

## **MODEL OF LEARNING COGNITIVE MORAL DEVELOPMENT IN PRIMARY SCHOOL**

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### **Abstract**

Cultural traditions of Value education in Indonesia through value transmission, whereas humans have the potential to not only receive value but also develop value. So in addition to the transmission of values, there is another model of learning that is constructive value or value development. This will give birth to rational people in thinking and maturing in action. The process through moral judgment by Choosing, Frizing, Acting or Behaving. Then it is realized through mediation of moral dilemmas and role-taking. The moral dilemma one of the syntax of moral cognitive-based learning models. Where students are faced with one dilemma dilation that must be chosen. The choice is not about right or wrong, but the reason behind that choice. This Cognitive Moral Development model can be tested through the Difing Isuues Test by James Rest to find out the stages of moral development of elementary school. In addition through moral dilemmas, moral development in elementary schools can be through Role taking in Just Community School. This school of fairness presents the natural atmosphere of the same school position between teachers and students. Students feel completely alive and always face a dilemmatic situation that they must play. Furthermore, moral development through peers in elementary school. At the elementary school stage students are still taught the transmission of values, but this should not be dismissed and neglected about other potential that is developing value, because students will become adults who have the personality of all events he learned as they life. This study is expected that students not only accept the moral values inherited because it will produce a good person or obedient but not resistant to temptation (exam) but also can develop the value to be a good person and mature in taking every decision.

**Keywords:** Cognitive moral development, moral dilemma, just community school, peer group

### **1. INTRODUCTION**

The background of this research is originated from the importance of the use of cognitive moral development in moral education in primary schools. It departs from the two human potentials in values education, namely as a recipient of value and as a value developer. "Man as a creature with potential for value can be viewed on two sides, first the potential to bring value to himself, second the potential to increase his degree of worth" Hakam & Nurdin (2016, p.3). However, the reality of Indonesia in value education only uses the culture of value transmission (value inheritance), and lacks value development, it can be seen from the micro strategy and macro strategy of character education in Indonesia.

In macro terms, character education by Indonesia ministry of national education implements three strategies: First through top-down interventions in the form of socialization, regulation, capacity building, implementation and cooperation, monitoring and evaluation; second explore practical experience in the field (bottom-up); the third revitalization program. From these three strategies can be integrated into "teaching and learning activities, cultural development of educational units, cultivation and extracurricular activities and daily

activities at home and community" (Education Policy Strategy of National Education Capacity: 2011). Concerning the value education that must be done since elementary school, Althof, Wolfgang, Berkowitz, Marvin W (2006, p.4) says the important goal of character education in a democratic society is "Any democratic society must concern itself with the socialization of its citizens. This begins in childhood, and schools are critical to this process. Character education process must go through the process of intervention and habituation (Dasim Budimansyah: 2010). Intervention is a process of character education that is done formally, packaged in learning and learning interaction (Learning and intruction) is deliberately designed to achieve the goal of character building by applying a variety of structured learning (Structured learning experiences) to include two impacts as well as the impact of instructional (instructional effect) and nurturant effect. However, character education conducted in schools will not be maximized without working with the family and surrounding communities. Therefore, the school should increase cooperation with parents through the school committee. Not only that, the government also plays an important role even print and electronic media contribute and give a big influence on the formation of a child's character today. In line with Uswatun Qoyyimah's thought, 2016 an International journal states "The character education policy required all teachers; to instill particular values in each lesson of the school-based curriculum reform era allows teachers to develop curriculum content locally". In this case the government according to its portion is required to support the character education movement by issuing policies that support the growth of student behavior attitude that reflects the characteristic values of the nation.

In the micro character education in school and at home can be reached by five strategies (Kusnadi, 2013, p.54). These five things include; the planting of moral knowledge, creation of the environment (habituation), conditioning, reinforcement and modeling. The cultivation of moral knowledge such as advice to instill the values of character to provide knowledge, awareness, love of good values. Creation of the environment or habituation is the process of internalizing the value of a character not only limited to knowledge and awareness, but evolves into an already automatic behavior within oneself. Control is related to habituation because of this control as an effort to control the goodness values are carried out continuously and improve in case of behavioral deviation. Punishment and reward, this process is also associated with habituation and control, where the values that are known to be accustomed when there is strengthening when behave in accordance and get punishment when deviant. And exemplary is a process of strengthening the internalization of character values to be strongly stuck in a person, by seeing the environment, especially teachers and other school residents behave in accordance with the values of goodness, then automatically the children will follow. Implementation of character education in the curriculum as programmed Strengthening Character Education presidential decree No.87, 2017 on Strengthening Character Education that is in the implementation of Strengthening Character Education consisting of; Strengthening Character Education in Education Unit of Formal Education Path; Strengthening Character Education on Nonformal; Strengthening Character Education on Informal.

