



## IMPLEMENTING MORAL ATTITUDES IN STUDENTS THROUGH CITIZENSHIP EDUCATION IN PRIMARY SCHOOLS

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### Abstract

This research aims to find out how students apply moral values to the development of the character of elementary school students who are intelligent, creative and have noble character. Adult moral problems often occur in school-age children, including due to a minimal understanding of right and wrong and a lack of direction from the second party, namely the school, regarding character education. Pancasila as an ideology plays an important role in building the morals of Indonesian society. So Pancasila must be understood and instilled in the nation through the values contained in each point of Pancasila. The research method uses a qualitative approach with literature study. Research data sources are taken from scientific journals, electronic books and other sources. The research results show that the application of Pancasila values can shape the morals of elementary school children through integration with learning and accompanied by habituation based on teacher direction. Moral education which originates from Pancasila should continue to be implemented in the world of education, especially for the initial level of education, namely elementary school, because with this the quality of the Indonesian nation will be better in the future.

**Keywords :** Moral Education, Pancasila Values, Student Character

### Introduction

Values and morals are two terms that are often used in connection with each other. In the Big Indonesian Dictionary created by Poerwadarminta (2007: 801) it is said that *ponten* is a price, because it is very crucial and useful for everyone. From Wayan Koyan (2000:12), *ponten* is something that is valuable, it is said that there are 2 *ponten*, namely reference *ponten* and real *ponten*. This means that the potential evaporates during daily activities. from Richard Merrill in 1 Wayan Koyan (2000:13) *ponten* are guidelines or requirements that are able to direct a person or community on a path of "good, fulfilling and meaningful". The foundations of life are the customs that apply to society, for example, norms and manners (Suntika, 1999: five). Meanwhile, morals are teachings about good and bad, actions and behavior, morals, obligations and so on (Purwadarwito, 1957:957). Using another term, morals are related to using the ability to differentiate between right and wrong actions as a sense of control in acting well. Morality is often claimed by some people to be principles and standards relating to right and wrong, and can also be interpreted as attitudes that conform to habits of right and wrong. Apart from values and morals, there is an attitude which is often interpreted as a willingness to respond to something personally (Mappiare, 1982: 58). Where is the attitude behind a person's actions. There is a relationship between values, ethics, and behavior that arises in the application or experience of these values. Where values must be seen first, then internalized or motivated through actions, after that they can take the form of separate behaviors regarding an action, and as a result synchronized behavior will be achieved using the behavior and actions in question. Each individual has a level of development of values, morals and behavior that is different from one another. This is influenced by several factors which are generally determined by family environmental factors, society and age development

factors. Based on this description, this research aims to determine efforts to develop a person's behavior to become a good individual. School is a microsystem environment. Bronfenbrenner (1979: 22) said that a microsystem is a pattern of activities, roles and interpersonal relationships experienced by someone who is growing and developing in a particular setting with special physical characteristics, namely a living environment in which an individual spends most of his time.

Such as family, peers, school and neighbors. Within this microsystem, an individual. Interact directly with parents, teachers, peers and others. A child is not a passive recipient of experience, but has reciprocal interactions with others and forms their own microsystem. As a microsystem, school is thought to have a strong influence that can be seen directly in the students. Especially in this day and age, when there are many Parents have very high hopes for schools to make their children smart and good. A good school is a necessity so that its influence on children is positive. School is a form of formal education. Noeng Muhadjir (2003: 16-18) said that in terms of cultural anthropology and sociology, there are three main functions of education, namely fostering creativity in students' subjects, developing human and divine values in students' subjects and social units of society, and increasing abilities. productive work on the subject of learning. In other words, the function of schools is related to efforts to foster academic values, social values and religious values. These three value groups have now become a discourse with popular terms with special physical characteristics, namely a living environment in which an individual spends most of his time, such as family, peers, school and neighbors. In this microsystem, an individual interacts directly with parents, intellectual intelligence, intelligence. emotional and spiritual intelligence. A good school is a school that cares and focuses on moral education or values education in addition to teaching science activities. Armstrong (2006: 17) put forward his theory about schools as a vehicle for human development. The term "development" has more connotations of efforts to grow, liberate humans from burdens, obstacles and difficulties. This term also means a process that continues over time. So, human development in education can be defined as "all actions and oral and written communication that see the goal of education as prioritizing efforts to help, encourage, facilitate the growth of students as whole human beings, including the cognitive, emotional, social, ethical, creative and spiritual Based on the considerations above, it is necessary to plan comprehensively regarding moral education in schools, involving various components: educators, materials, methods and evaluation.

## Research Methodology

This research adopts qualitative methods. Because the data source is also the result of research in the form of descriptions of terms. This research was created to obtain relevant results, information that has meaning from the creator of the study which will explore the implications of data obtained from works, results of scientific work, or other guidelines. Literary information includes, among other things, scientific works, interviews, direct experience, and so on. This research contains two types of primary data information and secondary data information, which are explained as follows:

1. Primary sources

Primary sources are primary data sources collected by researchers exclusively from research subjects. The main source of this research refers to the books that are the object of this research.

