

THE SYNERGY OF ROLES AMONG FAMILY, SCHOOL, AND SOCIETY IN BUILDING CHILDREN'S MORAL IN A GLOBALIZATION ERA

Mochamad Iskarim

Tarbiyah Department, IAIN Pekalongan
e-mail: iskarim.moch@gmail.com

Abstract: *An era of globalization is characterized by the development of science and technology. This development contributes significant effects, including positive and negative ones. This study reveals that in fact, this kind of advancement causes several negative issues, particularly the decadence of the morality of nation's generations. Relating to children's morality, the unity among educational institutions is needed. Family as a small part of society is demanded to build religious values (morality) starting from the home. School as the other institution, attempts to integrate and to build the religious values through a well-systematized curriculum, as well as the role of society in controlling the moral building in daily lives. These three institutions, which affect one another, should possess synergy intensely when expecting the building of effective religious values to children in this era of globalization.*

Keywords: *Globalization Era, Morality, Synergy*

Abstrak: *Era Globalisasi ditunjukkan dengan perkembangan ilmu pengetahuan dan teknologi (Iptek). Perkembangan Iptek memberikan dampak yang sungguh luar biasa. Di samping dampak yang positif, pada kenyataannya perkembangan Iptek menggoreskan banyak persoalan negatif, terutama kemerosotan moralitas generasi bangsa (dekadensi moral). Berkaitan dengan moralitas anak maka dibutuhkan kesatupaduan diantara instansi pendidikan yang ada. Keluarga sebagai bagian kecil masyarakat dituntut untuk menanamkan nilai agama (moralitas) dimulai dari rumah. Dilanjutkan sekolah yang berusaha meneguhkan dan*

membina nilai agama melalui kurikulum yang tersistematis, serta peran masyarakat sebagai pengontrol dari penanaman dan pembinaan moral dalam kehidupan sehari-hari. Ketiga instansi yang saling berpengaruh ini (keluarga, sekolah, dan masyarakat) harus bersinergi secara intens ketika mengharapkan pembinaan nilai agama yang efektif pada anak di era globalisasi ini.

Kata Kunci: *Era Globalisasi, Moralitas, Sinergisitas*

A. INTRODUCTION

We have deemed that an era of globalization is revealed by the presence and the development of science and technology. As a logical consequence, this development contributes several issues nowadays. It cannot be denied that modern society has succeeded in developing science and technology as an alternative problem-solving in our daily lives (science and technology as a product of culture). Nevertheless, another impact of sophisticated science and technology tend to cause the decadence of morality (science and technology as a conditioning factor) (Abdul Munir Mulkhan et al., 1998:29). The present advancement of technology is signaled with the existence of a modern era, including in Indonesia. It is followed with the symptom of the morality decadence which is truly concerning. Good characters which include honesty, truth, fairness, helpfulness, tolerance, respect have been eroded with abuse, deception, enmity, suppression, and other bad behavior.

The decadence of morality not only has affected students as the next generation of this nation, but also children. Parents, teachers, society, and several parties dealing with educational, religious, and social fields often complain of students who do not behave well in relation to social norms such as drink, brawls, drug abusing, free sex, hedonism, hippies, and so on. Therefore, it is evident to assert that the advancement of science and technology also yields a logical consequence of conditions representing the moral decadence (Haidar Putra Daulay, 2012:141).

The negative effects of this globalization era cope with values of religious spirituality becomes the 'danger' of life, religions only relates to the hereafter, and life in this world do not deal with religions. Some members of society avoid religious, socio-cultural, and national philosophical values. According to Mudji Sutrisno (1994:178), negative sides of globalization include (1) the tendency to massiveness, uniformity of human beings in technical frameworks, and an industrial system employing all people as a machine or a screw of a rational and technical system; (2) secularism, which means that it has been no longer acknowledging any rooms for divine breath, or religious dimensions in our lives; (3) value-based orientation which emphasizes instant solutions indicating receipts for appropriate, prompt, and direct answers.

