

MORALITY EDUCATION AS AN ESTABLISHMENT OF NATION CHARACTERS

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Abstract

Moral education is seen as very important in the effort to shape the character of the nation, as the current development of the global situation in the increasingly secular era of contemporary civilization has increasingly revealed a strong tendency towards fostering traits, character and character which are increasingly deprived of the noble roots of religious culture and teachings. who always teaches about the importance of improving mental attitudes, enhancing moral character and spiritual climbing in order to build a generation of intelligent, identity, integrity and morality. Especially in the midst of the era of globalization with the wave of modernization that is increasingly sweeping the people at the Glocalization estuary. On the one hand, the contemporary society has dissolved into the global flow, on the other hand they continue to struggle to save their distinctive identity as a socio-religious society that is full of obligations to maintain and practice the values of morality so that the characteristics of the nation remain stable. The development of globalization and modernization itself has factually brought implications, not only related to social life, which involves individual elements, but also has torn the joints of social life, cultural elements, mental attitudes, moral foundations and spiritual consciousness which are actually become the basic capital for morality education in an effort to establish national character.

Keywords : *education, morality, nationalcharacter.*

PRELIMINARY

It must be recognized and cannot be covered anymore, that the morality of the nation's people in the era of globalization is not only laden with the dynamics of freedom, but it is already late in a situation that is too excessive. If the situation is left without efforts to prevent, both sociologically, psychologically, psychologically and also juridically, it is feared that the morality of the nation's children is threatened to fall into the valley of defamation, as a sign of the beginning of the destruction of human civilization as a whole. On that basis, morality education is seen as very important in the effort to shape the character of the nation considering the current development of the global situation in the increasingly secular era of contemporary civilization as it increasingly shows a strong tendency towards fostering traits, character and character which are increasingly uprooted from the roots of noble values religious culture and teachings that always teach about the importance of improving mental attitudes, enhancing moral character and spiritual climbing in order to build a generation of intelligent, identity, integrity and morality.

EDUCATIONAL ORIENTATION

Education is currently only oriented to developing intelligence and skills with a little focus on good quality. What does it mean that all education in the world if someone does not have a good character, is like a spring that gets dry more and more. There is no point if education develops accompanied by excessive lust. This is what makes humans become adversaries in words but never do anything "(Narayana in Donder, 2004: 1)).

What Bhagawan Sri Sathya Narayana said above cannot be separated from the progress of our education world which has been more oriented to the realm of knowledge in the hope of succeeding in producing smart children, as well as skills (skill), but by overriding the importance of attitude aspects (attitude) which is actually the foundation for a process of morality education in the framework of forming national character.

As a result, it can be quite clearly witnessed by looking at the phenomenon of current public behavior, although claiming to be civilized, cultured and also religious, but in the matter of admiration of ethical values / morality, and the norms of life which are the foundation of morality, there is a clear discrepancy between ideal concept (das sollen) with real context (das sein).

Especially in the midst of the era of globalization with the wave of modernization that is increasingly sweeping the people at the Glocalization estuary. On the one hand, the contemporary society has dissolved into the global flow, on the other hand they continue to struggle to save their distinctive identity as a socio-religious society that is full of obligations to maintain and practice the values of morality so that the characteristics of the nation remain stable.

The development of globalization and modernization itself has factually brought implications, not only related to social life, which involves individual elements, but also has torn the joints of social life, cultural elements, mental attitudes, moral foundations and spiritual consciousness which are actually become the basic capital for morality education in an effort to establish national character.

Looking at the brief explanation above, and in line with the development of globalization which is more indulging in the desire for change through development, it seems to refer to Toynbee's view (in Amin, 1989: xx) that modern ideology with development jargon has given birth to a more devastating civilization than building. That is, the ideology of development (physical-material) is not denied to develop to be counterproductive to the theology of religion which is more oriented towards achieving "liberation" (spiritual awareness).

This paradoxical condition has unwittingly caused an ambiguous situation to arise. At least it can be witnessed how increasingly secular society in the era of contemporary intimacy prioritizes performance compared to deepening (awareness). So that the character that looks more expressive at the lifestyle level, tends to follow a pattern and modern lifestyle that is instantaneous: practical, economical. Although it must ignore ethical-philosophical-religious guidance.

Various organizational changes finally occur as evidence of shifts, irregularities, and even violations, so that it becomes a paradox between conceptual character and contextual reality. As well as being a monocausal, the characters of Suputra are presented as distinctive identities of Hindu humans.

