

Problems of moral development of elementary school age children in the kriyan ngadiluwih kediri localization area

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Abstract: This study aims to find out in general the process of inculcating morals in elementary school age children in the Kriyan localization area, Ngadiluwih, Kediri. The type of research used is a qualitative study with a case study research design. The sample in this study was six resource persons consisting of three parents and three students. Research data were collected through interviews, observation, and document analysis. Based on the results of study, it is shown that parents instill moral values in their children from the age of 5-10 years with simple activities such as studying hard, not lying, not swearing, dressing neatly, speaking well, and learning to respect each other. By inculcating morals from elementary school age, it will make children easy to be accepted in society.

Keywords: moral development, elementary school students, localization

PRELIMINARY

Morals are defined as the attitudes and beliefs possessed by a person that helps that person to decide what is right and wrong. Humans in daily life have standards in terms of truth and goodness. Moral development is related to rules and conventions about what humans should do in interactions with other people and moral development has an intrapersonal dimension that regulates someone's activities when he is not involved in social interaction and an interpersonal dimension that regulates social and environmental interactions. By the time children have entered elementary school, serious children begin to express ideas more objectively according to justice. This understanding involves the principles of justice (equality), performance (achievement), and virtue (kindness). Justice means that everyone should be treated equally. Achievement means an extra reward for hard work, talented performance, or commendable behavior. Virtue means giving special consideration to those who are at a disadvantage. Therefore, it is important to pay attention to the moral development of

elementary school age children so that in learning process of school moral education is given to students according to their stage of development.

Moral development, as well as cognition abilities in Piaget's cognitive development theory, also through stages, as stated by Kohlberg, they are pre-conventional, conventional, and post-conventional.(Kohlberg, 1995). The harmony between cognitive development and moral development has been recognized by Piaget and Kohlberg, they also argued that adolescents apply their cognitive-moral structure to moral dilemmas. In line with this (Slavin, 2011) also stated that when people develop their cognitive abilities, their understanding of moral issues also becomes more sophisticated. The moral development of toddlers is certainly different from elementary and junior high school children. According to (Kohlberg, 1995) although moral development is not determined by age, the level of progress of human moral development at each stage can differ qualitatively.

The ability to think that affects a person's moral development is certainly obtained through learning experiences. The learning experience must be built as well as possible through balanced moral cultivation. According to (Lantolf & Beckett, 2009) viewed from a social and cultural point of view, learning experience is heavily influenced by individual involvement in socio-cultural activities and institutions that have the dimension of semiotic artifacts. In context of basic education, understanding learning experiences is very helpful for teachers in imposing moral values on students' thinking and acting patterns. Confirmed by research (Ruslan, Elly, & Aini, 2016) that the inculcation of moral values for students at elementary school level is important to implement massively to form a fundamental element in students' social behavior adequately which suitable applicable norms and provisions. According to (Okin & Reinch, 1999) explained that morals are important to be taught to children to form behavior in making decisions and student empathy.

Instilling moral values in elementary school-age children must be introduced through a process of habituation to the order of life together which is based on the noble values of human life. The introduction process can be started with an introduction to religion, religious symbols, and so on. Moral education is an important thing that should not be inferior to general education. According to (Ruyter & Miedema, 2011) Moral education aims to foster morals that depend on beliefs and actions, moral reasoning

skills, regular moral habits, and expected moral character. According to (Yulia, 2018) moral education is currently being surpassed by other education such as Mathematics, English, and other general sciences. Time at school runs out to pursue academic grades. Students are forced to study desperately. This actually makes the mindset of children when being adults, they are only intellectually intelligent without a strong moral foundation.

