

## IMPLEMENTATION OF MORAL DILEMMA DISCUSSION AS AN EFFORT TO STRENGTHEN STUDENT CHARACTER THROUGH INTERNALIZATION OF TOLERANCE VALUES

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### Abstract

Indonesian society is known as a nation with pluralism of religious, ethnic, cultural, and ethnic diversity. Various kinds of problems that commonly occur related to the lack of tolerance are still a concern to many parties. This is considered a threat to the nation, especially in terms of diversity in Indonesia. Many social conflicts have occurred due to the issue of inter-faith tolerance in society. In line with education, the Indonesian current curriculum, named Kurikulum Merdeka, has also been present and designed the profile of Pancasila students to develop a stronger character against the challenges of the 21st century. Global diversity is one of the dimensions for presenting respectful and tolerant life in a nation. In this research, there is a discussion about the role of higher education students in anticipating problems related to tolerance values. Therefore, the researcher made observations by collecting some data regarding on how the internalization of tolerance values was integrated into learning activities through moral dilemma discussion as an effort to strengthen the character of students at Siliwangi University, Tasikmalaya. An internalization method is a cognitive approach based on Lawrence Kohlberg's theory, considered capable of realizing one's moral reasoning so that it will become the basis of good moral judgment. Therefore, the researcher provides a description of the planning, implementation, and results of internalizing the value of tolerance through moral dilemma discussion.

**Keywords:** Character Education; Internalization; Moral Discussion; Tolerance; Value.

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## INTRODUCTION

Along with the development of the current era, the world of education faces significant challenges. The development of the era, of course, has both positive and negative effects. Strengthening values to counter the negative effects is needed. Internalization of Pancasila values, tolerance, love for the country, nationalism is one of the efforts to avoid the domino effect of the progress of the times. (Widiyanti et al., 2022).

In this case, the world of education is obviously one aspect that cannot be separated. Education is a milestone of hope for the formation of all aspects of life, all situations and problems in people's lives. As written in the Preamble of the 1945 Constitution of the Republic of Indonesia in the fourth paragraph, the national goal of the Indonesian nation is mentioned, advancing the general welfare and educating the nation's life. To realize this goal, the Government seeks and organizes a national education system, which increases faith and piety and noble character as mandated in Article 31 of the 1945 Constitution of the Republic of Indonesia. (Khunaiifi & Matlani, 2019). The principle of education has also been strengthened as written in Article 3 Paragraph (2) of Republic of Indonesia Law Number 20 of 2003 concerning the functions and objectives of national education that

*"National education is to develop abilities and the formation of character and national civilization, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".*

In the current curriculum system, education in Indonesia is intensifying renewal through a curriculum called the Kurikulum Merdeka as a revitalization of the learning loss phenomenon caused by the pandemic situation in recent years. In addition, related to efforts to realize the profile of Pancasila students, it is a serious responsibility for educators to build students' personalities with character. In accordance with the vision and mission of the Ministry of Education and Culture as stated in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture, that "Pancasila learners are the realization of Indonesian students as lifelong learners who have global competencies and behave in accordance with Pancasila values such as faith, devotion to God Almighty, noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity." (Rusnaini et al., 2021) (Faiz, Parhan, et al., 2022).

One of the students' profile dimensions that relates to the raising problems in society is the social issue of tolerance which results in many conflicts between religions, ethnic groups and misunderstandings in opinion. Global diversity in the pelajar pejuang profile is considered to be one of the dimensions that can overcome these problems. Global diversity has key elements to be able to communicate interculturally in interactions with others, pay attention, understand, accept the existence, and appreciate the uniqueness of each culture as a rich perspective so that mutual understanding and empathy for others are built (Ministry of Education and Research and Technology, 2021).

Looking at the key elements, there is a synergy related to the value of tolerance which is crucial at achieving the global diversity dimension. The dimension of global diversity is an attitude of respect and tolerance for existing diversity. There are key elements of global diversity; 1) recognizing and appreciating culture; 2) having intercultural communication skills in interacting with others; 3) reflecting and being responsible for the experience of diversity. However, frequently the lack of strategies in internalizing the value of tolerance is an obstacle for educators.

