VALUE AND MORAL INSIGHTS IN HIGHER EDUCATION IN BANDUNG

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Abstract

Moral in the education sector is concerning, and some experts seek a solution to these problems. Understanding morals is essential because the accumulation of understanding of morals has an impact on the formation of attitudes and behaviour. As agents of change, college students are objects of moral education who become figures that will fulfil various sectors in social life: government, education, religion, industry, business, and others. This study focuses on how students' attitudes and behaviour view values and moral problems that occur among students. This analysis aims to know students' understanding of morals and their influence on student behavior attitudes in four universities in the city of Bandung: Nurtanio University, UIN Sunan Gunung Djati, Muhammadiyyah University Bandung, and STAI Persis Bandung. Another purpose is to know the types of moral education that influence students' thinking about morality and moral behavior in college. The method used in this study is statistical analysis. The data interpretation is through a questionnaire. The results will be analyzed using a phenomenological approach, where a researcher understands social actions and describes them by explaining the causes of these actions. Based on the results of the data and analysis regarding research, right action is manifested by one's personality and morals. The personality and morals are always consistent. The results of research show that students at tertiary institutions in Bandung demonstrate moral norms.

Keywords: Colleges, moral education, the perspective of attitudes and behaviors, students

INTRODUCTION

Advances in technology and science toward changing student attitudes and behaviors are experiencing real challenges and problems(Earle, 2002). Moral education in higher education is the answer to the problem of morality (Peters, 2015). As Plato argued, man is a docile animal, and goodness only needs to be known to be desired (Newmyer, 2016). Thus efforts to internalize moral norms are carried out through moral education (Sukardi, 2016). The role of higher education contributes to change, not by direct action but by the power of ideas and efforts that most reach the human psyche. It is because functionally, morality plays a role and works for change in society (Thompson, 1991). The process of change in society is influenced by the products produced by higher education, so it is important to explore the thoughts of the research object, namely students. To see how views influence attitudes and behaviors, as well as how to get effective answers from the questionnaires that have been disseminated. Dale has compiled what he calls the Count of Learning which describes the level and amount of learning that occurs using various teaching techniques. The thesis he put forward is that learning will be more and more if students deal with direct and useful experiences and the amount of learning will be less when students are passive and only deal with one-way verbal transactions (Robertson & Dale, 2015). This research

is based on the theory of Value and Moral Education, Moral Development, Affective Theory, methodology, and discussion results (including statistical data and data interpretation).

Literature Review

Value and Moral Education

Value and Moral Education is considered an interdisciplinary field based on the thoughts developed from the social moral philosophy of Hobbes, Rousseau, Kant, and Durkheim; the cognitive psychology of Piaget, Kohlberg, and Dewey; and personality theories from Peck, Havigurst, and Maslow. These scholars work is used as the basis for value education. They represent the main thoughts of philosophy, psychology, and personality development that influence value education as developed in the Western (Hakam, 2008)

Durkheim developed the work of Auguste Comte through the theory of the Social Context which states that societies with their diversity of social structures influence and direct the human behavior of individuals. This view is based on the premise that all human beings have obligations to other human beings (Nuddien et al., 2018), and that human beings have the same basic concept of good directing behavior towards social unity and the survival of a nation. Man has special knowledge and ratio skills, so he has the ability and necessity to apply his knowledge and scientific skills to create an essential moral consensus for a good modern society (Kama Abdul Hakam, 2008).

Durkheim provides the limits of morality, including consistency (what becomes moral now, tomorrow must be consistent moral), regularization of behavior (how we act now, should be consistent with how we will act tomorrow), and autonomy (our actions must be controlled and force for social good, thus preventing us from acting arbitrarily).

Moral behavior is not judged based on oneself or others but on the whole social unit. Moral actions are actions that develop the collective interest of the social unit by which one's moral actions are identified. Individuals who seek to meet their own needs are considered an anomy or perceived lack of meeting moral and social standards (Emile Durkheim, 2012).

Autonomy, on the other side, is a freely chosen behavior but with a full understanding of the various consequences. Autonomy implies not only free choice but also discipline, commitment to the group, and respect for the principles and values of society. According to Durkheim, the responsibility entrusted to education is to identify the properties of society and build an educational system around known values and principles.