At this age, role of parents is expected to be good models for children, because children will spend more time with their parents so everything parents do indirectly will be imitated by children. This is in line with research conducted by (Sesmiarni, 2019) that education at home played by parents is not just teaching the rules given to children, but also instilling moral values such as setting an example in speaking manner, behaving, socializing, and living religiously. Besides at home, children can be instilled in moral values at school. School is a formal institution after home. Schools have the responsibility to guide and shape students to have good morals and manners according to the expectations of their parents. On the other hand, parents must provide opportunities for children to be able to feel the nuances of community education while monitoring them intensely so that children can recognize the environment around them. If the moral development that students gain through education while at home, at school, and in society goes well, then moral development of children will work well too.

According to (Gunarsa, 2014) explained that in the phase of inculcating moral values of children are very important in their role in building patterns of interaction with their social environment. Adults can be models for children to imitate some or even all of their personalities. Children with perceptual functions can receive, recognize, and understand what should be shown according to their personality. According to the opinion of (Yulia, 2018) that the implementation of moral inculcation is very important to change attitudes, behaviors, and actions taken by students to interact with the local community that is appropriate with cultural values that exist in society.

According to (Deti & Lestari, 2021) explained that Indonesia is having moral degradation, including the dimensions of truth, honesty, and justice. The inculcation of today's moral values needs to be instilled from an early age so as not to have a bad impact on future generations. According to (Anita, Putera, & Ladiva, 2020) one of the efforts that need to be done is to provide positive habits that contain moral values as an

important form of movement that is implemented from elementary school age level. The implementation of moral education at elementary school level must be carried out as well as possible in forming and developing quality Indonesian generations.

According to (Lutfia, 2017) the important essence of moral education is that children can continuously process it in their lives. Children will really master morality if they are in good condition. If a child has mastered intelligence, his moral virtues will certainly be more balanced and relevant. According to (Darmadi, 2012) Moral education is a concept of goodness that is taught to students in forming noble character and commendable behavior as contained in Pancasila and the 1945 Constitution of Republic of Indonesia. Based on research (Sesmiarni, 2019) that moral development of children in the era of globalization can be seen directly or from the mass media. Various threats to the moral life of children are already visible, such as drug use, rape, robbery, looting, abortion, demonstrations without control, and so on that have colored and befall the current young generation. It can no longer be controlled due to various factors from family, school, and society. Confirmed by research (Maharani, 2014) that it is important to intensify moral development of children to build a value system that is valued, believed, felt, and manifested in attitudes and behavior.

According to (Prasetya, Agusti, & Halili, 2021) there were three important determinants of morality, first, the action itself, which is a form of matter, is reviewed individually, not in a physical order, but in a moral order. Second is the motive that exists in mind of individual when carrying out an action consciously carried out by himself to be carried out by his actions. Third is the condition of everything that occurs in a phenomenon.

The phenomenon of immoral behavior has now penetrated to localization. Now localization places have developed in Indonesia. Localizations are dwellings consisting of small houses that have a red light and are managed by pimps. In this place, all equipment such as beds, guest chairs, clothes, and ornaments are provided. On the other hand, there are also some girls with different types of characters and ethnicity. This is unavoidable because more women are lured into becoming female sex workers in localization areas in all areas, both at the village and urban levels. Even underage girls have been taught how to be entertainers by making money by satisfying the opposite sex. This phenomenon has led to an increase in prostitution. According to (Winarno,

2015) prostitution from a social perspective is clearly contrary to public order and life. The resulting consequences can lead to the process of moral development in surrounding environment. Moral greatly influences aspects of character in a person, especially children. According to (Jalaluddin, 2012) family is one of the main places for the moral and essential creation of character and personality of children through democratic parenting. If the family environment is surrounded by the phenomenon of prostitution and negative things, it certainly will have an impact on the development of a child's character and personality. One of the localization places that are currently still developing is Kriyan localization in Purwokerto Village, Ngadiluwih District, Kediri Regency.

