The Creation of Moral Education in Junior High Schools

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Abstract: The study aims to examine the implementation of moral education at the junior high school level in Indonesia. In particular, this research focus on the conception of moral education learning and the construction of education in developing student morals. It also measures the application of moral education conducted by teachers and government policies. Moral education is considered to be an essential aspect of each level of school in Indonesia. This module teaches values of life that probably can be applied in the day-to-day living environment. The qualitative approach is utilized in this research, then documentation, interviews, and observation of schools were undertaken. The results of the study showed that moral education that was taught in secondary schools follows the policies outlined by the Government. Besides, the implementation of moral education was carried out by integrating into the school rules. Meanwhile, the teacher acts as the guardian of school order, designs, and constructs moral education by the school environment. Teachers also develop a variety of moral learning, as well as being an example in moral education.

Keywords: Moral, Education, Citizenship, School students

INTRODUCTION

Moral education has been interpreted and practiced as a discipline that keeps education away from the moral formation (D'Olimpio, 2018; Weinberger, Biedermann, Patry, & Weyringer, 2018). Moral reduction becomes a rule, seen in the curriculum, construction of the educational environment, and the learning process carried out by the teacher (Wimberley, 2018b). Moral in school has been defined as disciplined behavior, keeping time, and not breaking the rules. The statement is in line with what is stated by the researchers who said that morals are often defined in terms of certain content, such as a list of favored virtues (Pattenden, 2018; Weinberger et al., 2018; Wimberley, 2018a). Moral education reflects the disposition to seek good and right. Moral character is rooted in a fundamental desire for good. In situations of choice and conflict, persons of moral character give priority to moral judgment over nonmorality (Ike & Onyia, 2018; D. Sarkadi, Casmana, & Rahmawati, 2020).

The existing studies on moral education only speak from an elitist perspective, which is defined by the school, teacher, or country, not by the community in which moral growth is developed (Komarudin, Alkhudri, Ubedilah, Syaifudin, & Casmana, 2019). Moral education should guide students to become people who have good personalities. At school, moral education grows and develops with other students who form the person who determines what it means to be a competent, ethical, involved, and productive adult (Agboola & Tsai, 2012; Bates, 2019). The purpose of moral education is to develop a disposition to seek the good, not to instill a specific list of virtue choices (Beachum, McCray, Yawn, & Obiakor, 2013). Such a situation is different from the condition of moral education in Indonesia.

Moral education in schools in Indonesia is understood as strengthening character education as outlined in the Presidential Regulation of the Republic of Indonesia Number 87 of 2017. Character education is simply aimed at shaping the character of students by what is desired by the community (Berkowitz, Bier, & McCauley, 2017; Carr, 2017). Character education encourages students to judge what is right, keep genuinely what is right, and then do what is believed, as of right, even when students face external pressure and temptations from within themselves (Clark &

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Soutter, 2016; Davis, 2019; Diggs & Akos, 2016). Strengthening character education is an education movement under the responsibility of the education unit to enhance the character of students through the harmonization of the process of heart, feeling, thought, and sports by involving and cooperating between education units, families, and the community as part of the National Revolutionary Movement Mental (Ettekal, Burkhard, Ferris, Moore, & Lerner, 2018; Ferkany & Creed, 2014). Therefore, it is necessary to study the theory and practice of moral education in schools to find misconduct in Indonesia's moral education.

Moral education at the level of junior high school education has not provided open space to develop and is still very formalistic (Francom, 2016; Goss & Holt, 2014; Hamsher, 2018). This phenomenon occurs not only in cities, such as Semarang, but it is a general description of how moral education is implemented in Indonesia at all levels of schooling (Istiningsih, 2016; Jeynes, 2019). Students' understanding of good or bad is minimal, if not objectionable. This is proven by the increasing number of juvenile and juvenile delinquents, as well as criminal acts involving students.

