



Moral Reasoning According to Gender in Citizenship Education Learning

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ABSTRACT

Moral is a measure of the good and bad of a person, both as a person and as a citizen, and a citizen. Meanwhile, moral education is education to make human children morally good and humane. This paper aims to provide an overview of instilling moral values in students through civic education and knowing the definitions of moral, moral education and moral education in children. The research method used is touse a literature review research method or literature study which contains theoretical theories that are relevant to research problems. The conclusion of this paper is that the moral prescription of students is not only from class lessons, but in Citizenship Education lessons also participate in the moral ordering of students

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1. INTRODUCTION

Civic education is a subject that has an important role in shaping good citizens, especially in shaping moral citizens in accordance with the mandate and objectives in SIKDIKNAS. This goal is intended so that every citizen has an understanding of the meaning or concept of good morals, especially in Civics learning. For this reason, an effort is needed in the world of education. Education in Indonesia has roots, functions and goals formulated in the Law of the Republic of Indonesia Number 20 of 2003, that National Education is education based on Pancasila and the 1945 Constitution rooted in religious values, national culture and responsive to the demands of changing times.

Exposure to the roots, functions and objectives of National Education indicates that education implemented through subjects should be rooted, function and aim at the dimensions of morals, values, character and noble morals. Conceptually, Civics learning and religious learning cannot be separated so that it becomes a balance in the moral formation of students at school. The formation of morals is not only about moral knowledge, but how to behave and act with good rules, especially in teaching Civics learning at school. The new paradigm of civic education is oriented towards the formation of civil society (civil society), by empowering citizens through the

education process, so that they are able to participate actively in a democratic state government system.

The moral dimension in Civic Education is developed from the formal curriculum material of Civic Education itself. The social study of civic education is one of the multidimensional scientific fields, this is viewed from a pedagogical review, stating that civic education includes curricular programs and socio-cultural activities. It has been argued that civic education needs to bring character and moral formation. To deal with conflicts of interests and values, the ability to provide moral arguments is needed. The ability to provide moral arguments is determined by moral development. Each learner has a different moral understanding so that it affects their interaction with others so that the way to solve moral problems is also different. Cognitive reasoning that alludes to self-control and self-perception in a social setting. In this case, moral reasoning is often associated with different genders of learners. In terms of how to analyze and solve moral problems, male students have a fairer attitude than women. This is because male learners have a higher level of justice and concern for moral issues.

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2. RESEARCH METHODE

This type of research is qualitative research that describes data using a series of sentences. The method used in this research is descriptive method. Descriptive method is a method whose data sources are words, pictures, and data from books, journals and other scientific works. In addition, everything collected is likely to be the key to what has been researched. So the use of this method does not produce data in the form of numbers, but descriptive data. This research uses written data sourced from scientific journal books and previous research.

3. RESULT AND ANALYSIS

Even educators do not have the confidence to stand up in this aspect. Educators worry if they interfere too much in personal matters between each other. They worry about the authority of the law. If he does not like the way teachers teach people about moral values, someone can direct

them to deal with the law (Dewantara, Hermawan, et al., 2021). Nowadays, there is more and more evidence that shows that schools have been able to change the development of children's character. Therefore, many questions have arisen about how education instills morals in students so far. So what is a challenge for educators is to think about how to effectively teach the moral perspective of Civic Education as expected, especially at the elementary school level (Nurgiansah, 2021b).

Theoretically, studying the moral perspective of civic education needs to focus on relevance and effectiveness, so local content is possible. The teaching process implemented must be effective, such as through modeling, role-playing, etc. At the same time, the assessment process should also be able to consider the content that should be seen in the assessment, such as observation, monitoring, and recording anecdotes. In fact, moral development in civic education should be done by continuing learning from the emphasis on thinking (heavier than the current one). Gender is an urgent issue in the learning process for students. A person's gender can affect their speech and behavior as well as their form. The gender perspective prioritizes equal conditions and situations for women and men to be able to get equal roles in every field without exception. Traditional definitions of gender are commonplace in society. A person's gender can affect a person's acceptance of learning, especially with regard to moral learning in civic education. Civic education is important because it contains moral elements. So that in this learning moral education is needed so that it can be used as a guide in one's gender differences. Through Civics learning, it is hoped that students can become a means of communicating good moral reasoning. Mutiara Nurmanita's approach, Moral Reasoning According to Gender 81 moral value education is still rarely used by teachers in teaching Civics. Civics education is essentially a process of fostering values to each individual of the nation's next generation. This approach aims to be used as a guideline, reference for other research in accordance with current developments. In teaching, values are developed to stimulate and explore things that have existed in the past, present and things to come about the life of mankind related to the development and progress of science and technology.

The Development of Kohlberg's Moral Reasoning

Few would argue with the fact that Kohlberg, until his death in 1987, had played an important role in moral development. Kohlberg's research, while not necessarily all-encompassing on the elements of morality, has enjoyed wide educational appeal due to its parallels with cognitive-developmental frameworks. In truth, Kohlberg never aimed to find a unified grand-theory of modal morality with an 'M' but to simply recognize a "reconstruction of rational ontogenesis" in linking individuals' rational preparations of justice to the unfolding of Piagetian operations. Reason and plausible moral judgments, made in the context of freedom, autonomy, individual and social self-government (with the principle of one person one vote) are central to Kohlberg's moral development and moral learning. The moral principles suggest that there is no unique mechanism for dealing with moral propositions. If so, conscious deliberation about moral propositions must rely on the same processes that underlie any deliberation. What is important here is that an individual's moral behavior can be exactly what he says it is and what he considers it to be.

