

The Development of the Story-Based Moral Value Learning Model at Islamic Senior Secondary Schools

Subur

Sekolah Tinggi Agama Islam Negeri Purwokerto

Email : suburpwt@yahoo.com

Abstract

The objective of this research is to develop the story-based moral value learning model for the students of Islamic Senior Secondary Schools. The story-based learning model is expected to help the teachers and the students to deal with the problem(s) in the moral value learning in terms of concept, activity, and evaluation. The story-based learning model can create a productive and effective learning. This research used the research and development (R&D) procedures, comprising: (1) study-exploration phase, held through observation, in-depth interview, and documentation; (2) model development phase, carried out through validation testing by practitioners and experts' judgments, model revision, and limited and extended trials, and (3) effectiveness testing phase. This research was conducted at State Islamic Senior Secondary Schools and Private Islamic Senior Secondary Schools in Banyumas regency during even and odd semesters 2012-2013. The data of the research were gathered through test, questionnaire, and observation. The data of the research were analyzed by using the quantitative technique of analysis (difference/t test) and the percentage description reflectively. The result of the analysis shows that the competency standard, indicator, strategy, media/source, and evaluation of the moral value learning stated in the syllabus have not reflected the ideal moral value learning concept. In addition, the learning process is very much oriented to cognitive domain. Therefore, the teachers are very much in need of a learning model which can create and encourage the learning motivation and activeness of students in the class and which is effective to reach its objectives. The findings show that the story-based learning model is very valid and feasible to be a moral value learning model. The effectiveness testing shows that the story-based learning model is able to create a quality learning process and to improve the moral value of students. The response and observation of students also indicate that the teachers and students like the story-based learning model very much. Therefore, the story-based learning model is very suitable to be used in the moral value learning.

Keywords: *Development, learning, moral value, and story-based*

Introduction

The message delivered by Allah to Prophet Mohammed (s.a.w.) as the Messenger of God is to enhance the noble character. It is implicitly stated in several verses of the Quran and hadith. One of them is the verse which says: *There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often* (QS; Al Ahzab: 21). The Prophet Muhammad said *"innamā bu'itstu liutammima makārimal akhlāq"*

which means "I was only sent to perfect a noble character" (HR Baihaqi) (Yunahar Ilyas, 2000: 6). The aforementioned verse and hadith indicate that Muhammad was sent to this world as a model of ideal figure, educating and forming the human beings to be valuable creatures with high morals. Therefore, the discussion about moral is always relevant to the actual ideality and reality. Building the moral value foundation is absolutely required so that the human beings have the bases and standards for ideal behaviors. The position of the moral

value education becomes very vital in the formation of human personality. Whatever the capacity of the intellectual quotient of the human beings is will not be positively valuable if they do not possess the affective quotient emotionally, socially, and spiritually (Zeanuddin, 1991: 17).

The study on the moral value has become significant as claimed by Al Ghazali that any kind of education is a process which is continuously conducted to form the personality and the character or moral as both are the essence of education (Abidin Ibnu Rusn, 1998: 221). In addition, Hasan Langgulung (1995:428) also says that the most important aspect in the religious education is the building of character which is materialized within the affective domain or behavioral attitude.

In relation to preparing the qualified young generations, the moral value education for adolescents has a very high strategic value. According Abuddin Nata (2001: 281) it is strategic for the following. First, adolescence has a longer time span so that the adolescents have more opportunities to fill in their life history with constructive activities. Secondly, the adolescents have aggressive spirits and very strong pioneering. If their spirits are supported by a high moral, their conduct will be an ideal example and will be imitated by others. Third, the adolescents are still free of various interests and bureaucracies so that they have a high idealism and freedom to act and to play role in building a better community. Fourth, the adolescents can execute their functions very well if they are equipped adequately. Thus, nurturing their moral is very strategic and vital.

