

# Value Education through Ethical Dialectics in Freud's Psychoanalysis Paradigm

## *On Deutsch Language Intensive Class Program*

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**Abstract:** This research is motivated by the condition of the student's value who are concerned, they do not feel guilty when lying. In some cases it is known not only teachers who are lied to, but their own parents either. This study aims to see the process of the construction of honest value through the German language intensive class program on stakeholder relations activities. By using qualitative approach and descriptive-analytic method. The research focus was conducted at SMA PGII I Bandung as one of Partner School "Zukunft: der Partner Schule" in Bandung. The results showed that the conditioning method was able to construct honest values to the students. This fact is traced through the investigation of Freud's psychoanalytic perspective which shows the psychovalue process based on ethics dialectics. The construction of the honest values of learners has implications for the formation of the moral values of a community that in the study of values education is part of the kind of Universal value that is recognized by civilized nations.

## 1 INTRODUCTION

An online news (tribunnews.com, 24/02/16) mentioned as many as 17 students' netted raids in Yogyakarta order with the education and police department. 17 students were caught truant at school hours. The phenomenon of truant students from school activities is not only happening in Yogyakarta, in several big cities found also uniformed students who roam the public at school hours for example in Bandung. The case implies that behavior is not commendable. To parents the students has permits to go to school, in fact they are not going to school. One of the research shows that ethical significance is a concrete endeavor of the world of education, one encouraged to be able to make decisions purely based on their imperative morals. Next according to Gülcan, a teacher can teach the norm easily but it does not mean the students will obey the rules unless the teacher teaches the ethics. One of the tasks of the world of education is how to encouragement the students to behave in accordance with moral standards (:commendable) (Gülcan 2014)

In ethics studies such behavior reflects dishonesty. Student dishonesty shows the weakness of ethics. A description write three definitions of

Values based on each of the different disciplines (Kosasih, 2010):

- 1) A psychologist expressing value is a belief that makes a person act on the basis of his choice. Values occur in psychological areas that create beliefs, such as desires, motives, attitudes, wants, and needs. Therefore, the right-wrong, good-bad, beautiful-unflattering decision in this region is the result of a series of psychological processes and then directs the individual to the actions and actions that correspond to his chosen values (Allport, 1964; Kosasih, 2010)
- 2) A value according a sociologist is a normative standard affecting humans in making choices among alternative means of action. This definition has a major emphasis on the norm as an external factor affecting human behavior. Therefore, one of the most important parts in the process of value judgment is the involvement of normative values prevailing in society (Kupperman, 1983; Kosasih, 2010)
- 3) According to Kluckhohn values as conceptions (implied or written, which distinguish individual or group characteristics) from what is desired, affecting the choice of way, intermediate and purposeful purposes end of action. This

definition of value according to Bremeld has many implications (Brameld, 1957; Kosasih, 2010):

- Rational value and cathartic process (attraction or impulse according to conscience)
- Values always work potentially, but always meaningless when diversalization
- When it pertains to culture, values are expressed in a unique way by individuals or groups
- Because certain will can be valuable or not, it is necessary to believe that values are essentially equited rather than desirable
- The choice between alternative values is made in the context of the availability of objectives between means and ends,
- That value exists, it is a fact of human nature, culture, and at the same time it is the norms that have been realized.

The Context of Values in each discipline have different emphases. But in essence, the existence of pure individual Value is based on its autonomous idea of something dependent on its psychological domain. Values in social practice are obedience attitudes to the norms prevailing in society, whereas how the individual interpret his actions to the idea of autonomy depends on the individual itself. Therefore Value can produce various implications, both to himself and his society. There are three Types of Values seen from the fundamental sides: first, the universal value that has been recognized by the civilized nations, second is the absolute values recognized according to religious beliefs, and third is the objective values recognized by certain judgment groups of people (Hakam and Nurdin 2016,).

While ethics distinguishes specifically the separation of ethics and morals, "...Moral teachings can be compared with the manual how we should treat our motorcycles well, while ethics gives us a sense of the structure and technology own motorcycle ". Ethics become an influential fundament in the life of society. In the moral argument that is analogous as a guide, and ethics as a structure as well as the system can be obtained an interconnected picture between ethics and morals (Suseno, 1987). So it can be concluded if ethics enters in a universal study in the context of morality or society. In other words moral is a manifestation of ethics in concrete. One of the research shows the ethics leads a person to a humanistic behavior that is the end point of the quality of life goals (Kamweri, 2016).

Basic moral principles lead to strong moral personality attitudes. Ethics defines seven moral

personality attitudes: (1) Honesty, Terms of honesty are openness and fair, (2) Authentic Values, Humans who live and show themselves in accordance with their authenticity with personality (3) Willingness to Be Responsible, Rooted in an attitude of honesty, by realizing what is true or good, he is honestly aware and willing to take responsibility, (4) Moral Self-Reliance, Inner Power to take morale and to act accordingly, (5) Moral courage, showing itself in a determination to maintain an attitude that has been believed to be a duty if it is not approved or actively opposed by the environment, (6) Humility, not only means that we are aware of the limitations of our good, that our ability to provide moral judgment is limited, (7) Realistic and Critical, This attitude is a logical consequence of all an attitude of strong moral personality. Moral responsibility demands that we continually improve just what is there to be more in line with human dignity. This realistic attitude is accompanied by a critical attitude because it is required to continue to see the various contexts of life (Suseno, 1987).