In essence, the inevitability of compatibility between an individual's intelligence and level of moral behavior. The second important point is that in the study of moral development, instead of focusing on moral reasoning, conscience and moral behavior should be emphasized. Although Kohlberg and Piaget's theories would be very useful for understanding moral development thinking, they do not provide any real recognition of the person's moral functioning. The only

practical benefit of this theory is that when we see that an immoral person's rationality is as an exception due to faulty reasoning, we can help him to change his way of thinking and in this way change his moral behavior. The third point is that in many cases, individual moral considerations are shields for behavior.

In other words, a certain type of thinking can be a defense mechanism for justification. For example, when we see that managers having most intelligence, most education, and the highest rank in society reason morally in conventional moral post-stages but act with the lowest morality in everyday life, we can conclude that on one part of the problem (the meaningful relationship between moral judgment and moral behavior) there will be no way to explain moral development scientifically. People clearly all know what is right and what is true; but the psychological study of the stage of development of moral judgment in these individuals will not help in understanding the psychology of moral development.

In evaluating the relationship between moral thinking and moral behavior full attention should be paid to the destructive power of rational justification and other defense mechanisms used by individuals in order to run from self-reproach in referring to reality and hide their own problems in expressing them due to social and other circumstances. The fourth point is about the attitudes of partiality available in Piaget's cultural and Kohlberg's theories of moral development that recent research by Western psychologists explains

Stages of Moral Development

The theory of moral development offered by Lawrence Kohlberg is a development of his predecessor, Jean Piaget. Kohlberg said that moral development is a process of human moral reasoning where the more mature a person is, the higher his moral reasoning. Based on the research he conducted by conducting tests on his respondents, Kohlberg believes that there are three levels of moral development, each of which has two stages. The concept of moral development understood by Kohlberg is internalization, which is a developmental change from behavior controlled by someone outside of oneself to behavior controlled by oneself which comes from the balance of conscience. The three levels of internalization of the theory of moral development offered by Lawrence Kohlberg are as follows:

- Preconventional (4-10 years): (i) Obedience and punishment orientation (0-6 years) Children's actions regarding good and bad are determined by the authority of the people around them. Obedience to rules is a matter of avoiding punishment from authority. Stage (ii). Hedonistic-instrumental orientation (6-9 years) Actions are considered good if they have a function as an indicator in fulfilling their needs.

- Conventional (10 - 13 years): Stage (iii). Good child orientation (9-12 years) Actions taken are based on others. Actions are considered good when they can make others happy. Stage (iv). Order and authority orientation (12-22 years) Good deeds are performing obligations, respecting authority, and maintaining social rules.

- Post-conventional (13 years and above) : Stage (v). Social-legalistic control authority (22-35 years) Agreement between oneself and the surrounding environment. Deeds are good when they are in accordance with the laws that are being enforced. Stage 6. Conscience orientation (36 years-old) Truth is determined from the right conscience with general ethical principles that are invisible and uphold human dignity.

At the preconventional stage 1 level, children determine the goodness and badness of their behavior based on the level of reward or punishment as a result of their actions, good behavior shown as a form of avoiding the applicable punishment. Furthermore, in stage II, children behave

well because there is a desire for satisfaction of their needs without considering the needs of others or in other words, egocentric attitudes are still highlighted so that at this stage most children do whatever they want.

In conventional stage III children behave in accordance with moral rules so that they get recognition from adults that they are good children. Then at stage IV children have begun to understand the rules that are being implemented so that they show a definite attitude towards existing rules. Whereas in the post-conventional stage, stage V children or adolescents already understand that good behavior is a personal right and obligation that must be adjusted to the applicable social rules. And at stage VI, a person's good or bad behavior is a moral decision based on personal moral principles whose source is from public punishment and is directly proportional to the interests of many people. (Muhibbin: 77)

In the moral development of elementary school-age children, they enter the pre-conventional stage 2 and conventional stage 3 and stage 4. In stage 2, children have good deeds as a fulfillment of their needs or children will do good by expecting rewards. This is natural, because children at the age of 7 years to 9 years of moral reasoning are still limited to knowing good things and bad things without understanding the reasons. While at the conventional stage 3 level, children consider that good deeds are done if they can please others or in other words do not hurt others. And at stage 4, children already understand the reasons why they should do good and why they are prohibited from doing bad.

4. CONCLUSION

Moral development according to Lawrence Kohlberg's theory says that moral development is part of moral reasoning where he states that the more mature a person is, the higher his moral reasoning. However, there are differences when moral reasoning is applied to men and women, this is because boys emphasize justice while girls emphasize responsibility and concern for others.

Gender differences in Kohlberg's measurements reveal multiple meaningful results, showing patterns that are very different from gender, but also controversial, but it is confirmed that women do develop differently from men, also in terms of moral thinking. Call. For this reason, an effort is needed from various parties, so that gender differences are not used as an excuse to shape one's morals because the problem is when someone does not show a moral attitude. A child who makes a mistake will consider the mistake, but it is suggested that various efforts are needed from various parties to work together in dealing with existing moral problems. One of them is by socializing that the importance of moral learning, especially in learning civic education because civic education is one of the important subjects in shaping good and moral citizens.

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