Thus, the macro and micro strategy of Character Education in Indonesia uses a tradition of value transmission, which emphasizes inheritance, training, habituation and modeling. This value transmission model is very important in planting value but it is not sufficient enough to prepare the next generation of moral successors. For that also required model of education that can sharpen and improve moral consideration of student. namely the mode of cognitive moral development, so that students not only become students who know the value of noble values and can adhere to the value but will be a mature human moral judgment, resistant to temptation, principled not drifting and able to face conflict and moral dilemma with a mature solution.

## **2. LITERATUR REVIEW**

### **A. Piaget's Theory of Moral Development**

Piaget as a pioneer of cognitive considerations theories inspire moral development so as to encourage other researchers to continue. To study the child's morality, Piaget uses clinical interviews by questioning children in Switzerland between the ages of 5 and 13 about his understanding of marble game rules. Next Piaget gives the children a story in which there are characters of right and wrong deeds and the consequences of their deeds. From the story, the children are asked who is heavier in error, is John breaking 15 cups when he goes for dinner or Henry who breaks a cup when it will steal some sele. Below will be told the original story Piaget is adapted from his book John Gibbs is as follows:

"story A, a little boy named John, while in his room he was called to dinner, when he went to the dining room, behind the door there is a chair on which there are 15 pieces cangkitr. John did not know that behind the door was a chair on which there were 15 cups. When he entered, the door hit the tray and the 15 cups on it

broke all.

Story B, Once a little boy named Henry when his mother came out he tried to take some sele in the closet. He climbed onto a chair and held out his hand, but too tall he could not reach it so he did not get anything. When he tried to get it he nudged a cup, the cup fell and broke" (Piaget, 1932/1965:122).

Based on the results of the child's response, Piaget found two stages of moral understanding, that is heteronomous morals and autonomous morals. According to Piaget there are 2 factors that limit the child in understanding the moral that is 1) The power of the person who forced and reward the rules without being asked; 2) Cognitive mismatch, especially egocentrism. Because young children assume that everyone views the rules in the same way, his moral understanding is characterized by realism. In this case, they regard the rule as an external feature of reality not as a subjective rather than an internal principle that can be modified if desired. There is an evaluation of Piaget's Theory. Based on the results of research on Piaget theory shows that:

"In different cultures there is a distinct characteristic between heteronomous reasoning and autonomous reasoning when associated with the age of each actor, there is also evidence supporting Piaget's conclusion that moral understanding is supported by cognitive maturity, and liberating from adult authority and peer interactions " (Linkona, 1976).

## **B. Kohlberg's Theory of Moral Development**

### **• Kohlberg's Theoretical Basics**

Like Piaget, Kohlberg put forward a clinical interview procedure for moral development studies, but Kohlberg's theory of developmental stages is quite different in comparison with the stories Piaget presents, where Piaget asks the next child to consider delinquency of a character specified in the moral practice of a activities. While Kohlberg confronts the subject in a moral dilemma and asks it to determine which two actors to choose to do and why we do them. Kohlberg produced a clear picture of the importance of reasoning as the basis of moral decisions. Now Kohlberg's clinical interview procedure has been widely used to assess moral understanding. In addition there are two procedures of moral development as an effort to facilitate the processing of his clinical-Kohlberg interview Defining Issues Test developed by James Rest and Sociomoral Reflection Measure-Short Form developed by John Gibbs.