Education is frequently viewed as the main instrument to do changes in mental values and attitudes. It also thought as the most possible infrastructure to transform the prevailing social values, moral, and humanity (Journal Insania, 2007: 6). Therefore, the emphasis on the moral value education is a very important part in education because the substance of education is a process to develop the potentials of goodness, truthfulness, justice,

advancement in addition to developing optimistic character and giving critical awareness so that the human beings are able to develop their reasoning, to call them for ultimate truth and to give enlightenment to human faith and intelligence (Abdurrahmansyah, 2004: 179). However, they are often forgotten in the educational process that has taken place all this time. The moral value learning up to the present time has still encountered methodological problems in which the teachers when presenting the learning materials are very normative, theoretical, and cognitive (Muhaimin, 2006 : 47)

In line with the claim by Muhaimin, Husni Rahim (Republika, 18/2000) also says that the moral value learning material delivered by the teachers at schools is still limited to theory only although such material actually is full of values that should present figures and models. The teachers should change the paradigm (view) of the learning which is merely focused on the cognitive aspects (the accomplishment of learning material target) in the forms of memorizing, lecturing, etc., through a more comprehensive approach that touches the emotional (affective) as well psychomotor aspects.

Methods

This research used the research and development (R&D) procedures. Such procedures are oriented to product, and are expected to bridge the gap between the researches resulting in theories and those resulting in products that can be used by users. This research refers to the one claimed by Nana Syaodih Sukmadinata (2007: 184-186), that in R&D there are three primary phases, namely: (1) study-exploration phase: it was done through observation, in-depth interview, and documentation in an attempt to obtain the data of the concept and implementation of moral value learning, problems, and urgent needs to deal with them; (2) model development phase: it included model design, validation testing, model revision, limited and extended trial, and model revision in an effort of obtaining a valid and

feasible moral value learning model; and (3) model effectiveness testing phase: it aimed at investigating the quality and effectiveness of the model.

1. Problem Statement

- a. How is the description of moral value learning of the students of Islamic Senior Secondary Schools?
- b. How are the validity and quality of the story-based learning model?
- c. How high is the effectiveness of the story-based learning model to improve the result of the moral value learning?

2. The Subjects of the Research

The subjects of the research were the students in Grade XII of Islamic Senior Secondary Schools in Banyumas Regency in Academic Year 2012/2013.

3. The Analysis of Data

The data gathered through observation, in-depth interview, and questionnaire were analyzed by using the qualitative technique of analysis and percentage, and the result of the learning model effectiveness was analyzed by using the t test.

Result and Discussion

1. The Definition of Moral Value

Value according to Winataputra (1990: 45) is the worth or quality of a matter. Something is regarded to have value when intrinsically it has functions. Fauzi Rahmat (1993) claims that value means worth, meaning, content and message, spirit explicitly or implicitly contained in the fact, concept, and theory so that it is functionally meaningful. It is thus understood that value does not stand alone, but it is relied on a certain concept, that is, moral, and therefore it becomes moral value. Linda & Richard Eyre (1993) explain that moral value is a behavior which is believed by many people as something right and proven not to put other people in trouble, but it makes people easy to interact with others. The moral value functions to direct, control, and determine one's behavior so that the moral value is made as behavioral standard.

In the aforementioned context, the intended moral value is the moral to God as the creator (praying), the moral to our self (perseverance/seriousness, self-introspection, repentance, sincerity, willingness, gratitude), and the moral to others (honesty, fairness, forgiveness, generosity, respectfulness to parents, anti narcotics, harmony/peace-loving, and unity).

2. The Concept of the Story-Based Moral Value Learning

The story-based moral value learning is a moral value learning model which is based on: (a) Kohlberg's approach: this approach is adopted from Piaget who believes that the moral value will only be internalized when it is conducted through the cognitive structure, *conflict*, and reasoning. The same thing is also conveyed by Lickona that one can have a good moral value when he or she scientifically owns a good knowledge or education. (b) The approach by Metcalf and Al Ghazali initiating the development and the personalization of the moral value from the conscience and the inner eye: Conscience is a spiritual feeling particularly on ethical feelings which value that something is good or bad. The affection vibration to absorb and personalize the moral value will bear the principle and belief which become references to think and to act (having belief and faith prior to thinking and acting) (c) the approach claimed by Bandura and Skinner: their claim says that the development and personalization of the moral value are done through the performance and imitation of what exists and what is done. the performance and imitation will essentially result in belief. The moral value learning can take place effectively if the value internalization process is supported by skills of catching the value through experiences (Ahmad Djahiri dan Aziz Wahab, 1996 : 41).