In Zakiah Daradjat's point of view (1979:10-20), phenomena which have been previously exposed are caused by several factors affecting the way modern people think. These factors include more increasing life necessities, individualism and egoism, competition in life unstable conditions, the release of knowledge from religious values. Meanwhile, Syed Sajjad Husain dan Syed Ali Ashraf (2000:23) claims that nowadays, society has been undergoing moral and mental crises as a result of materialism crises. Additionally, instead of morality as guidance, materialistic life traditions make richness as a measure of glory and honor.

The decadence of morality which is demonstrated by some of the young generations hurts the credibility and the wisdom of an educational field even though the percentage is not in a big amount. Students are supposed to reveal good behavior, but they demonstrate bad behavior. It indicates that several parties which participate in the educational field tend to be anxious and be responsible of these issues.

Education declares two main functions, namely as the transfer of values and the transfer of knowledge. The former highlights that the educational field is expected to be able to transfer values, norms, good characters (*akhlakul karimah*). The latter suggests that the educational field is supposed to transfer science and technology to students (Nurul Zuriah, 2008:175).

The dominant problem which has been arising is that the advancement of science and technology is not integrated with the building of a good morality. Zamroni (2000:90-91) promotes that to face challenges of the era development, we require globalized education in which this kind of education widely welcomes the advancement of today's era, but moral values of religions are integrated.

As parties who participate in the educational field, we should attempt to find problem-solving and effective formulation so as to overcome issues which appear as a result of the globalization era. The responsibility of building religious values to children is not merely for school as a credible institution, but also for family and society. Without the synergy among these three instances, including family, school, and society, the building of morality is hard to achieve.

This paper attempts to highlight strategic roles among family, school, and society in moral building to children.

B. PHILOSOPHY OF MORAL EDUCATION

Education, which is called *tarbiyah* in a term of the Al-Qur'an, contains the meaning of "developing" or "increasing" (Nurchois Majid, 2010:84). Relating to the term *tarbiyah*, Syed Naquib Al-Attas in Wan Mohd Nor Wan Daud (1998:184) asserts that *tarbiyah* in a today's connotation is a comparative terminology, which is created by those possessing a relationship with modernists' thoughts and are affected by western concepts in relation to education. Meanwhile, Sayyid Ahmad Khan in India also use the term *tarbiyah* which is considered as a concept of the internal development of mental quality, as an opponent to the term *ta'lim* which only prepares children for jobs (Wan Mohd Nor Wan Daud, 1998:184).

The true of education is a process to develop cultured society, which means a society with normal humanity. In other words, education is the moralization of society, especially for students (Sudarwan Danim, 2006:63-64). Education in this term emphazize not only education as schooling, but also education as community networks. Mulyasa (2011:5) also said that

education is a thing to develop society's potention, grow up society's will, and making the best use of them to the comperehensive development of society.

The word moral have a same definition with *akbblaq*, character, disposition, and ethics. Morality, moralization, moral act, and demoralization are a reality of our life (Danim Sudarwan, 2006:65). Ross Poole on Danim Sudarwan (2006:65), said that sometimes morality concept faded, although it still impossible to disappear from the world. Morality concept can be a concept that have a place on our way of meaning life, which can be seen from safety, comfortability, friendship, responsibility, restful, without prejudice, certainty of act, agreement, and cheerful of life.

At islamic term, word 'moral' is a translation from the word 'akhlaq' (Abuddin Nata, 2012:209). Islamic scholars have some definition about moral. Murthada Muthahari (1995:30-32), said that akhlaq refer to an a humanity action, which is an action that have a value from other usual act such as eat, sleep, etc. Akhlaq is an action which have a value such as thankful, be a good son of their parents, etc.

Based on national aim of education, aim of education institute, and aim of moral education in Indonesia, moral education in Indonesia can be formulated as "moral education is an education program (inside and outside school) which organize and simplify the source of maral and serve with consideration on psychological aspects for educational aim (Nurul Zuriah, 2008:22).

The expert of moral education, as Dreeben on Nurul Zuriah (2008:22) said, if the aim of maral education will lead a people to have moral, the importance is how a people can adapt themselves with the purpose of life on society. So, in the early steps need to do a moral conditioning and moral training.

