

MORALITY: THE NEED OF TODAY'S EDUCATION

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Abstract

Character is very important aspect of human being. Having good character will contribute students to have good personality. Both parent and teacher have responsibility to inculcate the character to the children since they are elder person who usually interact with them. Morality is part of character which is very needed today. The fact that some children loose their respect to the parent, teachers, and friends is a signal that there is a degradation of students character. School as places where students spend most of their time must give good contribution to students characters. The importance of teaching morality and how to insert morality in school become the topic of this paper. It is hoped that by having good morality, indonesian education will become better and better which automatically makes the quality of indonesian education become highly improved.

Keyword: *Character, Inculcate, Morality*

I. INTRODUCTION

Character education is not new and it is something we can all agree on. It is an important objective for the public schools and today it is mandated or encouraged in Indonesia. Morality and moral decision-making involve some degree of rational thinking, but for the most part involve the ability to feel the emotions and distress of others (Keyesers, 2011).

How sadly the face of Indonesia with the news presented in television via news broadcasts, such as cases of rape, brawl and criminal acts that often lead to casualties, whether the injured to death. What makes it more sad than all is the age of the perpetrators who still have the status of students. Even many of them are still in elementary school. Then, comes many questions in our minds

"What's wrong with this nation?" Let us as parents and teachers who essentially both act as educators to ponder for a moment this problem until finally growing concern to change the face of a child of the country.

One of the fundamental problems in education is related to moral education. The lack of public knowledge of moral education will further aggravate and demoralize the society in the form of moral decadence. By curry it is to refine conditions that are not relevant to the rules of education.

In this modern era, many schools that facilitate us to be like what we aspire even though not always manifest, such as when want to become a doctor there is a school, want to become a teacher there is also a school as well as with other professions. But is there a school to become a parent? Yet as high as

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any of our careers in a particular profession we will actually continue to live the same nature of being a parent. Although not everyone is predestined by Allah SWT to be able to have children, so be thankful for us who are believed by Allah SWT to have children who become hope in the future. Every parent should always learn about the science of educating children because there is no special school to become a parent. Especially in today's era where the development of science and technology is so fast and able to penetrate space and time. Parents who have the provision of knowledge in educating children will be aware of the importance of children's education from an early age even since the child is still in the mother's womb. Even according to the study, the mother's condition during pregnancy greatly affect morality of the child, if the mother is able to keep themselves from foods that are not kosher and also the behaviors that are not commendable, God willing, children born will have good character.

Moral education has been defeated by other education such as mathematics, science, social studies and others. Time in school runs out to pursue academic value. Students are forced to study desperately so that the value at the time of the exam will improve and can it the name of where he went to school. Teachers, students, and governments seem to forget there is a more important lesson from all that is moral

education. The education that will be brought to the end of life, the education that will determine how he is perceived by other peoples, the education that makes him a useful human being, the education that will bring in heaven or hell of students future. Of course we know that the destruction of a country can occur because of the destruction of some of its citizens. From the sentence it can be seen that the prostitution of a nation is not happening because of the worsening academic value but because of moral disintegration. It can be concluded that moral education is far more important than academic education. Moral education that will determine where this country will develop.

The same goes to the teachings in our schools here. The National Philosophy of Education aims to produce Indonesian citizens who are knowledgeable and competent and who possess high moral standards. Subjects such as Moral Education are incorporated in the national curriculum and covers three domains namely moral cognitive, moral affective and moral behaviour. In terms of implementation, there is an emphasis on the domain of moral reasoning development (cognitive) but less on the domain of moral affective or moral emotions. Studies have shown that the Indonesian system focuses strongly on the cognitive, rather than the affective domain. Children need the right and ethical values to

face adversities in our demanding world. Without proper guidance, children may turn into aggressive or bullying adults. Therefore, empathy is one of the key components of moral emotions. As children develop empathy, communication increases in several ways. They anticipate the actions and reactions more accurately. Children with empathy are more trusting and tolerant of others. Empathy encompasses compassion, understanding and consideration and this will even reduce behavioural problems among children.

Instilling the right behaviour among students where emotions are involved is not easy. Educators are aware of that. However, little steps in making students aware of another person's situation does help. One approach in teaching morality is through role-playing where students are allowed to play a part based on someone else's perspective which in turn will facilitate empathic reactions in students. Teachers can also organise problem-solving games, storytelling, group discussions, acting out words, phrases and stories for students to fully understand "empathy (a part of morality). For schools with delinquency problems, It is strongly recommended that teachers have to organise a programme which aims at teaching students empathy, responsibility and tolerance so that they will be able to function effectively in a culturally diverse society. In such programmes, students can be exposed to

lessons that stress eye contact, facial expressions, body posture and feelings. For example, in a classroom activity, a student can choose a "feeling word" and act out non-verbally so that the class can guess the word. The approaches mentioned above would not be of help without the role of a responsible, proactive and caring teacher.