The story-based moral value learning bases its activities on the constructivist approach which presupposes the students in the physically, mentally, emotionally, and intellectually active learning positions. The teachers merely function as facilitators,

advisors, and motivators. To create a participatory learning atmosphere, the teachers are required to prepare a learning design that can contribute maximal learning experiences to the students.

To support the aforementioned learning, a story can be used as an effective medium to deliver the message particularly when it is packed in a good plot (Ahmad Tafsir, 2003: 9). A story has strengths. For example, it is more historical and more empirical. In addition, it also is able to visualize the behaviors containing a certain moral value message and can be used as a source of inspiration for the learners. At least, a story shows real examples to the learners about the forms of good or bad behaviors.

A story can influence its listeners and audiences to have attitudes, views, and behaviors, as the one expected by the content of the story so as to form faith, moral, spirit, and social value as the final objectives of education (Muhammad Nur Abdul Hafidz, 1984:27). Even, the prophet Muhammad always used stories when conducting educational activities. A story can penetrate the human soul if it is based on the profound sincerity. A story has a strategic position and a big role to influence the human life (Muhammad Chirzin et. al., 2007: 93). A story can become a good medium to guide a good behavior and a good and soft medium to deliver sharp criticisms to a less good behavior. It is also an effective medium to understand and penetrate appreciation. A story becomes an appropriate instrument to create the encounter and involvement of emotion, understanding, and mental involvement.

A story is a very good medium to teach emotional skills, but many people are not aware how big its effect on our behavior and even on our cultural formation is (Shapiro, 1997:18). The preoccupation in viewing the substance of a story will evoke the interest in showing something (center of interest), and can result in something, which is called as the most profound experience (peak experience) by Maslow. The encounter and involvement of emotion has created opportunities to implant the

pedagogical values in the story. Unconsciously, story has successfully influenced the personality and created the model moral attitudes (Takdiroatun Musfiroh, 2008: 83).

The Indonesian people and communities (including the students) are eastern society, in which to make a decision to behave and to act upon something is frequently affected by emotion and feeling. In such a society context, the appropriate communication model is the one which involves and conveys stories. Indonesian people are also known as the ones bearing a strong narrative tradition, but bearing a weak writing tradition. Such a physiological condition is very appropriate for the story-based learning as it is believed to be effective to deliver messages and to create imaginations and inspirations (Bambang Nugroho, 2011: 17).

This story-based moral value learning has the following characteristics:

- a. Employing stories as the basis for learning activities.
- b. Encouraging the students to be active in thinking, understanding, and practicing the moral values contained in the stories so that the learning atmosphere becomes more active, livelier, and more productive.
- c. Encouraging the students to understand, accept, and practice the stories' messages more easily as they are full of motivations.
- d. The story-based learning activities are marked by various activities such as reading, reflection, visualization, identification, and application (R2VIA), which is packed through modeling the way, role playing and socio-drama.

The aforementioned model has been adjusted to the requirements of a good model concept as claimed by Joice and Weil (in Winataputra, 2005) that each learning model must bear the following elements: 1) syntagmatic, 2) social systems, 3) reaction principles, 4) support systems, and 5) instructional and by-product impacts. Syntagmatic is a model activity phase in the learning process that can be seen in the

lesson plan. The lesson plan consists of introduction, core activities, and closing. Social systems are situations and regulations effective in the model such as the relation between the students and the students and the relation between the students and the teachers. In the interaction, the teachers apply the basic concept of constructivism by helping the students who experience difficulty. Reaction principles are activity patterns that must be done by the teachers in viewing and treating the students including how they should give respond to the students. Support systems are all of facilities materials, and tools which are needed to implement the learning model. Instructional impacts are the learning results attained by directing the students to the expected learning objectives, and by-product impacts are other learning results, which are produced by the learning process.

3. The Implementation of the Story-Based Moral Value Learning

From the constructivism point of view, learning is a process that explores and finds concepts, facts, principles, values, and skills, which is done continuously and independently. Therefore, this story-based moral value learning model is designed according to the constructivist spirit. The learning syntaxes or phases are arranged in such a way that the students can find transform it independently. The students build their knowledge in their minds on their own. They are active of building a meaning system and an understanding through experiences and interactions among them. The students can really understand and apply their knowledge, solve problems, and find something for their selves. The teachers function to facilitate and motivate the students so as to deliver them to a higher level of understanding.

