

MODEL OF LEARNING COGNITIVE MORAL DEVELOPMENT IN ELEMENTARY SCHOOL

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Abstract

Cultural traditions of value education in Indonesia are taught through value transmission, whereas humans have the potential to develop value not only receive value. So in addition beside of value transmission there is another model of learning, this is constructive value or value development. This model will be born rational people in thinking and maturing in action. The process is through moral judgment by choosing, frizing, acting or behaving. Then it is realized through mediation of moral dilemmas and role-taking. The moral dilemma is in one of the syntax of moral cognitive-based learning models. Where the students are faced one dilemma situation that must be chosen. The choice is not about right or wrong, but the reason behind that choice. This Cognitive Moral Development model can be tested through the Defining Issues Test (DIT) by James Rest to find out the stages of moral development of elementary school. Beside through moral dilemmas, moral development in elementary schools can be conducted through Role taking in Just Community School. This school of fairness provides the natural atmosphere of the same position between teachers and students. Students feel completely alive and always face a dilemmatic situation that they must play. Furthermore, the moral development conducted through peers in elementary school. At the elementary school stage, students are taught the values transmission, but it should not be sustained and neglected other potential, that is developing value, because students will grow up to have the personality from all the things he learned from time to time. This study expected the students not only accept the moral values inherited because it will made a good person or obedient but not resistant to temptation, but also the students able to develop the value to be a good person and mature in making decision.

Keywords: Cognitive moral development, moral dilemma, just community school, peer group.

1. INTRODUCTION

The background of this research is originated from the importance of the use of cognitive moral development in moral education in elementary schools. It departs from the two human potentials in values education, there are as a value recipient and as a value developer. "Human as a creature which have potential for value can be viewed on two sides, first is the potential to bring value to himself, second the potential to increase his degree of worth" Hakam & Nurdin (2016, p.3). However, the reality in Indonesia about value education only uses the culture of value transmission (value inheritance), and lacks of value development, it can be seen from the micro strategy and macro strategy of character education in Indonesia.

In macro terms, character education by Indonesia ministry of national education implements three strategies: First through top-down interventions in the form of socialization, regulation, capacity building, implementation and cooperation, monitoring and evaluation; second explore practical experience in the field (bottom-up), the third is revitalization program. From these three strategies can be integrated into "teaching and learning activities, cultural development of educational units, cultivation and extracurricular activities and daily activities at home and community" (Education Policy Strategy of National Education Capacity: 2011). Concerning the value education that must be taught since elementary school, Althof, Wolfgang, Berkowitz, Marvin W (2006, p.4) says the important goal of character education in a democratic society is "Any democratic society must concern itself with the socialization of its citizens. This begins in childhood, and schools are critical to this process. Character education process must go through the process of intervention and habituation (Dasim Budimansyah: 2010). Intervention is a process of character education which is conducted formally, packaged in learning and learning interaction (learning and instruction) is deliberately designed to achieve the goal of character building by applying a variety of structured learning (structured learning experiences) to include two impacts as well as the impact of instructional (instructional effect) and nurturant effect. However, character education conducted in schools will not be maximized without working with the family and surrounding communities. Therefore, the school should increase cooperation with parents through the school committee. Not only that, the government also plays an important role even print and electronic media contribute and give a big influence on the formation of a child's character today. In line with Uswatun Qoyyimah's thought, 2016 an International journal states "The character education policy required all teachers, to instil certain values in every lesson whilst the schoolbased curriculum reform permitted teachers to develop locally responsive curriculum content". In this case the government according to its portion is required to support the character education movement by issuing policies that support the growth of student behavior attitude that reflects the characteristic values of the nation.

