21st Century Learning Values, Character and Moral Education in An Effort to Overcome Student's Moral Decadence

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ABSTRACT

Starting from the rampant behavior and attitudes of moral decadence or a decline in moral values among adolescents, 21st century learning requires a theoretical study of values, character and moral education that is more comprehensive, conducive and consistent in overcoming moral decadence. Educational thinkers (including moral and charac¬ter education) such as: (1) Thomas Lickona; (2) Ki Hadjar Dewantara, and (3) Lawrence Kohlberg, define the concept of education as having different emphases, but they essentially also have the same view, namely that education emphasizes the goal of making students intellectually and morally good, national character, noble character, and carried out through a learning process with directed procedures and adequate infrastructure. By conducting qualitative research-case studies in several schools, the results obtained are that there are seve¬ral alternatives to overcome moral decadence behavior, including: a) Supervision; b) provide character education; c) law enforcement as fair as possible; d) improve religious and character education or moral or character education; e) attention from all parties, the government, the education office (in particular), practitioners, schools, especially parents of students.

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1. INTRODUCTION

Value, character and moral education are very much needed in order to make peace with the situation and conditions of the 21st century, how important 21st century learning is when we realize it or not, there are many negative effects that must be overcome due to the many changes in the 21st century, especially changes in sophis¬ticated technology, even though in one area or another. The side brings a positive effect, namely the ease and smoothness of commu¬nication and work, and as if the world is without limits. A developed country that has made peace with the 21st century is a country that does not have 10 signs to watch out for, the signs in question are: 1). increased violence among youth; 2) poor use of language and words; 3) strong peer group influence in acts of violence; 4) increased self-destructive behavior; 5) the blurring of good and bad moral guide¬lines; 6) decreased work ethic; 7) less respect for parents and teachers; 8) low sense of responsibility of individuals and citizens; 9) the culture of dishonesty behavior; 10) the existence of mutual suspicion and hatred among each other (Lickona in Megawangi, 2004: 7-10).

Value, character and moral education is a pedagogy that gives important attention to human growth, namely the development of natural human abilities as possessed differently by each individual (naturalist). In the development of natural human abilities, humans cannot ignore their negative relationship with the social environment and in the relationship between individuals and society, humans direct themselves to values. Good character is what we want for our children. A Greek philosopher named Aristotle, quoted by Lickona (trj. 2012:81), defines good character as a life by doing right actions regarding oneself and others.

Aristotle reminds us of things that tend to be forgotten today: a virtuous life includes selforiented goodness (such as self-control and moderation) as well as other-oriented goodness (such as generosity and compassion), and secondly, this kind of goodness is related. Or in other words, we need to control ourselves, and to do good things for others. Likewise, students need character education that will shape the character of a student.

Chang (2003: 31) says that there are 3 (three) causes of schools failing to socialize moral values to their students. The reasons are as follows: First, the cultivation of moral values in the world of formal education is generally still in the form of a set of raw theories, regard¬less of the reality of people's lives. The roots of the disconnection between the inculcation of moral values and the practice of moral life in society are not explored. Second, as a formal institution that pre-pares students to act and transform themselves according to moral values, it turns out that schools do not yet have a close cooperation network with the families of origin of students, government insti¬tu¬tions, non-government and the whole community. Third, there is a gap in outlook on life between those who uphold and abuse moral messages in everyday social life. For example, there are still social groups that justify and approve all means and ways to achieve the targets outlined, for example the dawn attack or the duha attack during the general election before voters come to the polling station, paying police officers for traffic violations (not wearing helmets, not extending taxes). vehicles), corruption, collusion and napotism which are endemic in almost all lines.

The problem of moral decadence or the decline in moral values and character as well as the factors that cause students to carry out various forms and types of activities that violate both during school hours and outside school hours, are the lack of strict application of school rules and regulations, there are often empty lesson hours that are not filled with other school support activities, security guards¬/guardians who are less strict in reprimanding students, school gates are not functioning properly, and moral development of students is less effective both in the family, community and at school.

Many students are "wandering" and the decline in the morale of these students shows that there is still no solid integration in the management of the learning system in schools. The management of an integrated learning system requires a link between intracurricular and extracurricular activities in an education system, especially in this case that is associated with the implementation of value, charac¬ter and moral education in the learning process in schools.

The implementation of character education in school education units is influenced by two main factors, namely internal factors and external factors. School internal factors include: the role of the prin¬cipal, school discipline, the existence of a syllabus, a supportive curri¬culum, student integrity, tea¬cher discipline, teacher professionalism, supporting school infrastructure, school vision and mission, student discipline, employee integrity, implementation sanctions for those who violate the rules strictly and the commitment of school members to the development and education of the nation's character. While the external factors of the school include: the condition of the school environment, the condition of the community outside the school, the culture of the surrounding community, the family environment, and the role of community leaders.