4. The Findings in the Field

Based on the observations to several classes at Islamic Senior Secondary Schools in Banyumas regency, the research finds that the teachers employ much the lecturing and question & answer learning method in the moral value learning activities. The students passively listen to the learning

material elucidations delivered by the teachers. During the class, the students frequently play themselves and give less attention to the learning process. The learning activities tend to be boring, less productive, and less effective because the students are very passive in the learning. This is in contradiction to a good learning, in which the students are actively involved in the learning intellectually, mentally, and physically. In the evaluation, the instructions or questions such as *explain, mention, what are the characteristics, what do you think, what is your opinion, etc.*, are much frequently used, and this makes the evaluation unsuitable to measure the achievement in term of behaviors.

The data of the interview with the teachers show that the competency accomplished is only 50%, the lecturing method used in the learning is up to 75%, the response of the students to the learning process is only 50%, the motivation as the inhibiting factor is up to 75%, the learning media use is only 25%, the suitability of evaluation instruments is only 25%, and the impression that the learning is interesting is only 25%. Such a result of the interview indicates that the learning is lack of quality and effectiveness. This is due to the low learning motivation, which results from the inappropriate learning strategies, media, and evaluation instruments.

The interview with the teachers of State and Private Islamic Senior Secondary shows that there is an urgent need to improve the moral value learning for the students of Islamic Senior Secondary Schools so that it becomes effective and productive: (a) the learning should aim at the attainment of affective aspects which are related to the shift of the students' behavior to a better state; (b) the learning should involve many students physically, mentally, and emotionally; (c) the learning involves the should involve the left and right brain of the students so that they are not easily tired and bored with the learning; (d) because moral value is an abstract one, the learning should much be supported with examples of real behaviors; and (e) the aforementioned matters need to be arranged

in a systematic concept so that they can be guidelines for the teachers in teaching.

In relation to those discussed previously, a story-based moral value learning model is arranged in a book, which contains the following: (a) Directions for the story-based moral value learning implementation; (b) Syllabus whose components are adjusted to the spirits of the moral value/affection aspect/behavior learning; (c) lesson plan; and (d) compilation of stories (collection of stories of prayer, justice, sincerity, harmony, *iffah*, patience, hard work, honesty, gratitude, repentance, forgiveness, generosity, and anti narcotics). After the learning model is arranged, it is then exposed to validation and limited and extended field trials.

The result of the trials shows that the learning model is good, and is responded very positively by the students and the teachers. The model is considered very suitable with the moral value learning material and objectives. The learning atmosphere becomes exciting, and even the teachers always use stories in each implementation of the learning activities. The improvement made to the learning model is that of the implementation directions, which is enhanced so that the students are clearer and easier to understand them.

The result of the extended trials shows that the model is fairly good enough as indicated by the enthusiastic responses and full attentions of the students to the story-based learning. The improvement made to the learning model is that of the weight of stories, which is adjusted to the age character of the students so that it is more suitable.

5. Model Effectiveness Testing

The result of the effectiveness testing of the learning model shows that the values of t tests are $t = 2.569 \geq 2.423$ at the significance level of 1% and $t = 2.569 \geq 1.684$ at the significance level of 5% respectively. Therefore, a conclusion can be drawn that there is a significant difference between the result of pre-test and that of post-test, meaning that the story-based learning model contributes effectiveness to

the result of the moral value learning. In the second effectiveness testing, there is also a significant difference of 3.33 between the result of the pre-test and that of the post-test. This result indicates that there is a significant evaluation result difference prior to the treatment and following the treatment with the story-based learning model.

Nevertheless, we need to keep in mind that the successfulness of the story-based learning model is not merely viewed from the result of the difference or t tests. According to Lawrence Kohlberg, Piaget and Asri Budiningsih, the successfulness of such learning is also determined by the cognitive ability, meaning that the mastery of the moral value concept very much influences the students' moral quality improvement. If related to the claims of Piaget and other experts, the result of the moral value evaluation on the cognitive domain adequately gives optimism toward the students' moral quality. It is supported by the claim by Muhibbin Syah (1995: 83-85) that the development of the cognitive domain will have a positive impact not only on the cognitive domain but also on the affective and psychomotor domains. Even, Paul Suparno et.al., (2002) claim that it is not enough for someone to act well and correctly, but he or she must base his or her action on the profound belief and understanding.