Community education ensures the continuity of its cultural transmission, and lecturers are the main link for the success of cultural continuity. Durkheim gives broad ideas about how to fulfill the task of educating a child to become a morally responsible member of society (Tamariz, 2019).

Most of Durkheim's work reflects the theory of Behavioristic learning that will be discussed in the following sections of this chapter. However, the quote below (translated by Wilson and Schnurer) will give an idea of Durkheim's ideas in terms of the role of discipline in education. "We have principles on which to rely on determine what kind of punishment should be taken in the University, the social environment".

Durkheim explained that punishment should be used to convey the impression of authority to students who are aware of the authority. Students must respond spontaneously. Respecting the commitment to the rule should be emphasized rather than fear of punishment. Lecturers must make the rules worthy of respect and any non-enforcement of those rules weakens the respect of students. Punishment should not be designed in such a way that the offender suffers, but to re-enforce the rules that the offender violated such as Durkheim's view of moral education (Durkheim, 2012).

Moral education is also influenced by psychology, among them by Freud's Psychology. Freud identified that personality consists ego (self), super ego (ideal self or conscious self), and id (unconscious self). The superego is learned from parents through a system of rewards and punishments. When a child internalizes a set of standards given by parents, the child is already conforming to cultural principles. The cognitive understanding of cultural principles is the development of morality in the state of the superego (conscious ego). The ideal ego is a positive standard brought to child's life. If moral standards are not turned on, there will be feelings of sin/guilt (Freud, 2015)

Eventually, the superego established a series of moral imperatives learned by parents and society. Internal conflict or lack of moral balance will occur when standards are disrupted. Freud introduced the cognitive morality dimension (the rules of learning and the standards of parents and society) and the affective dimension (aspects of feeling, aggression, sinfulness, and love). Although Freud did not offer a theory of moral development, his work separating the cognitive and affective personality dimensions has greatly influenced the development of value education.

Dewey is often misunderstood as an ultra-progressive person, even though his theory is not far from the Piaget (cognitive development) and Durkheim (social context). Dewey believes that children will get good learning outcomes through doing rather than just reading and listening. Dewey advocated that university/school life should be directly linked to community life. Dewey views that morality in the sense of social regulation obtained by the individual through the continuation of cooperation and the role of a person in the cooperative relationship.

Moral growth proceeds through three stages of development (Piaget, 2013); First, a moral i.e. child has no feelings for others, no feelings of right or wrong. Second, conventional i.e. the child follows the conventional values of his parents and society. Dewey responds to adult gifts and punishments as the basis of his moral standards. Third, autonomous i.e. older children begin to make choices to adjust the rules for their benefit and group. The role of lecturers is to help students develop positive and socially responsible values around the above target areas so that they reach the level of moral development.

Piaget was influenced by the works of Rousseau (naturalism), Hobbes (social contract) and Durkheim (social context). Above all, Piaget was a qualitative researcher with detailed observations on human (child) behavior, thus succeeding in formulating the theory of cognitive development. Piaget, like Rousseau, believes that children should be freed from the restraints of authority if their development is expected to proceed normally. Piaget explains that learning does not result from rewards and punishments (Piaget, 2013). However, it is a result of cognitive restructuring processes that are influenced by the external environment. A student considers that his or her actions are correct if the environmental authorities approve them. Students, who are in a transitional period of morality, define this form as respect for the regulation. When the student was able to distinguish himself from the rest, he became autonomous and began to investigate how to modify the regulations. His sense of justice develops when his egocentric feelings can be overcome for the benefit of others (Piaget, 2013)

RESEARCH METHOD

The research method used is based on the basic theories of moral development and affective theories in learning. This research is based on the consequences and processes of human moral development, and the process of how changes in attitudes and behavior occur in the process of receiving new information, becoming a belief, and internalizing it into standard behavior.

We can see in the tables and diagrams as follows:

Stages of Moral Development

Cognitive Development	
Sensory-motor	Blindly obedient, dependent, and responsive to rewards and punishment.
Concrete Operations	Take into account the purpose, subjectivity, and social usefulness.
Formal operation	Abstract principles.