2. VALUE EDUCATION, CHARACTER AND MORAL THEORY

Kuhn, T in Aryani (2008: 153) said, a value can be realized if the value is carried out rather than just as a form of speech, because in social reality, when value symbols are raised to the surface as discourse - without any effort to make it happen - the way it will not be enough to convince others of the real value it has in the person who pronounces it. Philosophically, the concept of education has a very broad meaning, which contains the meaning of how the educational process is carried out, and what is the goal. Education as a meaningful process is a procedure that must be carried out by an educator in carrying out educational activities in order to produce the best output or goals as planned. Education as a goal means that the end result of education must make students better and meet the expected competency standards. Education also aims to make students smart, independent, and have a strong character in accordance with the ideological philosophy of a nation.

Value, character and moral education should be based on religious values, which are the foundation for one's knowledge, without religious values one will never be able to make peace with the world and the expected future, but religion also requires knowledge to be able to touch all aspects of life in this world. , the philosophy of "Science without Religion will be paralyzed; As for religion without knowledge, it will be blind."

Educational thinkers (including moral and character education) such as: (1) Thomas Lickona; (2) Ki Hadjar Dewantara, and (3) Lawrence Kohlberg, in defining the concept of education have different emphases, but they essentially also have the same view, namely that education emphasizes the goal of making students intellec-

tually and morally good, has national character, has noble character, and is carried out through a learning process with directed procedures and adequate infrastructure.

"Education for character: how our schools can teach respect and responsibility" states that one of the reasons why character education is needed for a nation is the fact that the most striking deficiency in children is in terms of moral values (Lickona, 1991: 20-22).

It started with family problems. Inattentive parents are one of the main reasons why schools now feel compelled to engage in the education of moral values and character. Furthermore, Lickona (trj. 1991: 37-59) emphasizes that an effective character and moral education process, in addition to being implemented by schools, also requires support from the family. Dewantara (2008:26) explains that education is an effort to advance the development of character (inner strength), mind (intellectual) and physical children. According to him, education is to advance the perfection of life, namely the life and livelihood of children in harmony with nature and society. Dewantara (1955:358-365) says that a more suitable teaching and education method is based on the Among system with a pattern of compassion, honing and nurturing. This method includes: head, heart, and five senses.

Centered on the development of moral decisions of children and adults by using a cognitive development approach and involving democratically. Its influence on educational practice is found in educational curricula for moral development and in models of school management and administration. (Kohlberg, 1995: 502-507). There is a unity between moral and cognitive development, between the intellectual and affective domains. According to him, "The development of logical and critical thinking, which is the core of cognitive education, finds a wider meaning in a set of moral values" (Kohlberg in Palmer, 2003: 338).

Character and Moral Education according to Thomas Lickona

One of the experts on character and moral education that can be implemented in educational practice that is well known today is Lickona. The following will describe the theory of character and moral education, including: the concept of character and moral education, the process of character education, and the parties that play a role in character education in schools.

The concept of Character and Moral Education is "one of the reasons why character education is needed for a nation is the fact that the most striking deficiency in children is in terms of moral values. In general, their teachers said it started with family problems. Inattentive parents are one of the main reasons why schools now feel compelled to engage in the education of moral values and character," (Lickona, 1991; 20-22).

There are 10 (ten) reasons why schools form a clear-minded commitment with all their hearts and teach moral values and develop good character, which are as follows:

a. There is a clear and urgent need. Young people are hurting themselves and others more and more, and they are less concerned about contributing to the well-being of their fellow human beings. They reflect the ills of society that need moral and spiritual renewal.

b. Transmitting values is and always has been the work of civilization. (Transmitting values and which have always been part of civilization). Societies need values education both to survive and grow to maintain themselves as a whole, and to keep themselves growing to conditions that support full human development. Historically, three social institutions have been instrumental in moral education, namely: the home, the church, and the school. In the responsibility for educational values, schools returned to their time-honored role, which was then rapidly neglected in the middle of the century.

c. The school's role as moral educator. The role of schools as moral educators becomes even more important at a time when millions of children receive little moral teaching from their parents and where value-centred influences such as churches or temples are absent in their lives. Today, when schools do not carry out moral education, contrasting influences on good character rush in to fill the value void.

d. There is a common ethical ground even in our value-conflicted society. (There is a common ethical basis and even values-conflict in our society). America has intense differences and is often angry over moral issues such as abortion, homosexuality, euthanasia, and the death penalty. Despite this diversity, we can identify basic, shared values that enable us to engage in general moral education in a pluralistic society. Indeed, pluralism itself is not possible without agreement on values such as justice, honesty, decency, democratic processes, and respect for truth.

e. There is no such thing as value-free education. All schools do not teach values including the way teachers and other adults treat students, the way teachers treat principals, the way school parents treat them, and the way students are allowed to treat school staff and each other. If the questions of right and wrong are never discussed in the classroom, that too, teaches a lesson about how much morality matters. In short, the relevant issue is never "should schools teach values?" Rather "what values will they teach?" And "how well will the teachers teach them?"

f. The great questions facing both the individual person and the human race are moral questions. For each of us as individuals, the question of most existential importance is: "How do I live my life?" For all of humanity,

the second most important question we face as we enter the next century is: "how can we live with one another?" and "how can we live with nature?

g. There is a broad-based, growing support for values education in the schools. It comes from the federal government, which has identified values education as essential in the fight against drugs and crime. (There is broad-based, increasing support for values education in schools. This comes from the federal government, which has identified values education as critical to fighting drugs and crime.) Support also comes from reformist groups such as educators for social responsibility, how progress towards social justice and global peace is a moral imperative and citizen principle. Perhaps more significantly, support for values-based education schools comes from parents seeking help in a world where it is harder than ever to raise good children.

h. An unabashed commitment to moral education is essential if we are to attract and keep good teachers.