2. Secondary sources

3. Secondary sources are additional data sources that researchers believe support the data. primary. Secondary sources for this research are other books that examine the concept of experiential education. Books included as secondary sources are used to support primary data.

This means that the book is in a position to support the main concept and strengthen the concept of experiential education contained in the main book. Because the data source is written data, the data collection technique in this research uses document technology. Documentation techniques are used to explore and collect data from reading sources that are relevant to the questions in this research. Primary data or primary sources are from Prof.'s book. Student Development. Dr. H. Sunarto and Dra. Mrs. B. Argon Hartono. Then collect supporting or complementary data by mining data from other books related to the research question.

## Result & Discussion

### *Moral Educator in Schools*

It cannot be denied that the main educators in schools are teachers. However, it needs to be realized that moral educators in schools are not limited to teachers alone. At school there are administrative employees, office attendants, gardeners, and school committee members. All of these subjects play a role in building students' morals together so that they become good people. Good teachers are of course very strategic in the formation of good student morals too. As stated by Henry Giroux (1988: xxxiv) schools function as democratic public spaces. Schools

are democratic places dedicated to establishing self and social empowerment. In this sense, schools are public places for students to learn the knowledge and skills needed to live in a true democracy. Schools are not as extensions of the workplace or as frontline institutions in international market battles and foreign competition, schools as democratic public spaces are built to form students who can ask critical questions, appreciate meaningful dialogue and become humanitarian agents. Students learn discourse about general organizations and social responsibility. In this context, teachers function to make students become active citizens in a democratic society. This is also mandated in educational objectives based on Law Number 2 of 2003 concerning the National Education System. Apart from that, teachers are also tasked with improving faith and piety as well as noble morals in students. Because teachers are the spearhead for realizing good morals in students, teachers must first have good morals too. In this way, moral education carried out by teachers will be more easily accepted and emulated by their students.

### *Moral Education Material*

In essence, moral education material includes teachings and experience. learn to be a moral person in relation to oneself, morals towards fellow humans and the universe and morals towards God Almighty (Zuriah, 2010). Important moral education for oneself is given to students regarding the values of personal hygiene, diligence in learning to work, tenacity, and time discipline. Moral education for fellow humans includes social moral values such as cooperation, tolerance, respect, being fair, honest, humble, responsible and caring. Moral education for human relations with the universe can be provided by strengthening the values of natural balance, preserving nature, not destroying nature, saving money, and educating. to reuse used goods (recycled) in new form. Moral education for human relations with the Creator is important to implement, especially since Indonesia is a country that believes in One Almighty God (article 29 of the 1945 Constitution). Indonesia is different from secular countries and communist countries. Religious education which is full of moral values is given a special and important place. The moral values taught in religious teachings become a source of value for people's lives. Indonesia, so that even in schools, religious moral values are still given a special place as they have been included in the curriculum, both intra- and extra-curricular. You just need to be aware of religious moral values. must be accompanied by an attitude of remaining tolerant. This was stated by Sukarno (Bahar, 1995: 16) as a cultural divinity, namely divinity based on tolerance, no religious egoism.

### *Moral Education Method*

Kirschenbaum (1995: 31) proposed 100 ways or methods of moral education, which are grouped into five broad categories of educational methods. morals, namely the cultivation (inculcation) of values and morality, modeling values and morality, facilitation of values and morality, skills to develop values and moral literacy, implementation of values education programs in schools. Moral education today faces various challenges along with the progress of the era which is marked by openness of information and technological sophistication. This is certainly very different from the past. In a religious community. Traditionally, morals are passed down to the next generation in a given way, namely indoctrination. This means that a moral teaching must be accepted because it has always been taught that way. After that, the teaching was implemented. The role of reason is limited to trying to understand the reasons and consequences. Children living today live in the late modern era and have very different ways of thinking and behaving from children in the past. Experts view indoctrination as an outdated method and not in line with the modern spirit. So, there is another method that is more suitable, namely incubation or cultivation of values. a. Values incubation This method can be implemented in moral learning at school and in the family in various ways. Kirschenbaum presents 34 ways of inculcating values, including identifying target values, reading literary and non-fiction books, telling stories. The moral education program by means of value incubation begins by clearly identifying what values are expected to be embedded in the students. The results are the "target values" to be achieved in the moral education program. For example, Baltimore County Public Schools identified "core values" for their schools (elementary schools), namely: friendliness, honesty, responsibility, responsible citizenship, tolerance, patriotism, compassion. The Canadian Ministry of Education established values The targets for elementary and middle school levels are: compassion, cooperation, patience, peace, friendly, freedom, generosity, honesty, justice, loyalty,

