

Reconstruction of Moral Education Based on Sustainable Religious Education in The Perspective of Education in The 21st Century

Suyahman¹

¹ Dosen Prodi PPKn, FkIP-Univet Bantara Sukoharjo

Corresponding author

suyahman666@gmail.com

Abstract: The aim is to describe building sustainable religious education-based moral education in the perspective of 21st century education and describe the steps that must be taken. The type of research is qualitative research with a case study approach, data collection methods: observation, interviews and documentation, validity is carried out by triangulation of methods and sources, data analysis techniques using interactive analysis techniques flow consisting of 3 stages, namely: data reduction, data display and data verification. The results of the study: the results of observations in the field show that there are many immoral attitudes, behaviors, and actions including: promiscuity, free sex, open promiscuity, open and legal places of immorality, loss of shame and so on. The results of interviews with community leaders, religious leaders, traditional leaders and youth leaders obtained information: a lack of exemplary behavior in the family, in the community and carried out by community leaders, religious leaders, traditional leaders and youth leaders who went viral on social media. The lack of maximum giving of good habituation in the family, community environment, community leaders, religious leaders, traditional leaders and youth leaders. Challenges and opportunities for 21st century education that prioritize the use of IT, education based on global information openness, learner-centered education as well as education that is interesting, challenging and fun for students, and child-friendly education. In conclusion: building moral education based on sustainable religious education in the perspective of 21st century education must be carried out continuously by empowering all existing components and adapted to the demands of the current era. Moral education must be built cybergistically with religious principles, religious education becomes a filter for moral education in line with the demands of the essence, urgency and substance of 21st century education.

Keywords: moral education, religion education

Introduction

Moral education in modern times is a response and reaction to the educational model that has developed since the Middle Ages. Moral education that emphasizes the ethical-spiritual dimension in the process of personal formation is a reaction to the limitations of natural pedagogy. The birth of moral or character education as an effort to revive ideal-spiritual pedagogy which had been lost by the wave of positivism.

The purpose of moral education is for the formation of character which is embodied in the essential unity between the subject and the behavior and attitude of his life. Moral education

believes in the existence of absolute morals and that absolute morals need to be taught to the younger generation so that they understand exactly what is good and right. The substance of moral education is to form a complete personality for every child. The behavior that is expected to be born is; act honestly, help people, respect, be responsible, respect, love mutual acceptance, empathy, sympathy and accept what is.

Moral education has a higher meaning, because it is not just teaching what is right and what is wrong, more than that moral and character education instills habits (habituation) about good things so that children become aware (cognitive domain) about what is good and wrong. being able

to feel (affective domain) good grades and willing to do so (psychomotor domain). As Aristotle said, character is closely related to "habit" or habits that are continuously practiced and carried out.

In moral education, it emphasizes the importance of forming a personality with three components of good character, namely moral knowing or knowledge about morals, moral feeling or feelings about morals and moral action or moral actions.

In the global era, moral education is faced with very complex problems. The global era has been able to change the attitudes, behavior and actions of students who have religious morality into attitudes, behaviors and actions that are more in line with current trends. So that many moral values and religious values are upheld, this is reflected in the way of association, lifestyle, mindset, and patterns of attitudes and patterns of action, early marriage, bullying, disobedience to parents, lack of manners and so on.

If this phenomenon is allowed to continue, it will threaten the Unitary State of the Republic of Indonesia, therefore it must be followed up immediately. One way is to reconstruct sustainable religion-based moral education in facing the 21st century education era.

The main problem in this article is: how to reconstruct sustainable religion-based moral education in the perspective of 21st century education? The purpose of this article is to describe how to reconstruct sustainable religion-based moral education in the perspective of 21st century education.

Materials and Methods

a. Procedures

1. Reconstruction of moral education based on religious education

According to scientific dictionaries, reconstruction is rearranging; demonstration (re-example) (according to past behavior/actions); repetition. In the Black Law Dictionary, reconstruction is the act or process of rebuilding, recreating, or reorganizing something, reconstruction here is interpreted as the process of rebuilding or re-

creating or reorganizing something. B.N. Marbun in the Political Dictionary defines reconstruction as returning something to its original place, rearranging or re-drawing of existing materials and rearranging them as they are or what happened in the first place. Reconstruction means building or restoring something based on the original incident, wherein the reconstruction contains primary values that must remain in the activity of rebuilding something according to its original condition. The purpose of reconstruction is to further convince investigators about the truth of the suspect or witness by providing an overview of the occurrence of a crime by re-enacting how the suspect did it. In the context of the reconstruction of moral education, the essence of education and moral essence must be understood first.