In the micro character education in school and at home can be reached by five strategies (Kusnadi, 2013, p.54). These five strategies include; the cultivation of moral knowledge, creation of the environment (habituation), conditioning, reinforcement and modeling. The cultivation of moral knowledge through give the advices to instill the character value to serve knowledge, awareness, love toward good values. Creation of the environment or habituation is the process of internalizing the value of a character not only limited to knowledge and awareness, but evolves into an already automatic behavior within oneself. Control is related to habituation because of this control as an effort to control the goodness values are carried out continuously and improve in case of behavioral deviation. Punishment and reward, this process is also associated with habituation and control, where the values that are known to be accustomed when there is strengthening when behave in accordance and get punishment when deviant. And exemplary is a process of strengthening the internalization of character values to be strongly stuck in a person, by seeing the environment, especially teachers and other school residents behave in accordance with the values of goodness, automatically the children will follow. Implementation of character education in the curriculum as programmed Strengthening Character Education presidential decree No.87, 2017 on Strengthening Character Education that is in the implementation of Strengthening Character Education consisting of; Strengthening Character Education in Education Unit of Formal Education Path; Strengthening Character Education on Nonformal; Strengthening Character Education on Informal.

Thus, the macro and micro strategy of Character Education in Indonesia use a tradition of value transmission, which emphasizes inheritance, training, habituation and modeling. This value transmission model is very important in cultivating the value but it is not sufficient enough to prepare the next generation of moral successors. So, it also required a model of education that can sharpen and improve moral consideration of student, this is the model of cognitive moral development, so that students not only become students who know the value of noble values and can adhere to the value but will be a mature human moral judgment, resistant to temptation, principled not drifting and able to face conflict and moral dilemma with a mature solution.

2. LITERATUR REVIEW

2.1. Piaget's Theory of Moral Development

Piaget as a pioneer of cognitive judgement theories inspired moral development to encourage other researchers to continue the study. To study the child's morality, Piaget uses clinical interviews by questioning children in Switzerland between the ages of 5 to 13 years about his understanding of marble game rules. Next Piaget gives the children a story in which there are characters of right and wrong and the consequences of their decision. From the story, the children are asked who is heavier in doing a mistake, is John breaking 15 cups when he goes for dinner or Henry who breaks a cup when he will steal some jam. Below will be told the original story Piaget is adapted from his book John Gibbs is as follows:

"Story A, a little boy named John, while in his room he was called for dinner, when he went to the dining room, behind the door there is a chair which have 15 pieces cups on it. John did not know that behind the door, there's a chair which have 15 cups on it. When he entered, the door hit the tray and broke all of the 15 cups on it".

Story B, once upon a time, there's a little boy named Henry, when his mother came out, he tried to take some jam in the cupboard. He climbed onto a chair and held out his hand, but the jam place too far from him, so he could not reach it and he did not get anything. When he tried to take it, he nudged a cup, then a cup was fell and broke" (Piaget, 1932/1965:122).

Based on the results of the child's response, Piaget found two stages of morals understanding, these are heteronomous morals and autonomous morals. According to Piaget there are 2 factors that limit the child in understanding the moral that is 1) The power of the person who forced and reward the rules without being asked; 2) Cognitive mismatch, especially egocentrism. Because young children assume that everyone views the rules in the same way, his moral understanding is characterized by realism. In this case, they regard the rule as an external feature of reality not as a subjective rather than an internal principle that can be modified if desired. There is an evaluation of Piaget's Theory. Based on the results of research on Piaget theory shows that:

"In different cultures there is a distinct characteristic between heteronomous reasoning and autonomous reasoning when associated with the age of each actor, there is also evidence supporting Piaget's conclusion that moral understanding is supported by cognitive maturity, and liberating from adult authority and peer interactions " (Linkona, 1976).

2.2 Kohlberg's Theory of Moral Development

2.2.1 Kohlberg's Theoretical Basics

Like Piaget, Kohlberg put forward a clinical interview procedure for moral development studies, but Kohlberg's theory of developmental stages is quite different in comparison with the stories Piaget presents, where Piaget asks the next child to consider delinquency of a character specified in the moral practice of a activities. While Kohlberg face the subject in a moral dilemma and asks it to determine which two actors to choose to do and why we do them. Kohlberg created a clear description of the importance of reasoning as the basis of moral decisions. Now Kohlberg's clinical interview procedure has been widely used to assess moral understanding. In addition there are two procedures of moral development study as an effort to facilitate and ease the processing of Kohlberg's clinical- interview, this is Defining Issues Test (DIT) developed by James Rest and Sociomoral Reflection Measure-Short Form developed by John Gibbs.

