



Comparative Study Analysis of the Concept of Moral and Character Education

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Abstract

In general, character education is a term to explain various aspects of teaching and learning for personal development. Character education is an effort to cultivate and shape character that emphasizes the importance of the three components of good character (*components of good character*), namely morals *knowing* or knowledge of morals, morals *feeling* or feelings about morals and morals *action* or moral actions. Then the areas of character education include: moral reasoning or cognitive development, social and emotional learning, moral virtue education, life skills education, health education, violence prevention, conflict resolution, and ethical or moral philosophy. Moral education is a conscious and unconscious effort made by an educator to form good habits in a student, so that a human being is formed who is obedient to God. Character education or moral education is a necessity to reduce the multidimensional crisis that has hit Indonesia. To be effective, character education must involve three bases. First, class basis, where the relationship between teachers and students occurs. Second, the basis of school culture, namely building a school culture that is able to shape the character of students, and third, the basis of community, namely family, society and the State must also build character which is reflected in daily life patterns.

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INTRODUCTION

For the umpteenth time, the world of Indonesian education has been accused of the nation's depravity. From various current events, starting from corruption cases, hoax news, mutual slander, intolerance, LGBT, drugs circulating among students, brawls between students and even between students are enough evidence of the collapse of the potential of the Indonesian nation or in rather harsh language "the depravity of the nation".

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This problem is part of the decline in morals and character which shows that there is a failure in education in cultivating people with noble character and morals, or in simple language, our education has not been able to change people to be better in terms of knowledge, attitudes and skills. So that in various positions in the world, the Indonesian nation is also experiencing setbacks (Herman, 2015; Latif & Herman, 2016).

Realizing this, the government in 2010 took steps to launch a vision of implementing character education or education on the nation's cultural character values. As a follow-up to Presidential Instruction Number 01 of 2010 concerning National Character culture, entrepreneurship and the Creative Economy as well as Presidential Instruction No. 06 of 2009 concerning the Creative Economy. Character education must be instilled and owned by every human being who wants to change their attitudes and behavior in life from an early age. Both elements of the educational community, teachers, lecturers, government, students and students. All these elements must have basic characteristics and strong character as the nation's next generation. Character education is very important because it is the spirit of education in human formation (Anwar, 2018; Radino & Hidayat, 2022).

In fact, the idea of character education was previously campaigned by President Soekarno in the early 1960s. Soekarno known as character education *nation and character building*. He is of the view that *nation and character building* as an integral part of nation building. The character of a nation plays a major role in maintaining the existence of the Indonesian nation. This character education can be traced from its connection with citizenship which is a form of loyalty for every human being (Syahputra, 2020; Solissa et al., 2023; Pasaleron et al., 2023).

In the West, the term character education began to be widely discussed since the 1990s. Thomas Lickona is considered to be its proponent through his work entitled, *The Return of Character Education*. A book that makes the Western world aware that character education is a necessity. He revealed that there are ten signs of the times to watch out for. Because if these ten signs are present, it means that a nation is headed for destruction. The ten signs are: 1) increasing violence among teenagers 2) worsening use of language and words, 3) influence *peer-group* strong in violence, 4) increased self-destructive behavior such as the use of alcohol, drugs, free sex, 5) blurring of good and bad moral guidelines, 6) decreased work ethic, 7) low respect for parents and teachers, 8) low sense of individual and citizen responsibility, 9) the culture of dishonesty, and 10) the existence of mutual suspicion and hatred between people.

Looking at several cases of incidents in Indonesia as described previously, then we compare them with the signs put forward by Lickona, then the Indonesian nation is included in the category of a country that is headed for destruction. So that character education or moral education becomes a fixed price. Then this article attempts to make the Islamic educational philosophy paradigm a tool for analysis of the concept of moral and character education as a universal religion whose teachings are not only limited to partial things, but cover all aspects of human life (Zaini, 2014).