The importance of issues related to tolerance has long been discussed, in the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion of Belief held by the United Nations in 1981 confirmed the endless issue of tolerance and intolerance. Furthermore, it was said that intolerance and discrimination on religion were defined as distinction, neglect, prohibition or prioritization based on religion or belief which purpose or effect negated or reduced the recognition, enjoyment, or implementation of human rights and fundamental

freedoms on an equality. The issue of religious tolerance and religious intolerance has become a hot topic in the community of various academic and non-academic circles.

The media has also highlighted this concerning tolerance issues such as in social media, newspapers, scientific journals, and so on. The spotlighted topic is religious tolerance, particularly related to the rise of intergroup relations. For example, many people talk about religious issues, such as hatred towards Jews and Christians, rejection of different Islamic groups, and terrorism (Alfariz & Saloom, 2021).

The Republic of Indonesia is known as one of the largest Muslim countries. According to the official institution Katadata, which compiles data from Global Religious Future in 2010, as many as 87% of the total population or around 209.12 million Indonesians were Muslim. In 2020, the Muslim population got increased to around 229.6 million. On the other hand, Indonesia is still known as one of the countries that has a society that is strong with religious diversity. Therefore, the phenomenon of intolerance is very likely to occur (Darisman et al., 2022). However, Indonesia should be grateful because despite being a multi-ethnic, cultural, racial, and multi-religious country, followers of other religions such as Catholicism, Protestantism, Buddhism, Hinduism, Confucianism and various other beliefs are maintained under the basic auspices of Pancasila. For this reason, Pancasila needs to be kept, maintained, and internalized to all citizens of the nation.

The fact of this diversity is certainly a challenge in itself, especially for Indonesians to maintain diversity and the issue of tolerance becomes a crucial problem. History also recorded that Indonesia had experienced several cases of religious conflict spread across several regions of Indonesia such as several cases of religious conflict in Poso in 1992, Sunni and Shia conflicts in East Java that emerged around 2006, religious conflicts in Bogor related to the construction of GKI Yasmin since 2000, and experienced problems in 2008. These cases occurred against some minority groups (Khaerun Rijaal, 2021). In addition, a survey released by PPIM at the Jakarta State Islamic University explained the tendency of intolerant attitudes in youths nowadays became a matter of concern for Indonesian diversity. It was started from the arrest of three suspected terrorists involving Riau University students in 2018 and non-Muslim students being required to wear the hijab in West Sumatra public schools in 2020.

The phenomenon mentioned showed the problem of intolerance in education. The survey was conducted to get a good picture of religious tolerance in higher education institutions (HEIs) in 34 provinces. The sample of this research was taken through stratified random sampling technique from 92 HEIs. The data was obtained as many as 2866 students (at 92 HEIs), 673 lecturers (at 87 HEIs). Data collection was carried out on November 1 - December 27, 2020 simultaneously. Although the results of this survey showed that the majority of students had an attitude of religious tolerance that was classified as high and very high, 69.83%. However, intolerant attitudes were still found, as many as 24.89% of students' tolerance attitudes were classified as low, and as many as 5.27% others were classified as having very low religious tolerance attitudes. Combined, 30.16% of Indonesian students had a low or very low attitude of religious tolerance. Meanwhile, 20% are classified as having very high tolerance towards followers of other religions. (UIN, 2020).

Students are known as one of the agents of change, having an important role in the life of the nation. This role is considered very important, especially in practicing the values of Pancasila. Students as the young generation and successors of the nation, are expected to be able to represent Pancasila as a guideline for the nation and state in social life (Ariatama et al., 2022). The attitude of intolerance that still exists among the younger generation, especially students, will have an impact on the ease of indoctrination which is more dangerous in the context of radicalism. The rise of the phenomenon of radicalism is associated with political, economic and legal injustices running in a country. The existence radicalism triggers violence in the name of religion from many incidents occurring between 2009-2013 no less than 56 cases, as reported by Setara Institute and Center for Religion and Cultural Studies (CRCS), UGM in its annual report (Zuly Qodir, 2016).