Lawrence Kohlberg lived from 1927-1987, a man who was seen as brilliant in psychological ideas, philosophy and moral development. Almost every psychology literature talks about, commenting or at least in its introduction discussing Kohlberg and his theory. Recognized by Kohlberg and his friends that the theory of moral development is a long enough effort, more than 20 years to make and revise the theory. Like every scientist, Kohlberg was influenced by his predecessors to produce the theory, as in Lisa Kuhmerker's dialogue inquiring about his doctoral dissertation, Kohlberg stated, "they came from reading Piaget's clear developmental orientation in the moral judgment of the Child. I was also influenced by George Herbert Mead and James Mark Baldwin who had lucid, philosophically constructed staged of moral development" (Kuhmerker, 1980:88).

His theory includes philosophical, psychological and research grounds and measurement of moral judgment. And in short the proportion of Kohlberg's theory of moral development is as follows:

1. Moral development is the result of cognitive reorganization.
2. Moral development occurs in successive stages.
3. The existence of a series of cultures and moral and social standards that can be used as the foundations internationally in the stages of moral development seen from its moral development.
4. Through the proper process of education the students can be helped to bypass the hierarchy of the stage of moral development, through which they can increase the maturity of their moral decisions (Larry Winecoof, 1988:1).

Thus Kohlberg has in common with Piaget, which states that moral development as a result of cognitive reorganization, but to result a moral understanding of children, Kohlberg is different from Piaget, he developed a hypothetical moral dilemma that contradicts two moral values to choose from, based on Kohlberg's experience , Piaget's stories are not well enough to know the moral development for the further

ages he considers that " I actually started interviewing kids I found that Piaget's system didn't really capture what was going on developmentally, nor did any other a priori system. So I tried to develop a more adequate sort of stage theory" (Kuhmerker, 1980, p.89).

2.2.2. Model of Learning Cognitive Moral Development

The students develop the mental structure through the interaction process with the environment. Mental structures are not simple and are not descriptions of the society expectation, such as the moral rules learned from parents or other adults (Hakam, 2008, Sarbaini 2012). Children will receive information from their environment, and the information will be assimilated through their own logic and morality system. This internal logic system are different among children, therefore it will be different from the adult logic system.

Thus every social experience will be processed internally by connecting it with past experiences. The result of this process will be moral responses to various situations. These responses can be assessed by teachers and categorized into a stage of moral development, which ultimately teachers are expected to help students. Hakam (2008, pp. 159) the role of teachers in moral development through moral cognitive learning as follows:

- a) Analyzing a dilemmatic situation through questioning;
- b) Gradually bringing students to the responses of higher moral reasoning;
- c) Enhance the stage of moral development of students gradually toward a more mature moral judgment.

From all of these three things above, the moral cognitive learning model can activate the students' mind structure gradually. Students are accustomed to being in situations that can stimulate moral reasoning responses so that it becomes the basis for students to make their choices carefully. Ray, Julie A (2002, p 4) states that "*Constructivism is a theory of learning that has become increasingly accepted by educators*". One of model is a moral cognitive learning model, it begins with the statement that humans have the potential to receive and develop value. Value development or constructivism gives rise to rational human thought. Each chosen act of choice is based on the results of mature moral judgement. It is through the process choosing, frizing, acting / behaving (Hakam: 2008). Constructivist is conducted through moral judgement with theories cognitive moral learning model, values clarification and values analysis. So from this constructivist will born a person with morally judgment mature, principled even to dignity stage.

The moral cognitive learning model is one of its syntaxes presents a moral dilemma. This moral dilemma can be served to sharpen moral judgment, so that it is focus to the choices made by someone but the reasoning behind the choice. Lawrence Kohlberg in Sarbaini (2012, p.11) that "the development of morality depends on the cognitive and skills of choice of views in a specific way". Kohlberg also believes that cognitive conflict is the most basic things for a change of moral experience (Berkowitz, 1965, Kohlberg, 1984, Turiel 1977, Sarbaini, 2012). This is necessary because it creates a rational thinking. The moral cognitive learning model is also part of constructivism and to enhance the stage of moral development.