Lawrence Kohlberg lived between 1927-1987, a man who was seen as brilliant in psychological ideas, philosophy and moral development. Almost every psychology literature talks about, commenting or at least in its introduction discussing Kohlberg and his theory. Recognized by Kohlberg and his friends that the theory of moral development is a long enough effort, more than 20 years to make and revise the theory. Like every scientist, Kohlberg was influenced by his predecessors to produce the theory, as in Lisa Kuhmerker's dialogue inquiring about his doctoral dissertation, Kohlberg stated, "They came from reading Piaget's clear developmental orientation in the moral judgment of the Child. I was also influenced by George Herbert Mead and James Mark Baldwin who had lucid, philosophically constructed staged of moral development " (Kuhmerker, 1980:88).

His theory includes philosophical, psychological and research grounds and measurement of moral judgment. And in short the proportion of Kohlberg's theory of moral development is as follows:

1. Moral development is the result of cognitive reorganization.
2. Moral development occurs in successive stages.
3. The existence of a series of cultures and moral and social standards that can be used as the foundations internationally in the stages of moral development seen from its moral development.
4. Through the proper process of education the students can be helped to bypass the hierarchy of the stage of moral development, through which they can increase the maturity of their moral decisions (Larry Winecoof, 1988:1).

Thus Kohlberg has in common with Piaget, which states that moral development as a result of cognitive reorganization, but to produce a moral understanding of children, Kohlberg is different from Piaget, he developed a hypothetical moral dilemma that contradicts two moral values to choose from, based on Kohlberg's experience , Piaget's stories are not enough to know the moral development for the further ages he considers that " I actually started interviewing kids I found that Piaget's system didn't really capture what was going on developmentally, nor did any other a priori system. So I tried to develop a more adequate sort of stage theory" (Kuhmerker, 1980, p.89).

- **Kohlberg Moral Development Stages**

The first stage is Preconventional level. This stage has two levels (stage), there are:

**Stage 1: The Punishment and Obedience Orientation**

Children at this stage find it difficult to consider two points of view in a moral dilemma. As a result, they ignore the intentions and intentions of others, and instead they focus on fear of authority and avoid punishment as an excuse for moral action. In this situation, "moral notions are directed to concrete places or events" (Dumon 1988: 15). The morality of this stage requires a physical understanding of moral authority, the example "Father is the Boss because he is greater" (Kohlberg, 1984:624).

**Stage 2 : The Instrumental Purpose Orientation**

At this level the realization that people have different perspectives in a moral dilemma begins to emerge, but this understanding is still concrete. Individuals consider good action as something that satisfies their needs, and they believe that others also act because of their personal interests. Reciprocity is understood as a balanced exchange of pleasure, for example in the phrase "You do this for me and I will do it for you". His reasoning runs through a physical appearance to be developed on a psychological perspective, but this view is illustrated on the surface only (not deeply). Kohlberg explains the perspective on stage 2 as follows:

"... pragmatic - to maximize satisfaction of one's needs and desired while minimizing negative consequences to the self. The assumption that the other is also operating from this premise leads to an emphasis on instrumental exchange... for example, it is seen as important to keep promises to insure that others will keep their promises to you and do nice things for you, or...in order to keep them from getting mad at you" (Kohlberg, 1984:626-628).

The second stage is the Conventional level and has two levels:

**Stage 3: "The good boy-good girl" Orientation, or The Morality of Interpersonal Cooperation**

The desire to fulfill the rules is because they support social harmony beginning to emerge in the context of limited personal bonds. At level 3 these individuals want to retain the affection and approval of friends and family by "being good people", such as trustworthy, loyal, respectful, helpful, sweet child and so on.

**Stage 4 : The Social-Order Maintaining Orientation**

At this level the individual takes into account a broader perspective, ie the perspective of the laws of society. The moral choice is no longer dependent on close relationships with others, but rules must be imposed in a one-sided way to everyone, and every member of society has a personal obligation to obey them.

The third stage is Conventional Post. This stage has two levels:

**Stage 5 : "The Social-Contract Orientation"**

At the fifth level individuals view laws and rules as flexible tools for advancing humanitarian goals. They can imagine alternatives to their social order, and they emphasize fair procedures for interpreting and changing laws when there is a good reason to do so. If the law is consistent with the rights and wants of the majority, then everyone will obey it because of the social contract-orientation of free participation and desire within the system, because it generates more good for people than if it does not exist.

**Stage 6 : "The Universal Ethical Principle Orientation"**

At this stage the right action is defined by personal choice of the ethical principles of the righteous word (conscience) for all human beings without regard to law and community agreement. Those values are abstract, not concrete moral rules as in the scriptures. At this sixth level the individual mentions typically these principles as suitable considerations that are the demands of the whole of human life and the respect for the worth of every person.