Take the example of the Hindu (Balinese) human character who has always been known as innocent, honest and innocent people, at least illustrated by his behavior which is always open, friendly, and does not like to look for problems and is always ready to help anyone who needs help. All forms of such behavior are based on the attitude of obedience that is so high towards Hindu sraddha in this case karmaphala, which teaches that whatever is done or done will surely get its phahala. Therefore trying to be the best, by not violating religious teachings, because fear of committing sin is a true characteristic of Hindu humans as a reflection of the quality of human morality suputra (Widana, 2002: 18).

Now that ideal situation has undergone many changes, precisely it has been bounced off by the "glocal" situation. A condition that is unable to evade let alone reject the flow of changes with

various excesses, especially those that tend to destroy the established order of ideal values due to the great onslaught of new civilizations, with contemporary secular culture, and certainly erode "me-mo-ri" (mental, moral and spiritual) Hindu humans so that they might experience missing identity and personality (loss of identity and personality) because they are also involved in the trap of materialistic and hedonistic style of life.

DISCUSSION

1. Phenomenon and Social Reality

From the perspective of phenomena, the materialistic and hedonic lifestyle stimulates every generation, especially children today to exist through the show of identity which tends to emerge from the personality of the suputra, at least being stigmatized into bad children. Although it can still be considered fair behavior, but when a child's misbehavior becomes brutal and leads to crime, it certainly cannot be seen as origin. For example, the case of the horrendous circulation of video recordings illustrates the brutality of new children (Balinese women again) carrying out acts of violence against members of their genres is certainly a hard slap for the world of education, especially in Bali which is academically known to excel at the national level.

Like an iceberg phenomenon, the disclosure of such brutal behavior and other negative actions that have not been exposed, if allowed to settle, does seem to be a problem, on the surface, but inside it has become a 'magma problem' which can explode and even blow up problems social. Ranging from social ailments, social crimes, social conflicts up to. mental degradation, and moral decadence

This is a psycho-social distortion phenomenon which, according to Mead (2006) can develop into a psychopathic birth to create brutal stimulation as an outlet for adaptability in society. What has been done by the new child above at least proves that the phenomenon has become a social reality, which certainly raises the question, is it due to the influence of the times (kaliyuga, crazy) ?, or because the pressure of life (economic competition) is getting heavier? or because there is a kind of touch-lost, losing touch on the educational dimension that is getting away from the content of character building? If the last question is used as an assessment starting point, at least it can be detected that the base of all the problems of the big new child seems to start from the error "A-B-G", which simultaneously causes the failure of character education, namely:

First, *Salah Asuh*, has occurred and started from the smallest social unit (family) that seems to have not been maximal in devoting attention to their children. Hindu families (Bali) for example, how much time allocation gives attention, then directs the behavior of their children to have ethics (polite, respectful, and show morality)? What stands out is only the conventional traditional education procedures through religious behavior at the ritual level which is again almost without touching the side of understanding, and appreciation of the meaning that should be implemented into abusive behavior. As a result, those born from the process of "ritual education" are a generation labeled "KTP" double: (1) Beliefs Without Knowledge, and (2) Beliefs Without Practice.

Secondly, *Salah Bina* is clearly seen in formal education institutions or schools, which only allocate a little time (2 hours per week) to provide mental, moral and spiritual development through religious subject matter, which only emphasizes mastery of knowledge (cognitive-quantitative) and rote is not practice. If there is an inspiration by collaborating religious holy days, such as when Purnama, Tilem, Saraswati, Siwaratri, etc. by requiring students to dress in traditional customs and worship, it seems that it only appears as instant camouflage assuming the imposition of traditional clothing is expected to be positively correlated with behavior students.

In fact, instead of the appearance of traditional dress that influences or changes student behavior, it is precisely the opposite that traditional clothing that has nuances of the traditions that are "divermak", comes out of an ethical-philosophical standard so that at the moment of worship Hindus often look like celebrity, trendy, fashionable, for example thin-skinned, full of accessories, full of properties, due to the influence of materialist, capitalist, consumerist and hedonic motives. Don't be

surprised when new Hindu big kids go to Pura appear fashionable, stylish and tend to be jealous. So that the Pura can not be separated from the feel of "pretending". While the meaning of ritual aims to improve spiritual quality which should be reflected through ideal behavior as a mirror of mental improvement and moral moral enhancement, it bounces at the level of contemporary religious lifestyle.