METHODS

Library research refers to research conducted by studying literature about a research problem in books, manuscripts, or journals (Amirudin, 2020; Zaluchu, 2021; Aryanti et al., 2022; Rahayu & Asmendri, 2023; Azizah et al., 2023) All information comes from written texts and other documents related

to the research questions. This research uses qualitative descriptive analysis by reviewing research journals and various references. Not only that, this research is related to the development of an etiquette learning design. This research refers to the nature of moral and character education. The analysis technique used is the descriptive method. The descriptive method is to collect data through clarification based on research data. Because analysis techniques should make it easier for readers to understand and apply the content (Rahman et al., 2023; Assyakurrohim et al., 2023).

RESULT AND DISCUSSION

Meaning of Character Education

The literal definition of education is the process, method, or act of educating. Education comes from the basic word *didik* which means maintaining and providing training (teaching, leadership) regarding morals and intelligence of the mind. In more detail, education can be interpreted as a process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts (Kristanto, 2017; Marzuki, & Hakim, 2019).

According to the National Education System Law (UU Sisdiknas) no. 20 of 2003, education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students can actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves and society. Education functions to develop abilities and improve the quality of life and human dignity (Kurniawan, 2015; Ichsan, 2021).

Psychologically, the aim of education is the formation of character which is manifested in the essential unity of the subject with his behavior and attitude to life. According to German character education figure, FW Foerster, character is something that qualifies a person. Character becomes an identity that transcends ever-changing contingent experiences. Foerster said that it is from this maturity that the quality of a person can be measured (Rahmi, 2019).

The term character has several meanings. In the Big Indonesian Dictionary (KBBI) character is defined as character, disposition, mental qualities, morals or manners that distinguish a person from others. Character itself can be interpreted as a human's inner nature that influences all thoughts and behavior, character and basic habits (Sajadi, 2019; Fahdini et al., 2021).

Musfiroh said that character refers to a series of behavioral attitudes, motivation and skills which include the desire to do the best. Meanwhile, Semiawan said that character is a person's entire psychological life which is the result of the interaction between endogenous and exogenous factors or experiences from all environmental influences. Rosada explained that character can be developed through the stages of knowing, acting and habit. Character is not only limited to knowledge, but requires behavior and habits of action. A person who has knowledge about goodness may not necessarily be able to act according to that knowledge if he does not practice doing that goodness (Rohman, 2019).

To become a person with character, it is not enough for a person to just have knowledge of moral values without having moral character. What is included in moral character, according to Lickona (1992), are three components of character (components of good character), namely knowledge about morals (moral knowing), feelings about morals (moral feeling), and

moral actions (moral actions). These three things are needed so that a person is able to understand, feel and implement virtuous values in everyday life, such as positive thinking, sympathy, empathy, honesty, religion, caring, humility, and so on (Suhardi, 2012).

School age is the most important character development period in human life. This phase is called the Period of Formal Operation. At this age, a person is experiencing a phase of searching for identity which is characterized by the ability to think symbolically and being able to understand something meaningfully without needing concrete objects, even visual objects. Apart from that, at the Period of Formal Operation stage, 7 (seven) intelligences called Multiple Intelligences are also being developed. The seven types of intelligence include linguistic intelligence, logical-mathematical intelligence, spatial intelligence, bodily-kinesthetic intelligence, musical intelligence, interpersonal-intelligence, and intrapersonal intelligence (Nuridin, 2021).

Thus, education, especially for junior high school students, cannot ignore the importance of character formation, or what has become known as character education. So what is character education? In general, character education is a term to explain various aspects of teaching and learning for personal development.

As written above, Lickona (1992) explains that character education is an effort to cultivate and shape character which emphasizes the importance of three components of good character, namely moral knowing or knowledge about morals, moral feeling or feelings about morals. and moral action or moral actions.

Hidayat & Widjanarko explained that the areas of character education include: moral reasoning or cognitive development, social and emotional learning, moral virtue education, life skills education, health education, violence prevention, conflict resolution, and ethical or moral philosophy.