The Government has issued several regulations regarding the implementation of moral education. The Government, through the Presidential Regulation of the Republic of Indonesia Number 87 the Year 2017 concerning Strengthening Character Education, has instructed the implementation of moral education in all levels of schools and types of educational institutions (Johnson & Hinton, 2018; Julia & Supriyadi, 2018). At school, moral education is an effort to implement curriculum and school policy to develop student morale. As a result, teachers' role in moral learning is very prominent because teachers are implementing curriculum and school policies (Karaburk, 2017; Kim, Harris, & Pham, 2018).

Based on the background mentioned above, the purpose of this research is to discover how the schools conceptualize morals in the learning process, how do schools construct educational spaces in developing student morale, and how do teachers teach morals in the learning process at school. These three research questions will be explained in the results and discussion part.

LITERATUR REVIEW

Moral education was first popularized by Jean Piaget and Lawrence Kohlberg, and moral education is an effort to promote the moral development of children and adolescent cognitive structures (stages of moral reasoning) in the school environment (Kisby, 2017; Kotsonis, 2019). Moral education, as a mental structure, is intended to meet certain moral standards (Kristjánsson, 2016). First, in moral standards, a person is required to fulfill these moral standards by obeying them. Second, a person who fails to meet moral standards must be able to account for what he did by serving the existing punishment. Moral education is intended to help children to understand the moral standards that exist in society (Lickona, 2018; Meidl & Meidl, 2013). Children are directed to commit to the learned morality.

In moral education, two things need to be emphasized. First, moral educators (teachers) have no right or obligation to provide comprehensive support to the applicable moral code (Novianti, 2017; Puspita, Andayani, Waluyo, & Rohmadi, 2019). The set of generally accepted moral standards in society is left entirely to students to determine their choice of action. Second, moral educators (teachers) can become pedagogical agnostics about many moral standards and moral arguments that exist in society (Sanderse, 2019). Third, children's moral education needs to have a religious commitment because it will lead students to the moral obligations required by the community.

Moral education in Indonesia includes material that includes teachings and learning experiences to be moral in terms of oneself, morals towards fellow human beings and the universe, and morals towards God Almighty (Sivo, Karl, Fox, Taub, & Robinson, 2017). The same material also when moral education is equated with the strengthening of character education, in essence, aims to form a strong, competitive, noble, moral, tolerant, cooperation, patriotic spirit, dynamic developing, science, and technology-oriented, all of which are imbued with faith and piety to God Almighty based on Pancasila (Sudirman, 2019)

Moral education learning is carried out with an intentional curriculum-oriented approach to improve students' social competence and moral development (Suhartini, Sekarningrum, Sulaeman, & Gunawan, 2019; Turan & Ulutas, 2016). Looking at the curriculum means we concentrate on learning strategies and teaching design at the classroom level and student learning activities. This approach has adopted school and teacher culture as a moral example in the moral development of students. Moral education must try to guide students towards maturity and stimulate the growth of their identities (Tutkun, Görgüt, & Erdemir, 2017). Moral education is emphasized from the perspective of the community. By increasing students' prosocial and moral development, moral education contributes to the quality of society. Learning strategies for curriculum-oriented morals contain the following elements: problem-based learning, working in groups, discussions, and using topics that combine moral problems, moral dilemmas, and moral values. Moral learning that is learned must be meaningful in the context of students' personal goals, and students must be able to connect learning content with prior knowledge or be contextual (Waters & Russell, 2014).

METHODS

This study included a qualitative descriptive study with data collection techniques conducted through documentation studies, interviews, or (interviews), and observations (observation). Documentation that is tracked is the school curriculum, both in the form of regulations on moral education, learning, and development of learning tools. Interviews to obtain data on teacher involvement in moral education, data sources interviewed were teachers, students, and school principals. The observation is used to obtain data about the conception of school space in moral education and teacher factors in moral education. The data analysis of this research used a qualitative study in the form of an interactive cycle process.