### **3. FINDING**

#### **Implementation of Cognitive Moral Development In Primary Education**

##### **A. Characteristics of Elementary School Students**

The cognitive development of schoolchildren aged 10-12 years in Tarigan (2011: 44-45). There are two main characteristics: first the children develop an understanding of the chronological order of the past event. Both children apply logical rules, reasoning, and formal operations to abstract problems and propositions (plans,

goals, things). According to Piaget (Sugiyanto, 2011, p.4) states that elementary school students are at the operational stage of Congkrit (7-11), the use of adequate logic. This stage has understood the logical operation with the help of concrete objects. The implications of these two traits of cognitive development are: First historical fiction and books showing historical change help children to understand differences in point of view and historical perspectives. Second, use well-designed, neat question strategies and discussions to develop higher-level thinking processes. Children love more complex or more complex books (Norton, 1988: 15-17).

Thus high school students especially high class (4, 5 and 6) are able to understand the content of the story in the moral dilemma. However, it would be better if the story is accompanied by drawings so that students actually engage with situations of value conflict within the dilemma.

## **B. The Urgency of Classroom Learning Culture through Development of Moral Dilemma**

Cognitive moral development is a sulky model of the process of judging and cognitive reasoning accompanied by moral values as a counterweight. When a human being is able to use his cognitive domain, there must be a moral value that follows him as the reason for the cognitive decision-making decisions. Cognitive Moral Development is another part that must be passed by a person after he learns the transmission of values, because the next action in adulthood will be faced with a number of questions that call for careful consideration and judgment. Laurance J. Splitter (2017, p. 10) confirms it as follows: "While we can learn from the past and how it has shaped the present, morality itself must always be forward-looking, viewed from the perspective of asking and responding to such questions as 'What is the right thing to do?' This question calls for careful deliberation and judgment, utilising those very ingredients which are part of our human inheritance. But when we so utilise them to deliberate and form judgments, we are behaving as persons."

The Cognitive moral development model is one of several models of civics virtue education and is a model of moral constructivism. One in the implementation of his activities states that "moral judgments are made of everyday things and direct our behavior" (Sarbaini, 2012, hlm.41). Children's daily experiences or activities that children often do also become the basic foundation for teaching materials in a constructivism model, so that the development of the value of the character can be accepted and in accordance with the world of children. Nobumichi Iwasa Chikuro, 2011 in the Journal of Moral of Edication described "In order to improve moral education in schools, the importance of focusing on children's experiences in daily life and making good use of them from the perspective of children's moral growth are emphasized" can help to realize moral education that develops students' potential values in the form of maturity of moral considerations through the experience of children who are integrated into the subjects in school. In the learning process students are involved in the process choosing, frizing, acting and behaving. Choosing is a choice of values that must be made freely, the choice and desire imposed will not be internalized, therefore not integrated in the personal value system. There must be a chosen alternative thereby increasing the tendency of a free choice. Intelligent considerations should be made of each of the consequences of that choice, often requiring additional information gathering (research). Frizing is the chosen intention must be satisfactory and something to be proud of. We must be willing to state those choices in the common sense of sharing our choices with others and not being ashamed of our choices. Furthermore, Acting must do something on the basis of that choice, because it reflects our value, so it expresses our behavior, we must act accordingly. Choice and action must be constant at all times, a sort of choice must be done consistently at any time, in such situations; inconsistent behavior occurs because of "value confusion"

## **C. Peer Group**

Peers are needed to have the nearest partner and model in developing students' moral maturity. Peers are one of the points that affect the value internaslisasi. "By referring to the concept of behavioral transmission, basically behavior can be transmitted through vertical and horizontal transmissions (Berry et al., 1992). Vertical transmission is done by parents and horizontal transmission is done by peers. Peer groups are an early interaction for children and adolescents in the social environment. They begin to learn to mingle and interact with others who are not members of their family. This is done so that they get the recognition and acceptance of peer groups so that will create a sense of security. A number of studies have recommended how social relationships with peers have a very important meaning for personal development. One of the most important peer group functions is to provide a source of information and comparison about the world outside of the family. Children or adolescents receive feedback about their abilities from peer groups. Evaluate whether what they do is better, the same or more ugly than other children do. Kohlberg (1976)

recommends the importance of peers who have a higher stages of consideration than a student in moral dilemma discussions. Peer moral judgment will stimulate the advancement of moral judgment of other friends who have a stage of moral judgment underneath.