Morals are teachings about good and bad actions and behavior, morals, obligations, and so on (Purwadarminto, 1957:957). Morals are certainly regulated based on all the actions a person performs. Actions considered good need to be done, and vice versa, actions considered bad need to be avoided. Morals relate to using the ability to differentiate between good and wrong actions. The understanding of morals and values in children aged ten or eleven years is not the same as that of older children, in children there is an assumption that rules are

perfect and absolute because they are given by adults or authorities who cannot be changed anymore ( Kohlberg, 1963). Children's understanding of moral aspects is greater, more flexible, and relative. According to Kohlberg, cultural factors that influence moral development include various stimuli that children receive and this influences the tempo of moral development, not only regarding how quickly or slowly the stages of development are achieved but also about the limits of the stages that can be achieved. Individual differences can also be observed in certain cultural backgrounds. In everyday phenomena, there are always gradations in the intensity of individual appreciation and practice of certain values, whatever those values are. for example, understanding the concept and value of tolerance. When compared using attitudes and behavior in relation to using tolerance, it allows us to place individuals on a continuum. Manifestations of potential, character and attitudes are not intertwined using themselves, the methods that a person goes through in developing life's potential. specifically, it is like a system that is not yet fully understood by experts (Surakhmad, 1980: 17). What happens in a particular person can only be approached through non-special methods, namely by examining the signs and sales behavior of that person, or comparing it with the signs and sales behavior of other people.

Among the psychological systems that are difficult to understand is the system of the formation and manifestation of biological potential in an individual which may be preceded by an understanding of the potential as an intellectual then followed by a deepening of that potential and which continues to develop within a person, therefore, it seems that if it is visible A person who understands the object of value is always an understanding. Not all individuals approach the level of change in character as expected, so we are faced with a fundraising dilemma. Regarding the efforts undertaken to develop children's potential, character and behavior, they are: Making Good Conversations. Communication is preceded by using information about morals and values. Children do not stagnate in observing from adults that someone should behave in a synchronized manner with customs, morals and values. However, children need to be stimulated to be more active. There should be an effort to include children in some of the conversations and involve family decisions. Meanwhile, in same-age groups, children participate and are active in the responsibilities and regulations of the group. At school, children must be given the opportunity to participate in order to promote morals and to spread morals. For example, in group functions, as a result they get into the habit of not carrying out objects that will harm other people because this is not in harmony with the values or the structure of moral customary methods. We can see that learning these points requires an opportunity to be obtained and absorbed as a member. to understand the origin of each person's behavior, and we also know that the biological content that is studied then really grows if it is linked to the background of life together. Creating a Safe Condition. Every person who pursues a special life value and character, continues to be successful, has good attitudes and behavior to express that life value, is usually someone who lives in an area that is positive, honest and rational, always supporting the good behavior pattern which is the expression the potential for life. This means, among other things, that if you often develop good behavior, the value of life is not enough to prioritize intellectual processes alone. However, it also prioritizes the existence of a guaranteed environment where the regional factors themselves are a clear manifestation of these life values, because the area is a factor that is quite large and very diverse, so it seems that what must be paid attention to is the closest social area which is the most important consisting of those who serve as teachers and coaches, namely elderly people and teachers.

Children are quite persistent, opposing the values and basics of life of their parents and other adults. This does not mean reducing their need for a value system that remains constant and provides security for children. They always hope for a value system that will always be a guide and direction for their attitudes. Because of this, parents, mentors and other people must provide models or samples of behavior that are manifestations of the values that are applied and fought for. For children, attitude is something they need, they are in a situation where they need guidance or direction to find their own path, this is the basis for developing their own individuality towards a mature personality. The values of beliefs must receive attention, because beliefs also direct positive and negative actions, so mentally stick to these beliefs until the end. As a result, it must also be observed that an area that is more likely to invite, embrace or provide opportunities will be more efficient in coming to areas that are required to utilize restrictions and regulations that completely limit them. Efforts must be made by elementary school students with moral education or character education, because with this education can form potential, such as building faith in this way children can control themselves and can be responsible what they do later, cultivating morals in this way will produce children with noble minds, and education that is based on interests and talents that can place children with their respective skills. However, efforts to improve character education are not only carried out by school residents, but also by parents, families, or people in the surrounding environment to do the same thing as school residents (Nurkholis, 2013). Because elementary school students spend more time at home with their families, it is hoped that their families can provide character education, as well as efforts that can improve character education for elementary school age children.

## Conclusion

From the description that has been presented, it can be concluded that moral education in schools is important for teachers and all components of the school community to achieve comprehensive moral education. Other components of moral education in schools that are no less important are material coverage, variety of methods, and comprehensive evaluation. By paying attention to these components, schools with teachers as the main role can design moral education more comprehensively so that optimal results can be achieved, namely the development of moral values in students so that they become quality young people. Children do not stagnate in observing from adults that someone should behave in a synchronized manner using customs, morals and values. However, children need to be stimulated to be more active. There should be an effort to include children in some of the conversations and involve family decision-making, and create a safe environment for each person who adheres to special life values and character, continues to be successful in having good attitudes and behavior as a demonstration of those life values, which is usually a living person. in an area that is positive, honest and rational, always supporting a pattern of good behavior which is a manifestation of the value of life.

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