A teacher's role is fundamental in any school as students learn to socialise and interact with others through his or her teacher. In classrooms, teachers set the pathways to make teaching and learning meaningful to students. As the nation progresses, teachers need to import meaningful values to their students for them to be caring citizens although the emphasis on academic excellence is just as important.

In the law No. 20 of 2003 on national education stated in article 3 that the goal of national education is to create the potential of learners to become human beings who have a noble character and have high morale. Moral education is part of the inheritance of values. According to Emile Durkheim (1973), the school has a duty on the development of students' moral. The role of the family is needed to help create a high moral education. For the case in Indonesia, the subject of civic education as a representation of moral education because the education of citizenship that forms the citizens of Indonesia become a good country in accordance with the norm and also form a

citizen in accordance with the system of Pancasila and in accordance with the Constitution.

II. CONCEPT OF MORALITY

The concept of morality has been variously defined by philosophers and psychologist but in common terms it can be interpreted to mean a person's or society's view of what is perceived to be the highest good. Such a view is based on a set of principles, ideas and norms that are used to distinguish between 'right' and 'wrong'. Though the notion what is 'good' and what constitutes happiness has a definite cultural bias, morality generally refers to attitudes and predispositions that foster respect, responsibility, integrity and honesty. Lickona (1996) argue that respect and responsibility are the two core components of morality from which any other principle derives. The term respect includes two aspects, that is respect of oneself and respect for others (their beliefs, opinions and culture). Responsibility involves an acceptance for one's own life and deeds and the commitment to the welfare of the society generally through an active participation in the socioeconomic, political, cultural activities of the community.

Morality is viewed as the —system of rules that regulate the social interactions and social relationships of individuals within societies and is based on concepts of welfare (harm), trust, justice (comparative treatment

and distribution) and rights (Smetana 1999). This is how humans determine their actions based on their cognitive abilities to interpret a social situation. Issues of reasoning, problem solving skills, self-control and adaptability are components in exhibiting key components of the moral process.

THE IMPORTANCES OF TEACHING MORALITY AND EMPHATY

Before we focus on the importance of teaching moral values to the students, we have to know what a moral value is. Morals have a greater social element to values and tend to have a very broad acceptance. Morals are far more about good and bad than other values. We thus judge others more strongly on morals than values. A person can be described as immoral, yet there is no word for them not following values (www.dictionary.com). Values are the basic principle that influence human's behaviors. If someone has basic life principles, they will be insusceptible by their environment. This principle will guide someone to behave. Values are positive potential in human being. Values are the rules by which we make decisions about right and wrong, should and should not, good and bad. It also tells us which are more or less important, which is useful when we have trade off meeting one value over another (www.dictionary.com). That is why it needs an appropriate educational method to teach those values to the students, so it will be

implemented to be positive life principles that will be developed by the students in their future. For example, once students done a crime, violence or pregnant before married, their future will be destroy by it. When they in jail, of course their study will messy or if a girl student pregnant, then she is get married, of course she cannot continue her study, being a young mother at the teenage age. According to Hamre & Pianta (2001), the quality of early teacher-student relationships can have strong influence on academic and social outcomes that persist through eight grade". That is why moral values or character building is possible to be taught at the school, at home and our environment.

Moral education is education to make human children moral or human. This means that moral education is education that is not teaching about academic, but non academic, especially about the attitude and how good everyday behavior. Unfortunately at this time, in Indonesia is minimal or almost no teachers who teach it. This of course causes the moral destruction of students or students at this time, the impact is clearly seen is the brag guard that happens now. This proves that the uncontrolled emotions that exist in the students themselves, the students have started to follow his lust without being able to control it. This is of course one of the teacher's duties to educate students to become dignified human beings who can control students' student passions.

Currently moral education has been defeated by other education such as mathematics, science, social studies and others. Time in school runs out to pursue academic value. Students are forced to study desperately so that the value at the time of the exam will improve and can it the name of where he went to school. Teachers, students, and governments seem to forget there's a more important lesson from all that is moral education. The education that will be brought to the end of life, the education that will determine how he is perceived by other peoples, the education that makes him a useful human being, the education that will bring in all goodness in the life.

Of course we know that the destruction of a country can occur because of the destruction of some of its citizens. From the sentence it can be seen that the prostitution of a nation is not happening because of the worsening academic value but because of moral disintegration. It can be concluded that moral education is far more important than academic education. Moral education that will determine where this country will develop.

