

## THE BALANCE OF MORAL KNOWING, MORAL FEELING, AND MORAL ACTION IN LANGUAGE LEARNING

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### Abstract

The purpose of this paper is to describe as clearly that moral knowledge is not enough to pass or taught course. Moral knowing (knowledge of moral) should continue to be guided or monitored its implementation phase (moral action= moral acts) in everyday life so that language learning is not just known learners but lived or felt (moral feeling= the feeling of moral) as the needs of the communication, as the needs of the communication, whether oral or in writing, so that any that exist in the minds of students could be realized in the form of a polite language and ultimately bring the dignity of this nation to the top of world civilization. As for the methodology that supports this article so that it is capable of being clearly descriptive shelled quantitative. Beginning of first language acquisition and second language, then the language learning in second language acquisition category became an important part of that would be seen side of coaching or development of his character to find out balance moral knowing, moral feeling and moral action. Next, the existence of this article may generate a response and a deep contemplation for anyone dabbling in the field of education in particular teacher or lecturer languages also observer languages. Contemplation is the character that's been reflected in any behavior or is it just in the concept or simply knowing only or new on the stage of knowing and feeling, but to implement them not enough time in the monitor so that the expected goal seems far away earth from sky.

**Keywords:** *moral knowing, moral feeling, moral action.*

### A. INTRODUCTION

Character education continues to be an issue that always warm in education course. Moreover, Indonesia gold ahead of 2025, the character became the hallmark of the frame of education in Indonesia.

Indonesia's compound with the variety of local languages and dialects makes the language also variant on which people use in their territory. Native people use Indonesian language as their second language in their daily communication. For that reasons communication that is built have to reflect the character of a nation that excels so that it becomes a cultural mirror bring in users a dignified in all its facets. This is the importance of creating an environment of the utmost respect so that using language is full of values and character that become a foundation in a buffet of learning language both informal environments (public school of Elementary School/Junior High School/MTs, MI, ADMIN, /Senior High School to College) as well as non-formal or semi-formal as in private institutions or courses or place of the language course. In other words, the balance of moral knowing, moral feeling and moral action or character education as a process of formation of the morals and the nation's children are not inevitable.

### B. REVIEW OF RELATED LITERATURE

#### 1. Second Language Acquisition

Talking about second language acquisition is as important as the first language acquisition. The first language that has been overrun by a person in a further development, of course, happens the addition vocabulary enrichment or language ability so that one in the development of its language speak more meaning that in addition to the first language.

Language is a set of rules that are limited to generating unlimited number of sentences (Noam Chomsky). In Sociolinguistics, bilingualism is defined as the use of two languages by a speaker in his intercourse with others alternately (Mackey 1962:12, Fishman 1975:73). To be able to use the two languages certain someone have to master both languages. First, his own or his first language (abbreviated B1), and the second is another language which became the second language (abbreviated B2).

People who can use both languages it is called the bilingual people (in Indonesia language, also known dwibahasawan (bilingualism)), and the ability to use two languages called bilingualism (in Indonesian language, also known as kedwibahasawan (bilingualism)).

The other term bilingualism with any explanation, there is also the term multilingualism (in Indonesian is called Keanekabahasaan). Bilingualism and kinds of languages is a relative term because the type and level of mastering language for each person is different "(Encyclopedia Britannica, 1965).

Some types of bilingualism division based on bilingualism typology, that is:

- a. Compound Bilingualism (compound bilingualism)

Bilingualism shows that speaking ability of one language better than speaking ability to another language. This bilingualism relate based on between B1 to B2 that controlled by bilingualism. Both of languages are controlled by a bilingualism but stand alone.

b. Coordinative bilingualism / parallel

Bilingualism shows that the use of two languages by an individual. Balanced bilingualism of mastery related with B1 and B2 level. The same persons could speak in two languages very well.

c. Bilingualism Sub-ordinate (complex)

Bilingualism shows that an individual while using B1 often use B2 at the same time or vice versa. This bilingualism relate with the situation faced by B1. The fact shows that there is a small group that surrounded and dominated by a large community of a language that is possible so that small communities could lose its B1.

## 2. Grand Design Character Education.

Someone's character can not be separated from how parents educate and upbringing in the home. "Someone's character is formed of what he/she had learned in the school, in the family and in communities. Those three region are a system. A student will not have a good character if one of them has a problem." Conducive school in a growth of education character will not effective to build student's character if the situation at home is not conducive and moral chaos happens in the community. Someone who comes from a good family have potential in having a bad character if the school environment is bad and become friends with bad people, So the other conditions that do not synergize in building children's character.