Education aims not only to form human beings who are intelligent and skilled in carrying out their duties, but is expected to produce human beings who have morals, so as to produce a superior state. Therefore, education does not merely transfer knowledge to students, but also transfers moral values and universal human values. With universal moral transfer, it is hoped that students can respect the lives of others reflected in their behavior and self-actualization from an early age so that when they grow up they can become good citizens. Although moral education is not new in Indonesia, few people understand its meaning and application in everyday life.

Moral education is a conscious effort to teach good values including good behavior in accordance with normative rules and also about human attitudes and behavior in everyday life. Both as individual beings such as honest, trustworthy, fair, responsible and others. As well as social beings in relation to society, such as honesty, respect for fellow human beings, responsibility, harmony, solidarity, social solidarity and so on which are packaged in the image of goodness. In addition, moral education is an activity that must be trained and possibly forced for everyone from an early age to make children good and have a high level of awareness of morality in realizing social goals. Besides being social, moral education must also be rational.

Then why should the reconstruction of religion-based moral education be carried out? Currently, the essence and urgency as well as the substance of moral education is a discrepancy with religious principles. something that is morally good turns out to be contrary to religious rules. The main causative factor is due to global developments. Global developments have changed the human moral order, especially among the younger generation. Currently, the younger generation is trapped in promiscuity, dresses and lifestyles are Westernized so that Eastern culture is forced by itself. If this phenomenon is left unchecked, it can become a threat to the next younger generation which in the end becomes a threat to the nation and state. That's why it is necessary to immediately reconstruct religion-based moral education, so that in the future the younger generation will become a generation of religious morality.

Efforts to create a moral and religious young generation are the responsibility of all of us. So that it requires the active participation of all Indonesian citizens without exception. The creation of such a generation is of course highly expected so that in the future the younger generation will always be ready to face the essence and urgency of 21st century education.

2. 21st century education

The National Education Standards Agency (BSNP) (in Karim & Daryanto, 2017: 2) calls the 21st century the century of knowledge in which information is widely spread and technology develops. The characteristics of the 21st century are marked by the increasingly interconnected world of science so that the synergy between them becomes even faster. Karim & Daryanto (2017: 2) also revealed that the development of the 21st century world is marked by the use of information and communication technology in all aspects of life. This technology can connect the world that transcends geographical barriers so that the world becomes borderless.

In relation to the field of education, BSNP (in Karim & Daryanto, 2017: 2) explains that 21st century national education aims to realize the ideals of the nation, namely the Indonesian people.

2. 21st century education

The National Education Standards Agency (BSNP) (in Karim & Daryanto, 2017: 2) calls the 21st century the century of knowledge in which information is widely spread and technology develops. The characteristics of the 21st century are marked by the increasingly interconnected world of science so that the synergy between them becomes even faster. Karim & Daryanto (2017: 2) also revealed that the development of the 21st century world is marked by the use of information and communication technology in all aspects of life. This technology can connect the world that transcends geographical barriers so that the world becomes borderless.

In relation to the field of education, BSNP (in Karim & Daryanto, 2017: 2) explains that 21st century national education aims to realize the ideals of the nation, namely a prosperous and happy Indonesian nation, with an honorable and equal position with other nations in global world, through the formation of a society consisting of quality sources, namely individuals who are independent, willing and capable of realizing the ideals of their nation. Furthermore, the Ministry of Education and Culture (Kemdikbud) of the Republic of Indonesia formulated that the 21st century learning paradigm emphasized the ability of students to find out from various sources, formulate problems, think analytically and cooperate and collaborate in solving problems. To achieve this goal, the Ministry of Education and Culture has adapted three 21st century education concepts to develop curricula for Elementary Schools (SD), Junior High Schools (SMP), Senior High Schools (SMA), and Vocational High Schools (SMK). These three concepts are 21st century skills, scientific approach and authentic learning and authentic assessment which are then adapted to develop education towards Creative Indonesia in 2045.