C. ISSUES ON CHILDREN'S MORALITY: WHOSE RESPONSIBILITY IS IT?

The Issues of morality in children is should not be underestimated. It should be rigorously pursued to cultivate and preserve. For that reason, it is better to us to know first the things that cause the moral decline among the generation of a nation (including children and adolescents).

First, loosening the grip on religious value. It was a tragedy in the modern world, where almost everything can be reached by science, so that, religious beliefs began to desperate, belief in God was just a symbol, prohibitions, and commandments from God is no longer honored. By a loosening the grip on religion, then the power of controller of himself will work. Thus, the only supervising and moral controller that they have is a society with its laws and regulations. But usually, society surveillance is not as strong as self-supervision. Because surveillance society comes from outside, if people do not know, or no one is presumed to be aware of it, then people would dare to violate the rules and social laws easily. If there are so many people who committed a violation, the person with the lack of faith would be easier to replicate the offenses of the same (Zakiah Daradjat, 1978: 66). That is what Abdul Munir Mulkhan (2008: 29) called as "conditioning" the evolution of culture.

However, if everyone firmly holds their faith in God and doing the religion seriously, no more need scrutiny, because everyone has been able to maintain himself and able to filtering the influence of his surrounding ("Structured Person" - to borrow a term Spoken by A. Munir Mulkhan). Conversely, the farther that community and religious (secular), the more adifficult to maintain morale in the community, and the more confused atmosphere as more violations of law and moral values.

The Second, the lack of effectivity moral development by households, schools, and communities. Moral development which is conducted by these three institutions does not work as should have been the (normative) or her best (objective). Moral development at the household, for example, to do and since the child is in the young age, according to their ability

and age. Without accustomed to cultivating a good attitude for growing moral, children will be grown without know and care less about morality. Moral development conducted in households not by having memorized the formulation of good and bad but should be accustomed. Zakiah Daradjat (1978: 67) said that the moral is not only a lesson that can be achieved by studying, without familiarizing moral life since childhood. Moral grew up from the action to the definition and not the vice versa.

Like a households which are served as the basic-education, the school also has an important role in the moral development of students. Schools should be used as a field to develop the mental and the moral values of the students, in addition to science, the development of talent and intelligence. To grow such a moral stance, religious education in schools should be intensified in order to science and charity can be felt by students at the school. If a religious/moral neglected in the school, the religious education/moral from home are not going to go well, perhaps even paradoxical (opposite), and resulted in the failure of moral education.

In addition to households and schools, the community also has a role in moral development. Communities can be as a control externally and important to moral development. The presence of a depraved society will greatly influence the moral development of children. Due to the breakdown of society was very influential in the development of children, it must be addressed immediately. Damage morale among students and young people, as described above, could be caused by the ineffective taking role of the family, school, and community in moral development. So that three educational institutions must work together in a row in the education or moral development. The same thing also delivered by Maragustam (2010: 118), that the responsibility of moral development as part of Islamic education is the implementation of the education of families, communities, and governments through its schools.

Third, the rapid flow of cultural materialistic, hedonistic, and secularistic. Like a lot of information as we have known through an amount of print or electronic media (television) about children's secondary

school were found by the teacher or the police pocketed drugs, seeing or watching pictures and videos porn, contraceptives such as condoms, and sharps objects. All the objects found is indicated or has an interrelated with moral divergence committed by teenagers of school age. The symptoms of these deviations occur because of lifestyle solely pursuing the satisfaction of the material, sensual pleasure, and did not heed religious values. The appears of the act cannot be separated from the swift current materialistic culture, hedonistic, and secularists channeled through writings, paintings, broadcasts, performances, films, songs, games, and so on. Distribution of such cultural currents that are supported by capital raised were solely dredge material benefits by exploiting the tendency of adolescents, regardless of the implications of moral damages. Thus the swift currents of culture that allegedly included the biggest factor in destroying the morale of the youth and generations of a nation.

Fourth, the lack of genuine willingness from the government. The government is known have the power, money, technology, human resources, and so apparently has not yet shown a willingness to do seriously improving the moral development of the nation (Abuddin Nata, 2012:207). It is thus further exacerbated by the act of the majority of the ruling elite who merely pursue the position, opportunities, wealth, and so in ways that did not educate, such as corruption, collusion, and nepotism that until now there are no signs to disappear. They were engrossed for power, material, and so in ways that are not commendable, not counting or even not at all take into account the impact on the nation's moral decay. Nations so bandwagon, no longer willing to listen to what was suggested and recommended the government, because morally they lose their effectiveness.