This research was carried out in Kriyan localization area for the reason that in Kriyan localization area there are residents who live in it. The existence of residents' houses next to each other and facing the prostitution house is a common sight. The activities carried out are usually sitting on chairs in front of the guesthouse. When these female sex workers (WPS) are outside, they are often found by members of the local community who are also outside just chatting or caring for their children. A striking difference can be seen from the dress of the Women Sex Workers (WPS). Interaction between female sex workers (FSW) and residents without any barriers. Some children play freely even though around them are female sex workers (WPS) looking for customers. Sometimes female sex workers (WPS) utter sentences to attract customers when several people pass by. In such an environment, children may also be affected by the behavior of female sex workers (WPS). Explicitly, this will certainly have an impact on recognition among children who previously did not understand to understand things that are considered good for them, even though it will have a negative impact on future moral development.

According to (Isabela & Hendriani, 2010) for families living in localization, the existence of it that is so close to their lives raises its own challenges. Associations that are classified as violent make the families living in localization have to make extra supervision and efforts to protect their family members from falling into the negative influence of localization.

METHOD

This study used a qualitative research design. According to (Moleong, 2014) qualitative research is research that aims to understand the phenomena being experienced by research subjects holistically and through descriptions in the form of words and language in a special natural context and by utilizing a variety of natural methods. The research design used in this research is a case study. Cases are interpreted as special phenomena that exist in a limited context, although the boundaries between phenomenon and context are not entirely clear. Cases can be individuals, roles, groups, organizations, communities, or even a nation. Cases can also be

process or certain special events.

According to (Isabela & Hendriani, 2010) the explanatory case study method was chosen because, firstly, it is related to the type of author's questions which focus on the author's "how" questions. The second reason is related to the writer's limited control over the behavior he wants to study which has never been strictly controlled. Unit of analysis chosen in this study is the problem of moral development of elementary school-age children who live in a localization environment, where families must maintain moral education for the growth and development of children amid an unsupportive environment.

This research was conducted at Kriyan Localization, Purwokerto Village, Ngadiluwih District, Kediri Regency. The research subjects are people, places, and objects that can be observed to produce data as informants. The data mining technique used in this study was in the form of in-depth interviews and observations. This study used interviews with general guidelines that include issues that must be covered without specifying the order of questions. These issues are general in nature as a determination of the development of conversation in an interview, so they remain the focus of research scope. Interviews with general guidelines are used are in the form of focused interviews where interviews direct the conversation to certain things or aspects of the subject's life or experience. Interviews are also in the form of questioning sessions in detail about various subjects' lives. As for observation activities carried out to observe related activities in detail and thoroughly related to activities carried out by families in the localization environment. The process of data analysis is to use a thematic analysis. Thematic analysis is a process that enables the translation of qualitative phenomena or information into qualitative data according to the needs of researchers. The point of

thematic analysis is the process of coding information that can produce a list of themes, capital themes, complex indicators, qualifications usually related to these themes, or things in between or a combination of those mentioned. The point of using thematic analysis allows researchers to discover patterns that others may not see clearly. After the theme is found, patterns are classified by labeling, definition, and description.

RESULTS

Localization is a gathering place for Commercial Sex Workers (PSK) to practice prostitution to get rewarded. The localization complex consists of small houses with colorful lights in which various kinds of equipment are provided such as beds, guest chairs, clothing, beauty tools, and there are various kinds of girls of different types. The term for these girls is Commercial Sex Workers (PSK).

According to (Ambarwati, Eskasasnanda, & Purnomo, 2020) Commercial Sex Workers (PSK) are people who are employed as objects to satisfy the lust of customers with the main aim of getting wages. Behind the sexual services provided by Commercial Sex Workers (PSK) several parties play an important role, namely pimps. Pimps or who are often called by the term mami are people whose job is to accommodate and offer sexual services to the women who work for them and find customers.

Based on the previous explanation, it can be concluded that localization is a special place that is used to practice prostitution. Localization is used as an arena for making money and satisfaction for people who work in it, such as Commercial Sex Workers (PSK) and pimps.