In the transmission of values, the child will accept morality as a matter of positive and negative, Gerhard Minnameier (2016, p.3) states that "*One main point is that all morality solves cooperation problems and includes positive and negative sanctions to uphold it*". While in constructivist value, the child will choose the option with reasoning behind his choice. This encourages the child to take responsibility for what he has chosen, because the action is emerges of various judgement. Sense of responsibility is part of intellectual development of character and is considered to be a worthy and realistic educational goal in basic educational practice. "(Jason Baehr, 2016, p. 4).

2.2.3. Kohlberg Moral Development Stages

The first stage is Preconventional level. This stage has two levels (stage), there are:

Stage 1: The Punishment and Obedience Orientation

Children at this stage find a difficult to consider two points of view in a moral dilemma. As a result, they ignore the intentions and intentions of others, and instead they focus on fear of authority and avoid punishment as an excuse for moral action. In this situation, "moral notions are directed to concrete places or events" (Dumon 1988: 15). The morality of this stage requires a physical understanding of moral authority, the example "Father is the Boss because he is greater" (Kohlberg, 1984:624).

Stage 2: The Instrumental Purpose Orientation

At this level the realization that people have different perspectives in a moral dilemma begins to emerge, but this understanding is still concrete. Individuals consider good action as something that satisfies their needs,

and they believe that others also act because of their personal interests. Reciprocity is understood as a balanced exchange of pleasure, for example in the phrase "You do this for me and I will do it for you". His reasoning runs through a physical appearance to be developed on a psychological perspective, but this view is illustrated on the surface only (not deeply). Kohlberg explains the perspective on stage 2 as follows:

"... pragmatic - to maximize satisfaction of one's needs and desired while minimizing negative consequences to the self. The assumption that the other is also operating from this premise leads to an emphasis on instrumental exchange... for example, it is seen as important to keep promises to insure that others will keep their promises to you and do nice things for you, or...in order to keep them from getting mad at you" (Kohlberg, 1984:626-628).

The second stage is the Conventional level and has two levels:

Stage 3: "The good boy-good girl" Orientation, or The Morality of Interpersonal Cooperation

The desire to follow the rules is because they support social harmony beginning to emerge in the context of limited personal bonds. At level 3 these individuals want to retain the affection and approval of friends and family by "being good people", such as trustworthy, loyal, respectful, helpful, sweet child and so on.

Stage 4: The Social-Order Maintaining Orientation

At this level the individual consider a broader perspective, ie the perspective of the laws of society. The moral choice is no longer dependent on close relationships with others, but rules must be imposed in a one-sided way to everyone, and every member of society has a personal obligation to obey them.

The third stage is Conventional Post. This stage has two levels:

Stage 5: "The Social-Contract Orientation"

At the fifth level individuals view laws and rules as flexible tools for advancing humanitarian goals. They can imagine alternatives to their social order, and they emphasize fair procedures for interpreting and changing laws when there is a good reason to do so. If the law is consistent with the rights and wants of the majority, then everyone will obey it because of the social contract-orientation of free participation and desire within the system, because it generates more goodness for people than if it does not exist.

Stage 6: "The Universal Ethical Principle Orientation"

At this stage the right action is defined by personal choice of the ethical principles of the righteous word (conscience) for all human beings without regard to law and community agreement. Those values are abstract, not concrete moral rules as in the scriptures. At this sixth level the individual mentions typically these principles as suitable judgement that is the demands of the whole of human life and the respect for the worth of every person.

3. METHODOLOGY

This research uses narrative analysis method from various literatures about cognitive moral development model of development. It analysis stages identified the character education model in elementary school, a literature review of the national values education tradition in Indonesia, and Kohlberg's theory analysis of cognitive moral development in elementary schools.

This study is able to know the stage of the student's development in elementary school by using Defining Issue Test (DIT) by James Rest. The form of DIT is closed essay which is fit for the evaluation sheets for students in elementary school.