FINDINGS

Moral Conception in Education in Schools

Moral conception in education in schools is interpreted as strengthening character education. Strengthening character education is carried out by applying Pancasila values, mainly covering religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, communicative, peace-loving, likes to read, cares about the environment, cares socially, and is responsible (Presidential Regulation of the Republic of Indonesia Number 87 the Year 2017). Furthermore, in the technical guidelines for strengthening character education in schools, the moral conception in education is developed through five central values: religious, nationalist, independent, cooperative, and integrity. Besides that in junior high school moral conception is based on graduation standards, that after graduating from junior high school students "have behavior that reflects an attitude of faith and piety to God Almighty, character, honest, and caring, responsible, true learners throughout life, and physically and mentally healthy by the development of children in the family, school, community and surrounding natural environment, nation, country, and regional areas.

Moral conceptions in education in schools that are used as teachers to develop classroom learning are based on core competencies and essential competencies that are distinguished between spiritual attitude competencies and social attitude competencies. The core competencies for religious attitudes apply to all subjects. The formulation of the core competencies of spiritual attitudes for elementary and secondary school levels has the same formula, which is "respecting and living the teachings of the religion it adheres to." The formulation of core social attitudes for each level of school has a different formula. The formulation of the core competencies of social attitudes at the elementary school level is "showing honest, disciplined, polite, confident, caring, and responsible behavior in interacting with family, friends, teachers, neighbors, and the country. The formulation of the core competencies of social attitudes at the junior high school level is "respect and appreciate honest, disciplined, polite, confident, caring, and responsible behavior in interacting effectively by the child's development in the environment, family, school, community and surrounding natural environment, nations, countries and local regions. The formulation of the core competencies of social attitudes at the high school level is to "live and practice honest, disciplined, polite, caring (cooperation, cooperation, tolerance, peace), responsible, responsive, and pro-active interaction virtually by developments children in the environment, family, school, community, and the surrounding natural environment, nation, country, local region, and international area.

The basic competency formulation is a breakdown of core competencies. It lists spiritual attitude competencies and social attitude competencies only in the subjects of Religious Education and Human Rights and Pancasila and Citizenship Education. While for other subjects at all levels of the school does not have a basic competency formula that includes spiritual attitude competencies and social attitude competencies. In the formulation of essential competencies, moral conception is understood as the formulation of the competence of spiritual attitudes and friendly attitude competencies, which are an inseparable part of knowledge competencies and skills competencies. Therefore, the moral conception taught in the subjects of Religious Education and Character Building is different from Pancasila and Citizenship Education. For example, the formulation of basic competencies as the formulation of spiritual attitude competencies in Islamic Religious Education and Characteristics in junior high schools is "accustomed to reading the Qur'an by believing that Allah Most High. Will elevate the degree of those who believe and have knowledge ". Whereas the formulation of basic competencies as the formulation of spiritual attitude competencies in Pancasila and Citizenship Education is "thanking God Almighty for the enthusiasm and commitment of the country's founders in formulating and establishing the Pancasila State Foundation." Also different in the formulation of basic competencies for social attitudes. An example of the formulation of the basic competencies of social attitudes of Islamic Religious Education and Characteristics in junior high schools is "showing the spirit of studying for knowledge as an implementation of Q.S. al-Mujadalah / 58: 11, Q.S. ar-Rahman / 55: 33 and related Hadiths. " The example of the formulation of the basic competence of social attitudes in Pancasila Education and Citizenship is "developing an attitude of responsibility and commitment as an Indonesian citizen as exemplified by the founders of the state in the formulation and determination of Pancasila as the State Foundation."

Moral conceptions in education in schools that lead to graduation standards, core competencies, basic competencies, regulations for strengthening character education are detailed in the learning indicators developed by teachers in the learning syllabus and learning implementation plans. Examples of indicators of spiritual attitudes in the assessment of learning outcomes that apply to all subjects include: praying before and after doing activities, conducting worship according to his religion, greeting at the beginning and end of the activity, thanking for the blessings and gifts of God Almighty, grateful for the ability of humans to control themselves, give thanks when they succeed in doing something, surrender (tawakal) to God after endeavoring or trying, maintaining good relations among the people of God's creation, thanking God Almighty as the Indonesian nation, and respecting others who perform worship according to their religion (Sarkadi & Casmana, 2020).