21st century education from Kemdikbud.co.id can be interpreted as an educational method aimed at the 21st century generation. This educational method aims so that the 21st century generation can excel in the quality of human resources, and be able to keep abreast of existing technological developments. In 21st century education, every student is expected to have learning skills in the

form of 4C, namely creativity and innovation, critical thinking and problem solving, communication and collaboration. By having these learning skills, it is hoped that Indonesian students can adapt to technological developments and be able to compete globally.

In general, 21st century education has the following principles: Student-centered learning. The learning process must be collaborative. The learning process must have context. Schools are expected to be able to integrate with the community or social environment. And the 4C Concept in 21st Century Education As previously explained, 21st century education has the 4C concept, namely creativity and innovation, critical thinking and problem solving, communication and collaboration. It is hoped that this concept can be integrated with the 2013 Curriculum which is currently applicable in educational units in Indonesia. The following is an explanation of the 4C concept in 21st century education.

1. Creativity and Innovation

The existence of this learning concept encourages students to be more open in expressing and realizing their ideas. These ideas can be presented to classmates. Then classmates will provide responses or other points of view regarding these ideas or ideas. So that each student can freely express their ideas or opinions.

2. Collaboration (Cooperation)

By carrying out this concept, each student can work together in a group. So that it is expected that each student is skilled at working together, solving problems in groups, has leadership skills, and increases empathy.

3. Communication

Each student is encouraged to develop his communication skills. Be it verbal or written communication. They will be encouraged to communicate, discuss, and also convey ideas in front of many people.

4. Critical Thinking and Problem Solving (Critical Thinking & Problem Solving)

The last 4C concept is Critical Thinking and Problem Solving. With this concept, students are expected to be able to think

critically and logically so they can solve problems. Students will be invited to explain, analyze and create solutions to existing problems.

The characteristics of students in the 21st century are having five aspects of skills, namely communication skills, critical thinking skills, problem solving skills and creative and innovative thinking skills (Putri et al., 2017: 2). The 21st century generation is the generation that is expected to emerge after the formation of students through a character teaching and learning process. They are expected to think critically, communicatively and collaboratively. Think critically when facing various life problems so that you always find the best solution.

- b. Data analysis

This type of research is qualitative research. According to Moleong (2005: 6), qualitative research is research that intends to understand phenomena about what is experienced by research subjects such as behavior, perceptions, motivations, actions, etc. holistically, and by means of descriptions in the form of words and language, in a special context. According to Rahmasari (2017: 89) there are several characteristics of qualitative research, which are as follows: 1. The natural environment as a direct data source. 2. Humans are the main instrument for data collection. 3. Data analysis is done inductively.

According to Creswell (2007) there are 5 approaches in qualitative research, namely: narrative, phenomenology, grounded theory, ethnography, and case study. The approach used in this study is the case study approach. One of the types of approach put forward by Creswell is the case study. This type of case study approach is a type of approach that is used to investigate and understand an event or problem that has occurred by collecting various kinds of information which is then processed to obtain a solution so that the problem revealed can be resolved.

Susilo Rahardjo & Gudnanto in 2010 also explained that the case study is a method for understanding individuals that is carried out in an integrative and comprehensive manner in order to obtain an in-depth understanding of the individual

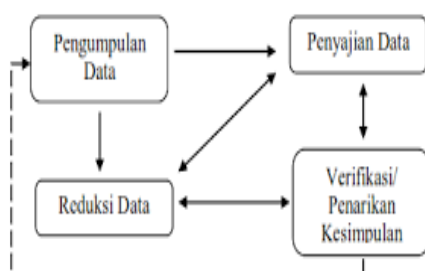
and the problems it faces with the aim of solving the problem and obtaining good self-development.

What distinguishes research with a case study approach from other types of qualitative research approaches lies in the depth of analysis in a particular, more specific case. Data analysis and triangulation are also used to test the validity of the data and find the real objective truth. This method is very appropriate for analyzing certain events in a certain place and a certain time.

The data to be explored in this study are data on the reconstruction of moral education based on religion and data on 21st century education. To obtain data on the reconstruction of moral education based on religion and data on education in the 21st century, observation, interview and documentation data collection methods were used. The subjects of this study were Civic Education teachers and Religious Education teachers as well as VII grade junior high school students in the Kartasura sub-district for the 2022-2023 academic year.