Piaget's Stages of Cognitive Development

Moral Development	
Egocentrism	Just look at what can be observed, no internal regulations, obey external regulations, and obey unilaterally to power.
Heteronym	Can not internalize, seeing only one aspect of the situation (result), and no concept of goal or motivation.
Autonomy	Cooperation with others, rules can be modified by mutual consent, the internal system of rational morality is not fully developed, and it is easy for others (their group) to repress arising in themselves to feel others.
Justice	Feelings for others take precedence over himself.

Affective Theory

In value education, the two points above are very essential because teachers strive for their students to achieve learning goals in the cognitive and affective realm. Furthermore, value and moral education objectives are not only to help students learn but have a rational understanding and direct their behavior in a more sophisticated way. Thus, it is genuinely consistent for itself and desired by its society. Such results are referred to as the most high-end goals that require teaching methods that can help students think rationally, critically, and creatively to make accountable decisions that consider the views of others, not be egocentric. Therefore, students must have the opportunity not merely to listen to information and think about information. They must actively participate in the teaching and learning process if value and moral educators want to achieve the goals as stated.

Other factors that influence the receipt of information are the nature of our trust linked to the information. Beliefs based on our past experiences are stored in the modular system of the brain and reactivated by a stimulus that may be a word sample of a school word or a school image.

The concept of the school evokes several emotional responses based on attributes derived from the word or image. Suppose the mental impression of an object is relatively concrete. In this case, the attitude developed around the object will cause an emotive response and a charge of value that cannot be separated from other related objects and beliefs.

For example, I appreciate schools often having a part of the statement in the speaker's mind. While the words "I value school" are just a sentence that can be said even though the complete thought is that I value school for myself and my family because giving credit to school is the best way to improve my life level to develop my career and help my country to progress by the principles of humanity and the guidance of the times.

Such statements reflect a value system arising from a set of beliefs and attitudes regarding the school. After all, the statement reflects beliefs associated with other objects such as the state, man, career, and family. All of them affect the new system of internal processes of information that interact with each other to find the attributes that can evoke the strongest valence so that it has the most influence on its choice and attitude.

Affective Factors in Learning

Four affective factors influence the process of obtaining and transferring information. The four of them relate to

personal beliefs and feelings consisting of self-concept, feelings of being challenged or being threatened, values, and feelings of belonging and being cared for.

Students' belief about their self-concept will affect their behavior and lectures. Before explaining this, we have learned that the essence of learning is the process of discovering personal meaning, the relationship between reality (an event) and the self. The self in question is the self-concept. Self-concept is not merely a self-depiction but also includes affective aspects. Students may see themselves as capable or incapable, but affective feelings of success or failure, glory, or defeat always accompany the concept. The students did not delay their self-concept at the door when they came to the University. Self-concepts tend to strengthen themselves (Kama Abdul Hakam, 2008).

Values

Values are generalized beliefs that serve as a guiding line to select the goals and behaviors to be achieved. This value is very personal and always related to feelings and influences. Values are not limited by religious, political, or moral questions. Value plays an important role in the dynamics of everything we do. Students who value the meaning of reading, writing, arithmetic, problem-solving, discovery, or cooperation with others are likely to become effective students.

Many critics of affective education end up protesting the value of education in schools. The critic believes that affective education is the prerogative of homes and religious institutions. The problem cannot be approached in such a way. Various values are a matter of schooling, such as respecting knowledge, skills, critical thinking, lifelong education, and being good citizens. Many people may expect their younger generation to have this value well. Another problem relates to political, social, and moral issues that give ample room for differences in opinion and solutions. For this issue, the most fitting role for the school lies in facilitating students to explore the makeup of their personal and their position on the issue

(W.F Denison & Ken Shenton, 1987). Another problem in this value is that some like family, ethnic or religious values deeply, and even affective education regulators agree that this affective problem is not included in the curriculum.

Value is a very decisive factor in human purpose and human behavior. Universities that want to make a meaningful contribution to student development and growth cannot ignore the parts they play in the learning process.