Construction of ethics values in students can be practiced through the world of education. Value education is often also called moral education because the domain of the study comes from moral values or virtues. "Values education is education that considers objects from a moral point of view and non-moral point of view, which includes aesthetics that is to judge objects from the point of view of beauty and personal taste, and the ethics of judging rightly or wrongly in interpersonal relationship " (Hakam, 2008).

Today's value education is what is meant by character education, because both have the same orientation of attitude or behavior change to be better. In the value education study there are several methods that can be integrated into the lesson.

Conditioning education method According to Learning Theory, the system increases the probability of response or behavioral substitutes. Children can be taught behaviors that are considered morally or morally right by their parents (such as, honest, helpful, polite, caring) and earned praise when doing so (Ward, 1971; Downey et al, 1982). In a book entitled Values Internalization Method written, the result (: the change that occurs) becomes the key to the success of the Skinnerian conditioning method (Hakam and Nurdin, 2016). Furthermore, it is described that conditioning is not an automation process but depends on information about the tendency of unconditioned responds when a condition is presented, in other words the urgency of

information is very influential in shaping behavior (Schunk, 2012; Kama and Nurdin, 2016) .

The process of investigating the construction of values on learners is examined in the perspective of Freud's psychoanalytic approach. According to Freud consciousness depends on the unconsciousness of human behavior. Freud considered the area of morality to be the ultimate impulse of a rationality endpoint. Freud thought that moral acquisition is a process of developing the child's personality in tandem with the superego. Substitutes or the mechanisms of moral demands of adults around them are internalized by the child. Imperative moral (moral based on the commandments) functions to control the impulse id (the subconscious). The superego has two functions: acting as a conscience and as an ideality ego. The child's conscience is formed by identifying and internalizing the moral standards of his parents. When punished by his parents the child is frustrated; the aggression against the loved ones is sublimated into the fear of losing the people he loves; the child unconsciously alters his temper within. Conscience works when the parent (: the people he loves) is not present (Freud, 1933; Downey et al, 1982). The superego also manifests as a picture of ego-ideality that gives a positive standard; conscience is used as the standard parameter instrument that becomes the rule of society (Freud, 1914; Downey et al., 1982). Gracia analyzes that ethical manifestations are one of obedience; it has become a paradigm of ethical teaching in the history of human civilization. It was continued by Gracia that Freud's psychoanalytic technique is one model of inquiry that emphasizes neutrality as a central principle in the therapeutic process, in other words analysts help patients to "clarify" themselves. This in the ethical study shows a moral imperative mechanism in Kant's moral philosophy. According to Gracia the method was applied by Louis Rath in the theory of values clarification (Gracia, 2016).

The phenomenon of moral values of high school students in several big cities shows the low ethics of students reflected in the immoral cases that occur. This research will describe the implementation of value education through the Deutsch Intensive Class Program in the process of reconstructing moral values. Concrete practice through the learning process is the focus of ethical construction with the aim of constructing moral values on students based on individual ethical dialectics. Whereas in some previous studies the research exploration focused on ethical constructions in the world of education in general, the effectiveness of the value internalization

model, as well as the ethical construction in the context of social causality.

## 2 METHODS

This research uses qualitative approach with descriptive-analytic method. Data acquisition is done in three ways: interview, observation and documentation study, then validated in triangulation stage to get consistent picture as result of whole methodological process. Interviews with German teachers were conducted at the end of the learning session, while interviews were conducted when the entire observation process was completed with the aim of avoiding the influence of assumptions on students, to obtain statements based purely on student judgment. Observations were conducted for six months, the first two months of pre-study while the next four months actively participated in various activities during the intensive German classroom program progress. Documentation studies are conducted in accordance with the process of observation conducted to continue to be traced textual facts about the various activities of intensive German language courses.

The research was conducted at SMA PGII I Bandung as one of Partner School Zukunft's: der Partner Schule in Bandung. Research subjects are teachers as a stimulus center and learners (class X) as a response center.

## 3 RESULTS AND DISCUSSION

Through the process of Interview of Deutsch teacher in intensive class (Popy Suprijati) obtained information that the teacher wants to construct honest value to the students. She considers honest construction of value essential for the provision of the young generation. The construction process is carried out in the Deutsch language intensive class program. Using the conditioning method; teachers require student to provide parental consent forms and signed by their parents. This is done as the first conditioning strategy for students as well as parents. Further conditioning through the delivery of information by teachers continuously repeats the revelation that the participation of students in intensive classes distinguishes them from other students. The term superior students is used as a distinguishing doctrine from other students. Teacher explains it gives pride to parents especially if they give achievement. Based on

these arguments students are encouraged to inform progress the intensive class. Through the technique of conditioning the teacher claiming the construction of honest value appears in the students. Marked in the absence of false information about the data and signatures of parents submitted.