4. RESULTS

4.1. Implementation of Cognitive Moral Development in Elementary School

4.1.1 Characteristics of Elementary School Students

The cognitive development of students aged 10-12 years in Tarigan (2011: 44-45) there are two main characteristics: first the children develop an understanding of the chronological order of the past event. Both children apply logical rules, reasoning, and formal operations to abstract problems and propositions (plans, goals, things). According to Piaget (Sugiyanto, 2011, p.4) states that elementary school students are at the operational stage of Congkrit (7-11), the use of adequate logic. This stage has understood the logical operation with the help of concrete objects. The implications of these two traits of cognitive development are: First historical fiction and books showing historical change help children to understand differences in point of view and historical perspectives. Second, use well-designed, neat question strategies and discussions to

develop higher-level thinking processes. Children love more complex or more complex books (Norton, 1988: 15-17).

Thus students in elementary school especially high class (4, 5 and 6) are able to understand the content of the story in the moral dilemma. However, it would be better if the story is accompanied by pictures so that students actually engage with situations of value conflict within the dilemma.

4.2. The Urgency of Classroom Learning Culture through Development of Moral Dilemma

Cognitive moral development is a model which referring on the judging (consideration) process and cognitive reasoning accompanied by moral values as a balancer. When a human being is able to use his cognitive domain, there must be a moral value that follows him as the reason for the cognitive decision-making decisions. Cognitive Moral Development is another part that must be passed by a person after he learns the transmission of values, because the next action in adulthood will be faced with a number of questions that call for careful consideration and judgment. Laurance J. Splitter (2017, p. 10) confirms it as follows:

“While we can learn from the past and how it has shaped the present, morality itself must always be forward-looking, viewed from the perspective of asking and responding to such questions as ‘What is the right thing to do?’ This question calls for careful deliberation and judgment, utilising those very ingredients which are part of our human inheritance. But when we so utilise them to deliberate and form judgments, we are behaving as persons.”

The Cognitive moral development model is one of several models of character/moral education of civics virtue and it is a model of moral constructivism. One in the implementation of his activities states that "moral judgments are made of everyday things and direct our behavior" (Sarbaini, 2012, p.41). Children's daily experiences or activities that children often do also become the basic foundation for teaching materials in a constructivism model, so that the development of the value of the character can be accepted and in accordance with the world of children. Nobumichi Iwasa Chikuro, 2011 in the Journal of Moral of Edication described "In order to improve moral education in schools, the importance of focusing on children's experiences in daily life and making good use of them from the perspective of children's moral growth are emphasized" So it can help to realize moral education that develops students' potential values in the form of maturity of moral judgement through the experience of children who are integrated into the subjects in school.

In the learning process students are involved in the process choosing, frizing, acting and behaving. Choosing is a choice of values that have to made freely, the choice and desire imposed will not be internalized, therefore not integrated in the personal value system. There must be a chosen alternative thereby increasing the tendency of a free choice. Intelligent considerations should be made of each of the consequences of that choice, often requiring additional information gathering (research). Frizing is the chosen intention must be satisfactory and something to be proud of. We must be willing to state those choices in the common sense of sharing our choices with others and not being ashamed of our choices. Furthermore, Acting must do something on the basis of that choice, because it reflects our value, so it expresses our behavior, we must act accordingly. Choice and action must be constant at all times, a sort of choice must be done consistently at any time, in such situations; inconsistent behavior occurs because of "value confusion"

4.3. Peer Group

Peers are needed to have the nearest partner and closest model in developing students' moral maturity. Peers are one of the points that affect the internalization value. "By referring to the concept of behavioral transmission, basically behavior can be transmitted through vertical and horizontal transmissions (Berry et al., 1992). Vertical transmission is done by parents and horizontal transmission is carried out by peers. Peer groups are an early interaction for children and adolescents in the social environment. They begin to learn to mingle and interact with others who are not members of their family. This is done so that they get the recognition and acceptance of peer groups so that will create a sense of security. A number of studies have recommended how social relationships with peers have a very important meaning for personal development. One of the most important peer group functions is to provide a source of information and comparison about the world outside of the family. Children or adolescents receive feedback about their abilities from peer groups. Evaluate whether what they do is better, the same or worst than other children do. Kohlberg (1976) recommends the importance of peers who have a higher stage of consideration than a student in moral dilemma discussions. Peer moral judgment will stimulate the advancement of moral judgment of other friends who have a stage of moral judgment underneath.