There are some notes related to the moral value learning effectiveness as follows: the moral value matters are not related to intellectual ability but to those of behavior, doing, bad or good character, liking or disliking, desire, interest, and motivation although the moral value is much influenced by intellectuality. The moral matter cannot be changed immediately, but can only be changed through long phases. The hadith of the prophet Muhammad firmly states that improving the moral must be done throughout the life (*bu'ištu liutammima makārimal akhlāq*). The morality of the students is fluctuative because it is affected by their faith. According to Thomas Lickona, the internalization process of the moral value can be done through moral

sense, moral feeling, and then moral action. He also claims that moral is about a restrictive matter, meaning that it is not merely a description of a good thing, but also something which directs one's behavior and thought or mind to do good things. Moral absolutely implies the existence of discipline.

According to Buchori (2002) there is a narrow or wide gap between the moral knowledge and the moral action. There are some phases between the knowledge and action, namely: cognition, affection, volition, conation, motivation, and action. When the students have been given adequate and complete input and enrichment, theoretically they are enough probably, but if the discipline is absent, there are not desire, willingness, and motivation in the behavior to act. Meanwhile, Wina Sanjaya (2012: 286) claims that the change of the students' behavior is very difficult to be controlled because it is affected many factors, and the successfulness of the attitude formation cannot be evaluated immediately. It is different from the successfulness of the cognition formation and the skill aspect of which the result can be known soon after the learning ends.

To strengthen the aforementioned explanations, Darmiyati Zuhdi suggests that the research on moral matter has many levels, namely: *moral thinking* (recognizing goodness), *moral feeling* (willingness to be a good person), and *moral action* (habituating to be a good person). At the *moral thinking* and *moral feeling* levels, one is frequently very good, but is bad at the moral action. This happens because at the moral action, there are many penetrating and intervening interests so that it is difficult to adjust to *moral thinking* and *moral feeling*. Therefore, the evaluation on the moral thinking and moral feeling is easier than that on moral action.

Thus, to view the effectiveness of the learning model, a direct observation is required for the use of the story-based learning model from the beginning to the end of the learning process, and the students' behaviors become its outputs.

This is in line with the claim proposed by Yatim Riyanto (2009:177) that the evaluation on the real behaviors is done during and following the learning process. The observation should be done intensely so that the data obtained are complete and unimpaired. By the observation, there are at least three important things recognized, namely: the responses of students, the activities of students in the learning process, and the behavior of students following the moral value learning activities. By considering the three aspects, the definite data of the contribution of the history-based moral value learning will be obtained.

In addition to the observation, the responses of the students toward the performance of the teachers during the first and second trials need to be considered. The responses of the students toward the performance of the teachers are good and even very good on average. Such result indicates that the teachers have seriously implemented the story-based moral value learning. They have performed their duties and functions optimally according to their own ability. In addition, they have maximally strived to conduct and fulfill their duties and functions as expected by the students. Such satisfactory result is also affected by their teaching ability and long teaching experiences in addition to their professionalism. The responses of the students are also affected by the use of the story-based moral value learning by the teachers.

During the first and second trials on the use of the story-based moral value learning model, the responses of the students are categorized as *very good* and *good* respectively. Nearly all of the instruments on the lattice related to the functions and usage of the story on the improvement of the learning process and the result of the story-based moral value learning have very good responses from the students. The above result shows that the students on average value the story-based learning positively and like it very much. It is not surprising because the students naturally like stories (Abuddin Nata, 2001: 19). From the existing responses, the story-

based model is very suitable and interesting to be used in the learning. The high responses of the students can be seen from several possibilities: the students like stories, or the students understand that stories can give motivation and inspiration, or stories can improve moral. The students like stories because they feel and undergo the learning process with the story-media. The students not only like stories but also make them a learning model which is very helpful in improving their moral.