D. URGENCY OF RELIGIOUS EDUCATION (TARBIYAH) IN SCHOOL

Religious education in our country actually has existed long time before independence. However, due to the colonial government education policy (the Netherlands), then in the public schools are not given a religious

education. Political education is thus said to be 'Neutraal', meaning that the government does not interfere in religious education issue, because religion is considered to be the responsibility of the family (Zakiyah Daradjat, 1996: 90)

The long existence a history of religious education in our country, which is ultimately a very calculated position. Pursuant to regulations in force (Act No. 20 of 2003), religious education is the right of students. Clarified in the Act Chapter V, Article 12 paragraph (1), which states: every student in the educational unit entitled to: (a) receive religious education in accordance with their religion and taught by educators who co-religionists. In the explanation of Article 12 (1) a, mentioned that educators and/or religious teacher correligionists teacher facilitated and/or provided by the government or the local government unit in accordance with the needs of education as stipulated in article 4I paragraph (3). In the previous Education Act, Act 2 of 1989 stated that one of the three subjects of education (Pancasila education, religious education, and civic education) (Act No. 2 of 1989 article 39 paragraph (2)).

Religion regulates human relations with God Almighty, man's relationship to man, man's relationship with nature, and man's relationship with himself that can ensure harmony, balance, and harmony in human life, both as individuals and as members of society in achieving progress physical and spiritual (Zakiyah Daradjat, 1996:87)

Therefore religion as the basis of values and decisive in the development and building of civilized humanity, the understanding, and true experience and completely necessary to create national unity. Religious education materials for their adherents comes from sources of their respective religions. Implementation of religious education made by educators who believe, practice, and master the material of that religion.

The explanation above shows that religious education is very urgent. Religious education classified to education that must be given to all students in accordance with their religion. Religious education is certainly implemented to achieve the establishment of a national education in case

of faith and fear of the Almighty God and morality (Chapter II, Article 3 of Law No. 20 of 2003). It was more emphasized the position of religious education in Chapter V, Article 12 (I) of Law No. 20 of 2003 about the rights of learners. Every student at any educational institution is entitled to religious education in accordance with their religion and taught by educators with the same religion.

When religious education is linked with educational goals of Islam, religious education must be able to deliver a learner to the construction of at least three aspects. The first one, covering all aspects of faith pillars. The second, covering all aspects of worship five pillars of Islam. Third, covering all aspects of the good moral character (good character) (Haidar Putra Daulay, 2012:74). As noted also by Zakiyah Darajdat (1996:28) that Islamic law will not be appreciated and practiced people if only taught, but also should be educated on the educational process. For more information, it also stated that the religion (Islam) is a faith education and education charity. To achieve the goal of education as mentioned the religious education should be given to all levels and types of schools and included in the curriculum of elementary school up to college.

Remembering religious education is a part of education which is very important regarding aspects of attitudes and values, such as morality and religion, the religious education is the responsibility of family, society, and government. The family as a basic educational establish and a place to instill religious value at an early stage. Likewise, society and government through the agency or its institutions also have a very important role in improving personal religious values on children. These three agencies (family, community, and government) should be a team to support each other and work together for a common goal in the cultivation of religious values. It is as stated by Aris Muthohar (2001:68) in his book "Tata Krama di Rumah, Sekolah, dan Masyarakat" said that these three educational institutions is an integrated part in instilling children morality.

E. FAMILY, SCHOOL (ISLAMIC EDUCATION), AND SOCIETY: ENCOURAGING COLLECTIVE AWARENESS IN BUILDING CHILDREN'S MORAL

Globalization era is an era that already exists and progressing. As part of the participant, we should not avoid or even resist with all efforts and arguments. The wiser way is how to deal with the sincere effort to enjoy the positive influence and ward the negative influences within. This is where the strategic role of education, especially religious education, which openly either directly or indirectly imposed the task of planting the seeds of religious and moral values in the daily life.