4.4. Syntax of Model learning Cognitive Moral Development

4.4.1 Teacher's Role

The teacher's position in applying the learning model plays an important role. "In addition to being a mentor teacher can be a facilitator who can deliver the realm of students thinking to moral understanding" (Mulyasa: 2013). Firstly, teachers should consider perceptions of good students, holding the belief that students are able to construct values especially when learning uses a cognitive moral development model. Hui Li and Chuanbao Tan (2017, p.4) say that "an effective civic education curriculum must consider teachers" is actually perceptions of a 'good citizen' in practice ". Although it is positioned on the subject of Civics, but character education in the learning process must be an instructional effect in all subjects. "Many professionals in higher education argue that teaching students to behave in ethical ways and to develop core values that will influence the lifelong decisions must become priorities" Heather E. Kaufman (2008, p.4)

Step of the strategy of learning cognitive moral development according to Sarbaini (2012: 43-44) that the procedures of core learning implementation in general, include:

1. Facing students with a moral dilemma;
2. Establish a temporary position;
3. Reviewing reasoning or moral judgment;
4. Think in depth every individual position;
5. The moral dilemma adjust to the level of development

4.5 Cognitive Evaluation of Moral Development

Evaluation of cognitive moral development can be through M.J.I (Moral Judgment Instrument) developed by Kohlberg or using the D.I.T (Defining Issue Test) from James Rest. Both evaluations are adjusted to the child's developmental level and D.I.T leads to a closed essay type, so it is appropriate to use at the age of elementary school children. James R. Rest and Darcia Narvaez and Stephen J. Thomas and Muriel J. Bebeau (2000, 4) declared a model based on moral judgement using the D.I.T test. *"a model of moral judgement (hereafter the neo-Kohlbergian approach) that addresses these concerns. Using 25 years of data gathered with the Defining Issues Test (DIT)"*

4.6 Use Dilemma Moral

Some of the criteria to be considered in creating a moral dilemma (Hakam 2008, p.174):

- a. Short (one or two paragraphs);
- b. Adjusted to the student level and focused on student interests, tailored to education or adapted to social problems;
- c. Trustworthy (something that really happened or could be something that may happen soon in the future);
- d. Revolves around a particular character or a small group of specific characters / actors;
- e. Put the principal in position where he / she should choose between 2 or 3 alternatives. The choice should not be a clear decision about what is right (socially acceptable or unfair) or false (socially unacceptable or unfair). It should not be an easy answer;
- f. Conclude with questions about what "supposed" to do. Focus on what supposed, not on what not thing that will or may be. That should emphasize moral choice;
- g. Make a series of important questions to investigate.

Stories of moral dilemmas for children do not affect gender differences in the story, so the above rules can be used for boys and girls. Beal, Carole R, et al (1997, p.4) states "Both boys and girls show a small but consistent preference for the care orientation, and their reasoning was not influenced by the gender of the characters". Every moral dilemma is based on the personal values of a person who will choose it, Paciello, Marinella dkk (2013, p. 5) "Schwartz's theory on basic human values and Bandura's moral disengagement theory it was hypothesized that personal values influence prosocial moral reasoning and moral disengagement"

5. CLOSING

Character education based on the transmission of values is very important to instill compliance and be used

to behave well, but the basics to develop maturity of moral judgement should begin to be conducted since elementary school, so that students are able to solve value conflicts based on the principle of solid value. The model of value inheritance should be accompanied by Cognitive Moral Development model in guiding the character and developing students' moral, it resulting students to be positive and have a mature characters in moral judgement.

Need to conduct a research about how the development of moral dilemmas as a moral learning media in elementary school students who are still in concrete stage. There needs an attempt to develop an imaginative moral dilemma to be more factual in the form of a pictorial story for elementary school students.

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