For this reason, acculturation and empowerment become important to be implemented together. Acculturation that other people do to someone is intervention. Intervention is absolutely necessary to avoid misinterpretations and in order to simplify and accelerate the character education. Education units to intervene in accordance the vision, mission, and values adopted. The family also intervention in accordance with the values and expectations held by the family. Public intervention is certainly based on the culture, values, and norms that community adopted, culture also become a tradition in the community.

Acculturation and empowerment will be effective if accompanied by a process of habituation / habituation. Habituation based on the policy taken, the existence of standards (guidelines), adapted to the environmental conditions, and of its resources. Habituation does not reside in a vacuum, but in the environment spectrum (school / family / community) so that contextualization is a must.

Transfer noble's values to children from family, school, and community outcome that is wanted is to achieve good characteristic. As opinion by Berkowitz, the character is "an individual 'set of psychological characteristic that affect that person's ability and inclination to function morally. Simply put, character is comprised of those characteristics that lead a person to do the right thing or not to do the right thing"

From that opinion it can be concluded that a person character is a person who is able to determine to do the right thing or not based on certain moral considerations. In the other words, the behavior character is culture inherent (morals) in children. Child or individual cultures are individuals who are able to teach him/her.

The grand design of character education is as follows.

1. Character education based on a philosophical foundation rooted in religion, the State, the 1945 Constitution, and education policies set forth in Law No. 20 Year 2003 on National Education System. From this foundation, obtained good noble values, this is particular and universal. It should be emphasized that the noble values that is particular is local wisdom that needs to be preserved.

2. Noble's value in learning is delivered with appropriate learning theory, according to the psychological development of the participants, with observing cultural values of society or background of the learners. Teachers should not impose a value if it is contrary to the values of (a particular) shared by learners. This means that teachers should not claim truth (truth claim) is subjective. Similarly, in a study of the teacher should consider the psychological development of students 'ability in understanding and implementing value. It is necessary to build a habit (gradually) according to the level of cognitive development of students. Learning is a process, it does not happen instantly.

3. Those experiences, both real and fictional nature, it can be a source of inspiration in character education. For example, Laskar Pelangi novel's setting is a school from remote areas with luck of facility that can make a generation with strong character, succeed in education, persistent in fighting, and religious.

Syarif Muhtarom (in [www.insankamilidoarjo.com](http://www.insankamilidoarjo.com)) offers a framework of character education in the motherland, namely (1) the character of education policy, which is able to bind the entire community to take clement (as TAP MPR No.11/MPR/1978); (2) a standard character, which became the reference of national character (like a grain of P4); (3) an integrated curriculum, which includes aspects of understanding, motivation and concrete actions; (4) the role and participation of the community, which support sand is committed to the values of the characters; (5) experience (practice) as a program of learning, conditioning; (6) models (example of leaders and parents, as a spiritual leader, (7) an evaluation of the innovation and character education; and (8) the existence of special education for the development of an institutional character.

### 3. Design of Character Education

Character education at school is very concerned with school management. Management in this context concerns the planning of character education, character education, implementation and evaluation of the implementation of character education. Shape management education is how to manage the construction of the character value to be implanted, ways of learning, educators as well as educational and other related components

In the "international scope, character education is included in the four pillars of education of UNESCO, namely learning to know, learning to do, learning to be and learning to live together. "Further disclosed by Thomas Lickona" in his book, "Educating for Character" that good character involves knowing the good, wants the good, and doing good-habit, habits of the heart, mind and habits of action. "Based on such understanding, indeed rather than simply teaching character education or upgrading of character value. Formula character education include understanding (cognitive) aspects of the good, aspects of motivation or desire (affective) to do good, and action (action)do good (psychomotor).

Character education is not stand alone as a subject. Study of J. Mark Hakstead and Monica j. Taylor (2000) demonstrate learning and teaching values as a way of forming a commendable character has developed in schools in the United Kingdom. The role of the school that stands out against the formation of characters based on those values emphasizes on two things (Hakstead and Taylor, 2000: 169), "To build on and supplement the values the children have already begun to develop by offering further exposure to a range of values that are current in society (such as equal opportunities and respect for diversity); and to help children to reflect on, make sense of and apply their own developing values.

To build on and complement the values that has possess child to flourish as those values also live in societies, and that the child is able to reflect on, sensitive, and able to apply the values, character education is not monolithic subjects (stand-alone). Its existence goes on in each subject. Character education is a Meta value from each subject.