(An unmitigated commitment to moral education is essential if we are to attract and remain good teachers.)

i. Values education is a double job. Given the enormous moral problems facing the country, their deep social roots, and the ever-increasing responsibilities that schools already shoulder, the prospect of taking on moral education can seem overwhelming. (Values education is work to be done. Given the enormous moral problems facing the state, its social roots, and the increasing responsibility it places on schools, the prospects for teaching moral education can seem overwhelming.)

j. Values education is a very possible job to do. The existence of major problems faced by the state, which are rooted in social life, as well as the submission of moral education to the community seems to be something that overlaps. The good news, as we will see, is that values education can be provided on the day children attend school. This is currently taking place in various countries and has shown positive results towards moral attitudes and behaviors that ultimately make it easier for teachers to teach, and students to be taught. (Lickona, 1991; 20-22)

The Greek philosopher Aristotle, defines good character as a life that actually carries out behavior in relation to others and in relation to oneself (Lickona, 1991; 50). Character according to contemporary philosopher Michael Novak is "a compatible mixture of all the virtues identified by the religious traditions, literary stories, sages, and common sense of people throughout history". Character is understood to have three interrelated dimensions, namely: moral knowledge (moral knowing), moral feeling (moral feeling), and moral action (moral action). Good character consists of good knowledge, good feelings, and doing good habits of mind, heart, and habits of action. Character education is as follows:

a. **Moral Knowing**

1) Moral Awareness (moral awareness). A common moral failing in people of all ages is moral blindness; we simply don't see the ways that the situation at hand involves a moral issue and calls for moral judgment….Young people need to know that their first moral responsibility is to use their intelligence to see when a situation requires moral judgment and then to think carefully about what the right course of action is (a common moral failure in people of all ages is moral blindness, we just don't see the ways in which the current situation involves moral issues and calls for moral judgment...young people need to know that their first moral responsibility is by using their intelligence to see when situations require moral judgment and then think carefully about what action is appropriate). The second aspect of moral awareness is understanding the problem to be solved. Very often, in making moral decisions, we cannot decide what is right until we know what is right. If we don't have any idea why it's happening internationally, we certainly can't make sound moral judgments about our foreign policy. If we are not aware that there is poverty in our midst or torture in many countries or hunger in much of the world, we cannot support social policies or groups that help to alleviate these problems. Responsible citizenship demands efforts to be addressed. The value of education can teach that lesson by involving students in trying to work hard to determine the facts before making moral judgments).

2) Knowing Moral Values (understanding or knowing moral va¬lues). Moral values such as respect for life and freedom, responsibility towards others, honesty, fairness, tolerance, courtesy, self-discipline, integrity, kindness, compassion, and courage define many ways to be a good person. Knowing va¬lues also means understanding how to apply them in various situations.

3) Perspective-taking (decision-making perspective). The deci¬sion¬-making perspective is the ability to take another person's point of view, see situations as they see them, describe how they might think, react, and feel.

4) Moral Reasoning (moral reasoning). Moral reasoning involves understanding what it means to be moral and why we should be moral. (Moral reasoning involves understand¬ing what it means to be moral and why we should be moral.)

5) Decision Making (decision making). What is able to think one way through moral problems in this way is reflective decisionmaking skills. A question of what do I choose, what are the consequences of the approach to making moral decisions has been taught even to preschool children).

6) Self-knowledge (self-knowledge). Self-knowledge is the most difficult type of moral knowledge, but it is necessary for character development. Being a moral person requires the ability to review our own behavior and critically evaluate it.

b.   Moral feeling (feelings about morals)

The emotional side of character has been largely overlooked in discussions of moral education, but it is very important. Merely knowing what is right does not guarantee good behavior. People can be so smart about right and wrong things and still make the wrong choice. There are 6 things that are aspects of emotion that a person must be able to feel to become a person of character, namely:

1) Conscience has 2 sides: the cognitive side – knowing what is right and the emotional side – feeling obliged to do what is right. Many people know what is right but feel little obligation to act according to it.

2) Self-esteem (self-esteem). When we have a healthy measure of self-esteem; we judge ourselves. When we value ourselves, we value ourselves. We will not persecute ourselves and our minds or allow others to persecute us. When we have self-respect, we are not dependent on the approval of others.

3) Empathy (empathy). Empathy is understanding and observing other people's circumstances, and loving kindness. The highest form of character is to be truly with something good.

4) Self-control (self-control). Emotions can occur for many reasons. That is one reason why self-control is important in morals.

5) Humility (humble). Humility is a neglected moral but an important part of good character. Humility is the affective side of self-understanding. He is open to genuine truth and a willingness to correct our failures (Lickona, 1991: 53).