Foerster divides the basic characteristics in character education into 4 (four). First, interior order where every action is measured based on a hierarchy of values, or values become the normative guidelines for every action. Second, coherence which gives courage, makes a person firm in principles, not easily swayed by new situations or afraid of risks. Coherence is the basis that builds a sense of trust in each other. A lack of coherence can undermine a person's credibility. Third, autonomy allows a person to internalize rules from outside until they become personal values. This can be seen from assessing personal decisions without being influenced or pressured by other parties. Fourth, steadfastness and loyalty. Firmness is a person's endurance to judge what is considered good. Meanwhile, loyalty is the basis for respecting the commitments that have been chosen.

Thus, character education is a process that is integrated with education broadly and gradually, from education in the family, educational institutions (for example schools, whether formal, informal or non-formal), to social life. Character education also includes the process of instilling religious, cultural, traditional and aesthetic values. In other words, character education is an effort so that students know, care about, and internalize values so that they can behave as human beings.

Meaning of Moral Education

According to Arabic etymology, morals are the masdar form of the word *he left, yukhliqu, ikhlaqan* which means temperament (*as-sajiyah*), behavior, habit, or basic character (*ath-thabi'ah*), habit or prevalence (*al-'adat*), good civilization (*al-muru'ah*), and religion (*ad-din*). Say especially There are also

those who equate it with morality, good manners, as well as a description of the inner and outer nature of humans.

Meanwhile, in terms of terminology, scholars agree that morals are things related to human behavior. Imam Ghazali in the book *Ihya 'Ulumuddin* says the following morals:

Meaning: *Morals are a temperament (character/character) that remains in a person's soul and is the source of certain actions that arise from him easily and lightly without thinking or planning beforehand.*

Meanwhile, Muhammad Abdullah Darraz defines morals as an internal strength that combines a tendency towards the good side (*akhlak al-karimah*) and the bad side (*akhlak al-madzumah*). From these opinions it can be said that morals are traits embedded in the human soul which can give birth to good or bad actions spontaneously without the need for thoughts and external encouragement (Siregar et al., 2018).

According to abuddin nata, there are five characteristics found in moral acts, namely: First: The moral act has become a personality strongly embedded in a person's soul. Second: Moral actions are actions that are done with acceptance and without thinking. Third: Moral acts are acts without coercion. Fourth: The act is done with real elements without any theatrical elements. Fifth: Acts are done to uphold the word of God. Thus, from the definition of education and morals, it can be concluded that moral education is a conscious and unconscious effort made by an educator to form good habits in a student, so that a human being is formed who is obedient to God. This habit formation is carried out by educators continuously without any coercion from any party (Nata, 2020).

Moral teachings in Islam are known as moral teachings. Morals are defined as the science of karma, a science that tries to understand human behavior, then gives value to good or bad actions in accordance with norms and morals. Darasz defines morals as a strength in the will that is stable, the combined strength brings a tendency to choose the right actions (good morals) or evil actions (bad morals). In Islam, morals occupy an important position and are considered to have a vital function in guiding people's lives. Islamic morals truly maintain human existence as honorable creatures in accordance with their nature. Islamic moral principles are manifested in aspects of life that are characterized by balance, realism, effectiveness, efficiency, the principle of benefit, discipline and planning and have a basis for careful analysis.

The quality of a person's morals can be seen from at least three indicators. *First*, consistency between what is said and what is done, in other words there is conformity between words and actions. *Second*, Consistent orientation, namely the existence of conformity between views in one area and views in other areas. *Third*, consistent with a simple lifestyle. In Sufism, a mental attitude that always preserves one's purity, worships, lives simply, is willing to sacrifice for goodness, and always behaves benevolently is in fact a reflection of noble morals.

Moral teachings are always practical, in the sense that they are directly put into practice in people's lives. Moral teachings, which are anticipatory to the need for change, have a number of flexible principles that can direct members of society towards change, for example the principle of bringing benefits. This principle is one that keeps momentary reactions that are generally negative towards new ideas and styles from turning them off.

So it can be seen that moral education in Islam has the same orientation as moderate character education *booming* currently, namely character formation. The difference is only in perspective, moral education seems eastern and Islamic, while character education seems western and secular, but this is not a reason for conflict. In reality, both have room to complement each other. Even Lickona, as the father of character education in America, hints at the close connection between character and spirituality. Thus, if so far character education has been successfully formulated by its activists to a very operational stage including methods, strategies and techniques, while moral education is full of information on ideal criteria and sources of good character, then combining the two becomes a very inspiring offer. . This is at the same time becoming *entry point* that character education has strong ties to spirituality and religious values (Sholihah, & Maulida, 2020).