After the data has been collected, data validation is then carried out using source and method triangulation. Source triangulation meant cross-checking answers from different sources, namely Civics teachers, Education teachers and Class VII junior high school students, while method triangulation meant cross-checking answers from research subjects conducted by observation, documentation and interviews.

After the validity of the data is known, the next step is data analysis. The data analysis technique used is flow analysis technique. According to Miles & Huberman (1992: 16) the analysis consists of three streams of activities that occur simultaneously, namely: data reduction, data presentation, drawing conclusions/verification.



Results and Discussion

1. Research results:

The results of observations in the field show that there are many immoral attitudes, behaviors and actions including: promiscuity, promiscuity, promiscuity, open and legal places of immorality, loss of shame and so on. In addition, several attitudes, behaviors and actions were found that did not reflect religion-based moral education, including:

a. Self-destructive

It is an immoral act that corrupts those who practice it. Within this group we have acts such as suicide or self-harm and substance abuse that cause harm to the organism.

2. Individualist

They are immoral acts that lead to create a barrier between the person who made them and other people. These actions respond to the need to prioritize one's own well-being.

In this group we have acts such as fraud, where a person cheats or deceives another person or persons with the ultimate aim of taking profit or obtaining some kind of personal gain.

3. Anti-equality

It was an immoral act that segregated the population without regard to the moral code. For example, the marginalization of thieves or prostitutes is not considered immoral, because the separation between thieves and non-thieves or between prostitutes and non-prostitutes responds to moral standards.

This is not the case when marginalizing the poor or people with physical disabilities. This last type of behavior is considered immoral.

4. Destructive

Immoral acts that involve widespread damage - that is, those that affect the entire community - are considered destructive. In this group there are actions such as causing a fire in the forest.

- Since morality has a basis in ethical values, it can be shown that immoral acts are contrary to ethical values.

- Destination not specified. Immoral acts, although they usually cause social unrest, are not always committed with the aim of harming a social group.
- They are criticized by social groups. Society blames and punishes, both legally and through marginalization, those who exhibit immoral behavior.
- They can be implanted. Just as moral standards are learned in the family, immoral behavior can also be acquired through constant exposure to immoral acts. The individual thereby naturalizes the behavior.
- They are not universal. What for some societies may be considered immoral for other social groups may not be; for example, homosexuality.

For example

Some examples of actions that are considered immoral are:

- a) Stealing

A person who robs his neighbor exhibits behavior that is considered immoral in most societies and is, furthermore, punishable by law.

The act of stealing certainly involves harm to another person, the victim. This type of action is condemned by society and punished by law.
- b) Murder

Murder is considered immoral in most societies. However, these considerations may vary depending on the context. For example, in situations of armed conflict, soldiers who have killed many enemies are decorated with medals of honor and respected by society.
- c) Be unfaithful

Not respecting the commitments made with someone and starting to relate to others in a loving way is rejected by much of society. In the case of an affair, there are three parties involved. The person who is deceived and who has been betrayed by failing to take the oath of allegiance is the victim; anyone commenting on the act of adultery and, in many cases, the spouse who had caused the adultery, will be judged immoral. However,

at this point we cannot forget that loyalty must be interpreted in cultural terms. Many societies practice polygamy, both by members and by only one of them. In these cases, loyalty - and, therefore, the immorality associated with it - acquires a different hue.

- d) Suicide

Suicide is punishable in many religions, such as Catholicism. The Catholic moral code states that people who die by suicide will go to hell forever. However, in other cultures such as Japan, suicide is not condemned. For example, harakiri was a long-standing practice among samurai to defend their honor or pay for their disgrace.
- e) Kidnapping

Kidnapping implies depriving the victim of freedom. Therefore, it is an immoral act that is punishable by law and condemned by society.
- f) Be greedy

Greed chases the accumulation of goods. A religiously based moral code stipulates generosity as a moral value; Because of this, greed was considered an immoral act. However, in an increasingly consumerist and materialist society, greed is seen as synonymous with ambition. Being an ambitious person is in the moral code of a developed society. Then, as long as material things are achieved without committing other immoral acts - such as stealing, cheating, killing, etc. - society will not punish such behavior.
- g) Abortion

The act of abortion is an immoral act. This action is contrary to moral norms and religious norms. Abortions are usually done because of an affair or the result of an affair.
- h) Rape

Rape is an attempt to vent a man's sexual desire on a woman which, according to the applicable law or morality, is a violation. In this sense, what is meant by rape, on the one hand, can be seen as an act (i.e. the act of forcing someone to give vent to their sexual desires) and on the other hand, it can be

seen as an event of violating social norms and order.

