

Adaptation of Religious Moral Values in Elementary School Education in the West Java Region, Indonesia

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Abstract

This article seeks to examine how the implementation of moral education is presented in elementary schools (SD, SMP, and SMA) in the midst of a society that has changed from an agricultural society to an industrial society. This study aims to understand how the cognitive, affective, and psychomotor aspects of students in the implementation of religious moral values are presented in schools. This study uses a qualitative method with a descriptive approach. The data collection technique taken was observation, interviews with students from primary schools (elementary, junior high and senior high schools) in the Sumberjaya District, Majalengka Regency. This study found that the religious moral values presented in schools were still transfer of knowledge and religion in the aspect of cognition, only a small portion were in the affective and psychomotor aspects. Second, the socio-economic conditions of the family are part of the background for moral value education which is not optimally absorbed into the affective and psychomotor aspects. Third, the condition of the social environment has a big contribution in shaping student orientation, where religious moral values do not become a control rope for students in carrying out social interactions in society. This study concludes that the implementation of religious moral values in education in schools has a clash with family awareness in supporting education, learning models that are still limited to the transfer of knowledge, and the social environment of society.

Keywords: *Adaptation, Moral Values, School, Religion, Education Values.*

A. INTRODUCTION

The implementation of values education in schools has been the focus of many researchers. The study of value education as one of the government's policies in educating people's lives has been widely studied by researchers. Educators of moral values in religious studies are considered to have similarities and are identical (Arthur, 2003). Teaching school education is actually helped by religious values and becomes a vehicle for moral education.

Barriers to development value education is still commonly found by researchers. Teachers do not yet have the skills to integrate values into learning in schools (2015), although teachers should be role models for students. There is a curriculum that is less relevant to value education. Several studies try to link values education with life habits. While the obstacles that are often faced by teachers in placing values education are the commitment and quality of the actors and their methods (Berliana & Ratnasari, 2022; Lavasani & Khandan, 2011; Kamaruddin, 2012).

Value or character education has always been an emphasis in the national education system. Research on values has been carried out by many researchers where it is important to transform school cultural values both in curriculum management,

students, teachers, learning, and school practitioners in carrying out character education (Hermino & Arifin, 2020; Gao & Wang, 2021). Meanwhile, value education in the learning curriculum has very basic values.

When compared to previous research, this research reveals how values education is for students in an industrial society. This research was conducted in Sumberjaya District, Majalengka Regency. Against this background, research on how students value education in an industrial society is interesting and important to analyze in more depth.

Values education plays an important role for the survival of human beings, with human education becoming more focused in carrying out their lives, wiser in making decisions and providing opportunities to shape a better life in the future (Adams, 2011; Platz, 2021; Rafiei et al., 2021). Consciously or not, humans cannot be separated from the role of education. When humans are born into the world, they get their first education from their parents, then from their family and environment.

Value education can bring about major changes in the history of human civilization. Due to education, a person begins to change in the way of thinking, how to interact, get an education, also in developing regional progress. An educated person will think more rationally that all problems in society must have a solution. Because to realize these potentials students are encouraged to be active and enthusiastic in forming and developing their own potential, so that in the future students can have religious spiritual strength, have noble character, form self-control, hone intelligence, and have skills that will benefit themselves.

This research was conducted in Sumberjaya District, Majalengka Regency, using a qualitative approach. The method used is descriptive method. Data collection was carried out using in-depth interviews with informants.

B. LITERATURE REVIEW

Values education has been extensively studied by experts such as Lickona (Lickona, 1991). Lickona Many experts try to describe the concept of value and educational value (Dodd, 1992). Lickona describes values as what they appear to be. Values become a form of behavior, while Yildirim & Dilmac see values more related to human emotions, thoughts and behavior.

Value limit or Character has the same meaning as morals. Both are defined as an action that occurs with full awareness that is already ingrained in the mind, and in other words, both can be called habits. Character development in the education system is a link between the components of character that contain behavioral values and the interrelationship between knowledge of behavioral values and strong attitudes or emotions to implement them, both towards Allah SWT, himself, others, the environment, the nation and the state. as well as the international world. Character development is expanded in the form of character education (Santoso et al., 2020). Meanwhile, character education is an investment in cultural values that builds character, morality and the personality of the community which is carried out in a long, continuous, intense, constant and consistent manner (Hikmawati et al., 2022).

Thus character education provides students with knowledge, knowledge, cultural practices of behavior that are oriented to the ideal values of life, both originating from local culture (local wisdom) and foreign culture (Hermino & Arifin, 2020).