Meta-values in a subject will not be found by the teacher if the teacher did not understand the correct Anatomy of the subjects. As revealed in a working paper presented in the seminar that the definition of national character education is a "national character Indonesia will determine the collective behavior of a typical Indonesia nationality, whether reflected in the awareness, understanding, feeling, intention and behavior of a nation and a country Indonesia is based on the values of Pancasila, 1945 CONSTITUTION, norms of diversity with the principle BhinekaTunggal Ika and commitment NKRI. From that definition imaged clearly that teacher who understands how subjects he mastered will bear character that can reflex and finally empties into the reflective collective behavior nation as their education this country. The "stage the formation of character as follows :

1. Knowing
2. Accustoming
3. Reflecting
4. Controlling

### C. DISCUSSION

Moral Knowing is knowledge about morality, meanwhile moral feeling is sense of morality and moral action is moral actions. Moral knowing is an important think to be taught. Moral knowing consisting of six this moral awareness nations-- (1) moral awareness (2) knowing moral values, (3), moral reasoning, (4) decision making, and (5) self-knowledge.

Moral Feeling is the source of energy from man to act in accordance with moral principles. There are six things that are aspects emotion and to be capable of being perceived by someone to become human characterless; namely: (1) conscience, (2) self-esteem, (3) empathy (4) loving the good, (5) self-control, and (6) humanity.

Moral action is how to make moral knowledge can be manifested to actions real. Deed the act of moralizing are the result (outcome) of two components other character. To understand what drives someone to act morally, then must viewed from three aspects others are competence, will, and habits.

A child who habitually keep good behavior so good behavior that becomes custom for him, it will feel guilty if not do it. Example: a child who habitually brushing teeth before going to bed, will feel not brilliantly sleeping when he had not brushing her teeth. So also with children who habitually open shoes and t-shirt, his feet before entering the house would feel guilty when he went into the house by the use of shoes. Other examples if a child accustomed excusing when go to school with both parents, kissing the hands hence before he left school and the mother or father take a bath, he will wait for the parent finished and will shake their hand and take permission, because feeling that without taking permission with shaking hands of both the old man there is guilt or something less in their activities already entrenched or become habits.

Thus, a good habit instinct that has become automatic will make a child feel guilty when not doing a good habit. Important remember that "educate a good habit is not enough. Children who habitually does good not necessarily appreciate the importance of moral values. For example, he stole not to know, sanctioned punishment not because he upholds values honesty. "Hence, after the children has a moral having knowledge (moral knowing) parents and children can grow taste or desire to do good desiring the (desiring the good).

As expressed by Garbarino and Brofenbrenner in Vasta, that "If a nation wants to survive, then the nation should have rules that define what is wrong and what is right, what should and what should not be done, what is fair and what is unfair, what should and what should not be." Thus, there needs to be an ethic in this talk, the rules in the traffic, and so forth. If not, life will be chaotic because everyone should do according to his desires of each without having regard for other people.

Ethics in speaking plainly must be built in a communication, because the success of communicate happened between two communicator derived from two different cultural not only determined by mastery aspect of language, viewed from the grammatical structure and socio pragmatic, but also ability to catch, understand and have empathy for culture partner in his communication. The higher understanding culture partners said the more easily message referred to going to make it. As ever delivered by Silzer, that "language and culture are two fruit phenomenon bound like two conjoined twins or a shard of currency, on one side of as a system language and on other systems as a system culture. "It means something that seems in culture will reflected in language, and something that seems in language will reflected anyway in culture. Suppose call it said "free sex" then said was not suddenly appeared but because culture of a community or country that act like that.

So, when the vocabulary or diction that is manifested is not acceptable then a response from one of the communicators will be uninterrupted and the fluency of communication was hampered. This is where the importance of balance Moral Knowing, Moral Feeling, and Moral Action that is reflected in the language used.

Balancing of Moral Knowing, Moral Feeling, and Moral Action in language acquisition not simply is a reflection of study result of the language in class. Of language acquisition first a child were also determine the formation of character when entering the school age. Instance a child born of a mother who lives with market thugs in the slum then language obtained by the son is certainly diction or immeasurable vocabulary is not separated from activity their lives in the value or attitude and behavior that awakes in life goons market. Likewise, a child who was bom from mothers who were in the neighborhood scavenger or beggars. Therefore became a "huge task" for language teachers who teach Indonesian language as a second language in school environment.

#### **D. CONCLUSION**

1. Moral Knowing is knowledge about moral.
2. Moral Feeling is a source of energy from the self of humans to act in accordance with moral principles.
3. Moral Action is how to make moral knowledge can be manifested become a real action.
4. The previous statements should continue to apply in any their experiences in the class so that it becomes habitude the quality of speaking students in this country.

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