

## **BRIDGING GENERATIONS: MORAL EDUCATION IN SCHOOLS IN FACING SOCIAL AND CULTURAL CHANGE**

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### **Abstract**

Morality is an asset in the process of self-development. Morality has become a universal problem, both in advanced and traditional societies, because damage to morality in one person will disturb the peace of others. If there are so many morally corrupt people in society, it could be that society will be shocked. Moral education in children can change their behavior, so that when they grow up, they will become responsible adults who have respect for others and are able to face the challenges of a rapidly changing world. Increasing moral considerations in children designed through school education can improve the formation of children's personalities. By forming moral considerations, children will behave in accordance with their moral way of thinking. The three elements proposed by Durkheim to become a moral person are discipline, group attachment, and autonomy. Every individual should have these three elements to become a moral person. And moral actions are essentially the main focus in the world of morality which forms a personality that is responsible, disciplined, and becomes a good person in society, avoiding bad behavior and acting in accordance with the given moral thoughts.

**Keywords:** Moral Education, Social and Cultural Change.

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## INTRODUCTION

Moral education is very necessary for humans, because through education, moral development is expected to be able to run well, harmoniously and in accordance with norms for the sake of human dignity (Sitopu et al., 2024). Moral education exists at every level of education. In elementary schools, the development of moral education never departs from the noble values that exist in the moral order of the Indonesian nation which are clearly expressed in Pancasila as the basis of the State. Moral education has a very noble aim, namely to form the country's children as religious individuals, having a sense of humanity/tolerance for the sake of unity, upholding the values of deliberation for the people and true justice.

Moral education must now be taught to children starting when they are in the family environment, which is primarily the role of parents through a process of self-introduction, socialization of norms within the family and the immediate environment outside the home by instilling a state of harmony, calm and affection and without disputes and accepting each other's differences, this makes the situation and conditions of implementing moral education in the family the right thing to teach what morals are when children are still in elementary school so that they can live a social life (Antika et al., 2024; Tubagus et al., 2023; Aslan & Shiong, 2023). Moral education is very important to implement in elementary schools because a good social spirit is precisely taught when children are in elementary school because from an early age we have to teach the importance of morals for their future lives because school is the second place for socialization after the family. Those who are not in school have a big role in cultivating moral awareness in children and instilling habits of good behavior or vice versa, during the early stages of growth children can often be greatly influenced by the surrounding environment (Berkowitz, M. W., & Oser, F, 2013).

In the development era of Indonesian society, especially among teenagers, Indonesian culture is rarely applied anymore and many people idolize foreign culture, such as the way they dress, hair color, relationships and so on.

Therefore, the role of parents is also very important in maintaining and teaching a child about customs and culture (Muharrom et al., 2023; Nurhayati et al., 2023; Nurdiana et al., 2023). Apart from that, the existence of foreign culture has had both positive and negative impacts. Some of the positive impacts include the following: increasing insight; develop creativity and innovation, increase discipline and increase insight regarding the use of technology. Meanwhile, the negative impacts of external cultural influences include: the emergence of a free lifestyle (drugs, free sex, etc.); lack of love for domestic products, and lack of support for the work of the nation's children (Varnum, M. E., & Grossmann, I, 2017).

Apart from the two impacts above, it turns out that external cultural influences also have individualistic impacts, namely, among others; the erosion of the nature of

mutual cooperation, selfish behavior and the loss of unity and concern for others (Greenfield, P. M, 2016; Erwan et al., 2023; Sarmila et al., 2023; Sulastri et al., 2023).

It would be a shame if these moral and social values disappeared in people's lives. They will be people who don't care and don't care about their surroundings. This is what is being felt by society, especially the younger generation, where some of them have very low levels of social sensitivity. This is the problem now, where the times should be more advanced but the people do not have good morals as taught since time immemorial. For this reason, it is important to instill moral values in children which have now faded so that they become a quality generation in the future, namely through education at school (Aini et al, 2016).

## **RESEARCH METHOD**

The study in this research is qualitative with literature. The literature study research method is a research approach that involves the analysis and synthesis of information from various literature sources that are relevant to a particular research topic. Documents taken from literature research are journals, books and references related to the discussion you want to research (Earley, M.A. 2014; Caruth, G.D. 2013).

## **RESULT AND DISCUSSION**

### **Moral Education Theory**

Emile Durkheim argued that morality does not only concern good and bad but rather the existence of facts that are realized so that behavior arises that is systemized by provisions. In simple terms, morals are not individual actions but rather something that originates from society and is a symptom of society (Schuitema, J., Dam, G. T., & Veugelers, W, 2008). He understands that every society has its own morality and can change according to the existing social structure. Thus, the moral object in Durkheim's view is located in the group or society.