Character education is interpreted as values education, character education, moral education, character education, the purpose of which is to develop the ability of students to make good and bad decisions, maintain what is good, and realize goodness in everyday life wholeheartedly. Therefore, the content of character education psychologically includes moral reasoning, moral feeling, dan moral behavior (Lickona, 1991). Character education has the same mission as moral education and moral education (Adams, 2011; Platz, 2021) (Dehghani et al., 2011). Conceptually, the words morals and morals have a similar meaning, that is, they both discuss human actions and behavior from the point of view of good and bad values. However, in its application morals are more at the philosophical theoretical level as a reference for studying value systems, as stated by al-Ghazali that temperament is a trait that remains in the soul from which actions arise easily and do not require thought. Meanwhile, morals are more directed at the benchmark aspect for assessing one's actions. Morality is a feeling towards an action that is good or an action that is bad.

Character education discusses human actions and behavior in terms of good and bad values. It's just that character education places more emphasis on the application of positive values in everyday life and not just teaches what is right and what is wrong to children, but character education instills habits about the good so that students understand, are able to feel, and want to do good. In line with the above, Character education in schools refers to the process of inculcating values, in the form of understandings, procedures for caring for and living those values, and how a student has the opportunity to be able to practice these values in a real way. Judging from the meaning of character education, Fact character education has a higher meaning than moral education, because it is not just teaching what is wrong, more than that character education instills habits (habituation) about good things so that students understand (cognitive domain) about what is good and wrong, are able to feel (affective domain) good values and are used to doing it (behavioral domain). Character education must be instilled in rational, logical and democratic ways (Berkowitz & Bier, 2004; Iriany & Paciana, 2019).

In the context of Indonesian society, nation and state life, it is believed that values and character are implicitly formulated as functions and goals of national education. This shows that these character values are the target for students to be able to face life's challenges now and in the future.

Character gasser Character education that emphasizes the ethical-spiritual dimension in the process of personal formation is the German pedagogue FW Foerster. Character education is a reaction to the stagnation of Rousseauian's natural pedagogy and Deweyan's pedagogical instrumentalism. More than that, the puerocentric pedagogy through the celebration of children's spontaneity (Edouard Claparède, Ovide Decroly, Maria Montessori) which colored Europe and the United

States in the early 19th century was increasingly considered insufficient for the intellectual and cultural formation of an individual. The anti-positivist and anti-naturalist polemic in Europe in the early 19th century were a liberation movement from natural determinism towards the spiritual dimension, moving from personal formation with a psycho-social approach towards the ideals of a more integral humanity (Way et al., 2002). Character education is an attempt to revive an ideal-spiritual pedagogy that had been lost by Comte's wave of positivism.

C. RESULT AND DISCUSSION

This research looked at the traditions inherited by the community are related to values education and do not conflict with the teachings of the religion they adhere to, namely the teachings of Islam. Because in fact the teachings of religion and beliefs that they profess do not conflict with each other, but instead support one another.

Communities have their own guidelines in socializing with the community. The community seeks to maintain its values with its natural environment. In the understanding of society, the existence of the state, religion and tradition must be balanced, so that a balance within indigenous peoples can be formed. As indigenous peoples, traditions cannot be separated in the life of their people, because these are a unit that complement each other. Even though modern cultures have begun to enter into indigenous peoples, they have not completely changed the traditions in them. This is because the people still maintain their local wisdom in carrying out their daily lives, and carry out traditional social culture that refers to religious teachings.

Social values are a right that is adhered to by a community, especially in indigenous peoples which is the basis for behavior. Social value is also a differentiator between good and bad, appropriate or inappropriate which is obtained through a weighing process. This is of course influenced by the culture that has been embraced by the community for a long time. For indigenous peoples there are values that become philosophy lives and has been ingrained in the lives of its citizens, and grows and develops in people's lives so that it becomes an identity and characteristic that distinguishes that society from other societies.

Society has pillars of life that lead them to a prosperous life. Intention becomes a person's starting point in doing everything, this is then reflected in words and behavior, so that adjustments occur to all three. The discrepancy between the three pillars will give different meanings in society, thus making humans inconsistent with what they want or in other words in another heart also in behavior, which is called hypocrisy. In the community itself highly upholds manners and manners. So that in behaving and grammar they are always careful who they talk to, there is a different use of grammar towards older people, peers, and younger people.

Character education for students can be seen from the development of religious values socialized in mosques, schools and madrasas. This education begins with how to speak or pronounce. When speaking they will be careful and use good grammar, so that there is no offense or misunderstanding with others. Every word must be expressed politely to anyone, both to relatives and to others. This creates a sense of

togetherness with others, has a sense of mutual respect, and encourages people to protect and help each other, so that a harmonious life can be realized.

There is an awareness that in carrying out social life, people have a sense of mutual respect for one another. Just like when speaking we have to be careful, and pay attention to the situation and with whom our opponent is talking. Every word used in speaking must be expressed politely to anyone, be it parents, siblings, other people, even to non-traditional people. As expressed by the community. As a member of the community who still adheres to customs, of course in carrying out activities you will not be separated from customary rules. However, because the majority of the people embrace Islam, of course before starting to do something it must first be considered so that it does not conflict with the other two sources of law. If there are differences in stance, it must be discussed by involving all residents.