Still in the journal study, an expert on religious revivalism explained, "The familiar religious images of struggle and transformation - the concept of cosmic war has been employed in these

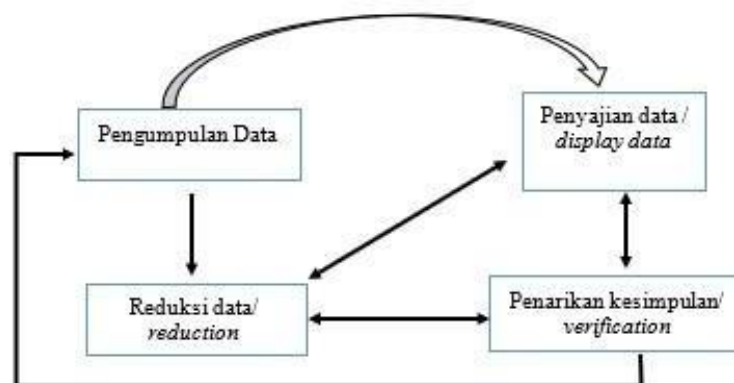
worldly-social struggles. When these cosmic battles are conceived as occurring on the human plane, the result is acts of violence." From this opinion, it shows that there is a fundamental confusion of religious doctrine to legitimize violence in the image of religion and transformation. From the facts and data found related to the problem of intolerance, the researchers want to provide solutions to the process of internalizing the value of tolerance to strengthen the students' character.

Researchers developed a moral discussion study that is expected to be one of the strategies in building tolerance values in the younger generation. The study of moral dilemmas is a study that emphasizes aspects of critical thinking with moral dilemmas. Research on moral dilemmas, one of which has been studied by (Faiz, 2023; Faiz et al., 2021; Faiz, Hakam, et al., 2022). The result showed that moral dilemmas could increase moral judgment because there was a conflict of values so that a solution needed to be found by discussion.

This research is also expected to be an alternative for achieving one of the dimensions of the pejuang profile in the Kurikulum Merdeka, namely global diversity. Kohlberg (Nucci et al., 2015) expressed his views from the theory that has been formulated regarding dilemma discussion."... the ideal situation for advancement in moral reasoning is to be involved in a discussion with another person who reasons at a level one stage higher than one's own level". The meaning of the statement shows that the ideal situation in improving moral judgment is to involve a person in a discussion with others who have a higher level of consideration than him. Based on the background of the problems that the researchers have described, the researchers tried to pour into research on Strengthening Student Character Through Moral Dilemma Discussion in Internalizing Tolerance Values. The research conducted is expected to be a contribution in providing information as well as new innovations for the world of education.

## METHODOLOGY

This research employed a qualitative approach and was carried out with an analytical descriptive method through research at Siliwangi University Tasikmalaya, Semester 2 Geography Education Study Program with a total of 45 research subjects. In addition, data collection was carried out through interviews with the Head of the Center for Character Education, Counseling Guidance, and Psychological Services, Head of the Center for MKWK Reviewers and Developers at Siliwangi University. This method was used to obtain data about the phenomena found at the research location. There were several research steps taken, namely; (1) pre-field; (2) field; (3) data analysis and interpretation, and; (4) data validity, reliability, and objectivity. The data source came from all words, actions, conditions, events, and written documents related to the research objectives. While, the data collection techniques used were through observation, interviews, document analysis, and literature study. The data analysis used in this research was data reduction, data display, verification, and conclusion drawing as the following visualization:



**Figure 1:** Data Analysis Flow (Sugiyono, 2013; Faiz & Soleh; Faiz, Novthalia, et. al., 2022).

## RESULTS AND DISCUSSION

This study of the internalization of tolerance values is to implement character education which is currently an urgency in the world of education. Character education has now become a big concern in various countries as an effort to improve the quality of the nation's next generation, not only for the benefit of individuals as citizens but also for citizens in a nation. (Saiffurrohman, 2014). Meanwhile, the concept of tolerance is described as a value that is so broad in the context of mutual acceptance and respect for differences not only between religious communities, but also between ethnicities and all kinds of differences including opinions and political views (Verkuyten & Koll, 2014). (Verkuyten & Kollar, 2021).