After describing some factors that cause moral decadence, the urgency of religious education and his position, and moral education, the authors provide an alternative offer of a strategic role in the revitalization of Islamic education (PAI). Alternative bids are here focused on the reinforcement of the strategy in growing PAI morality on the nation's generation, especially among students. This alternative strategy would be effective if accompanied by awareness collectively from the parties who took part responsible for the planting of morality in children or future generations. The revitalization strategy PAI that can be used to cultivate morality (*akhlak al-karimah*) on the nation's generation is as described below.

First, moral education can be applied with a modeling approach and exemplary. That is trying and familiarize all of the students and the educational environment to revive and uphold the true values by providing a model and example (*uswah al-khasanah*). In this case, each of teachers, administrators, and others in the school environment should be a "living example" for the students. In addition, they must be prepared to be open and discuss the values of good morality with to students. So that there will be an intellectual internalization process for learners.

Second, moral education can be applied by strengthening the implementation of religious education, because as described above, that the values and religious teachings ultimately intended to create good moral.

Third, religious education which leads to improving morale should be changed from a model of religious teaching to religious education. Religious teaching can be described as a transfer of knowledge (knowledge divert religion) or fill a child with knowledge about the religion, while religious education can be described as developing and realizing human behavior in accordance with the demands of religion. It is stated also by Ki Butarsono in Yulianingsih (2002:32) who argues that education should be directed to not only intellectual pursuit. However, the moral value should be strengthened. If pursued only the intellectual aspect it is called teaching, but if also pursued intellectual and moral then it can be called as educational.

Education of children can be started by changing the students' habit to be the good habit and courteous in a variety of things since childhood to adulthood. A child accustomed to eating, drinking, sleeping, walking, talking, relate to the religion values. When student accustomed to eating and drinking a food and drink halal, good and healthy, the good way to eating, pray before and after meals and so on. When the students accustomed to sleep with the right way, praying before sleep and after waking. When walking familiarized with a good way, pray before go and when he arrived. Furthermore, when speaking familiarized with the good talk, what is allowed and talk about being nice and polite to interlocutors of different levels. When to interact with other people familiarized also humility, *tawadlu'*, and humble with other people. Furthermore, also familiarized to be honest, fair, consistent, sincere, forgiving, patient, kind thought, and so in many aspects of life.

Fourth, moral education can be applied with the integrated approach, by involving all disciplines of science. Moral education not only in religious education, but also contained in the subject of language, logic, mathematics, physics, biology, history, and so forth. language lessons to train and educate people to talk systematic. Math educates people to think systematic and logical, objective, honest, tenacious and persevering. Physics lesson educates people to appreciate pleasant of God in His creation. Biology lessons to

educates people to work regularly. And, the lessons of history educate people to always takes side with the truth.

Fifth, in compliance with the three ways mentioned above, moral education should involve all teachers. Moral education is not only being the responsibility of religious teachers as usually has been emphasized, but rather it is being responsibility of all teachers.

Sixth, moral education must be supported by the willingness, cohesive cooperation and serious efforts of family/household, school, and community. Parents at home should pay attention more to their children by taking more time to provide guidance, exemplary, and gives a good habituation. Parents should also strive to create a harmonious household, quiet, and peaceful so that the child feels peaceful and easily be directed to the positive things. Schools also should seek to create religious nuances to the environment, such as familiarize prayer, enforce discipline in cleanliness, order, honesty, mutual help, so that the values of religion become a habit, tradition or culture of all students. Teacher's attitudes and behavior who are could not be exemplary or aberrant should take an action. Meanwhile, the people should also seek to create an environment conducive to the formation of character, such as familiarize prayers, mutual aid, community service, maintain order and cleanliness, avoid things that can damage morale, monitoring and take an action against traffickers drug distribution, pornographic images, gambling clubs, and so on. Society should help in preparing a place for talent development interests, hobbies, and skills of young people, such as sports fields, training centers, etc.

Seventh, moral education has to use all opportunities, a variety of means including modern technologies. Recreational opportunities, exhibitions, excursions, camping, and so should be used as an opportunity to build morale. Similarly, various facilities such as mosques, prayer rooms, educational institutions, newspapers, magazines, radio, television, internet, and so can be used to foster moral.