Problems of Moral and Character Education

The reality of character education in the field (in schools) still shows no signs of improving its quality. Moral values have not been fully accommodated by religious education materials and citizenship education materials. In addition, religious material, including morals, presented by religious teachers is still normative and "high" in nature. In other words, the formulation of the objectives is theocentric and abstract. This is not illegal, but tends to ignore the real reality, where students live and interact. So religious education is considered unable to strengthen children's morality.

The model for integrating character education in all subjects, including integration into co-curricular and extra-curricular programs, has also not been implemented optimally, either by the government or educational actors (school principals and teachers). In general, there are four weaknesses that cause character education to not be optimal. First, Teachers do not yet fully understand how to integrate character values in each subject matter. So when you include character values when preparing the syllabus and RPP, it seems as long as the important thing is that the character value "formality" sounds. Second, because the syllabus and lesson plans are only a formality, the learning process runs conventionally according to the style of each teacher and does not reflect the peaks of the syllabus and lesson plans, so that the message of instilling character values is also not realized. Third, There is still a strong educational orientation towards the knowledge dimension (cognitive oriented) and pays less attention to aspects of attitude development. This causes students to know many things, but lack a value system, attitude, interest or positive appreciation for what they know. Fourth, There is still a strong assumption that if the cognitive development aspect is developed correctly, the affective aspect will also develop. This assumption is wrong considering that affective development can be as fast as cognitive development, if affective learning experiences are provided as much as cognitive learning experiences.

Until now, perhaps the pattern of habituation and exemplary approaches is still very effective in instilling character values or manners in students. Habit means a pattern of activities that is carried out continuously. With habituation patterns, character values can emerge such as discipline, responsibility, honesty, caring, and of course religion. We can see this habituation and exemplary pattern from learning patterns in Islamic boarding schools, schools that implement a dormitory system and so on.

Moral and Character Education Solutions

Character education in the Indonesian context uses two development strategies. Namely macro character development strategies and micro character development strategies. This strategy is a solution for moral and character education

Macro Character Development Strategy

A macro character development strategy means that the overall planning and implementation context for value/character development involves all national education stakeholders. According to Dasim Budimansyah, this strategy can be divided into three stages, namely planning, implementation and evaluation of results.

Firstly, at the planning stage, a character set is developed which is explored, crystallized and formulated using various sources, including considerations: 1) philosophical-religion, Pancasila, the 1945 Constitution, Law No. 20 of 2003 along with the provisions of the relevant legislation (in the Indonesian context) ; 2) theoretical considerations - theories about the brain, psychology, values and morals, education (pedagogic and andragogic) and socio-cultural; and 3) empirical considerations in the form of experience and best practices (best practice), among others: celebrities, boarding schools, excellent schools, and cultural groups.

Second, at the implementation stage, learning experiences are developed (learning experiences) and the learning process which leads to the formation of character in individual students. This process is carried out through acculturation and empowerment processes as outlined as one of the principles of implementing national education. This process takes place in three pillars of education: school, family and community. In each pillar of education, two types of learning experiences will be embedded with two approaches, namely intervention and habituation. Through intervention, an atmosphere of learning and learning interaction is developed which is deliberately designed to achieve the goal of character formation by implementing structured activities (structure learning experiences). Meanwhile, through habituation situations and conditions are created (persistence life situation) which enables students at school, at home and in the community to get used to behaving according to values and becoming characters that have been internalized and personalized from and through intervention. These two processes-intervention and habituation-must be developed systemically and holistically.

Third: At the evaluation stage the results are measured (assessment) for continuous improvement which is deliberately designed and implemented to detect the actualization of character in students as an indicator that the process of cultivating and empowering this character is successful.

Micro Character Development Strategy

The character development strategy in a micro context takes place in the context of an educational unit or school holistically (the whole school reform). School as leading sector, seeks to utilize and empower all existing learning environments to continuously initiate, improve, strengthen and perfect the character education process in schools.