Awareness, self-respect, empathy, love of truth, self-control, and humility form the emotional side of morality itself. Feelings about self, others, and goodness itself combine with moral knowledge to form the source of one's moral motivation; they help us cross the bridge from knowing what is right to doing it. The presence or absence of these moral feelings explains in a broader sense why some people practice their moral principles and others. For this reason, highly intellectual value education that touches the mind but not the heart misses an important part of character.

c. Moral action (moral action).

Moral action is the result (outcome) of the two parts of the character above. If people have the moral qualities of intelligence and emotion described above, they tend to do what they know and feel is right.

1)   Competence (competence). Moral competence is having the ability to turn moral analysis and feelings into effective moral action;

2)   Will (Will). The right to vote in moral situations is usually the most difficult. Often being good requires an actual act of will, a movement of moral energy to do what our minds think we should do. It takes willpower to keep emotions under the control of reason. It takes a willingness to see and think through all the moral dimensions of a situation. It takes the will to do the duty before the pleasure. It takes the will to resist temptation, endure peer pressure, and brave the waves. Will or desire is the essence of moral courage;

3)   Habit (habit). In most situations, moral behavior is the result of habit. For this reason, children need as part of moral education, get many opportunities to develop good behavior, practice a lot of being good people. This means having repeated experience doing what helps, and being honest, and being kind and fair. Good habits formed will shape them. In a person of good character, knowing, feeling and acting morally, usually work together to help each other. Not always, of course sometimes good people also take their moral steps wrong. But as we develop character—a lifelong process, the moral life we lead gradually brings together the correct analysis, feelings, and patterns of action.

Lickona's view expressly states that character education for children in the learning process at school is very important. In character education, it is also necessary to inculcate moral values in children, so that they are able to change children's behavior to make effective decisions. Moral values   such as honesty, responsibility, and justice are things that are required in this life. Universal moral values such as treating people well, and respecting life choices, freedom, and equality can unite all people wherever they are because they mean upholding basic human values and self-respect. On the other hand, non-universal moral values do not bring universal moral demands. These are values such as the obligations that apply to certain religions (obedience, fasting, and commemorating religious holidays) which individually become quite important demands; but it is not necessarily felt the same with other individuals (Lickona, trj.: 1991; 61-63).

The advantage of Lickona's theory of character education is that it is very broad in scope, covering aspects of cognitive, affective, and moral behavior so as to make individuals as individuals and citizens of good and noble character. While the weakness of Lickona's theory of character education is that character education should be more directed at moral action because moral action consists of: the embodiment of competence or the emergence of a desire to always do good and the habit to always behave with moral considerations, so that character education is immediately understood and practiced by students.

3. THE PROCESS OF CHARACTER AND MORAL EDUCATION

The process of effective character and moral education, in addition to being carried out by schools, also requires support from the family. (Lickona, trj.: 1991; 37-59). Although schools are able to increase the initial understanding of their students when they are in school, later available evidence shows that schools are able to do this. The good attitude possessed by these children will slowly disappear if the values that have been taught at the school do not get support from the home environment. For this reason, schools and families must go hand in hand in addressing the problems that arise. With the cooperation between the two parties. The real power can be raised to increase moral values as a human being and to uplift the moral life in this country (Lickona, trj.: 1991;57)

In an effort to build a positive moral culture in schools, there are six important elements that must be carried out, namely: (1) moral and academic leadership from the principal, (2) school discipline in setting an example, developing and enforcing school values in the entire school environment, (3) understanding of the school towards the community, (4) school management involving students in democratic self-development and support for the feeling "this is our school and we are responsible for making this school the best school we can do", (5) moral atmosphere respect for mutual respect, fairness, and cooperation are the lifeblood of every relationship in the school it is also what makes adult relationships in schools as good as those of adults with students, and (6) increases the importance of morals by sacrificing a lot of time to care for human morals. . Lickona (trj. 1991: 454456)

The results of his research detail the ways that need to be done from the six elements of positive moral culture in schools, namely as follows:

a. Element 1: Principals provide moral and academic leadership by:

1) State the school's vision; 2) Introducing the goals and strategies of the positive moral values program to all school staff; 3) Recruiting parental participation and support; 4) Set an example of school values through interactions with staff, students; and parents.

b. Element 2: Schools create effective discipline by:

1) Clearly define school rules and consistently, and fairly encourage school stakeholders; 2) Overcoming discipline problems by encouraging the moral development of students; 3) Ensure school rules and values are enforced throughout the school environment and act swiftly to stop violence wherever it occurs.

c. Element 3: Schools create community sensitivity by:

1) Growing the courage of school stakeholders to express their appreciation for caring actions for others; 2) Creating opportunities for each student to get to know all school staff and school students in other classes; 3) Invite as many students as possible to be involved in extracurricular activities; 4) Upholding sportsmanship; 5) Using the name of the school to encourage people with good values; 6) Each school is given the responsibility to contribute to school life.

d. Element 4: Schools can use democratic student management to promote community development and school responsibility sharing by:

1) Develop student management to maximize student participation and interaction among classmates and student councils; 2) Make the student council take responsibility for problems and issues that have a real impact on the quality of school life.

e. Element 5: Schools can create community morale among adults by:

1) Provide time and support for school staff to work together in developing lesson materials; 2) Involve staff through collaborative decision-making in accordance with their respective fields.

f. Element 6: Schools can increase the importance of caring for morals by:

1) Moderating academic pressure so that teachers do not neglect the social and moral development of students; 2) Growing teacher confidence to spend a lot of time taking care of the morale of students. (Lickona, trj. : 1991; 483-484)

Parties Who Play a Role in Character Education in Schools

The book, entitled Character Education Quality Standards, recommends 11 principles to realize effective character education. The eleven principles are (1) promoting basic ethical values as the basis of character, (2) identifying character comprehensively to include thoughts, feelings, and behavior, (3) using a sharp, proactive, and effective approach to character building, (4) create a caring school community, (5) provide opportunities for students to demonstrate good behavior, (6) have a scope for a meaningful and challenging curriculum that values all students, builds their character and helps them to succeed, (7) strive for the growth of self-motivation of students, (8) functioning of all school staff as a moral community that shares responsibility for character education and is loyal to the same basic values, (9) there is a division of moral leadership and broad support in character building, and (10) fuse family and community members as partners in character building efforts, and (11) evaluate character school staff, the function of school staff as character teachers, and the manifestation of positive character in students' lives. (Lickona, Schaps, & Lewis, 2007:95-104).

It can be concluded that the parties who play a role in character education in schools according to Lickona include all school members (principals, teachers, staff, and students; as well as families and community members).

Character education is a process of giving guidance to students to become fully human beings with character in the dimensions of heart, mind, body, and taste. Character education can be interpreted as value education, character education, moral education, character education, which aims to develop the ability of students to make good and bad decisions, maintain what is good, and realize that goodness in everyday life wholeheartedly. Character education can also be interpreted as a planned effort to make students recognize, care, and internalize values so that students behave as human beings. (Samawi and Hariyanto, 2011:45).

Character education can also be interpreted as a system of inculcating character values to school members which includes components of knowledge, awareness, or willingness, and actions to carry out these values well towards God Almighty, oneself, others, the environment, and society. nationality so that they become human beings.

Instilling values into school members means that new character education will be effective if students, teachers, principals, and non-educating staff in schools are involved in the practice of character education. The role of teachers in schools in the process of forming the character values and morality of students can be done through the activities of the learning process, educating, teaching, guiding, directing, training, assessing and evaluating students. The teacher plays a very strategic role, especially in shaping the character and developing the potential of students. The existence of teachers in the community can be used as role models and references for the surrounding community. The teacher is the spreader of the light of truth and the greatness of values. This is what makes the teacher always on the right track, on the right path, not deviating and turning, in accordance with sacred religious teachings, good customs and government regulations. The strategic position of a teacher does not only mean passive, it must mean active-progressive. Professional teachers must be able to empower the community towards a good and perfect quality of life in all aspects of life, especially knowledge, morality, social, culture, and people's economy (Wiyani, 2010: 81-82).

Value, character and moral education in schools, all components (educational stakeholders) must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, handling or managing subjects, school management, implementation of curricular activities or activities, empowerment infrastructure, financing and work ethic for all school/environmental residents. Value, character and moral education in schools is a vital need so that the next generation can be equipped with basic skills that are not only able to make long life education as one of the important characters to live in the reform era that is global in nature but also able to function with good participation. positive as individuals, as family members, as citizens, and as citizens of the world. For this reason, instrumental efforts must be made to increase the effectiveness of the learning process accompanied by the development of a positive culture (Zuchdi, 2010).

Character education is a process of giving guidance to students to become fully human beings with character in the dimensions of heart, thought, body, taste, and intention. Character education can be interpreted as value education, character education, moral education, character education which aims to develop the ability of students to make good and bad decisions, maintain what is good and bad, maintain what is good and realize that goodness in everyday life with wholeheartedly. Character education can also be interpreted as a planned effort to make students recognize, care, and internalize values so that students behave as human beings. (Samani and Hariyanto, 2011:46)

Character and Moral Education according to Ki Hadjar Dewantara

The basis of our education is based on the Javanese terms, namely among, ngemong, and momong. The way is, we don't force it, even though sometimes just leading is not necessary. We just interfere in the child's life if the child is in the wrong life. We do not use the basis of "regering, tucht en orde", but "orde en vreede" (orderly and peaceful, orderly and peaceful). We will always take care of the inner continuity of the child, and

must be kept away from various compulsions. Therefore, education must prioritize the freedom of inner life, so that people are more aware of their obligations and rights as members of the unity (the people) (Dewantara, 1977: 13).

In education, it must always be remembered that there are three kinds of independence:

independent, independent from others, and self-regulating. So independence is heavy! Not only not ordered, but also must be able to uphold himself and regulate his life in an orderly manner. This includes regulating the orderliness of relations with the independence of others. (Dewantara, 2004: 4).

Budi character or character is the roundness of the human soul, which in foreign languages   is called "character" as a soul based on spiritual punishment. People who already have character intelligence always think and feel and use definite and fixed measurements, scales and bases. That is why we can know each person's character with certainty. Because character or character is fixed and certain for the only human being, so that one person can be distinguished from another. Character, character or character, is the union of thought, feeling and will or will, which then gives rise to energy. Budi means "thoughts, feelings, will" and character means "energy". So character is the nature of the human soul, starting from wishful thinking to incarnate as energy (Dewantara, 1977: 25).

