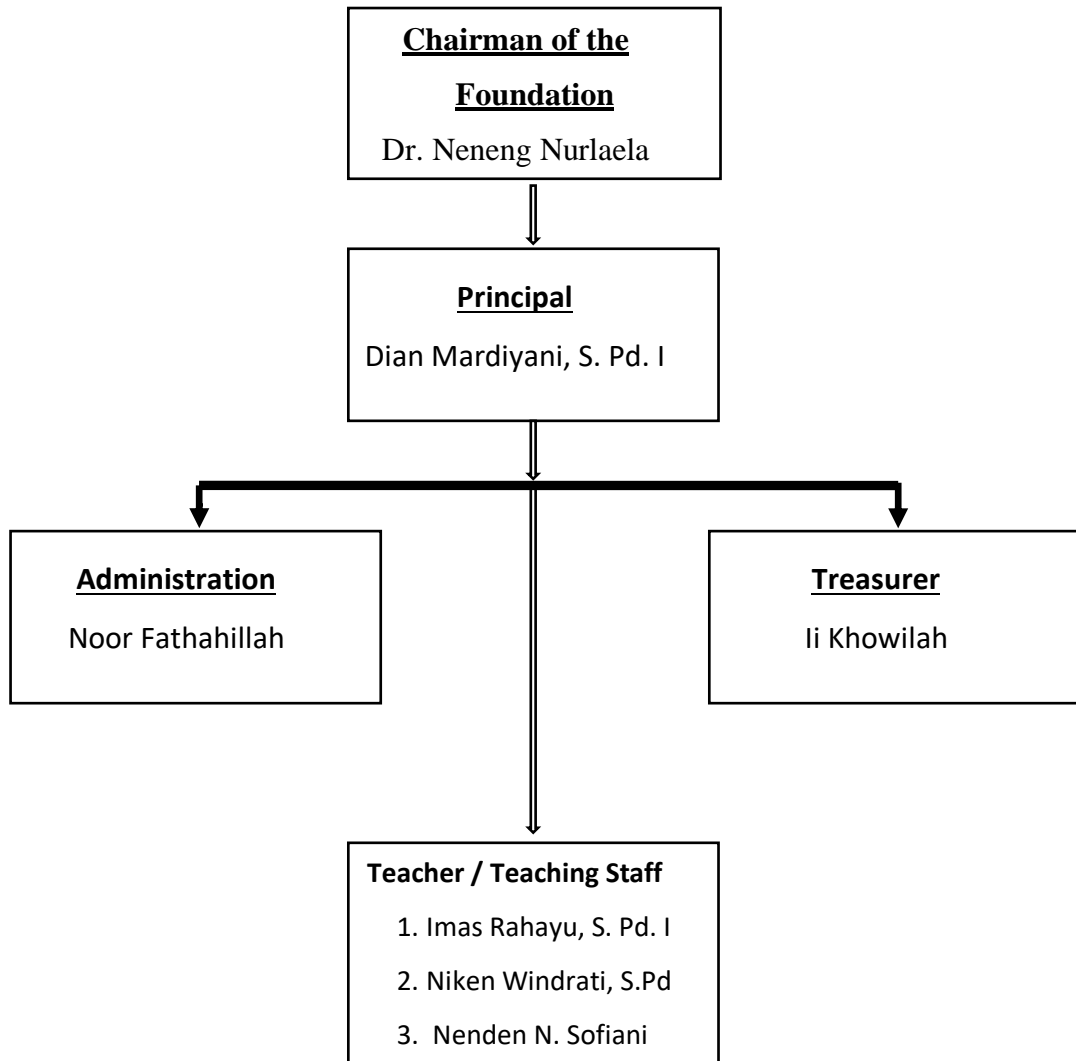


Figure 1 Education Data and Education Personnel

Main Duties and Functions of Administrative Personnel of Raudhatul Athfal (RA) Persis 3 Bandung City

1. Providing Administrative Services to Students' Parents, and Teachers
2. Preparing implementation guidelines related to administration, and the relationship between schools and the community

3. Controlling the technical implementation of Kindergarten education
4. Prepare a plan for what activities will be carried out
5. Preparing personnel and facilities for education and school administration
6. Collaborate with all parties for the benefit of the institution
7. Conducting coaching and technical guidance on the implementation of new student admissions.