Indicators of honest social attitudes can be seen in the form of trustworthy behavior in words, actions, and work. For example, not cheating in taking tests/tests, not being a plagiarist (taking/copying other people's work without mentioning the source), expressing feelings as they are, handing items found to the authorities, making reports based on data or information as is, and admitting mistakes or lack of. The social discipline attitude indicator is an action that shows orderly and obedient behavior in various rules and regulations—for example, coming on time, obeying the rules or rules together / school, and doing/collecting tasks in accordance with the specified time, following the rules of written language that is good and right. Indicators of social attitudes of responsibility as the attitude and behavior of a person to carry out their duties and obligations, which he should do, towards oneself, society, environment (natural, social, and cultural), the state and God Almighty. For example, carrying out individual tasks properly, accepting the risk of actions taken, not blaming/accusing others without accurate evidence, returning borrowed items, acknowledging and apologizing for mistakes made, keeping promises, not blaming others for mistakes because his own actions, and carry out what was once said without being told/asked. Indicators of social behavior are good attitudes in association both in language and behavior. Normality politeness is relative, meaning that which is considered good/polite at a certain place and time may be different at other places and times, for example respecting older people, not saying dirty, rude, and arrogant, not spitting in any place, not interrupting the conversation at the wrong time, saying thanks after receiving help from others, behaving 3S (greetings, smiles, greetings), asking for permission when going into someone else's room or using someone else's belongings, and treating others like yourself wants to be treated. Indicators of social attitudes of confidence as a belief in their own ability to carry out activities or actions. For example, opinion or do activities without hesitation, able to make decisions quickly, not easily discouraged, not clumsy in acting, dare to present in front of the class, and dare to argue, ask, or answer questions. Indicators of caring social attitudes are attitudes and actions that always try to prevent and correct deviations and damage (human, natural, and order). For example, helping people in need, not doing activities that interfere with and harming others, doing social activities to help people in need, maintaining the school environment, throwing trash in its place, turning off water tap that drains the water, turning off lights that are not used,

and does not damage plants in the school environment. Meanwhile, with the development of basic competencies for spiritual attitudes and social attitudes of the subjects of Religious Education and Character and Pancasila and Citizenship Education, the formulation of indicators of spiritual attitudes and social attitudes becomes an inseparable part of knowledge competencies and skills competencies (Suhadi, Syafrudin, & Casmana, 2020).

Educational Space Construction in Developing Morals

In general, students wear school uniforms neatly and completely with their attributes, such as school location signs, student council symbols, and school emblems. This is because students obey the rules/regulations imposed in this school regarding uniforms. School rules contain a number of rules that must be obeyed by students when in the school environment. School rules are displayed in the front yard of the school, at the main entrance of the school. For some schools that have a budget, display the school rules near the classroom as well. There are also those who install school rules in the principal's office or teacher's office. One example of school discipline in Semarang City is the following Semarang Middle School 3 Semarang Code of Conduct. Matters that have not yet been regulated in this code of conduct as far as implementation techniques are concerned will be regulated further in the rules/decisions of the school principal (Sumadi & Casmana, 2020).

School spaces proportionally displayed writings or monuments that reflect the school's commitment to improving student morale. Moral messages written in strategic places to make it easier for students to read, including in the classroom. In addition to writings containing moral messages, the school also installed pictures or photos of Indonesian heroes. This hero picture is usually displayed in the classroom. In addition, at special moments, banners were also installed with certain themes to enhance students' moral development (Zid, Alkhudri, Casmana, Marini, & Wahyudi, 2020).