Ki Hadjar Dewantara is the father of national education and the founder of the student park college, and has created a national education system for his nation based on the lifeline and life of the nation. In the context of implementing the education system by Ki Hadjar Dewantara called the among method, which according to its implementation can also be called the Tut Wuri Handayani method, with the mention of tutwuri handayani it already contains the meaning of a certain teaching and learning process, also has its own characteristics, the adoption of the tutwuri-handayani principle requires also the embodiment in the preparation of the educational curriculum (Kuntoro, 2012:143).

Education is a guide in the life of the growth of children. The meaning of education is to guide all the natural forces that exist in these children, so that they as humans and as members of society can achieve the highest safety and happiness. According to Dewantara, the purpose of education is selfcontrol because this is where education humanizes humans (humanization) (Dewantara, 1977:20). Selfcontrol is a step that must be aimed at achieving humane education, when every student is able to control himself, they will be able to determine their attitude, thus growing independent and mature (Muaddab, 2011: 2).

Teachers play a very important role in education and teaching in shaping the character of students in socializing with the community, both the wider community and the community in the school environment. Ki Suratman (1989: 96) states that a teacher or civil servant is obliged to teach and educate. Teaching means giving knowledge, guiding the movement of the mind and training the skills or intelligence of our students so that later they become smart, knowledgeable and intelligent people. Educating means guiding the growth of character in the lives of our students so that they will later become civilized and ethical human beings. The implementation of education in accordance with this education system according to Dewantara (1955: 358) is to use the among system method, namely the way of education used in the student garden system, with the intention of obliging teachers to remember and attach importance to the nature of students, by not forgetting all the circumstances that surround them.

Commands and coercion with punishment must be replaced with rules: providing guidance and supporting children in their growth and development according to their own nature which hinders their own growth and development and places children in nature and society. Dewantara (1955:358365) a more suitable teaching and education method based on the pattern of love, honing and nurturing. This method includes "the head, heart, and the five senses" (educate the head, the heart, and the hand). Pestalozzi said that education is the process of humanization (the process of making a person a human being) and humanization (the process of developing human humanity). Thus, education must help people to know and be willing to act as human beings. Basically education is human development to do good and have a noble character (Dewantara, 1955: 358).

The purpose of the Among system is to develop students to become human beings of faith and piety, independent and spiritual, noble character, intelligent and skilled, and physically and mentally healthy so that they become independent members of society and are responsible for human welfare. The Among system forbids disciplinary punishment with coercion and violence, because coercion and violence will destroy the child's free spirit. (Dewantara in Dwiarso, 2008:16). Education is an effort to advance the development of character (inner strength), mind (intellectual) and physical children.

According to him, education is to advance the perfection of life, namely the life and livelihood of children in harmony with nature and society. In the explanation above that education does not only make children to be smart, but children become good in the sense that children know good and bad behavior. Good character supports the development of children's lives, physically and mentally, from their natural nature towards civilization in their general nature. The pattern recommends or if necessary tells the children to sit well, don't shout so as not to disturb other children, clean their bodies and clothes, respect parents and other people, help friends who need to be helped, and so on is a pattern of teaching good character. (Dewantara, 2008:26)

It is enough to teach young children and parents by accustoming them to good behavior, while for children who are already thinking, they should only be given lessons that are deemed necessary, so that they can understand and realize about the good and the bad. in general, while for adult children, suggestions are given to carry out various good behaviors in a deliberate manner. In this way, the requirements for character education, which used to be called the understanding-ngroso-nglakoni method (realizing, realizing, and doing) must be implemented (Dewantara, 1967:484-485).

Character education uses the condition that education must be in accordance with the spirit of nationality, towards the nobility and sanctity of inner life, as well as order and peace in life. (Dewantara, 1964:484-485). The trisentra system is very supportive in education in Indonesia as follows:

1. In a child's life, there are three places of association that become the center of education which is very important for him, namely the realm of the family, the realm of education, and the realm of the youth movement. The family realm is the first and most important educational center, because since the emergence of human civilization until now, family life has always influenced the growth of character of every human being. Due to the existence of a genuine instinct, which concerns the eternity of heredity, every human being tries to educate his child as perfectly as possible, both spiritually and physically. Circumstances of birth also greatly affect the implementation of education, especially social education, for example helping, taking care of sick relatives, jointly maintaining health, order, peace, cleanliness, the orderliness of all things, and so on.

   If the education system can enter the family realm into its room, then the parents are carried away by all their circumstances, will be able to stand as teachers (leaders of adab behavior), as teachers (leaders of intelligence and knowledge), and as examples of social behavior. , surely the unification of the family realm, college realm and the realm of the youth movement will be more successful than the western model school system, which we experience today.

