THE IMPORTANCE OF MORALS TEACHING IN SHAPING THE STUDENTS’ CHARACTERS IN SCHOOL

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Abstract
Responding to the development of the world in the era of globalization with all the dynamics and progress that followed, particularly the progress in the field of communication and information has an impact not only positive but also negative. The negative impact resulting in a change in attitude and behavior of students with violating the norms and values good ethical values within the family, school and community. Manners education is very important when system of values is collapse, including ethics, and morality as a result of penetration from world changes without filtration.

Keywords: Manners Education and Students Character

I. Introduction
Human being in life need an education because education is a conscious effort that humanity can develop their potential through a learning process or by other means which are known and recognized by the public. In the process of education is expected that learners are actively developing the potential for them to have the spiritual power of religion, self-control, personality, intelligence, character and skills for theirself, society, nation and state. The formation of the character or Minds or personality as one of the education goals is very important and even the most important because it is linked to the output of learners as expected by parents, teachers and the community.

But the fact that can be seen today, with the development of science and technology is increasingly pervasive in all aspects of life, the world has been hit by the current major changes that have and will make the development of new insights as well as a shift in values. A shift in values, attitudes and behaviors seemed unstoppable due to the rapid flow of information quickly without limits, which is teenage life in general and students in particular such as: the decline of manners and ethics learners to parents at home and teachers at school, like truancy schools, like breach of discipline and school code of conduct and even less in learners often seen racing on the road, drinking liquor, sexual harassment, involved in drugs, commit vandalism and theft as well as other moral deviations.

Few negatives things appears from the shift in values, attitudes and behaviors are to be anticipated as early as
possible. To repair and rebuild so that students behave, behave in accordance with the ethical and moral values and norms of religious teaching, the first step that must be done is to foster mentality, minds or character and personality from bad to good. In fostering mentality, minds or the character and personality more emphasis on fostering manners, because with this emphasis on the manners expected learners will have intellectual savvy, also has the attitude and behavior in accordance with the values and norms of religious teaching, because coaching character is essentially the practice of religious teachings. In order for character development can be achieved in line with expectations, it is necessary to find the right pattern to realize learners virtuous noble character.

II. DISCUSSION
2.1 Pattern of Manners Development Values Based On Pancasila

Coaching character is actually one of the efforts to educate the private, personal form, character development or educational character, with a view to improving the lives of the less be good. In line with this, to make it happen there must be guidelines or handle that can be used to help in the Pancasila, namely: divinity, humanity, unity, democracy and justice is a basic value contains the ideals, goals, and values are good and right.

The values contained in Pancasila including the highest spiritual values, especially the value of divinity which is absolute. Next precepts of humanity, is a specialization of value divinity because humans are creatures of God Almighty, while the values of unity “sila persatuan /unity”, “sila kerakyatan / humanity”, “sila keadilan/justice more often related to national life.

In order for the values of Pancasila become more useful in guiding the mental attitude and human behavior, it needs more substantial again and formalized into a more objective, making it easier for people to run in behavior in substantial conduct. Not least in schools, in coaching the manners students expected to always refer to the values of Pancasila which is believed to lead the mental attitude and the behavior of learners in education and teaching in schools. The values of Pancasila are discussed in this study this can be explained as follows:

1) Sila Ketuhanan Yang Maha Esa / Belief in God Almighty

Contained value of that state is established as the embodiment of the purpose of mankind as God Almighty. Therefore, all matters relating to the implementation and administration of the state and even moral state, moral state officials, state politics, state government, the law and the state legislation, the freedom and rights of citizens must be imbued with the values of divinity mighty one. Ethical values are contained in the precepts of the divine god that by itself the first principle that underlies and animates the four other principles (Kaelan, 2004: 79)
The values contained in the precepts of divinity mighty one, if practiced in everyday life is reflected in the attitudes and behavior as follows:

a) Develop an attitude of respect and cooperate between religions and faiths different to God Almighty

b) Fostering harmony among co-religionists and belief in God Almighty

c) Developing mutual respect in accordance with the freedom to practice religion and belief respectively.

d) Not impose a religion and belief in God Almighty to others.

2) *Sila Kemanusiaan yang Adil dan Beradab / juitice and civilized humanity*,

Contains the values that states must uphold human dignity as civilized beings. Just and civilized humanity contains the value of a moral conscience and human behavior which is based on the potential for cultivation of human conscience in relation to norms and culture in general good about themselves, to fellow humans and to the environment. Values civilized humanity is the embodiment of human values as being civilized, moral and religious (Kaelan, 2004: 80)

The values of manners associated with supreme divinity of sila ketuhanan fair and civilized is the commitment, self-control, fair, respectful, orderly, both in school and in the community. To be able to implement the rules and norms prevailing in need of awareness in a person. With the awareness that a person included on the learner will always develop self control attitude, commitment, obey the principle and be fair in order to maintain order and discipline.