Teacher Factors in Moral Learning

Teachers should have enough moral knowledge. Among other things, this is used by teachers to design the contents of school rules, what students may or may not do. In addition to determining the contents of school rules, teacher's moral knowledge becomes the foundation in educating students both through learning and by example. Furthermore, teachers are also required to have knowledge of techniques for delivering moral knowledge to students. For example, the teacher on behalf of the school asks students to sign a statement of ability to adhere to the school code of conduct the first time they enter school. Therefore, teachers are required to learn continuously to improve their moral knowledge. In fact, not many teachers are willing and willingly become moral knowledge developers in schools. So the task is formally attached to the principal of the school student field.

In the view of students, teachers become role models in moral learning. What is done and instructed the teacher as a good thing, then students will follow it. As a role model, teachers should not be careless in wrong behavior. Some examples of teachers to students are shown in learning, such as teachers starting learning begins with prayer activities. Each student prays before starting learning in class at the teacher's command. The school periodically holds informal gatherings or talks that involve all school members to exchange ideas about the development and progress of education in the school. This will develop the character of cooperation among all stakeholders in the school, both the principal, teachers, students, and even the school guards. This is important to raise awareness of the importance of cooperation and communication in order to develop schools for the better. The teacher also gave an example in speaking words with polite language. In daily conversations with fellow students, students use polite language and can show their learning. Students always greet and say hello when meeting with teachers or older people.

The teacher accustoms moral behavior to students through learning. But learning plans that have been prepared well are generally not used as a guide when learning takes place. Teachers in moral teaching use more intuition when students do not commit moral violations; students are considered to behave well. This is also evidenced in the assessment of moral learning, that if students do not engage in deviant attitudes, then their moral behavior is declared good. When there are students who violate school rules, most teachers leave their cases to the homeroom teacher rather than deal with them directly. Subject teachers in secondary schools in Semarang and the tendency also apply in

other regions, feel irresponsible for the moral education of students. Therefore, when students commit school rules violations that are equated with moral violations are handled by the homeroom teacher or guidance and counseling teacher. If it has been repeatedly stated that it continues to violate the school rules, then the handling is left to the vice-principal of the student field or directly by the school.

DISCUSSIONS

Creative Opportunities as a Moral Conception Model

Moral education, which is only developed based on school curricula in Indonesia, has caused formalistic and elitist moral education. Moral education as a cognitive structure that is intended to meet certain moral standards (Hand, 2014), moral standards that are in accordance with the school curriculum. Moral education standards taught in schools are conceptualized as reinforcing character education as determined in Presidential Regulation No. 87 of 2017. As a statutory provision that must be obeyed by all levels of schooling, moral standards must refer to these provisions. Moral standards are combined with the contents of school graduation standards, core competencies, basic competencies, and moral indicators taught by teachers in the classroom.

All subjects have a responsibility to develop student morale through strengthening character education. However, there are only two subjects that are equipped with detailed guidelines, namely the subjects of Religious Education and Human Rights and the subjects of Pancasila and Citizenship Education. Detailed guidelines for the two subjects are outlined in the basic competency for spiritual attitude and basic competency for social attitude. As a result, the intensity of moral education is not balanced in its development in all subjects in school. Even in certain cases, moral considerations in schools are only determined by these two subjects. Thus, it can be stated that the moral conception is understood and practiced elitist.

Moral education in schools that need to be developed is based on moral conceptions that give creativity to teachers and students. What is good, according to the community, is conceived as moral education in schools. As a pluralistic society, the moral source is based on the shared precision embodied in Pancasila. The moral conception of society is used as a conception of moral education in schools that contain the values of God, humanity, unity, society, and justice as values derived from Pancasila—not creating new terms and concepts, even though they are considered the same as moral conceptions originating from Pancasila. The elitist conception of values in the curriculum is religious, nationalist, independent, mutual cooperation, and integrity.

Moral conception creativity in schools must be able to foster dynamic school spaces, which are full of moral messages. When someone visits a school, one can immediately see the implementation of the moral conception in the schoolyard and classrooms. School spaces become a place to educate and socialize moral conceptions for students. But at the same time, as a place to implement moral conceptions, he has learned in school. The school spaces become open spaces that each student can show the moral behavior got. Further explanation on this matter can be seen in the description below.