Eighth, moral cultivation can be applied by building and improving the strength of the moral conscience (moral consequence) by increasing a sense

of deepness religious (spiritual) in advance. Education is directed not only to be teaching, but also to be touching. Spirituality is the essence of the moral conscience (moral consequence). The moral conscience is a spiritual strength and faith that gives encouragement to someone for doing a commendable (good character) and prevent him from doing bad (bad character). Mental consequence character can dominate and control someone in his movement and be the starting point for someone to behave and do something. Faith that is located in the heart will cause a logical consequence of the actions of mental character in the form of experience of Islamic norms (moral judgment), moral responsibility, and moral rewards.

F. CONCLUSIONS

Based on the above elaboration, the writer promotes several conclusions, including:

1. The development of science and technology as well as its effects constitutes an unavoidable issue in an era of globalization. The changes on one side (easy access to information and technology) can affect changes on the other side (the moral decadence in children and adolescents). So that, formulation development of morality in children should be pursued to answer some of the issues arising from the development of science and technology.
2. It should be remembered that crisis of morality that occur among adolescents is one of the biggest indicators that cause the failure of education, both formal (school), non-formal (public) and informal (family). So that, the three institutions have to tidy up, united, work together effectively in instilling the values of morality and manners noble character. If these three agencies are complementary, students are expected to be the future generations, who has a good moral.

This paper is only the product of reconstruction systematic knowledge of many expert's thought that then presented with a philosophical approach pedagogic. If it is good and valuable, I please the readers to continue to

be so good, otherwise, if there is deficiency sincerely the author asks for suggestions and corrections for the sake of creating the ideal we undertake.

REFERENCES

- Danim, Sudarwan (2006). *Agenda Pembaruan Sistem Pendidikan*. Yogyakarta: Pustaka Pelajar
- Daulay, Haidar Putra (2012). *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia*. Jakarta: Kencana
- Daud, Wan Mohd Nor Wan (1998). *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas*. Malaysia: ISTAC
- Daradjat, Zakiah (1979). *Peranan Agama dalam Kesehatan Mental*. Jakarta: Gunung Agung
- (1996). *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara.
- Husain, S.S. dan Ashraf, S.A (2000). *Krisis Pendidikan dalam Islam*. Jakarta: Al-Mawardi Prima
- Koentjaraningrat (2004). *Kebudayaan Mentalitas dan Pembangunan*. Jakarta: Gramedia.
- Majid, Nurcholis (2010). *Masyarakat Religius, Membumikan Nilai-Nilai Islam dalam Kehidupan*. Jakarta: Dian Rakyat
- Maragustam (2010). *Mencetak Pembelajar Menjadi Insan Paripurna (Falsafah Pendidikan Islam)*. Yogyakarta: Nuha Litera.
- Muhaimin, et. Al (2007). *Kawasan dan Wawasan Studi Islam*. Jakarta: Prenada Media
- Mulkhan, Abdul Munir, dkk. (1998). *Rekonstruksi Pendidikan dan Tradisi Pesantren, Religiusitas Iptek*. Yogyakarta: Pustaka Pelajar

Mochamad Iskarim: *The Synergy Of Roles*

Mulyasa, Enco (2011). *Menjadi Guru Profesional*. Bandung: Remaja Rosdakarya

Muthahhari, Murtadha (1995). *Filsafat Akhlak*. Bandung: Pustaka Hidayah

Muthohar, M. Aris (2001). *Tata Krama di Rumah, Sekolah, dan Masyarakat*. Jakarta: SIC

Mudji, Sutrisno SJ (1994). *Dialog Kritis dan Identitas Agama*. Bandung: Mizan.

Nata, Abuddin (2012). *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*. Jakarta: Kencana

Undang-Undang No.12 Tahun 2003 tentang Sistem Pendidikan Nasional

Yulianingsih dan Ismantoro (2002). *Dengan Budi Pekerti Mendidik Anak Didik Seutubnya*. Suplemen Republika, Sabtu, 11 Mei 2002

Zamroni (2000)y. *Paradigma Pendidikan Masa Depan*. Jogjakarta: Gigraf Publishing.