The responses of the students also show that the story-based moral value learning model has created a healthy learning as it can create the activeness of all aspects in the students themselves: thinking, feeling, mental, and physical aspects which do not make them feel tired and bored. It is true what is claimed by Bertens that if all of the aspects in the students themselves can be involved actively, the learning process is healthy process. Takdiroatun Musfirah (2008: 83) claims that stories can influence the personality and form the model moral attitudes.

The observation on the activities of the students in the class in the first and second trials is done by three observers. It is in line with the recommendation proposed by Sarwiji Suwandi (2010:74) that observation on the performance which uses a rating scale needs to be conducted by more than one person as to get an accurate result and to avoid subjectivity. The result of the observation is between good and very good categories. It is in line with the claim by Muhammad Fadil Al Jamali that a message packed through a story becomes a very enormous energy to form the behavior of the students. In addition, Abdul Aziz claims that stories can improve the intellectual and emotional quotients of the students. The observation on this process is important so that the activities and attitudes/behaviors of the students can thoroughly be recorded from the beginning to the end (Riyanto, 2009 : 177).

The researcher views that the result of the observation by the teachers is not much different from that of the observation by the researcher when conducting observation

into the class. Other observers/teachers also have tried to conduct observation carefully and independently. However, it will be more ideal if the observation is conducted to individual because moral is related to individual behavior. It is worthy to take into account that the presentation of stories will give more spaces and inputs to the students to conduct a value rationalization because the stories are chronologically presented. The clarification of value experienced in the daily life is easily confirmed through the stories witnessed.

The observation is also done out of the class both in the first and second trials. The observation is done in two periods in an attempt to investigate the level of the students' behavioral changes. This is in line with the claim suggested by Riyanto (2009:177) that following the learning, an observation on the students' performance should be done periodically. In the first effectiveness trial (for first period), the result of the observation is categorized as *always*, *frequently*, and *sometimes*, and in the second effectiveness trial, the result is categorized as *always* and *frequently*. This means that there is an improvement of category. In addition, the result of the first observation in the second effectiveness trial is categorized as *always* and *frequently*, and that of the second observation is categorized as *always* and *frequently*.

From the above result, it is worthy to consider that the research on moral should observe individual moral and needs a time phasing and a long process. Due to various considerations, in this research the observation is done in a certain period. It is also done to a big number of students with different characters with various behavior indicators. Although it is complicated to get an objective result in the moral research, the result of the research has shown the students' behavior changes.

The result of the observation on the product use by the teachers in the first is categorized as good and very good. The entire indicators aforementioned can on average be implemented well and in compliance with the stipulated procedures. In the implementation of the

procedures, there have not been any significant difficulties because they are not complicated. It is plausible because the implementers are teachers who are accustomed to teaching the same learning material meeting the students in each learning session. Based on the result of the observation, a conclusion can be drawn that the product has been used by the teachers maximally. The good result of the learning process indicates that the learning model is adequately feasible and meets the requirements as claimed by Hamzah B. Uno that a good learning model should be easy to be practiced, evoke the learning motivation of the students, and be easy to achieve the learning objectives. In addition, Newby et. al. in Beny A. Pribadi (2009:160) also claim that a good learning model at least should contain the following:

1. Introduction (explaining the identity, what will be learnt, and the benefits of the learning),
2. General and specific competencies,
3. Syntax (explaining the implementation directions operationally,
4. field practice,
5. Response/evaluation.

The result of the observation shows a positive matter although it cannot exactly be

explained by using the quantitative method. The positive development indicators can be seen from the attitudes of the students who always mention things that have been learnt in the class by using stories. This happens because they get interesting impressions. The teachers look happy to use the story-based learning model because the learning atmosphere is livelier and is not boring. The students also seem to have full attentions to follow the learning process.

The result of the in-depth interview, observation, and questionnaire is very convincing that the story-based learning model has a significant contribution to the improvement of the quality and the result of the moral value learning. Such a confidence is based on the claims suggested by experts and practitioners of Islamic education such as Abdurrahman An Nahlawi, Abdul Aziz, Abuddin Nata, Mansur, Muhammad Fadil al Jamali, and Ahmad Tafsir who much discuss stories as the learning strategy or method. The aforementioned ideas in essence state that with the story-based learning model, the learning becomes livelier. The students are active and are not bored and understand the learning materials easily. In addition, the students' motivation and inspiration also improve, and the encouragement to practice what is contained in the stories become strong.

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