Third, Salah Gaul, it must be admitted to be the most powerful cause of damaging the character of a big new child who is still young, innocent, and easily led even to fall into the misguided social model, such as joining in genk, including the genk motor with track-traction action on the highway, alcoholic drinkers, alcoholics, clubbing, thugs, graffiti and vandalism through scribbling and destruction of public facilities, including the trend of free sex risked HIV / AIDS. Not to mention the behavior of the new child

The fact revealed through the data above is at least proof that what is called morality is very loosened. So it is not wrong to say that the morality of some of our nation's children is already in poor condition. Status as a cultured creature, with shame, holding eastern customs, and adherents to a religion, does not seem to be strong enough to bind and maintain, and maintain human morality and character. The functions of social institutions, customs, and religious institutions which should act as carers and guardians of the nation's morality seem fragile, then collapse by human arrogance which further develops the spirit of seeking personal pleasure (hedonistic), even though it must throw away the order of values, ethics, and norms that are based on religious teachings.

This is a life phenomenon that has become a reality of life, that the name of humans in this age, with the nature of admiration for things that are material (objects / goods) and financial (money) makes people today much more afraid of not having goods or money rather than having to fear God. If fear of God might be considered not to have a direct influence on his life, but if he lived without having money, this is a real fear that in various ways must be eliminated, of course by continuing to vigorously and passionately seek, chase and reap wealth (wealth) that inevitably requires that we have the money to get it.

Current and subsequent money seems to be "almighty", everything is in need of money, though it must be realized that money cannot overcome everything. Even ... say money will not be able to buy; I am happiness, even that money will rob my own happiness. Money that is only slightly responsible for your overall happiness can actually rob you of your happiness (Chatzky, 2003: 24).

Behind the story and the use of money, there is something far more important and must be prioritized and implemented, namely morality. Because morality involves teaching about both bad deeds and behavior (morals, obligations). It is also a norm in behaving and or behaving in a good and right way.

That is why what is called morality; always produce good and true human nature and behavior according to religious teachings. But unfortunately, the moral strength has been eroded due to the continued pouring of material and financial selfishness that is more healing goods and money than trusting God. If the goods (material) and money have been placed as "gods" today, then morality originating from religious teachings may only be regarded as a dogma of the past, which is not so significant in seeking worldly satisfaction.

It is a great obligation of mankind today to restore the view that national morality and character are very important to be realized because it is needed to hold humanity's existence that is civilized, cultured and religious. The methods include:

(a) Getting used to behaving well

Starting from yourself, by doing small and simple things for example by starting to make yourself clean and holy: body and soul, physical and mental, mind and knowledge.

About this book Manawadharmasastra, V. 109 gives instructions:

"Adbhirgatrani suddhyanti
Manah satyena suddhyati
Widyatapobhyam bhutatma
Buddhir jnanena suddhyati "

Its meaning:

"The body is cleansed with water, the mind is purified with truth, the human soul with holy lessons and tapa brata, intelligence with the right knowledge (Pudja, 1977/1978: 313).

Similar sentences are also stated in the Wrhaspati Tattwa, Pancasiksa and Silakrama books also stated:

"Suddha has enjing enjing madyus asuddha sarira, masurya-sewana, mamuja, majapa, mahoma".

Its meaning:

"Holy name, daily cleaning up, praying to the Hyang Surya, worshiping, doing japa and homa yadnya / agnihotra" (Puniyatmadja, 1976: 60)

Referring to the verse above, especially in terms of building morality, it turns out that the first and foremost requirement conditions itself in the state of Asuci. A form of attitude by not only cleaning the body (physical), but also continuing by doing purification of the mind (intellectual), further forming attitudes (mental), increasing morals (morals) and culminating in the achievement of (spiritual), including through simple ways but it is meaningful namely diligently, routinely and discipline to do worship or worship.

This is what the Niti Sataka book is analogous to as the most beautiful dress of a moral person, namely the cleansing and purity of our self that radiates from the nature, attitudes and moralistic behavior. It is not hedonic behavior that only pollutes the inner-born self with the behavior that tarnishes the essence of humanity as a noble and perfect being. Regarding this matter, we stated Niti Sataka (80) who wrote poetically that:

"Clothing wealth is kindness, fashion courage is a controlled tongue, fashion knowledge is peace, intelligence is modesty, wealth fashion is spending wealth to educate good sons, fashion is abandoning anger, great clothes are forgiving, dharma clothing is not cheat. And finally good traits or behavior are at the core of all clothing." (Bhartrihari, 2005: 68)

(b) Becoming a Suputra Child

Looking at the above understanding, in the framework of building the morality of the children of the nation who are already experiencing degradation, or decadence, the pursuit of the formation of a Suputra child (good child) becomes very important. As stated in the book Kakawin Niti Sastra, XII. 1:

"Padaning ku-putra taru cu \$ ka tumuwuh i ri madhyaning wana. maghasagerit agni sahana-hananing matemah halas geseng. ikanang su-putra taru candana tumuwuh i ring wanantara. plawagoraga mrega kaga bhramata mara riya padaniwi ".