Behavior Change As a Result of New Information

Cultivating one's attitudes, beliefs, values, and behaviors takes a long time and requires complex treatment. That long process has been a concern for centuries of medical and psychological researchers so that finally we understand how complex the process is associated with the functioning of the human brain. Even based on the results of media technology studies conducted for a long time, it is still in the early stages of research in this field. Therefore, what we can do now is just speculate on the processes and variables involved in behavior change.

Below is a picture of how the process of changing individual behavior is as follows (Kama Abdul Hakam, 2008, pp. 29–31):
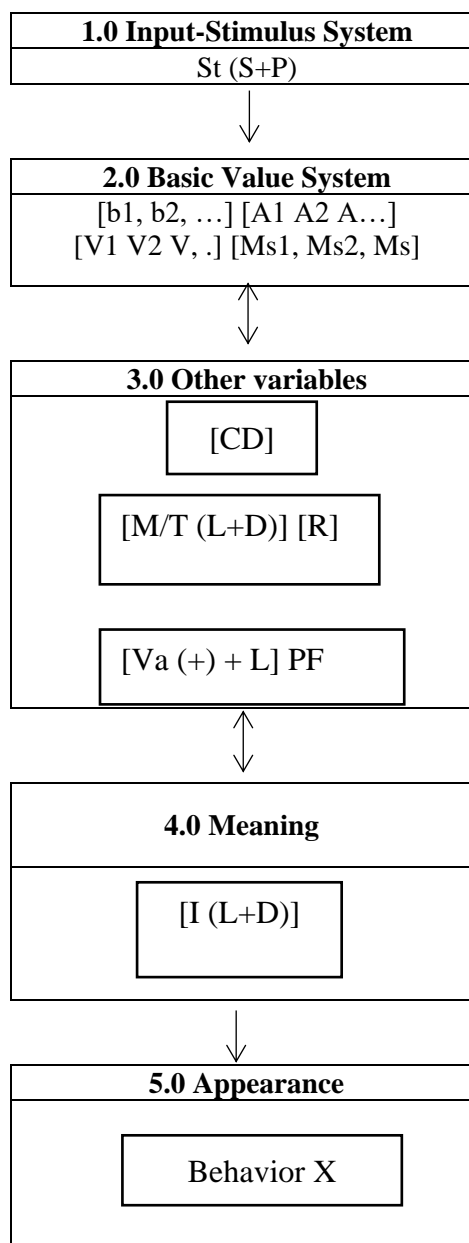
St - B - A- V- SM- (I (LD)) = behavior X

St = Stimulus or new information
- = Effect on change
B = Belief/ Confidence
A= Attitude
V= Values
SM = Standard Moral
I = Intent/ Intention to display behavior X

From the explanation of box, I regarding human brain research and communication theory, it is clear that the picture of the behavior change process is modified so that another variable (O) can be included with

St - {B- A- V-SM-(I (LD) {O}= prilaku X
In this {O} there are the following variables:

L= Level of commitment to display behavior X
D= Degree/ the level of intensity behind the intention to display the behavior X

the following description:

B1, B2, B = Beliefs about the same object
S = Source of stimulus or new information
P = Process or method that drives the stimulus
CD = Cognitive dissonance caused by a conflict of trust
MT = Motivation to receive the stimulus and the type of view of world (internal or external)

Va = Positive or negative valence for each belief
Pf = Preference/ options (determined by the valence with the degree of intensity very strong)
R = Readiness/ readiness to accept new information (maturity and background).

In the following section, a more complete process of behavior change will be described (although there may still be many interaction points that are not included), as follows:

1.0 Input-Stimulus System

St (S+P)

↓

2.0 Basic Value System

[b1, b2, …] [A1 A2 A…]
[V1 V2 V, .] [Ms1, Ms2, Ms]

↕

3.0 Other variables

[CD]

[M/T (L+D)] [R]

[Va (+) + L] PF

↕

4.0 Meaning

[I (L+D)]

↓

5.0 Appearance

Behavior X

The picture of the process that includes these new variables is complicated and can be confusing because it takes into account various variables and the complexity and interaction between the variables.
- Stimulus source process (method) to send
- Various beliefs, attitudes, values, moral standards
 - Cognitive Disonansi
Motivation:
Type (Eksternal/Internal)
Level Intensity
Level Of Commitment
Readiness:
Valence (positive or negative)
Intensity Level
Options

The methodology used is Statistical Data Analysis and Data Interpretation. To reach a conclusion about the views and moral values believed by students in four colleges, a questionnaire consisting of 10 questions was developed. (See Table below).