3) *Sila Persatuan Indonesia*

Contained value that the state is as an embodiment of human nature monodualis nature that is as individual beings and social beings. Country is a fellowship of living together among the elements that make up the country in the form of race, ethnicity, group, class or religious groups. Difference is the innate nature of man and also the hallmark of the elements that make up the country. Pebedaan instead to be excommunicated, but conflict and hostility directed at a mutually beneficial synthesis are united in a common life to achieve a common goal (Kaelan, 2004:81). In reality, the pattern is applied in practice the values of silapersatuan Indonesia in schools, namely: a) do apples flag every Monday in the school grounds; b) follow apples warning flags every day heroes, the oath of youth, deti-second mark Indonesia’s independence proclamation and celebrate the day of national education; c) put up pictures president and vice president in the right place in the classroom and the teacher’s room; d) sing Indonesia raya solemnly during the flag ceremony; e) mimic the pronunciation of Pancasila which was read by the builder during the ceremony bedera apple.
4) *Sila democracy led by the wisdom in consultative / representative.*

These precepts contained in the value that the essence of the state is part of the creation of God Almighty who seeks the aim of building the country. So that the precepts contained populist democratic values that absolutely must be implemented in a state of life (Kaelan, 2004: 82)

The values instilled manners for learners in schools associated with democratic precepts is the spirit of togetherness, democracy, consistent, cooperation, antisipasif, initiative, compassion, wisdom, respect other people's opinions and insight into the future. From the author's observation, the pattern is applied in practice the values of democratic precepts led by solemn wisdom in consultative / representative at school, namely: a) election of the head of the class; b) election of board osisi; c) formation of groups of social activities such as the student group concerned with AIDS and Drugs; d) the establishment of sports groups; baleganjur groups and scouting groups.

5) **Sila social justice for all Indonesian people,**

Contains the values that are of interest in the country as a destination to live together and sometimes the value of justice that must be embodied in a common life (social life). The value of justice is based on and inspired by the essence of human justice that justice in man's relationship with himself, with others, the community, the nation and the human relationship with God Almighty (Kaelan, 2004: 83)

Schools in the planting of the values of character associated with the practice of the precepts of social justice, learners are always directed to be tolerant, self-controlled, fair, wise, patient, empathetic, humble, fair, careful, personality and be roomy. P ola applied in practice the values of the precepts of social justice for all Indonesian people in schools namely: a) the assignment of a rotation in the cleanliness of the school; b) the assignment of a rotation into the apple flag ceremony every Monday; c) the assignment in rotation in following the flag ceremony commemorating the national and regional; d) change of the board osisi kelompk KSPK, scouting groups and PMR, sports groups and socio-cultural.

From the above, values principles of Pancasila in fact is not a normative guidelines that directly or practical, rather it is a system of ethical values that enjadi source of moral norms in society, nation and state. The degree of a person's personality is determined by morality dilimikinya, not the exception of students in school every attitude and daily assessment in the learning process and school as always abides by the values of Pancasila.
2.2 The meaning Of Manners Education To Build Student Character In School

So that learners realize earnest against his being noble, central and very strategic in determining the survival of their future, they must be awake and aware of itself as a group that has the duty and obligations as well as the sacred, which is looking for all kinds of knowledge, a good knowledge of the world as well as spiritual knowledge. Learners should be back on duty, responsibility and obligation to learn in order to fill themselves with the knowledge, talent and skills, in addition to the planting of the values of character on each learner.

Manners education is an attempt to minimize the effect of juvenile delinquency including learners starting from the newborn child and education until later in life to settle down and society. After the child was born, coaching minds in attitude should continue to be done in a way; a) give a sense of compassion; b) give a sense of protection; c) provide learning to speak; d) provide supervision and; e) invites out rooms to be taught to adapt the home environment.

Once the children are in school, pendidikan manners must be kept sustainable either in the family or at school, because at school is just an additional guidance is given by teachers at school. Coaching character is only an additional school bench in the formation of the child's personality, as a teacher also has a moral responsibility towards their students.

To assist in manners education at school need to be in the underlying by several aspects, among others:

a) Guidance regarding spiritual children, by providing a secara agam simple teachings that emphasize on ethics, because it is the most important moral at the incarnation as a human

b) Development of the child's psychological, with individualized approach to more easily classify it and the results are expected to fostering optimal

c) Socio-cultural coaching, by providing concrete examples such as the practice of true prayer, as well as the intent and purpose of doing worship.