Its meaning:

"An evil child (kuputra) is like a dry tree in the middle of a forest. Because of the shift and friction, the fire exits, then burns the entire forest. But a good child (suputra) is like a sandalwood tree that grows in a forest environment. Apes, snakes, four-legged animals, birds and beetles come in contact with him ".

Suputra or a good child is indeed the dream of every parent, although in fact many are disappointed because not a few of them finally become Kuputra's children (not good, naughty and even evil). The existence of Kuputra's children at a time when the grip on ethics, morals and religion is increasingly loose seems to show a tendency to increase.

Their obligations, which should carry the family's good name, in fact damage their reputation or even destroy the dignity, degree and dignity of parents and family. Then, the question arises, is the problem entirely the fault of the children? No, because referring to the "tabularasa" theory that the child is born into the world is like a clean sheet of white paper, then the situation and conditions outside of the child should be questioned about their role and responsibility in educating, fostering, guiding, including guarding and protecting them from various exploits. Has it, especially the parents in the family as the first and foremost educational institution to carry out its functions?

It is not strange anymore, if many parents and families today are super busy with material search affairs (wealth) so ignorant about fostering their children. By only meeting material needs, it seems like parents feel more than enough to pay attention to their children. Then submit other matters such as care, care, education and so on to other parties, starting from housemaids, baby sisters, teachers in schools, private tutors, and the like who they think will be able to make their children as children in accordance with expectations, although not necessarily capable of making him a child Suputra.

Even worse, there is a view of parents who consider their children to be "assets" or "investments" in their families. The higher the value of assets or investments for the child, it is expected that the child will be able to "return" capital capital that has been spent. From here what emerges later popularly referred to as acts of child exploitation. The forms are, among others, children "forced" to be "what parents want", for example being a doctor, engineer, architect, pilot, etc. that is measured by position, position and lure of money to be earned.

For children who are capable, certainly not a problem. But for children whose intellectual capacity is relatively limited, then the forms of coercion of parents' desire are no different from the act of exploitation of children who of course psychologically will feel forced, forced and even tortured. Not to mention when the child interacts with the environment outside the family, starting from the community environment, and especially the school environment which often becomes a driving factor or stimulant for the child to become a "caru" (broken candidate).

Especially with the environmental model with today's children's style of association that tends to be completely free, you can imagine, supported by modern technology tools such as HP, Internet, Face Book, Twitter, and the like that provide unlimited free space to access all menus which of course preferred which tends to be "exciting". With this fact, it is no longer strange if the news is often contained regarding acts of sexual harassment, among others in the form of sexual abuse / rape by teenagers.

Apparently, it must be admitted that making children so that Suputra's character is not an easy matter. Like a choice, it turns out without having to choose, the tendency of children today to become Kuputra is much easier, easier and the reality has become so widespread, along with the dynamics of life of most people who are super busy dealing with "stomach contents" rather than heart content, mental development and the formation of children's morality, family, nation, state and religious expectations.

(c) Subha Karma as a Moral Foundation

It is this nature and good behavior called Subha Karma that really becomes the strong foundation of an effort to build morality. If life requires provisions that are generally in the form of ownership or even worldly wealth in the form of property which is the main medium for satisfying kama-kamomoan (worldly lust), then building morality must be subha karma (good and right deeds). If the provision of life in the form of wealth cannot be brought to death, while the subha karma capital will surely continue to accompany it as a provision for the journey of the dead.

Slokantara Book - 13 (10)

The wealth was only left at home after we passed away, friends and relatives only followed until at the cemetery. Only karmalah, namely good or bad deeds that faithfully follow our soul as their shadow".

In the book Sarasamuscaya, 38, it is also affirmed;

"The relatives only arrived at the burning place (graveyard). As for those who join as friends if we go to the afterlife are just good or bad deeds. Therefore, try to do good that will be a friend who will guide your soul to the realm of death."

Looking at the letters in the two scriptures above, it is true that only karma, especially subha karma (not artha / wealth), will be the provision of one's death. Wealth or material is important but not important, almost useless when someone has lost his soul. In fact true friends, or families who are very loving, also can not do anything to give help to us in the realm of death. Even large-scale ceremony of dedication, also cannot help the soul, except with subha karma as a means of death. According to the teachings of Karmaphala, good Karma (subhakarma) is a reflection of one's morality and only that capital will deliver it to heaven. On the contrary, his bad karma (asubhakarma) will only bring him to the realm of torment of hell.

COVER

Moral education and national character building are very important, as the basic capital for the development of the whole Indonesian society, which not only touches physical-material elements, but far more important is to stir efforts towards mental improvement, moral moral enhancement and spiritual awareness.

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