   The college realm is an educational center which is especially obliged to strive for intellectual intelligence (development) along with the provision of knowledge (balai wiyata). The school system, as long as it is aimed at seeking and imparting knowledge and intelligence of the mind, will always be zakelifk or soulless, and therefore education will continue to have little influence on character and social intelligence. If the hall-wiyata is separated from family life, the effort to educate character and social culture in the family room will always be in vain, because the influence of the school is very strong (every day) 1 x 8 hours sharpening the intellect to cause "intellectualise". For Indonesia, the public school system distances children from the realm of their family and the realm of their people. Intelligence of the mind as intended by the builders of the "school system" (Pestalozi etc.) also contains good and necessary things, therefore all the regulations that are in accordance with our interests sometimes we need to imitate.

   Alam Pemuda is the movement of young people, which at this time seems to have existed, we must admit and use it to support education. The youth movement at this time is partly an imitation of the European way, partly the creation of European teachers, partly imitation of his life or of the nation's elder brothers, and partly arising from his own imagination. They are often mixed up as

   "congolomerates", i.e. intangible and definite.

   The youth movement of today seems to separate children from their families, this can always be dangerous, let alone carried away by the current state of education (western school system) experienced by most of our children who go to school: character education has not been completed or less successful, because the flow of education often contradicts the personality traits of children, namely the nature of children. (Dewantara, 2004:70-76)

2. The way of education that can be carried out at the present time that can revive, increase and exhilarate the feeling of living together (society, social), must be shown towards intelligent manners (forming character), embracing national culture (national etiquette) and towards meeting relationships in the family, college and youth realms as mentioned above as "education centers". Each center must know its own obligations and recognize the rights of other centers, namely to:
   a. Families to educate character and social behavior; b. College: as a hall-wiyata, which is for seeking and imparting knowledge, in addition to intellectual education; c. Youth movement: as a place for the independence of the youth or the "kingdom of youth" to exercise self-control, it is very important for character formation.

3. The form of the system that I recommend can not only (perhaps) be carried out at this time, but has been carried out by several groups of our people, even though it has not used an orderly and definite organization and differentiation as it should be according to our ideals.
   The university stands as the focal point of the union of the "three centers", which is to mediate the family and their children with the community.

   a. The teachers from the "balai-wiyata" become advisors for the whole family, teach science where necessary, provide readings (newspapers, books, magazines, etc.).
   b. Teachers inside and outside the college continue to be the leaders of the children (behavior guides, advisors, observers, etc.).
   c. Parents must try to provide care, for example when sick, for children, teaching efforts to support children who are unable but deserve to be supported, arts (art is the repellent of intellectualism), field trips. (Dewantara, 2004:70-76).

4. MORAL DECADENCE PREVENTION

Moral or behavior is something that needs to be maintained, especially by the younger generation. Due to the fact, nowadays, the morale of the younger generation is experiencing a decline or what can be called moral decadence. Moral decadence can be said to be a form of social change where most of the nation's moral successors are experiencing a decline, decline or change that falls.

The morals of the next generation of the nation are far from what was taught by the ancient ancestors. Like changes in a person's character, moral changes also occur because of the influence of one thing or another. The younger generation seems to see that many moral changes occur due to the influence of foreign cultures that are taken for granted.

It is undeniable that many foreign influences have had a positive impact, such as those related to technology and the like. The presence of these advanced technologies brings many conveniences and benefits to the community.

Factors Causing Moral Decadence

The best solution to the incidence of moral decline among the nation's generation, it would be better if we look for causes or identify the factors that cause moral decadence. Many factors can cause deviant behavior among teenagers. Among them are as described below.

First, the loose grip on religion. It has become a tragedy in the developed world, where almost everything can be achieved with science, so religious beliefs are getting pushed back, belief in God is just a symbol, God's prohibitions and commands are no longer heeded.

When a person's grip on religious teachings is loosened, then the controlling power that is in him is lost. Thus, the only means of monitoring and regulating morals it has is society with its laws and regulations. But usually, community supervision is not as strong as self-monitoring. Because public supervision comes from outside, if people don't know, or no one is supposed to know about it, then that person will gladly dare to violate these social rules and laws.

If in society there are many people who commit violations, automatically those who lack faith will easily imitate committing the same violations (Zakiah Daradjat, 1978:66). This is where according to Abdul Munir Mulkhan (2008:29) as a "conditioning" for the cultural evolution of society. However, if everyone firmly holds his belief in God and carries out religion seriously, there is no need for strict supervision anymore, because everyone is able to take care of himself and is able to select influences from the environment ("Structured Person" - to borrow the term "Structured Person". used by A. Munir Mulkhan). On the other hand, the more distant society and religion (secular) are, the more difficult it is to maintain the morals of people in that society, and the more chaotic the atmosphere is because there are more and more violations of laws and moral values.

Second, the lack of effective moral development carried out by households, schools, and communities. The moral development carried out by these three institutions does not work as it should (normatively) or as best it can (objectively). Moral development in the household, for example, must be carried out from a young age, according to ability and age. Without being accustomed to instilling an attitude that is considered good to grow morals, children will be raised without knowing that moral.