In the context of religious tolerance, what is considered most crucial is not only an agreement to accept other people's religious differences, but how to build a more accommodating and interactive attitude in everyday life (Alfariz & Saloom, 2021). There were three things studied in this study related to the process of internalizing the value of tolerance through moral dilemma discussions at Siliwangi University Tasikmalaya. First, the learning planning on the internalization of tolerance values carried out by lecturers of the compulsory Civic Education course. Second, the mechanism of the process of internalizing the value of tolerance in the implementation of learning through moral dilemma discussions. Third, the results of internalizing the value of tolerance through moral dilemma discussions.

### Learning Plans for Internalization of Tolerance Value

Based on the results of interviews with the Head of the Center for MKWK Reviewers and Developers at Siliwangi University, lesson plans related to character education at Siliwangi University had become an integral component of each learning tool for each lecturer who taught compulsory curriculum courses. Planning in the form of RPS was prepared at the beginning of the semester by the MKWK coordinator. This was also conveyed by MG as the Head of the Center for Character Education, Counseling Guidance, and Psychological Services that during the process of preparing lesson plans, the University's vision and mission were always a reference to the character values that would be the target achievement of strengthening character values for students.

Siliwangi Tasikmalaya University had a special program as an effort to shape and strengthen the students' character through PBN (State Defense Education) program. In terms of TA's perspective as an MKWK lecturer, he said that the successful implementation of the value internalization model, especially the value of tolerance, would depend on the lesson plans. The results of interviews with the Head of the Center for MKWK Reviewers and Developers at Siliwangi University explained that planning was a preparation made to satisfy learning so that it could run well. The, he stated that learning was an activity to convey learning material in which there was value. The Head of the Center for MKWK Reviewers and Developers of Siliwangi University also explained the whole meaning of the learning plan, namely a way to satisfy the results and anticipatory steps. Thus, it was important to be a guide or direction so that learning activities were redirected. Furthermore, it could be a benchmark and evaluation of optimal learning effectiveness.

TA further explained that national insight was one of the character values emphasized in the vision and mission of Siliwangi University. It was closely related to the essence of maintaining unity in diversity of Indonesia. In addition, he also used the guidelines of Government Regulation (PP) Number 4 of 2022 concerning National Education Standards article 6 paragraph (4) emphasized the competency standards of higher education graduates; a) preparation of students to become members of society who are faithful and devoted to God Almighty and have noble character; b) cultivation of character in accordance with the values of Pancasila; and c) knowledge, skills, independence, and attitude to discover, develop, and apply science, technology, and art, which are beneficial to humanity. Thus, the preparation of learning plans that are integrated with the values currently related to the Pancasila Student Profile was needed.



In the learning planning implemented, TA compiled learning materials for *in-class discussions* that used problem-based learning orientations, and then designed a moral dilemma discussion model. I was referred to the graduate learning outcomes written to appreciate the diversity of cultures, views, religions, and beliefs, as well as the original opinions or findings of others. There was a preparation of 3 special topics, 3 of which became the study material of the internalization of the value of tolerance. Those topics were Radicalism, *Bullying*, hate speech.

### **Internalization Process of Tolerance Value in Learning Implementation through Moral Dilemma Discussion**

Moral discussion is a strategy for discussing moral dilemmas to construct moral maturity through moral considerations of a conflict or dilemma raised. Kohlberg used the terms *moral-reasoning*, *moral-judgement*, or *moral-thinking* which had the same terminological meaning, a moral reasoning to reflect differences in moral maturity which were the basis for reasons for doing an action considered good or bad. (Murdianto,2019). Kohlberg hypothesized that the ideal situation for progress in moral reasoning is to engage in discussions with who were at one level higher. This method led to a significant increase in moral maturity (Yaqin, 2021).