Profile of RA Persis 3 Bandung City

Table 1 Profile of RA Persis 3 Bandung City

School Identity	Information
Name of Institution	: RA Persis 3 Bandung City
NPSRA	: 69738758
NPSRA	: 101232730042
Status of RA Institution Unit	:Private
Address of the Institution	:JL. Asep Berlian No. 4
Neighborhoods	: Cikutra
District	: Cibeunying Kidul
Regency/City	:Bandung
Province	: West Java Province
Postal Code	:
Foundation Identity	Information
Foundation Name	: RA Persis 3 Bandung City
Address of the Institution	:JL. Asep Berlian No. 4
Neighborhoods	: Cikutra
District	: Cibeunying Kidul
Regency/City	:Bandung
Province	: West Java Province
Postal Code	:
School Establishment Permit	Information
School Establishment Decree	: 129/B.1-C.B/A.3/91
Date of Establishment Decree	: 1 November 1991
Ownership Status	: Land for Rent

Operational Permit	: W.i/HK.003/708/1991
Date of Operational Permit Decree	: 7 March 1991
Curriculum	: Curriculum 2013

Source: Data from TU RA Persis 3 Bandung City

Teacher Condition

The situation of the teachers at RA Persis 3 Bandung City has different educational backgrounds. Most of the teachers of RA Persis 3 Bandung City are graduates from various educational institutions and leading Islamic boarding schools in the city of Bandung with a qualified understanding of religion, expertise and teaching skills in the field of early childhood education, so that the children who graduated from RA Persis 3 Bandung City already have provisions in the form of an understanding of religious knowledge and are ready to continue their education to the elementary school level.

Meanwhile, if teachers have obstacles in terms of delivering material or applying good habits to students, then teachers always ask for advice and direction from the principal and to fellow teachers to get directions and solutions and what things must be improved. The number of teachers in RA Persis 3 Bandung City is as many as 3 teachers which are adjusted based on the number of existing classes, namely classes A, B1, and B2.

Table 2 Data on Educators and Education Personnel

It	Name	Education	Position	Classroom Teacher
1.	Dian Mardiyani, S. Pd. I	S1	Principal	-
2.	Imas Rahayu, S. Pd. I	S1	Teacher	A
3.	Nenden N. Sofiani	-	Teacher	B1
4.	Niken Windrati, S.Pd	S1	Teacher	B2

Source: Data from TU RA Persis 3 Bandung City

Student Data

Student Data Table

Data on the Number of Students in the Last 3 Years		
FY 2020/2021	TA. 2021/2022	TA. 2022/2023
25		37

Source: Data from TU RA Persis 3 Bandung City

State of Facilities and Infrastructure

In order to support teaching and learning activities so that they run smoothly and conducively, RA Persis 3 Bandung City is trying its best to complete the facilities and infrastructure in the school. The goal is to support student teaching and learning activities and to support the development of students' abilities in the learning process.

Meanwhile, the facilities and infrastructure owned by RA Persis 3 Bandung City are as follows:

Table 4 Indoor APE

It	Item Name	Sum	Conditi on	Information
1.	Trampoline	1 Set	Good	From BOP
2.	Little Lego	2 Set	Good	From BOP
3.	Wood Block Puzzle	1 Set	Good	From BOP
4.	Letter Puzzle	1 Set	Good	From BOP
5.	Puzle Figures	1 Set	Good	From BOP
6.	Homes	1 Set	Good	From the Donor
7.	Handball	1 Set	Good	From BOP
8.	Rare Animal Toys	4	Good	From the Donor
9.	APE Wooden Cars	1	Good	Make your own
10.	APE Meronce	8 Set	Good	Make Your Own
11.	APE Sewing	1 Set	Good	From BOP
12.	Kintring	3 Set	Good	From BOP
13.	Student Nameplate	3	Good	From BOP
14.	Blackboard	3	Good	From BOP
15.	Angklung		Good	From BOP