Furthermore, Durkheim applied the idea of moral principles in the educational environment. He chose education as a place to teach morality, not a place of worship, because for Durkheim a logical morality must be formed based on reason, not from revelation (religion). Apart from that, the purpose of education as understood by Durkheim is to guide human behavior so that it is understood that education is an important and special place for creating new creatures (Durkheim, E, 2012).

Goods states that moral education can be carried out formally or incidentally, both at school and in the home environment. However, Durkheim emphasized that moral education should be moved from the home environment to the school because schools have special duties in moral matters. Through formal education, the government tries to foster and develop moral education in schools (Noddings, N., & Slote, M, 2003).

Moral development in the absolutistic paradigm, according to Liebert, pays more attention to progress in levels or stages of moral development related to universal human moral development (Liebert, R. M, 1979).

#### 1. Piaget's Theory

Jean Piaget (1896-1980) developed his theory of moral development which is known as cognitive structural theory. This theory sees moral development as the result of an interaction between the implementation of rules, individual followers or creators with the framework of the relevant rules which shows the moral essence (Cummings, R., Harlow, S., & Maddux, C. D, 2007). In detail, Piaget's moral development scheme is explained as follows:

##### a. At Level I

In children around the age of 1-2 years, the implementation of the rules is still motor activity, there is no awareness of the existence of the rules. All his movements are still not guided by thoughts about the existence of rules that he must obey.

##### b. At Level II

At the age of around 2-6 years, there is an awareness of the existence of rules, but considering these rules are sacred, cannot be contested by anyone, changing the rules is a big mistake. In implementing regulations, they are still egocentric, centered on themselves.

##### c. At Level III

At the age of around 7-10 years the implementation of regulations has begun to take on the character of a social activity, the egocentric nature has begun to be abandoned. At this stage there is a strong desire to understand the rules and faithfully follow them. The heteronomous nature begins to shift to the autonomous nature.

##### d. At Level IV

At around 11-12 years of age, children's thinking abilities begin to develop. At this stage there is already the ability to think abstractly, there is already an awareness that regulations are the result of mutual agreement. This stage is the codification stage or regulatory consolidation stage (Muchson AR & Samsuri, 2013).

#### 2. Kohlberg's Theory

Lawrence Kohlberg tried to expand the theory put forward by Piaget. Initially, Kohlberg stated that there were six stages in moral development that a child must pass through in order to reach the level of adolescence or maturity. The six moral levels are:

##### a. Preconventional Level

At this level the child recognizes that there are rules and good and bad begin to have meaning to him, but this is solely related to the reactions of other people. Judgments about whether an action is good or bad are only determined by

external factors. The motivation at this stage is only external and can undergo many changes. At the preconventional level, it is divided into two stages, namely punishment and obedience orientation and instrumental relativist orientation (Bertens, et al, 2004).

b. Conventional Level

At this level, children begin to adapt their judgments and behavior to the expectations of other people or the codes that apply in their social group, and children also begin to show loyalty to them and actively support and justify the prevailing order. In short, children identify with their social group and its norms. This conventional level also includes two stages, namely adjustment to the group or orientation to being a "sweet child" and law and order orientation.

c. Postconventional Level

At this post-conventional level, moral life is seen as accepting personal responsibility on the basis of principles held within the mind. The norms found in society do not automatically apply, but must be assessed on the basis of principles that arise from personal freedom. Young people are starting to realize that this is not always true. Being a member of a group does not mean that sometimes you have to have the courage to take your own stand. The post-conventional level also has two stages, namely a legalistic social-contract orientation and a universal ethical principle orientation.

### **The Impact of Social and Cultural Change on Values and Morals**

In this modern era, there are lots of changes and developments that occur in people's lives. This does not only happen in Indonesia, but happens throughout the world. The existence of globalization has caused many changes to occur, be it economic, political, social or cultural. The changes caused by globalization are influenced by the existence of science and technological advances which create cultural diversity in a homogenous world (Haddar et al., 2023; Aslan & Pong, 2023; Tuhuteru et al., 2023).

There are many social problem phenomena that often occur in people's lives today in the modern era because of globalization. for example, the phenomenon of moral decline that occurs in the younger generation. Moral decline is marked by various violations and criminal acts in society, such as theft, harsh words, loss of respect for elders and so on. The existence of this negative behavior is a sign of the destruction of a nation (Syaharuddin 2016).

If you pay close attention, the morality that exists in humans, especially in the younger generation, is starting to fade, many children today behave without any morals in them. Because basically the younger generation is a generation that is easily influenced and vulnerable to moral shifts (Bahri, 2015). We often see this in real life where they have behaved beyond limits, where they no longer have the wisdom to

behave, this is very worrying for current condition. Because without morality embedded in a person, this nation will be damaged in the future.

There are many factors that influence the moral decline in today's teenagers. One of the factors that influences this is globalization, where globalization makes a lot of changes in the lives of the people within it, the introduction of various ideologies, technology and even culture can change the order of life in society (Mutiani 2018).