The results of interviews with community leaders, religious leaders, traditional leaders and youth leaders obtained information: a lack of exemplary behavior in the family, in the community and carried out by community leaders, religious leaders, traditional leaders and youth leaders who went viral on social media. The lack of maximum habituation in the family environment, community environment, community leaders, religious leaders, traditional leaders and youth leaders. Challenges and opportunities for 21st century education that prioritizes the use of it, education based on global information openness, student-centered education and education that is interesting, challenging and fun for students, as well as child-friendly education, thin religious values, less social environment healthy and educational.

Examples of Immoral Acts: Cheating, Sexual harassment, Littering, Fun with friends, Disrespect to parents and teachers, Blasphemy of religion, Murder, Fraud/Lies, Disrespect for other religions, homosexuality, showing genitals to others, kissing in in front of other people, peeking at people bathing, disobedience to parents, and transgender

2. Discussion

Based on the description of the research results above, an explanation can be given as follows:

Moral is the provision in self-development. Moral problems are problems that concern humans everywhere, both in advanced societies and in societies that are still underdeveloped. This is because one person's moral decay disturbs the peace of another. If in society there are many people who are morally corrupt, then the condition of that society will shake. Moral education for children can change children's behavior, so that when they grow up they are more responsible and respect others and are able to face the challenges of rapidly changing times. Increasing moral considerations in children designed through education in schools can help shape the child's personality, because with the formation of moral considerations, children will behave in accordance with the way of moral thinking that exists in them.

The three elements set by Durkheim, to be able to become a moral person, the first is discipline; the second is attachment to the group; third is autonomy. These three elements are needed by every individual to become a moral person. And moral action is essentially the central focus of the moral world, which will form a responsible, disciplined personality, and become a good person in society, and avoid bad behavior, in accordance with the moral way of thinking that has been given. .

According to Kohlberg, moral development is a cognitive phenomenon which is part of reasoning, therefore he often refers to individual morality as moral reasoning. This reasoning or consideration is related to the breadth of insight regarding the relationship between oneself and others, rights and obligations. Self-relationships with others are based on the principle of equality, which means that other people are of the same degree as oneself, so that one's self and others can be exchanged, this is called the principle of reciprocity.

When born, children do not have morals in themselves, but within themselves there is a moral potential that is ready to be developed, interacting with other people, a child will learn to understand which behaviors are worth emulating, may be done and be able to distinguish between good and bad.

Formally, Kohlberg's theory is referred to as the cognitive-developmental theory of moralization, which is rooted in Piaget's theory. The basic assumption of Piaget's theory is that cognition (reasoning) and affect (feeling) develop in parallel and moral decisions are a natural process of cognitive development. It seems clear that Piaget's influence was very strong on Kohlberg's thinking. Not to mention that, at the time, most other psychologists assumed that moral thought was a psychosocial process.

In developing his moral theory, Kohlberg did not focus on moral behavior. That is, what is done by an individual is not the center of his observation. Kohlberg identified several fundamental and philosophical issues that underlie the study of moral development. For example, questioning the definition of culturally just constructs in a community. This is because

according to him psychologists who study morality or moral development must deal with the problem of moral relativity or value neutrality.

Moral relativity is the difference in moral values between a culture and society. In culture A it could be that thing X is something that violates morals, but in culture B thing X can actually be considered a very moral act. In other words, morals are not universal, they are subjective.

Moral Dilemma

Based on his opinion regarding moral relativity and value neutrality, Kohlberg stated that we will be faced with a moral dilemma. Namely the friction between individual morality, even the community or culture in general against other cultures that have different moral standards. This continues to happen and the two most recent civilizations will experience it. Therefore, Kohlberg devised a research instrument to classify the person's reasoning process in overcoming moral dilemmas. This is because moral dilemmas are considered as real events that everyone will face to build their moral development. A person will be faced with a moral dilemma, so that an interest arises to explore his morals, then he will be asked questions about the solution to the dilemma and why he made that decision (Zuchdi 2010, pp. 11-13 in).