The researcher made observations in a moral dilemma discussion session attended by FKIP Geography Department students in the Civic Education course with the topic related to the tolerance issue. When entering the discussion session which is the core activity, the lecturer provided a projector to display the flow of discussion to follow. The moral dilemma discussion strategy carried out was as follows: 1) Presentation of the dilemma: students read out the text of the moral dilemma from the description that had previously been made, then classically with all students found the facts, and determined the moral dilemma or problem to be solved in questions in the form of: a) what problems were contained in the incident? b) why the dilemma could occur? 2) Sorting out responses: students provided temporary responses. After several responses had been collected, students were asked to select and settle on a response as well as set reasons or provisional considerations for the choice of moral action to be taken, ending by proposing alternative choices. The question that guided their discussion at this stage was "What steps or actions should we take?" 3) Forming small group discussions: students joined small groups of 5 or 6 people each. In the groups, they discussed finding reasons or moral considerations for the moral decision chosen. They then ranked the considerations that they believed in the most. The question that directed their discussion at this stage was "Why is the action/attitude/reaction important?" 4) Leading a class discussion: students began to make presentations to express the results of discussions with their groups. In this stage, students looked for and stated the consequences of the decisions made, then connected with previous and similar moral dilemmas. When students expressed their opinions as a result of their reasoning and listened to the reasoning of other friends, a discussion occurred among them; 5) Closing the discussion: the lecturer directed students to be able to summarize the results of the discussion and the solutions found, provided responses, asked questions, and chose one moral consideration considered the best obtained at that time for their own choice. The form of questions in this stage was "What is the impact if we do this action?"

After following and observing several discussion sessions, the researcher also observed how the attitude of students of different religions interacted with other students. During observations in learning activities and when the issue of religious conflict was the topic of discussion, researchers did not find any opinions or attitudes from students who tended to intimidate or harass other religions. The discussion was quite conducive and there was no noise caused by other activities carried out by students running out of the context of the discussion. Students seemed to pay attention quite well and carefully to every opportunity to express opinions from each group.

### **Results of Internalization of Tolerance Values through Moral Dilemma Discussion**

Observing through the moral dilemma discussion strategy, what was seen as important from the expected learning outcomes was how far and mature student reasoning in using their cognitive

skills to see a moral dilemma faced to the reasoning stage to decide on the actions taken. Therefore, based on Kohlberg's theory of moral development, moral dilemma discussion became an alternative as a cognitive approach to moral development while helping the shortcomings of traditional approaches applied in schools. The level of reasoning ability stated by Kohlberg had been postulated by John Dewey who categorized three moral levels, namely *pre-conventional*, *conventional*, and *post-conventional* levels (Nucci et al., 2015). The first, *Pre-conventional*: at this level, a person progresses from being self-focused, trying to avoid punishment and maximize his own benefits. Second, *Conventional*: Incorporates perspectives that are closely related to the self, which will ultimately establish a system of relationships between groups, institutions, and society as a whole. Three, *Post-conventional*: at this level of morality, a person engages in complex perspectives and thinking about the right moral actions towards a set of moral values and principles that can be recognized by anyone and anywhere.

In addition, it was also explained that the lack of including cognitive factors in traditional moral education led to the strong indoctrination. The absence of a reasoning process in understanding morals was assumed to produce moral behavior motivated by traits and habits. (Murdianto, 2019).

Based on questionnaire data obtained from 171 respondents regarding the importance of knowing the recognized religions in Indonesia, 57.7% answered strongly agree, 26.8% agree and 11.3% Neutral. The statement point was an implication of understanding attitudes related to pluralism in Indonesia. While other statements related to how interaction among students towards friends of different religions, students answered 56.3% strongly agree and 36.6% agree. This showed that no one answered neutral, disagree or strongly disagree. This means that from that statement, there was no indication of refusal to make friends with friends of different religions.

Then, for the statement regarding the absence of any religion leading to social conflict, it was found that 43.7% strongly agreed, 40.8% agreed, and 11.3% were neutral. In this case, the number that showed the existence of doubts or neutral in the perspective of social conflict arising from the role of a particular religious teaching might still be a matter of thought for some students. Regarding holidays, the statement that there was no need to take part in other religious celebrations showed the results of 40.8% strongly agreeing, 35.2% agreeing, 8.5% neutral, 12.7% disagreeing. The existence of respondents who answered disagree showed that there was still a perception that participating in other religious holidays was considered necessary. Meanwhile, there were also statements regarding the provision of interfaith donations for victims of natural disasters. It was found that 53.8% answered strongly agree, 40.8% answered agree, and 5.3% neutral. The resulting percentage showed the relationship between a tolerant attitude and a sense of humanity. The data obtained showed that there was a tolerant attitude of students in helping each other without seeing religious differences, and also not making it a barrier to doing good on the basis of humanity.