Modern culture that enters the country from abroad can influence all the behavior of people who accept these changes. because basically the influx of everything through globalization will change everything, both in terms of the order of life and behavior in people's lives. because society is not yet fully able to filter the various changes that are happening quickly, as a result many people are not ready so they cannot filter which parts of globalization will have a positive or negative impact on them. This change also creates a moral crisis in the teenagers who receive it, because they do not fully understand the impact of globalization (Wanxue, Q., & Hanwei\*, T, 2004).

The decline in morals in teenagers can also be caused by them forgetting and not even knowing the culture in their own area. This can also be seen from the rise of teenagers who follow behavior and culture that comes from outside, many of which do not have a positive impact on them. . Teenagers do not know and do not even love their own culture which has existed since ancient times, where local culture has wisdom values in it.

There are many phenomena that show that young generations in the current era (modern era) do not have morals within themselves, which they get from imitating habits and culture from outside that are not good and deviant through the internet and social media which cannot be controlled. prevent. Technology such as smartphones does provide various conveniences in life, but it cannot be denied that technology will have a negative impact if users do not use it wisely. As a result, morality, a sense of responsibility and respect for other people who are older than them have faded, and even noble cultural values are very minimal in teenagers (Inglehart, R., & Baker, W. E, 2000).

It would be a shame if today's teenagers' cultural values begin to fade along with the erosion of their moral values due to changes due to globalization. Because basically local culture has many values of goodness and wisdom in it, where if teenagers have these values in themselves then moral values and norms will also be embedded in them.

### **The Generational Gap: Causes and Impact**

The generation gap is the difference in opinion between one generation and another regarding beliefs, politics or values. In current usage the generation gap often

refers to the perceived gap between young people and their parents or grandparents (Bennis, W. and Thomas, R, 2002).

The view that there is a generation gap cannot simply be ignored, because there are indeed differences in outlook on life, values and morality between different generations. However, not everyone in one generation has the same views and not everyone in different generations differs significantly. Therefore, generalizations that claim that one generation has certain characteristics are not completely true (Giancola, F, 2006).

Additionally, views on the generation gap may also be influenced by class bias or stereotypical perceptions. For example, differences in the use of technology or social media are not a definite factor in differentiating generations, because not everyone from the same generation has the same level of technology use. Additionally, stereotypical views about a particular generation can obscure individual differences within that generation.

However, it needs to be recognized that certain factors such as life experiences, history, and events that influence a generation can influence the outlook on life and values held by that generation. Therefore, the view that there is a generation gap is not completely wrong, but it is also not completely correct (Gravett, L, 2007).

The understanding of the "generation gap" stems from an essay written by Karl Mannheim. In 1928, a sociologist of Jewish descent from Hungary who later fled to Germany published an essay entitled *Das Problem der Generationen*. This essay was then translated into English in 1952 with the title *The Problem of Generations*.

As a sociologist well trained in both the Marxian and Weberian traditions, Mannheim's interests naturally focused on questions of social class. The real problem is talking about class position, which according to him is determined by the position of a person or group in historical reality, and is based on the dynamics and changes in economic and power structures in a particular era (Mannheim, 1952).

For Mannheim, the social location of a person or group will determine how they view the era in which they live. Although generational location determines what historical experiences are shared by an entire society, the social location of an individual or a group limits the possible aspects of those experiences. Thus, a group of people of the same age can be classified as an actual generation; However, this actual generation is subdivided into generational units, which are groups of people who understand their historical situation in a similar way (Mannheim, 1952).

The generation gap refers to the differences in attitudes, values, and behaviors between individuals of different generations. This gap can cause misunderstandings, disagreements, and tension in many relationships (Aggarwal, M.,dkk, 2017).

Following is the impact of the generation gap on various relationships, exploring how these differences can create challenges and opportunities for mutual understanding and growth, including: (Patil, S. K, 2014).

1. Generational Differences
2. Communication Styles
3. Cultural and Social Norms
4. Technology and Digital Divide
5. Value Systems and Worldviews
6. Parent-Child Relationships
7. Workplace Dynamics
8. Intergenerational Friendships and Romantic Relationships
9. Bridging the Gap
10. Learning from Each Generation

## **CONCLUSION**

In conclusion, Durkheim defined three elements, the first is discipline, the second is attachment to a group, and the third is autonomy. Everyone needs these three elements to become a moral human being. Moral discipline teaches not to act only according to the desires of the moment, which leads to behavior that is only in accordance with natural inclinations. Discipline itself is a "sui generis" factor in raising children. According to Durkheim, man is essentially a product of society, and society passes it on from generation to generation, and becomes more complete morally when he feels united with the various groups of which he is a member: Family, club, state and all of humanity. The tendency of moral consciousness to associate the morality of an action with the actor's autonomy is a fact that cannot be ruled out and must be taken into account.

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