Source: Data from TU RA Persis 3 Bandung City

Table 5 Outdoor APE

It	Item Name	Sum	Conditio on	Information
1.	Slide	1	Good	From BOP
2.	Swing	1	Good	From BOP
3.	Monkey Bar	1	Good	From BOP

Source: Data from TU RA Persis 3 Bandung City

Table 6 Learning Supplies

It	Item Name	Sum	Conditio on	Information
1.	Small Wooden Table	13	Good	From BOP
2.	Long Wooden Table	2	Good	From BOP
3.	Wooden Chair	12	Good	From BOP
4.	Large Carpet	3	Good	From BOP
5.	Large Cabinet	1	Good	From BOP
6.	Student Lockers	3	Good	From BOP
7.	Bookshelf	2	Good	From BOP
8.	Shoe Rack	2	Good	From BOP
9.	Small Trash Cans	3	Good	From BOP
10.	Large Trash Cans	1	Good	From BOP

Source: Data from TU RA Persis 3 Bandung City

Table 7 Electronic Facilities and Infrastructure

It	Item Name	Sum	Conditio on	Information
1.	Loudspeakers (Toa)	1	Good	-
2.	Printer	1	Good	-
3.	Laptop	1	Good	-
4.	Clock	2	Good	-
5.	Sound System	1	Good	-
6.	Microphone	1	Good	-

Source: Data from TU RA Persis 3 Bandung City

Table 8 Facilities and Infrastructure of Dining Equipment

It	Item Name	Sum	Conditio on	Information
1.	Dispenser	1	Good	-
2.	Gallons	1	Good	-
3.	Drinking Glasses	1 Dozen	Good	-
4.	Plate	1 Dozen	Good	-

Source: Data from TU RA Persis 3 Bandung City

Table 9 Recap of Facilities and Infrastructure of RA Persis 3 Bandung City

It	Facilities and Infrastructure	TA. 2020/2021		TA. 2021/2022		TA. 2022/2023	
1.	Infrastructure						
	a. Classroom (KBM on the 1st Floor)	3	Good	3	Good	3	Good
	b. Yard	1	Good	1	Good	1	Good
	c. Bathroom	1	Good	1	Good	1	Good
	d. Hand Washing Stations	4	Good	4	Good	4	Good
	e. Teacher's Office/Room	1	Good	1	Good	1	Good
2.	Learning Facilities						
	a. Whiteboard	3	Good	3	Good	3	Good
	b. Student Study Desk		Good		Good		Good
	c. Kintring	3	Good	3	Good	3	Good
	d. Bookshelf	2	Good	2	Good	2	Good
	e. Study Chair		Good		Good		Good
	f. Large Cabinet	1	Good	1	Good	1	Good
	g. Trash Cans	3	Good	3	Good	3	Good

	h. Hand Sanitizer	1	Good	1	Good	1	Good
	i. Wall Clock	1	Good	1	Good	1	Good
3.	Learning Materials						
	a. ATK Equipment	37	Good	37	Good	37	Good
	b. Storybook	66	Good	60	Good	60	Good
	c. Coloring Book	8	Good	10	Good	16	Good
	d. Science Books	3	Good	3	Good	3	Good
4.	Educational Aids (APP)						
	a. Learning Posters	-	-	4	Good	6	Good
5.	Educational Game Tools (APE) in						
	a. Wooden Blocks	1 Set	Good	1 Set	Good	3 Set	Good
	b. Letter Puzzle	2 Set	Good	2 Set	Good	2 Set	Good
	c. Number Puzzle	1 Set	Good	1 Set	Good	1 Set	Good
	d. Meronce	5	Good	5	Good	9	Good
	e. Plasticine	12	Good	15	Good	17	Good
	f. Lego	1 Set	Good	1 Set	Good	3 Set	Good
	g. Wooden Cars					1	Good
	h. Small Balls	1 Set	Good	1 Set	Good	1 Set	Good
6.	Outdoor Educational Play Equipment (APE)						
	a. Swing	1	Good	1	Good	1	Good
	b. Slide	1	Good	1	Good	1	Good
	c. Monkey Bar	1	Good	1	Good	1	Good