The Freedom of Designing Learning Space Construction

The use of school spaces as a vehicle for moral education has been carried out by almost all schools. Each school wants to show the identity of the school through marking moral messages in school rooms. First of all, that is displayed in the schoolroom as a reference for moral education is the display of school rules. The contents of the school rules certainly adopt moral values that come from values in the community. The practice of using open school spaces as a place of moral expression for its inhabitants, for students, teachers, school principals, and other school employees, has brought the human identity expected by the community. Moral education as part of education, in general, must place humans as free human beings, entitled to live, not oppressed, and not treated arbitrarily (White & Shin, 2017; Zid, Casmana, & Hijrawadi, 2020)

Moral education that provides space for soul development through school spaces is education that invites students to develop their conscience. This is only possible if moral education is built into the space of freedom. This

freedom is a space that is free from feelings of fear, free from the pressure of authority, free to make choices, and act. This space is a space of freedom that is not without

the limit but space, which allows the conscience of every individual in it to emerge. In the space of freedom, there is no labeling of wrong people and the right people, wrong actions are considered as facts of behavior and do not make wrongdoers become wrong humans. Mistakes are considered as part of self-development (Komarudin et al., 2019; Wuryani, Roemintoyo, & Yamtinah, 2018)

The use of school spaces that builds the freedom of its inhabitants, especially for students as moral education practitioners, is only possible if the teacher has good leadership. With good leadership from the teacher, school spaces are easily accessed as sources of moral learning. The use of school spaces through good teacher leadership enables everyone to contribute to moral education in schools. In addition, various inputs for the development of moral education may be taken into consideration.

Leadership Skills as the Learning Processing Key

The success of moral education in schools is a factor of teacher leadership. Good teacher leadership will provide opportunities for students to actively examine moral resources as a means of learning. The teacher will focus on his task of preparing material for students to use to develop morally correct thinking. Student activities in moral education are based on data that is carefully examined with analysis under the guidance of the teacher. The teacher will use a variety of methods and styles in teaching morals. Such teacher leadership cannot be separated from his competence in managing moral learning.

Teacher leadership skills in moral learning as an inseparable part of the learning process, in general, are determined among others by their ability to communicate with all components in the school. Through effective communication, moral education that is the responsibility of the teacher will be jointly thought out and developed by the school community. The teacher is a thinker of moral instruction and construction of school space in moral education, so in addition to communication skills, teachers are also required to be competent in mastering learning material. His attitude to students is built positively, that students will reach moral standards taught in moral education. In carrying out his profession as a moral educator, teachers develop a fair attitude as a provision that must be maintained and practiced so that moral education is the responsibility of obtaining maximum results.

CONCLUSION

Moral education taught in Indonesian schools strongly follows the policies outlined by the Government. This is stated in the structuralism research findings in developing moral education in schools. They are departing from regulations established by the Government and followed by educational policies in each school. While teachers are not given a place of creativity to develop the conception of moral education. The lack of teachers or the absence of teachers has developed a conception of moral education because they do not want to make critical breakthroughs in moral education. Teachers' creativity needs to be strengthened to provide more meaningful content in moral education in schools through studies that enable teachers to integrate the moral standards desired by the community.

On the other hand, the construction of the use of school spaces has been widely used to support the practice of moral education. The construction of the use of school spaces in moral education is guided by school rules. School rules are displayed on the page so that when students enter the schoolyard, they can read it right away. This is intended to provide continuous notice and socialization of moral standards used in schools. In addition to school rules, the construction of school spaces is filled with slogans and words that encourage good practice in moral education. The orderliness of the school, which is guided by school rules, is the responsibility of the deputy headmaster in the student field.

The role of the teacher was very important in designing moral education in schools. Teachers are not only required to have the competence of moral education construction adhered to by the school but also must provide moral

learning resources for students. Besides these two things, the teacher's competency that must be fulfilled in moral education is its ability to develop variations of moral learning and set an example in moral education. The teacher must be an example and role model in moral education so that students have examples of good practice that is a measure of moral behavior.

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