The impact to the future that will happen if in school is not given moral education that is the moral destruction of students or girls, crime everywhere, and of course the more rampant corruption. Currently in Indonesia many crimes are committed either from small people or

government or important people. This may be one factor that is the lack or lack of good attitude that owned by the people of Indonesia. They do not think about other people, they just think how to make them happy. They only think about how their passions are conveyed. Moral education is an education that has an important role in community life, should the government realize it and immediately follow up. Add hours of religious subjects and BK so that students or students better understand the way they behave with others and make his heart more sensitive to the surrounding community. Do not let the students or students become selfish humans who always want to win themselves and follow his lust alone without any control of his heart. Teachers, governments, and others should begin together to improve the morale of today's teenagers. Of course it is not easy, but if you try will certainly get good results later.

Parents' background may halt the good developing of empathy. Lickona (1993) acknowledged that schools have to instil values in students because of disintegration of families. Studies done by Wentzel (2002) and Zhang (2007) supported that teachers can have a greater influence on students' motivation and behaviour displayed in their classrooms than can parents. Martin Jane Rowland (cited in Zhang, 2007) strongly advocated that 'if the domestic sphere is shrinking at home, it must be expanded in the

school' (p. 157). Right from the beginning, society has given the task to teachers to instil acceptable behaviour in students. In fact, Skoe (2010) argues that teachers are moral models that contribute to development of care and empathy in students. Therefore, in order to accomplish this huge task, the teachers in schools need to play a very important role in developing empathy among students.

In addition, Moral values will influence students' emotional intelligences. Students' achievement is influenced by their emotional intelligences. Emotional intelligences related to moral behaviors, the way of thinking, problem solving, social interacts, personal emotion, and academic achievement (Saphiro, 1999). That is why the teaching of moral values is important in our education. I hope by the teaching of moral values in our education, it can increase students' achievement and decrease the moral decadence in our environment.

HOW TO INSERT MORALITY IN TEACHING

Since most of the students time are in schools, the teachers have responsibility to teach their students character including morality. Moral educational strategy is the approach or effort undertaken to foster the attitude, behavior and character of the child. The indicators of success of this strategy will be seen from the daily interaction of children. To support the implementation of

moral education, the need for programs and policies. It aims to realize what targets to be achieved. Government in the field of education has had it and has been applied in the family environment, school and community environment.

Among the many supports provided, teachers learn effective discipline strategies and receive help in developing students' intrinsic motives to act constructively and cooperatively, including engaging students in rule setting, decision making, and problem solving.

The 2012 Josephson Report Card on the Ethics of American Youth reveals a pressing need to integrate elements of character education into the country's public-school curriculums. According to the study, 57 percent of teens stated that successful people do what they have to do to win, even if it involves cheating. Twenty-four percent believe it is okay to threaten or hit someone when angry. Thirty-one percent believe physical violence is a big problem in their schools. Fifty-two percent reported cheating at least once on an exam. Forty-nine percent of students reported being bullied or harassed in a manner that seriously upset them.

Empathy is closely linked to moral thinking (cf., Okin & Reich, 1999). One cannot behave morally without empathy since moral behaviour is behaviour which takes the welfare of others into consideration—which is to say, moral behaviour is empathic

behaviour. Various factors influence how empathy develops. As early as 10 weeks of age a child begins his or her first noticeable acts of empathy when the infant imitates his or her mother's facial expressions of anger or happiness. Mimicry is the most basic act of empathy, and continues to play an important role throughout the lifespan. It has been postulated that motor mimicry occurs instantaneously as a means of expressing likeness within the group (Hoffman, 2000). According to Hoffman (1987), mimicry of facial expressions and other nonverbal cues play a role in forming bonds between a mother and child, between friends and even between interviewers and interviewees. Schools have a role to play in passing on common morality to the next generation. To do this, they must provide two kinds of moral education. The first is "moral formation" – cultivating in children the intentions, feelings and habits of moral subscription. This involves giving children moral guidance, rewarding them for doing right and punishing them for doing wrong, as well as modelling good conduct and modelling appropriate reactions to the conduct of others. From the experience of having their behaviour regulated, children learn to self-regulate. And by emulating the moral reactions of others, children learn to react in those ways themselves. The second kind of moral education is "moral inquiry" – engaging children in discussion and reflection on the

nature and justification of moral values. Teachers must ensure, by explicit intervention or gentle steering, that moral inquiry brings to light the justification for common morality. It is vital that children come to understand what morality is for and why it demands the things it does. Of course, alongside the task of passing on common morality, schools must also help children to pick their way through the minefields of moral controversy. Many moral standards are fiercely contested and it is not for schools to decide whether or not they are justified. Here moral inquiry should take the form of open-ended exploration, with the aim of equipping children to form their own considered views. Promoting the moral development of pupils is difficult, but the challenges it poses are not insurmountable. Ensuring children subscribe to common morality, and understand the reasons for it, is a task schools must not shrink from—society depends on it.