#### **D. Syntax of Model learning Cognitive Moral Development**

- **Teacher's Role**

The teacher's position in applying the learning model plays an important role. "In addition to being a mentor teacher can be a facilitator who can deliver the realm of students thinking to moral understanding" (Mulyasa: 2013). Firstly, teachers should consider perceptions of good students, holding the belief that students are able to construct values especially when learning uses a cognitive moral development model. Hui Li and Chuanbao Tan (2017, p.4) say that "an effective civic education curriculum must consider teachers" is actually perceptions of a 'good citizen' in practice ". Although it is positioned on the subject of Civics, but character education in the learning process must be an instructional effect in all subjects. "Many professionals in higher education argue that teaching students to behave in ethical ways and to develop core values that will influence the lifelong decisions must become priorities" Heather E. Kaufman (2008, hlm.4)

Step by step strategy of learning model of cognitive moral development according to Sarbaini (2012: 43-44) procedure of learning core implementation in general include:

1. Facing learners with a moral dilemma;
2. Establish a temporary position;
3. Reviewing reasoning or moral judgment;
4. Think in depth every individual position;
5. The moral dilemma corresponds to the level of development

- **Evaluasi Cognitif Moral Development**

Evaluation of cognitive moral development can be through M.J.I (Moral Judgment Instrument) developed by Kohlberg or using the D.I.T (Difition Issue Test) from James Rest. Both evaluations are tailored to the child's developmental level and D.I.T leads to a closed essay type, so it is appropriate to use at the age of primary school children. James R. Rest and Darcia Narvaez and Stephen J. Thomas and Muriel J. Bebeau (2000, 4) declared a model based on moral considerations using the D.I.T test. *"a model of moral judgement (hereafter the neo-Kohlbergian approach) that addresses these concerns. Using 25 years of data gathered with the Defining Issues Test (DIT)"*

- **Use dilema moral**

Some of the criteria to be considered in creating a moral dilemma (Hakam 2008, hlm.174):

- a. Short (one or two paragraphs);
- b. Adjusted to the student level and focused on student interests, tailored to education or adapted to social problems;
- c. Trustworthy (something that really happened or could be something that may happen soon in the future);
- d. Revolves around a particular character or a small group of specific characters / actors;
- e. Put the principal in position where he / she should choose between 2 or 3 alternatives. The choice should not be a clear decision about what is right (socially acceptable or unfair) or false (socially unacceptable or unfair). It should not be an easy answer;
- f. Conclude with questions about what the "offender" should do. Focus on what should not be on what will or may be. That should emphasize moral choice;
- g. Make a series of important questions to investigate.

Stories of moral dilemmas for children do not affect gender differences in the story, so the above rules can be used for boys and girls. Beal, Carole R, et al (1997, p.4) states "Both boys and girls show a small but consistent preference for the care orientation, and their reasoning was not influenced by the gender of the characters". Every moral dilemma is based on the personal values of a person who will choose it, Paciello, Marinella dkk (2013, hlm. 5) "Schwartz's theory on basic human values and Bandura's moral disengagement

theory it was hypothesized that personal values influence prosocial moral reasoning and moral disengagement”

### 3. METHOD

This research uses narrative analysis method from various literatures about cognitive moral development model of development. His analysis stages identified the character education model in primary school, a literature review of the national values education tradition in Indonesia, and Kohlberg's theory analysis of cognitive moral development in primary schools.

### 4. CLOSING

- Character education based on the transmission of values is very important to instill compliance and be used to behave well, but the basics to develop maturity of moral considerations should begin to be done since primary school so that students are able to solve value conflicts based on the principle of solid value. The model of value inheritance should be accompanied by Cognitive Moral Development model in fostering character and developing students' morale, so students become positive and mature characters in moral considerations.
- There is a need to research how the development of moral dilemmas as a medium of moral learning in elementary school students who think still in concrete phase. There needs to be an attempt to develop an imaginative moral dilemma that is becoming factual in the form of a pictorial story for elementary school students.

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