DISCUSSION

After knowing how the process of formation of attitudes and behavior, it is essential to process the statistical data from the questionnaire. The details in the descriptive data processing and explanation of the statistical model are as follows.

Description of Sample Study Questionnaire

This research was conducted at four higher educations in Bandung, at Nurtanio University Bandung, which is located at Jalan Pajajaran Bandung, Muhammadiyah University Bandung at Jalan Soekarno Hatta, STAI Persis Bandung at Ciganitri, and UIN SGD Bandung at Jalan AH. Nasution. All higher education is in West Java Province.

The questionnaire was distributed to more than 150 students taken through the g-form (Google Form). The sample includes four campuses as follows: Nurtanio University, SGD State Islamic University Bandung, Muhammadiyyah University Bandung, and STAI Persatuan Islam Bandung. The highest number of questionnaires is Nurtanio University Bandung, around 70.35% percent with 105 students in the three faculties of Social Science and Political Science, Engineering, and Economics. In Muhamadiyyah University Bandung, the number of questionnaires is around 13.4% percent (20 students) in one faculty of Communication Sciences. UIN SGD Bandung is around 6.7% (10 students) and STAI Persis Bandung 10% (15 students). The sample represents students of different levels, most students in the first year (80%), 10% in the third year, and 10% in the fourth year.

The questionnaires were distributed to students who were Muslim with a percentage of 95.14 (142 respondents) and Christians with a percentage of 4.86 (8 respondents).

Analysis Procedure

The questionnaire was built to measure the views and moral attitudes of undergraduate students in four universities in Bandung,. Then, it is transmitted and spread to different categories varying in gender, religion, age, and as a student in Bandung covering the four campuses of Unnur, UIN SGD, UMB, STAIPI, etc. Responses are analyzed to cover the entire item, consisting of ten points indicated in the conclusion and a questionnaire in the appendix.

Validity and Reliability Test

The questionnaire carried out validity and reliability tests to find out the capacity of the questionnaire paragraph and to measure what has developed. The questionnaire also carried out a reliability test aimed at ensuring the same results if it is reapplied to respondents again.

Validity of the Purpose Questionnaire

To ascertain the validity of the questionnaire answers, researchers reviewed it using the internal consistency coefficient (α) according to Cronbach's alpha equation, and the value (α) was 97%, which is very high when compared to the acceptable minimum of 60%.

After conducting research and processing respondent data results from the questionnaire through the g-form device, it is important to put forward, how the methodology is used, discuss, and interpret analysis of questionnaire data, as follows:

When answering questions about moral attitudes and behaviors in higher education based on student answers, frequencies and percentages are used to describe changes in students' attitudes and behaviors about moral values.

Responses are classified into answers stating morals are objective (table 1) which are based on pure morals. The second question (table 2 and 4) relates to moral attitudes (lies-honest). The third

question relates to attitudes towards corruption (table 3) and deals with promiscuous sex (table 5), good-evil relativism (table 6), the essence of religion (table 7 and 8), and eschatological principles and causality (table 10).

Table I

Is morality subjective (based on personal opinion) or objective (based on facts)?

Answer	Frequency	Percentage
Yes	122	81,74%
No	28	18,26%
Total	150	100 %

Table 2

Does lying make you okay?

Answer	Frequency	Percentage
Yes	6	96,48%
No	144	3,52%
Total	150	100%

Table 3

Do corrupt acts make you okay if they are done?

Answer	Frequency	Percentage
Yes	1	0,17%
No	149	99,83%
Total	150	100%

Table 4

Does the act of cheating and making fun thesis/journal/assignment make you feel okay?

Answer	Frequency	Percentage
Yes	1	0,17%
No	149	99,83%
Total	150	100%

Tabel 5

Does cheating and cornering your thesis/journal/assignment make you feel okay?