Source: Data from TU RA Persis 3 Bandung City

DISCUSSION

Ethical Values Instilled

Ethics education is an important effort to further stimulate the sensitivity of students as the younger generation to social norms and their awareness to be able to act and behave in

accordance with applicable social norms so that they always grow up to be great children with noble ethics.

Ethics is one of the competencies in early childhood education that must be achieved by students. The elements of the achievement are as follows:

"Children believe in God Almighty, starting from knowing and practicing the main teachings in accordance with their religion and beliefs. Children actively participate in maintaining their cleanliness, health, and safety as a form of affection for themselves and gratitude to God Almighty. Children respect fellow human beings with their various differences and practice good behavior and noble character. Children appreciate nature by taking care of it and showing affection for living beings who are the creation of God Almighty".

In the Law of the Republic of Indonesia No. 20 of 2003 concerning the national education system, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, noble morals, and the skills needed by themselves, society, nation, and state. From the definition above, it is clear that education is not only sufficient in one realm of cognitive or intellectual development, but is more emphasized on the process of fostering the personality of students as a whole, so that children will have noble habits and personalities when living in the community.

Based on the results of interviews and observations that have been carried out by researchers at RA Persis 3 Bandung City, it can be known that the cultivation of ethical values that have been instilled in students at RA Persis 3 Bandung City includes: Religious values, the value of manners, the value of cleanliness, the value of social sensitivity and emotions, and the value of honesty and responsibility. From these five elements of habituation can be described as follows:

1. Religious values include the habituation of compulsory congregational prayers and sunnah prayers consisting of sunnah dhuha prayers, sunnah prayers for Eid al-Fitr and Eid al-Adha, eclipse prayers, and funeral prayers. In addition, it is also used in memorizing letters (short juz 30), reading prayers before and after meals, prayers before and after studying, and the habit of praying for both parents.
2. The value of manners, including respecting parents, sitting politely, eating and drinking politely, speaking politely, asking and members politely, and answering well when asked.
3. The value of hygiene includes taking a clean shower, washing hands, throwing garbage in its place, tidying up toys, defecating and urinating.

4. Social and emotional sensitivity, including helping others, sharing with friends, and cooperating with fellow friends.
5. Honesty and responsibility, which includes honesty and responsibility of students.

Broadly speaking, the cultivation of ethical values in RA Persis 3 Bandung City has been carried out well and is in accordance with the Competency-Based Curriculum of the Ministry of National Education Curriculum, namely believing in the existence of God Almighty and always obeying its rules (faith), obeying religious teachings, tolerance, self-discipline, responsibility, self-control, love and affection, togetherness, and mutual cooperation, having a sense of solidarity, Respect each other, have manners and manners, have shyness, and show honesty.

Driving and Inhibiting Factors

The driving factors in instilling ethical values in RA Persis 3 Bandung City include:

1. Teachers who are competent in their fields so that they are very supportive in the success of instilling ethical values and good habits in children.
2. RA Persis 3 also has an organizational structure that is neatly arranged and in accordance with the abilities of the people in it so that it will support good and beneficial activities for children in the future.
3. RA Persis 3 already has complete facilities and infrastructure that make it easier for teachers in the process of developing children's growth and development, the process of habituating good things to children, and the process of instilling ethical values in children.
4. Lesson times tend to be long when compared to other schools.