Based on the data collected, the attitude of tolerance shown by students both when giving opinions in discussion sessions and when giving answers in questionnaires was still high. Most of the respondents gave responses that showed a tolerant attitude when faced with contextual situations commonly occurred in social life. Thus, this could be used as a benchmark for the existence of tolerance values in students (moral knowing). Knowing is one of the foundations and an important part that tolerance is an important part of the indicator of one's religious maturity. This was explained in the Psychology of Religion branch of science, which examined how human behavior influences in facing every changing era based on the religion or beliefs adhered to.

For this reason, from the value of tolerance, students as agents of change had to be able to carry out their role to change a more positive life in society. The most important thing was that the values contained in Pancasila as the nation's ideology could be realized properly through the realization of a harmonious social life environment in accordance (Adventyana & Dewi, 2021). To support that, the role of students was not only as agents of change but also as *social control*. The intellectual students were required to be able to take a part to control the nation, not just giving criticism but making a more tangible contribution to a better change in the life of the nation and state. (Utami & Najicha, 2022).

The responsibility of being a student was enormous, brave and critical. Students had to be able to have sensitivity to justice and convey the aspirations of the community regardless of differences in society in order to carry out their duties as *agents of intellectual* bringing the change, and becoming social control. However, that label would only be nothing if the meaning is not aligned, the students were unable to make significant changes to society and the country (Jannah & Sulianti, 2021).

The results of this study support research conducted by Dewi & Prihartanti (2014) which discusses the Discussion of Moral Dilemmas. This study shows the influence of the bibliotherapy method and the method of discussing moral dilemmas in increasing the character of responsibility. Furthermore, Safitri (2014) related to the Analysis of Moral Reasoning of Middle School Students Regarding Science Issues Using the Moral Dilemma Test and Moral Judgment Test. Then Mujtahidin, H., & Al Rasyid (2017) titled Analysis of the Feasibility of Developing Children's Storybooks Based on Kohlberg's Moral Development Theory in Pkn Subjects in Elementary Schools. Herjuno (2017) entitled Efforts to Improve Moral Reasoning Through Moral Dilemma Story Material for Students at SMK 6 Yogyakarta shows the conclusion that moral reasoning for class X students at SMK Negeri 6 Yogyakarta can be improved by using moral dilemma story material. Furthermore, Mardanti (2018) entitled Development of a Picture Storybook Based on Moral Dilemmas as a Media for Moral Education for High-Class Children at Budi Mulia Dua Sedayu Elementary School, Bantul. Research conducted by Wismaliya (2018) regarding the Development of a Moral Cognitive Learning Model Using Picture Story Media to Improve the Moral Judgment of Elementary School Students. Research (Wismaliya, R., Hakam, K. A., Rahman, R., & Solehuddin, 2021) entitled The moral cognitive learning model uses illustrated stories and role-playing to develop elementary school students' moral judgment and sensitivity. The last is research (Faiz, 2023) on the use of moral dilemma stories through animation to improve elementary students' moral judgment abilities. Thus, previous research strengthens the results of this study.

## CONCLUSION

Strengthening student character from the aspect of tolerance values can be realized as an effort to maintain the noble values of the Indonesian nation and create harmony in differences in religion, ethnicity, and culture. The planning and internalization process at Siliwangi Tasikmalaya University had run well through the discussion of moral dilemmas with the theme of tolerance. The evaluation results also explained that there was a good understanding of the concept from the students (moral knowing) which showed the tolerant attitude of students in helping each other without seeing religious differences, and also not making it a barrier to doing good on the basis of humanity. Thus, efforts in strengthening character and internalizing the value of tolerance in students could anticipate immoral behavior that can break a nation due to social conflicts that lead to intolerance.

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