Moral development carried out in the household is not by telling to memorize the formulation of good and bad, but must be used to it. Zakiah Daradjat (1978:67) says, morality is not a lesson that can be achieved by studying alone, without getting used to living morally since childhood. Moral grows from action to understanding and not vice versa. Like the household, which is used as basiceducation, schools also have an important role in fostering the morale of students. Schools should be used as a field to develop the mental and moral of students, in addition to science, talent and intelligence development. To cultivate such a moral attitude, religious education in schools must be carried out intensively so that knowledge and charity can be felt by students at school. If religious/moral education is neglected at school, then the religious/moral education received at home will not work well, perhaps even paradoxically (opposite), and have an impact on the failure of moral education.

In addition to households and schools, the community also has a role in moral development. Society can be as an external control and is important in moral development. The presence of a morally corrupt society will

greatly affect the moral development of children. Because the damage to society has a very big impact on children's development, it must be addressed immediately. The occurrence of moral damage among students and the younger generation as described above, could be due to the ineffective role of families, schools, and communities in moral development. Thus, these three educational institutions must go hand in hand in education or moral development. The same thing was also conveyed by Margustam (2010: 118), that the responsibility for moral development as part of Islamic education is a manifestation of family, community and government education through the schools it owns.

Third, the swift currents of materialistic, hedonistic, and secularistic culture. Like a lot of information that we know through several print or electronic media (television) about high school children who were found by their teachers or the police pocketed illegal drugs, pornographic images and videos, contraceptives such as condoms, and so on. sharp objects. All the objects found are objects that are indicated or related to moral deviations committed by school-age teenagers.

Symptoms of these deviations occur because of a lifestyle that is solely pursuing material satisfaction, lustful pleasures, and does not heed religious values. The emergence of these attitudes cannot be separated from the swift currents of materialistic, hedonistic, and secularistic culture which are channeled through writings, paintings, broadcasts, shows, films, songs, games, and so on. The channeling of such cultural currents is supported by capitalists who merely make material gains by taking advantage of the tendencies of youth, without paying attention to its impact on moral decay. The swift current of culture is allegedly one of the biggest factors in destroying the morale of youth and the nation's first generation.

Fourth, there is no real will from the government. The government which is known to have power, money, technology, human resources, and so on does not seem to have shown a genuine will to carry out the moral development of the nation (Abuddin Nata, 2012:207). This is further exacerbated by the actions of some of the ruling elite who merely pursue position, opportunity, wealth, and so on in ways that are completely uneducated, such as corruption, collusion, and nepotism, which until now have no signs of to be lost. They are engrossed in fighting over power, materials, and so on in ways that are not commendable, by not taking into account or even not taking into account the impact on the moral decay of the nation. The nation has followed suit, no longer willing to listen to what is suggested and recommended by the government, because morally they have lost their effectiveness.

Outside technology that triggers moral decadence, it is undeniable that one of the advanced technologies that contributes a lot in increasing moral decadence is through mobile phones and television, by promoting the internet. Nowadays, everyone, even children, can access the internet easily.

They can access it anytime and anywhere, even more sadly without parental supervision.

Many young people are easily influenced by what they can find on the internet. They are free to go in and out of forbidden sites or follow trends so that many children fall into promiscuity. Not only promiscuity alone, nowadays there are many more examples of moral decadence that occur, including:

a) Rape and sexual abuse; b) Corruption; c) Brawl; d) Drugs and alcohol.

5. SOLUTIONS TO OVERCOME MORAL DECADENCE

Through a qualitative approach-case study conducted in several schools, there are several ways, alternatives or solutions to overcome moral decadence behavior, including:

a) Supervising, paying attention and directing children. A child needs supervision, attention and direction from their respective parents. They still do not understand what they are doing is right or wrong. So, educate and demand them to be able to know what they can and cannot do.

b) Provide character education. Before children enter school, parents have given them moral education. Parents can teach them how to be polite, friendly, tolerant, and other noble character values.

c) Enforcement of the law as fairly as possible. One of the problems in Indonesia that has yet to be resolved is the law. In Indonesia itself, you could say, the applicable law is still very weak. Why? Actually, the law is enforced to provide justice, but unfortunately now the law can be bought. When someone is convicted and they have a lot of money, they can buy it so that all charges filed are invalid. If the law is strictly enforced, this moral decadence can be reduced.

d) Improving religious and character education or morals. In Indonesia, there are various religions that live together in peace and harmony. Tolerance towards people of different religions is highly recommended. Not only tolerance, but must instill religious and character education or character or morals so that they do not fall into moral decadence. Every religion teaches all positive things and forbids negative things.

6. CONCLUSION

Value, character and moral education is the right education to support the nation's progress and overcome national problems. If the next generation of the nation is taught character education, value education (18 values),

as well as moral education and moral education, thus character can be attached to their personality. the negative things around him. When a person is able to limit himself, then he can control himself to act according to values. However, in its implementation, character education requires the role of various parties so that it can be carried out properly and correctly. The role of the family, especially parents, school institutions, society, govern¬ment, and the mass media as a medium for implementing quarantine education is very necessary. Cooperation between various parties is very important for the realization of character education that is able to improve the morale of the younger generation as the nation's successors. If character education is able to be carried out properly and correctly then of course the problems in Indonesia can be overcome, with the existence of intelligent and moral generations, Indonesia is able to become a more advanced nation.

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