As a teacher, one of the most important things you can do is lead by example. There's no point in asking our students to be helpful and polite when we don't hold the door open for others or we don't say "Please" and "Thank you." Being nice, kind and fair is something most of us do naturally (because someone else, years ago, taught us to do it!) but it's important to remember, especially for teachers of young children, that our students are watching our every move. They are

learning important lessons including moral, about how the world works by what they see.

There are probably quite a few ways to teach morality in the context of the school, two of these will be explored here. The first is by some form of example; the second, by specifically addressing the topics of morality in the course of instruction. The first approach we call manner ; the second, content. Manner refers Teaching Morally and Teaching Morality to the traits or dispositions the teacher exhibits in the course of doing something, while content refers to the material that is the subject of the relationship between the teacher and the student. Consider the case of teaching history. In doing so, one conveys the facts of history and the interpretations of historians, and perhaps weaves connections between past and present lives as well as among past, present, and future events. These are features of the content of instruction. At the same time, the teacher provides this content in ways that are fair, tolerant, compassionate, respectful, and so forth. These features make up the manner of instruction. They describe the teacher's conduct in the course of seeking students' understanding and mastery of the content of history. Following this distinction, one might teach morality via content by bringing matters of moral significance to the attention of students, making these the actual subject matter of instruction. In these instances, the teacher is not simply attending

to history, or science, or language arts, but to moral rules, stories, or ideals. Thus teachers can bring moral content into the classroom by interjecting their own moral convictions or expectations, by adopting a curriculum or program designed to teach morality (e.g., character education and life skills programs), by exploring the moral issues within the academic curriculum itself (e.g., war policy, literary characters, species extinction, welfare), or by building capacities necessary for morally good conduct (e.g., empathy, moral reasoning, and perspective taking). We now have two ways of teaching morality, through manner and through content, and a variety of ways to do it through content. Because the distinctions can become hazy rather quickly, it may be helpful to repeat it. A teacher who acts morally teaches morality through his or her manner. Modeling is the most prominent form of teaching morality through manner. In this case, the actual topic of instruction is typically a subject such as science, history, music, or language arts. Somewhat differently, the teacher who makes moral matters the topic of instruction is also teaching morality by calling the attention of her students to her own moral ideals, rules, and expectations, by pursuing a program specifically designed to instruct in moral matters, by addressing moral content that is somehow embedded within the academic curriculum, or by developing capacities necessary for morally good

conduct. With these distinctions in mind, imagine a teacher who is either not morally well-developed or does not know how to evidence critical moral dispositions in her instructional practices. What is the likely outcome when this teacher makes moral matters the content of her instruction? It seems as if it can be done, under certain limited circumstances, but it is not likely to be successful in any durable or substantial way. On the grounds of logic alone it appears that moral manner is an important precondition for engaging in moral content, else the teacher is in a similar situation to the instructor whose avowed aim is to teach his students the traits and dispositions of critical thinking but whose own thinking is based almost exclusively on memorization and obedience to the authority of text. Students, even the very young, perceive the deceptive and contradictory features of such instruction and seldom give it serious consideration except for whatever is required to move through the levels of the system. The claim advanced here is that manner appears foundational to content in fostering the moral development of the young. We make this claim with some reservations, as our argument for it is not as strong as we would prefer. Yet we shall present it as best we can. The central premise of this argument is that morality taught through content in the absence of moral manner on the part of the teacher will ring false to students and likely not be seriously entertained by them. The next

section expands this premise and explores it in more depth.

III. CONCLUSIONS

Moral education is very important to change attitudes, behaviors, actions, behaviors undertaken by learners in order to be able to interact with the community environment in accordance with the moral and cultural values of local communities. The people have now adopted a western culture that is inconsistent with our nation's culture, therefore they are affected by bad habits through various influences both electronic media, styles, and more all-round lifestyles to modern-modern. The development of technology and culture makes some people in Indonesia misuse it with their own volition and will. So, it's good if we can choose how culture, technology and so forth useful for us and others. There are some things behind the moral decline of the Indonesian nation and it needs to be found the best solution in solving the problem. School as the second place where the students spend most of their time should insert the character in the process of teaching and learning. Integrating characters in curriculum will bring positive atmosphere for building good characters

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