Meanwhile, there are several inhibiting factors in instilling ethical values in RA Persis 3 Bandung City which include:

1. Inadequate funds will affect the process of activities that will be carried out.
2. Students with a variety of unique and diverse characteristics so teachers must have patience and mature readiness.
3. There is no harmony between parents and schools so that it will greatly affect children's habits and growth and development.
4. The characteristics of parents are different, in addition to the characteristics of children, it seems that parents also have unique and different characteristics. There are parents who are very concerned about the development of their children, there are also parents who are

indifferent and seem to care less about the development of their children. This event will of course greatly affect the child in the process of development.

Efforts to improve teachers in instilling ethical values

Some of the efforts to improve teachers in instilling ethical values are as follows:

1. Teachers encourage parents for children to save, the goal is that when school holds an activity and needs an emergency fund, the child already has money from his savings.
2. Teachers must always convey material well in the classroom during the learning process and when giving material good habits to students by providing good and fun material by using various methods such as storytelling or storytelling methods, and methods of watching educational videos.
3. Teachers must always give good examples to children.
4. Providing parenting, education, and approaches to parents. Every week the school always holds routine activities, in this routine activity is inserted various parenting and education to parents about the importance of instilling ethical values in children from an early age. The school also held a sharing with parents about various complaints experienced by children at school. In addition, the school also concocted parents so that they could recommend RA Persis 3 to sodara and those closest to them.

The implementation of all these activities is carried out with the guidance, direction, and assistance of teachers so that children can always be used to applying these good things at school and in the surrounding environment.

CONCLUSION

Instilling ethical values or moral values in early childhood is very important, this happens because when children grow up, the character they acquire becomes a habit, so that children have awareness and commitment to apply virtue in daily life. Character education in early childhood aims to create moral values so that they become habits in adulthood. At this time, children have not received many negative influences from outside or from their environment, so it is easier for parents and teachers to guide their children, especially in instilling character values or ethics. Therefore, parents, teachers and the community play an active role in jointly socializing the values of character education in any matter, especially in early childhood, both in the family environment and in the surrounding environment.

Based on the results of research in the form of interviews and observations that have been carried out by the researcher, the following conclusions can be drawn:

1. Broadly speaking, the cultivation of ethical values in RA Persis 3 Bandung City has been carried out well and is in accordance with the Competency-Based Curriculum of the Ministry of National Education Curriculum Center. Meanwhile, the ethical values that are instilled in early childhood at RA Persis 3 Bandung City include: religious values, the value of good manners, the value of cleanliness, the value of social sensitivity and emotions, and the value of honesty and responsibility.
2. The driving factors that stand out in instilling ethical values are the teachers of RA Persis 3 Bandung City, namely from teachers who are competent in their fields, a neatly arranged organizational structure that is in accordance with the abilities of the people in it, complete facilities and infrastructure, and learning time that tends to be long when compared to other schools. Meanwhile, the inhibiting factors come from inadequate funds, students and parents who have various characteristics, and there is no harmony between schools and parents.
3. Efforts to improve the efforts made by RA Persis 3 Bandung City teachers in instilling ethical values in early childhood are by using special methods such as encouraging children to save, providing good material delivery, providing good examples or examples, and providing parenting, education, and approaches with parents.

Suggestion

1. For school managers or principals, RA Persis 3 Bandung City should be able to innovate and develop learning methods and methods of habituation of ethical values in order to create graduates with superior generations in the future.
2. For teachers or educators, they should be able to continue to develop various forms of learning and habituation of ethical values with fun methods in order to increase children's interest and attractiveness in the process of teaching and learning activities as well as in the process of cultivating good morals and ethics.
3. For parents, parents should always be able to support and participate in various kinds of activities carried out at school, so that children will not be hampered in the process of growth and development.

4. For the community, the community should be more aware of the importance of living with noble ethics.
5. For Universitas Insan Cendekia Mandiri, the university should be able to better support various activities carried out by students.

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