Manners education for learners need to be instilled as early as possible, especially the planting of manners, morals and manners which is a tool to keep the dharma, the mind remained firm or unaffected by thoughts negative violating the values and norms -norma religious teachings. Indeed, human actions have three tendencies, the first is knowledge which gives purpose, streets are paying attention and awareness are needed to determine the will, because knowledge is a basic necessity to get to the actual volition; The second is the willingness demanding that the implementation should know what is being implemented and consciously work on it, resulting in the act into an act of
humanity; The third is the cause of human freedom to choose between proper to do and what not to do.

In regard to mental development, a teacher must be patient and make the challenge to motivate learners agronomic pekertinya, so eventually your learners will understand on his own short and eventually want to challenge ourselves to be aligned with their friends. Teachers at the school not only as a teacher is to transfer knowledge to their students, but teachers in schools should be as an educator who can develop noble character education. A teacher not only make students smart and educated, but more important is to be a learner of the noble character, berakhalak noble, wise and useful to society, country and nation.

The meaning of manners education for learners, actually based on the understanding that the main desire of human rights is the essence of a meaningful life. Among nature was revealed in the human desire to have freedom in finding meaning in life. Freedom as it does among others, through the works he created, things that are experienced and internalized (including religion and love). The meaning of life are the things that give a particular value to a person, which, when met, will make his life worthwhile and will eventually meninbulkan appreciation happy. For religious people, then God is the source of value is most perfect religion as mental development of a person. The meaning of life can only be personal and must find his own for himself.

Bastaman (Jalaludin, 2002:154) menemukan a da its three areas of activity that are potentially provide an opportunity for someone to find the meaning of life for themselves, namely, 1) The activities of work, work and create, and implement the best possible duties and responsibilities of each -masing, 2) the assurance and appreciation of certain values (truth, beauty, kebajikkan and faith), and 3) the right attitude taken in the circumstances and suffering was inevitable.

According kohnstam (J alaludin, 2002: 162) that the person’s personal assembled some aspects to be integrated, such as: first, the belief of life of a person such as philosophy, beliefs, ideals, attitudes and ways of life; second, beliefs about diriseperti perwakan physical, psikhis nature, intelligence, emotions, volition, the views of others, social skills, leadership skills and ability to unite; third, self-confidence about the capabilities like status in the family and society, social status and historical inheritance.

Humans are in need of a way to achieve the ability to know the self. There are several ways to accomplish such a thing on them by increasing knowledge, especially knowledge of the religion followed by the implementation of the ablutions every time, because only in this way can illuminate the darkness to enlightenment.

The meaning of manners education for learners as well as a vehicle for personal self-discipline in learners, because to get used to carry out self-discipline is the ethos of the loss of attachment or
dependency. In exercising self discipline learners, requires the values of religious teaching as a trigger of budhi character as a catalyst, so that it will realize a moral attitude, especially in the field of self-discipline.

It can be concluded that the meaning of manners education for students: 1) as the development of the values of character that enhance the good actors who tel a h embedded in the family, in addition to the development of talent and skills; 2) as an improvement that is correcting mistakes, shortcomings and weaknesses of learners in everyday behavior by implementing self-discipline; 3) as a precaution for preventing negative behavior; 4) as the distribution of helping learners to fill yourself with knowledge useful as a preparation for his future self and; 5) as a filter (filter) which filter the nation's own culture and the cultures of other nations that do not conform with the values of character.

2.3 The Values of Manners education which Impact In Shaping Character Students in School

1. The Values of Manners Education For Students

The essential values of character are a number of concepts of values and attitudes that are substantive rated as substance utam Abudi character. In just ran religion, values, manners may prepare how should one live in this world and hang out in the community, to create a society which kerta jagadhita is a prosperous society, calm, and peaceful. The values of character covers a broad field for the benefit of man himself who deals with the attitudes and behavior and in relation to God Almighty, disamping also related to the family, the community and the nation as well as the surrounding nature.

Schools as formal educational institutions, the application of the values of character is expected to support mental development of students so that students in every attitude and behavior virtuous character is noble and civilized, and terh Indar of the act and that is not good. Mental coaching, noble character noble spirit is very important for the development of civilization and culture of the nation, in addition to the intelligence of thinking and intellectual abilities. By looking at the situation and phenomena that occur in society, especially among students and young people are the moral decline, mental and ethics, values, character is most appropriate or practiced in schools in order to support mental development. Character unscrupulous need to be prevented its presence in schools, both in their daily interactions, in the learning process as well as in non-academic activities.