Kohlberg's Stages of Moral Development

Based on Kohlberg's basic assumptions which include cognitive-developmental theory of moralization and moral dilemmas, moral education must refer to the development of individual moral reasoning. This also happens because as their development progresses, children will become less dependent on rewards and punishments. Strengthening (reinforcement) will increasingly have no effect on moral development.

A child's moral development will depend more on a personal sense of right and wrong. These right and wrong things will certainly clash with moral relativity and value neutrality. This is considered to reflect their internalization of society's moral code, this change from external to internal moral code is the main focus in the study of moral education. The stages of moral development

compiled by Kohlberg can be seen in the table below.

When passing through the stages of development, individuals will be increasingly able to distinguish between moral transgressions and conventional transgressions. Moral violations are behaviors that are considered right by a particular culture. Meanwhile, conventional violations are behaviors that, although ethical, violate widely accepted understandings (Santrouk in Thahir, 2018, p. 62).

Based on the results of the research related to the theory of moral development above, it can finally be confirmed that the phenomenon that is happening at this time related to moral education is caused by many factors. Therefore there must be an effort to renew it, the method is to reconstruct current moral education based on religious values so that moral education in the future is ready to synergize with the essence, urgency and substance of 21st century education.

Through sustainable religious-based moral education, it must be able to bring students towards independence, innovative power, creative power and being able to develop all their potential.

The strategy used to build sustainable religion-based moral education in the perspective of 21st century education can be done by: habituation, exemplary, giving punishment and reward to students in the learning process. Learning must be student-centered, the teacher is only a facilitator, the teacher must be able to develop all the potential of the students, the teacher must be able to develop the independence of students in the learning process.

Conclusions

In conclusion: building moral education based on sustainable religious education in the perspective of 21st century education must be carried out continuously by empowering all existing components and adapting them to today's demands. Moral education must be built cybergestically with religious principles, religious education becomes a filter for moral education in line with the demands of the essence, urgency and substance of 21st century education.

References

Journal: Internasional

Blaine J Fower, 2022, Introduction to the special issue: Research in morality as an integrated, interdisciplinary domain of inquiry, *Journal of Moral Education*, Volume 51, Issue 1 (2022) <https://www.tandfonline.com/doi/full/10.1080/03057240.2020.1868415>

Heymin Han, Kelsie, J. Dawson, 2022, Improved model exploration for the relationship between moral foundations and moral judgment development using Bayesian Model Averaging *Journal of Moral Education*, Volume 51, Issue 2 (2022), <https://www.tandfonline.com/doi/full/10.1080/03057240.2020.1863774>

Journal nasional

Agus Abdul Rahman, 2010, teori perkembangan moral dan model pendidikan moral, *Psymphatic, Jurnal Ilmiah Psikologi* 2010, Vol. III, No.1: 37 – 44, <file:///C:/Users/lenovo/Downloads/2175-5657-1-PB.pdf>

Inanna, 2018, Peran Pendidikan Dalam Membangun Karakter Bangsa Yang Bermoral *JEKPEND Jurnal*

Ekonomi dan Pendidikan Volume 1 Nomor 1 Januari 2018. Hal. 27-33 p-ISSN: 2614-2139; e-ISSN: 2614-1973, Homepage: <http://ojs.unm.ac.id/JEKPEND>, 2018, <file:///C:/Users/lenovo/Downloads/5057-12139-2-PB.pdf>

Hasanah, Enung. (2019). Perkembangan moral siswa sekolah dasar berdasarkan teori Kohlberg. *JIPSINDO*, 6(2): 131-145

Book:

A. Michael Huberman, dan Matthew B. Miles. Analisis data kualitatif Terj. Tjejep Rohidi. Jakarta : UI Press, 1992.

Kohlberg, L. 1995 Tahap-tahap Perkembangan Moral. Diterjemahkan oleh John De Santo & Cremers, A. Yogyakarta : Kanisius.

Moleong, Lexy. 2014. Metode Penelitian Kualitatif Edisi Revisi. Jakarta: Remaja Rosda Karya

Sugiyono (2019). Metode Penelitian Kuantitatif, Kualitatif, dan R&D. Bandung : Alfabeta

Thahir, A. (2018). Psikologi perkembangan. Lampung: Aura Publishing.

W. Santrock, John. (2009). Educational Psychology, diterjemahkan oleh Diana Angelica. Jakarta: Salemba Humanika.