At a micro level, value/character development can be divided into four pillars, namely teaching and learning activities in the classroom, daily activities in the form of creating school culture (school culture); co-curricular or extracurricular activities, as well as daily activities at home and in the community. In teaching and learning activities in the classroom, value/character development can be done using an integrated approach in all

subjects (embedded approach). Especially for religious subjects and citizenship education, because the mission is to develop values and attitudes, the development of values/character must be the main focus which can use various strategies/methods of values education (value/character education). For these two subjects, character values are developed as a learning impact (instructional effects) and also the accompanying impact (nurturant effect). Meanwhile, for other subjects, which formally have a main mission other than character development, activities must be developed that have the impact of accompanying the development of character in students.

The school environment is conditioned so that the physical and socio-cultural environment allows students together with the school community to get used to building daily activities at school that reflect values/character. Through this rare school culture will be built (school culture) which reflects character values such as clean culture, discipline, criticism, courtesy and tolerance. School culture is believed to be one aspect that influences children's development. School culture is the atmosphere of school life where students interact with each other, teachers with teachers, counselors with students, and members of community groups with school residents. Character values developed in school culture such as leadership, example, friendliness, tolerance, a sense of pride and responsibility.

In character education in schools, all components (education stakeholders) must be involved, including the educational components themselves, namely curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of co-curricular activities or events, empowerment of infrastructure, financing and work ethic of all school/neighborhood residents.

To implement character education in schools, efforts need to be taken with a holistic approach, namely integrating character development into every aspect of school life. A holistic approach in character education has the following indications: 1) All activities at school are regulated based on synergy and collaboration between students, teachers and the community. 2) Emotional and social learning is equivalent to academic learning 3) Cooperation and collaboration among students becomes more important than competition 4) Values such as justice, respect and honesty become part of everyday learning both at home and abroad outside the classroom 5) Students are given many opportunities to practice their moral behavior through activities such as learning to provide service 6) Discipline and classroom management become focused on solving problems rather than rewards and punishments 7) Teacher-centered learning models must be abandoned and switched to democratic classrooms where teachers and students build unity, norms and solve problems

Meanwhile, the role of educational institutions or schools in implementing character education can be through four steps: 1) Gathering teachers, parents and students together to identify and define the character elements they want to emphasize 2) Providing training for teachers on how to integrate character education into school life and culture 3) Establish collaboration with parents and the community so that students can hear that character behavior is important for success at school and in life 4) Provide opportunities for school principals, teachers and parents and the community to become models of social actors and morals.

In the family environment, parents/guardians strive for character education through daily activities at home, to strengthen the results of

character education carried out at school. In the community environment, community figures/leaders strive for character education through daily activities in the community as an effort to strengthen the results of character education in schools and families.

The collaborative pattern of these three institutions in sharing roles when educating students' character is non-negotiable in line with the increasing complexity and difficulty in character education in the current era. This higher complexity and difficulty is the impact of scientific and cultural development factors that are more massive compared to previous eras.

So the synergy of parents, teachers, education staff and school principals in forming the character of students is absolutely necessary. Only in this way will a school climate or atmosphere that is conducive to the cultivation of agreed noble values be formed. Then it is necessary to implement an integral character education curriculum. This character education is implemented into the curriculum through: self-development programs, integration into all subjects, integration into co-curricular and extra-curricular activities, habituation/exemplification.

CONCLUSION

Character education or character education (morals) in Islam is a necessity to reduce the multidimensional crisis that has hit Indonesia. To be effective, character education must involve three bases. First, class basis, where the relationship between teachers and students occurs. Second, the basis of school culture, namely building a school culture that is able to shape the character of students, and third, the basis of community, namely family, society and the State must also build character which is reflected in daily life patterns. Schools or educational institutions as one of the bases for developing character education must be able to implement a holistic approach to character education, namely integrating character development into every aspect of school life using various approaches. This requires seriousness from all existing components (school principals, teachers and education staff) and the government. Among the approaches that are currently considered effective in developing character education are habituation and example as applied in Islamic boarding schools and boarding system schools.

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