In general, the values of character that affect the mental development of students in school are as follows: work hard, dare to bear the risk, disciplined, faithful, tender-hearted, take initiative, think mature, thinking far ahead, earthy, vibrant, tolerant, wise, clever, precise, self-control, suave and much more.
Manners education values in the school are: a) learners mutual respect among peers, with teachers and employees; b) respect for the guests who come to school; c) take part in a visit to the orphanage; d) participate in any care environment, care of AIDS and narcotics; e) take part in clean-up activities in holy places; f) contributing to the residents affected by natural disasters.

2. The Values of Manners Education For Socially in School

Guiding and developing the values of character, especially in the school environment and in society and the family in general, ie a shift in values and attitudes and behavior. Some examples of the development of teenage life in general and the students in the school, in particular such as juvenile delinquency increasingly complex including the decline of manners and ethics of students towards their teachers at school, misuse of drugs, premarital sex, robbery and theft. Besides understanding and appreciation of the values and character that the bud i bang sa culture of Indonesia has not touched the youth and among the learners as well as a filter to fortify or culture outside the entrance.

Coaching character refers to religious values, the values of Pancasila and the 1945 Constitution and the values that live, grow and develop in the customs of Indonesian society that Bhineka Tunggal Ika. In character education curriculum contents consists essentially of, the essential values of character, a vehicle for moral education that is the substance and process of education of relevant subjects and in the form of a separate subject.

Character deals with the attitudes and behavior in relation to the Almighty God, themselves, their families, communities and nations as well as the surrounding nature. Moral education is the process of cultivation of values, attitudes and beliefs that enable cultural system still believed to be true and functioning as it should. The learning process is necessary that character interesting, challenging and fun learners and teachers. For that as a method of learning that enable learners mentally and socially as dimulasi, analysis, social action, group discussions, performances and others need to be implemented and managed effectively. From the point of teachers and education managers need to be pursued to make teachers and education managers elements should be pursued to become teachers and education managers element as an exemplary human being virtuous character, so that learners can make the process of identification and habituation good behavior.

Based on the explanations that have been in the mentioned, in summary it can be concluded guiding and developing the values of character as follows: first, strengthen education or mental development of character is a necessity, either in the form of an integrated approach as well as in the form of eye palajaran special local content; second, the need for understanding of contextuality
character values into everyday life, especially for students both in school and outside the school environment; Third, the learning process strived character interesting, challenging and fun participants and teachers; Fourth, it is necessary competency standardization and learning approaches in accordance with the demands of the times.

III. Conclusion

Based on what has been described in earlier, it can be concluded as follows:

3.1 Character education in fostering harmony among students in schools is very important. Approach patterns that can be used are: Integration approach learning in lessons, awareness approach, the approach is an invitation, approach to ethical, social and religious approach.

3.2 The meaning of manners education among students in schools; 1) as the development of the values of character that enhance the good behavior that have been embedded in the family, the school applied in such courtesy and respect for friends and teachers as well as to the employees; 2) as an improvement that is correcting mistakes, shortcomings and weaknesses in turning everyday at school always with the tolerance, humility, not pride, positive thinking, said politely, manners and instill shame if done wrong; 3) as a precaution for preventing the bad behavior in the association such as fighting, teasing, envy, jealousy, pride and hurt others; 4) as a cleanser that is to rid yourself of thoughts, words and deeds are not good to be good in the association; 5) as a filter (filter) which filter the cultures are not suitable as in sexual promiscuity, drug addiction, like booze, drinking, violence and other juvenile delinquency.

3.3 The values of manners influential in shaping the character of students in the school are:

1) As a vehicle for the development of which is to increase good behavior for students in communities that have been embedded in family and school environment.

2) As a vehicle for the distribution, which is to help students who have specific talents and skills in order to develop and optimally useful in society.

3) As a vehicle repair is to correct mistakes, shortcomings and weaknesses of learners in everyday behavior in masyarakat.

4) As a vehicle for prevention, namely to prevent the negative behaviors that are not in accordance with the teachings of the religion and culture of the nation.

5) As a cleaning vehicle, which is to rid yourself of the enemy within, like a grumpy, greedy, envious, menghumbar lust, confusion, get drunk and make the students grow and
develop in accordance with the teachings of the religion and culture of the nation.

6) As the spacecraft filters (filter) is to screen cultures of our own people and culture of other nations that do not conform with the values of character.

**Bibliography**