Answer	Frequency	Percentage
Yes	18	12,06%
No	132	87,94%
Total	150	100%

Table 6

Can a good person do evil things and still be a good person?

Answer	Frequency	Percentage
Yes	108	72,36%
No	42	27,64
Total	150	100%

Table 7

Does religion lead to salvation for you?

Answer	Frequency	Percentage
Yes	148	99,16%
No	2	0,84%
Total	150	100%

Table 8

Does worship lead to peace of mind and happiness?

Answer	Frequency	Percentage
Yes	149	99,83%
No	1	0,17%
Total	150	100%

Table 9

Religion is very important in life?

Answer	Frequency	Percentage
Yes	149	99,83%
No	1	0,17%
Total	150	100%

Table 10

Is it fair to man if Allah Almighty does not prepare heaven for those who do good and hell for those who do evil?

Answer	Frequency	Percentage
Yes	22	14,24%
No	128	85,76%
Total	150	100%

Analysis of Results

The potential and nature of the human personality are aware of high, noble, and broad values. The human person can live the Godhead and religious, philosophical, cultural, ethical and aesthetic, political and historical, economic, legal, psychiatric, and social. The awareness of values is as high and wide as that shows the nature of human dignity and personality firstly (Corrigan et al., 2020). A value-conscious human subject. This awareness includes:

Personal self-awareness: being aware of the personal self with potential, physical-spiritual, with taste, feeling, thought and creation, and conscience. Man is aware of his ideal of the desire for the love of neighbor, believing in the existence of an Almighty God as the Supreme Creator and in Him the subject responsible (subjective consciousness). Self-awareness and awareness of the Almighty Godhead, namely religion, are the basis of all value consciousness (Maralov et al., 2020).

Awareness of the outside world as an objective reality beyond the subject's self: the existence of nature, plants,

animals, human beings, objects, and cultures. Man finds himself (his subject) in a common existence with all conditions and challenges (needs demand adjustment; association, work and economy, health, education, and culture) (Lu & Wan, 2018).

The principle of balance of rights and obligations underlying personal consciousness is largely determined by the norms; ethics, law, and philosophy of the State and religion. All these norms live in human consciousness and society of common life. Hence, human life runs on specific norms, foundations of values, and norms according to common choices (society, tribe, nation, and State). There should be no human life without a system of values because man is aware that such a life is incompatible and even contrary to the nature/essence of human personality (Heller, 2015). Human dignity with a sublime core of conscience is due to the conscious experience of values and norms (Darmodiharjo, 1986). Observation of these values and norms is the dignity of human beings personally and socially (together). Harmony and balance of life create peace and well-being of birth and mind. Value becomes a personal life belief, as the norm of self-control. Norms as the controlling subject will immediately give sanction that is evidenced in several ways:
1. When fulfilling values and norms as it should be, the mind of conscience feels happy and prosperous.
2. When a person violates the values and norms he or she believes in, the conscience feels sinful and remorseful, and the person feels depressed (inner pressure) and restless.
The nature of personality dignity that is a priori (always) value-conscious is the embodiment of a spiritually sound person. Conversely, conflicts (opposition) in the psyche can result in psychological disorders (mental health).

This psychiatric conflict is the difference between normative consciousness and reality and action. This difference is due to the impulses of human psychiatric aspects between sublime desires and outward, biological, and egoistic desires (Cavalletto, 2016).

The essence of life in society is the togetherness of human subjects between relationships and actions with all interpersonal identities. They are bound by the values of state norms (philosophy, law), religion, culture, and other values. Sources of value for our lives include religious values, philosophical, cultural, and scientific values.

CLOSING

Following a brief description of the results of the discussion in advance, it is actually the process of introspection. It is a process of how each of us understanding, internalizing, and believing in a value and norm, until considering (to answer the questionnaire) determines the decisions of the heart that believe in moral values. The process takes place in an independent human being as a student, taking into account all its consequences, i.e. good and bad in the form of contentment and happiness or regret and guilt (sinning as a basis for religious value). A person's personality and morals manifest this embodiment of right action. The personality and morals are always consistent. The research result shows that students at universities in Bandung demonstrate moral norms.

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