MA's life society is very thick with cultural values, they jointly preserve the customs that have been passed down from their ancestors for generations. Like when the harvest season arrives, before starting the harvest it must be started by reading a prayer first which is carried out simultaneously, this is intended to ask permission to start the harvest and ask for personal safety. However, due to differences of opinion so that some members of the community violate it, then that person will be subject to sanctions for his actions according to his mistakes.

There is awareness that there is a penalty for each, if we do good then we will get good too, and if we do bad then we will be rewarded with bad things for those who do it. Every indigenous people must obey all the rules that exist in it, apart from following every customary rule they also have to respect thing that affects their lives, such as nature and the environment. If there are indigenous people who violate rule they will usually get disaster or better known as catastrophe, for the punishment given by nature to that person. In addition, they will also get the sanctions that have been set.

Positive value education in society is also related to the value of loyalty and exemplary. This community has very strong obedience to their leaders, because according to their understanding if they don't obey rule. They will get disaster and they won't get the blessings of life. In electing their leaders, people usually vote.

In social life, it cannot be separated from a process that leads to the development of a society. The developments that occur in this society include elements such as geography, biology, economics, technology, culture and education. These aspects are also very supportive of the changes that are happening in society. The more development of the era, the more sophisticated technology, of course, the more changes in the mindset in society. The mindset of the people who have changed does not mean that the culture in the area has also changed, but rather that there are values that are taken into consideration in carrying out social culture in that community.

Some informants stated that the community had begun to develop in the field of education, this could be seen from the enthusiasm of parents who sent their children to school. In the past, it was very rare for residents to leave the community

environment, so that the community only had elementary and junior high school education, and even it was very rare to continue up to junior high school level. The reason parents don't send their children to high school is because they are very far away, and there is only one high school, and the school is located in the district.

Apart from the fact that people's mindsets have started to change, it is also supported by other aspects such as many schools have started to be established, many people already have handphone as a source of information as well as many people who can ride motorbikes.

As a form of adaptation of value education is an appreciation for local wisdom. Local wisdom that is still maintained in the community still preserves the customs that are inherited from their ancestors. Wherever they are, and no matter how far they wander, they always give their identity characteristics as members of the community

The majority of the people as farmers really appreciate natural products, especially rice. It is not surprising that even in elementary school education there are local subjects related to farming methods, where students are taught the basics of agriculture, so that students at least know how to farm when they graduate from elementary school. And this is also a mandatory thing, which has been given to all elementary schools in the residents' environment.

In comparison, before the existence of the industry and after entering the industry, there are differences. Now education is much better. This can be seen from the many educational facilities that have been provided by the government of villages around the sub-district area, and social media has started to enter this area, so that the mindset of the people has also begun to be open to education. The people's economy is not as difficult as it used to be, because now it is not uncommon for people to go abroad to make ends meet, thus supporting the community to continue their education to a higher level. But value education is still a separate consideration because it is considered lacking.

The existence of the Covid-19 Pandemic has become an obstacle in teaching and learning activities, especially because the students' homes are located far away and far from the center of government. Another problem is that not all students have it cell phone as a tool for conducting learning activities online.

The factors that hinder the community's collective awareness are due to the ingrained mindset of the community that ignores education. The community views that when compared to going to school, a child who helps his parents work in a factory is more clearly visible than going to school. This is especially true for girls who are seen as not having to pursue higher education, especially since factories are currently accepting more female employees.

The problems that cause educational inequality are caused by economic factors. The majority of the community has a lower and middle economy, of course it is an economic burden for parents to send their children to school. Even though the government has issued a 12-year compulsory education decision, by eliminating school fees up to high school level, there is another economic burden that must be

borne by parents in sending their children to school, namely transportation costs and children's pocket money.

One of the obstacles in value education is that there are naughty children who influence other children. In addition, problems in elementary and junior high schools are also related to students' lack of interest in learning due to economic problems in their families. Of the students who graduated from elementary school, only about 50 percent continued their education to the junior high school level, this was because most of the elementary school graduates immediately went to work abroad to become domestic helpers.

The problems in junior high schools are not much different from those in elementary schools, namely the lack of male local teaching staff. Middle school teachers in this area are not native teachers from this area, but are drawn from various backgrounds. Some of them came from elementary school teachers, and some were borrowed teachers from other junior high schools. In addition, they are also not junior high school teachers by profession, because there are also people who graduated from high school and then become honorary teachers.

D. CONCLUSION

Adaptation value education in a society that has changed from agriculture to industry has many obstacles. In addition to problems starting to reduce culture, also a more pragmatic orientation of society. The community prioritizes economic aspects compared to education. The crime rate in society has also increased after changes in socio-economic conditions.

School and mosque are considered as an institution that formally serves as a medium for socializing and internalizing moral values in society. However, people experience difficulties in maintaining these moral values when they mingle with other people who come from outside the area. Immigrants who become factory workers have values that are often counter-productive to the values that develop in society.

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