Along with the moral development of elementary school age children in localization area will affect the child's personality in the future. According to (Isabela & Hendriani, 2010) along with the times and increasing population density, the localization area is not only inhabited by prostitutes but also the general public who make a living without being directly involved in prostitution. Based on the results of interviews with several informants in the localization area, some work as traders, salespeople, karaoke tenants, parking services, motorcycle taxi drivers, strong drug sellers, and selling safety devices for sex.

Based on the results of interviews with several informants in localization environments who work as traders, salespeople, renters of karaoke places, parking services, motorcycle taxi drivers, sellers of tonic and sells sex protection devices, it has been said that children have been taught moral education from the age of 5 to 10 years. They do not want their children to fall into the abyss of work that is seen as unethical by society. Moral education is taught through very simple habits which include studying diligently, reciting Al Qur'an, and sweeping the yard. Meanwhile, immoral acts that parents should be wary of and watch out for include not swearing, saying dirty words, lying, and being indifferent to work.

Parents as the main controllers in family environment always advise and remind their children to always speak politely and behave politely, and maintain good manners. On the other hand, parents also have a special scheduling program regarding when they have to study, play, take naps, watch TV and recite Al Qur'an. However, this habit is not easy for parents to apply to their children, bearing in mind that there are other factors such as the factor of friends who often invite them to play until they forget the time, the temptations of Commercial Sex Workers (PSK) about things that are still inappropriate for children and lazy in doing activities.

Based on results of the researchers' observations, there were findings about the influence of localization environment on children's behavior around environment. This influence is very deviant and very inappropriate for children who are still at the level of elementary school age. One of the effects is child's words when called by a female sex worker (WPS), he says "susumu lho ketok" and "kotangmu lho benakno". When he was studying at home with his grandmother, when he was being taught, the child said "mbah kie mendo", and instead turned to teach his grandmother. These things are certainly very inappropriate and effective for children at elementary school age to internalize. So that it will have an impact on moral development of children itself.

DISCUSSION

Based on the research results, a discussion can be obtained that children living in localization environments have an impact and influence that is not good for children's moral development. This background and daily habits will cause the child's moral development to be not good in the future. The atmosphere in the family where in Kriyan

localization environment shows that there are activities that children carry out every day from a moral point of view that are not good at providing input for children's moral development, so at elementary school age they need to be equipped with emotional and social skills so that they can identify, process, and self-control. On the other hand, with the situation in that area in which free sex is a common sight in localization environment, it also often occurs phenomena of persecution, extortion, drug abuse, drinking, and various other forms of crime. The role of parents as the main controller is oriented to always advise and provide positively programmed schedules such as taking time to recite Al Qur'an, taking naps, limiting hours of play and learning optimally, speaking politely, and behaving politely. Based on research (Syafe'i & Rukiyati, 2017) moral education is a quality in human action by which he says that action is right or wrong and good or bad. Confirmed by research (Wahyuningsih, Hanurawan, & Ramli, 2020) that the role of family is very important in supporting the moral development of children. According to (Poespoprodjo, 1998) education about morality can be objective and subjective. Objective morality views actions solely as an action that has been done, while subjective morality views actions as behavior that is influenced by the understanding and approval of the subject as an individual.

Moral education is very important to be given to elementary school students which is directly related to noble values and national culture such as discipline in respecting time, keeping the environment clean, being diligent in studying/working, and performing worship on time. Moral education for fellow human beings includes social moral values such as humility, responsibility, tolerance, cooperation, honesty, caring for the environment, and being fair.

CONCLUSION

Based on the description that has been put forward, it can be drawn that moral education is important for the development of elementary school-aged children. Parents as main controllers in child development are important to provide insight and direction so as not to fall into behavioral conflicts. Especially for children who live in localization areas which often function as prostitution practices. For parents who live with their children in this area, it will certainly cause an awkward feeling to give freedom to play and socialize with the surrounding environment. Therefore, moral education must be

taught to children through simple habits including diligent study activities, reciting Al Qur'an, and sweeping the yard.

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