Teacher claims are validated to three students through the interview stage. Obtained facts as follows: The first participant revealed that often discuss with her parents about the participation in the intense class. In an explanation revealed when the team managed to qualify for the Olympics, participants saw her mother more enthusiasm than herself that made more excited for her. Seeing her mother's attitudes, the participant thinks she should try not to let her mother down. The second participant revealed that his father gave a lot of encouragement, he also wanted to boast parents by getting a scholarship to Deutschland, a career, winning the Deutsch Language Olympics. Disclosed that his father always asks developments in the intensive class. The third participant revealed that, she told her mother about her activities, her mother always asked about the progress in the intensive class. Participants feel happy to see the attention of his mother. According to the three students the intensity of the discussion took place on a regular basis.

The results of the study were assessed in value education sciences. It can be concluded that the construction of honest values belongs to a kind of universal value. According to Hakam and Nurdin (2016) seen from fundamental side, the types of values are divided into three classifications: first, the universal value that has been recognized by civilized nations, the two absolute values recognized according to religious beliefs, and the three objective values which is recognized by certain groups of people. In the context of the Deutsch language Intensive Class program, the teachers construct universal values as one of the values whose essence is recognized by various nations. The premise is based on the social liberation argument advanced by Suseno (1987) that social freedom is seen as the negation of existential freedom. When the meaning of individual freedom 'for what' contradicts reality, then freedom is automatically reduced. Furthermore, according to Suseno (1987) there are three social freedoms: physical freedom is limited by coercion in the understanding that others may resort to coercion in the physical realm (1), spiritual freedom can not be restricted directly because the spiritual is not open directly present in the physical world but through coercion from outside the spiritual freedom can be reduced through pressure (2), command and

prohibition, this is illustrated as the following premise: "if I get a ban, my abilities are still intact, then what is missing is my right to do."(3). the description confirms the boundaries of the individual while strengthening social dominance at the level of individual concrete existence. Social freedom implies the construction of value as a manifestation of "dominance" that affects the existential realm. Social interpreted as a universality whose conception of "freedom" is approved by all parties. The truthfulness included into the universal value is based on seven strong moral personality attitudes that can lead individuals to the value of universality. According to Suseno (1987) the seven values are: honesty, authentic values, responsible, moral independence, moral courage, humility, realistic and critical.

Construction of value through the Deutsch language intensive class program involves the participation of parents in Stakeholder Relations activities. As stipulated in Law No. 2 of 1989 concerning the National Education System in Chapter IV, article 10, paragraph 4, "Family education is part of the educational out-of-school education run in families and which provides religious beliefs, cultural values, moral values and skills. "Conditioning procedures involving parental involvement are conducted by teachers on the grounds to help students avoid unexpected behaviors that interfere with the school process; In order to create the desired behavior through the conditioning pattern or framework adopted by Eyesenck (Ward, 1971; Downey et al, 1982) is to evoke feelings associated with "pain"; fear / anxiety, and with the hope associated with his future, the child can restrain himself. Praxis theory that Eyesenck disclosed practiced teachers by conditioning the immediate environment and student's daily life to play a role in the construction of value that encourages students to be honest. The teacher's appeal to students responded positively, as evidenced by the ongoing process of personal discussion between students and parents about the activities in the intensive class, while textual evidence in the form of a signed letter of approval to prove the correlation of honesty at the level of deed

The results of validation of teacher claims to students is done through the stage of in-depth interviews of students who then studied through the perspective of psychoanalysis Freud which included into the study of science value education. According to Freud (1933, Downey et al, 1982) consciousness depends on the unconsciousness of human behavior. Freud considered the area of morality to be the ultimate impulse of a rationality endpoint. For Freud the acquisition of morality is a process of the

development of the child's personality in tandem with the superego. Substitutes or the mechanisms of moral demands of adults around them are internalized by the child. Imperative moral (moral based on the commandments) functions to control the impulse id (the subconscious). The superego has two functions: acting as a conscience and as an ego ideal. The child's conscience is formed by identifying and internalizing the moral standards of his parents. When punished by his parents the child is frustrated; the aggression against the loved ones is sublimated into the fear of losing the people he loves; the child unconsciously alters his temper within. Conscience works when the parent (: the people he loves) is not present. The superego also manifests as a picture of ego-ideality that gives a positive standard; through his conscience measured standards that became the rule of society (Freud, 1914; Downey et al., 1982). The superego facts positioned as the conscience which is the basic capital of one's ethics through the analysis of Diego Gracia (2016) suggests that the manifestation of ethics is one of obedience; it has become a paradigm of ethical teaching in the history of human civilization. It was followed by Gracia (2016) that Freud's psychoanalytic technique was one of the models of inquiry that emphasized neutrality as a central principle in the therapeutic process (: healing); analysts help patients "clarify" themselves. According to Gracia (2016) the method was applied by Louis Raths in the theory of values clarification.

The correlation of psychoanalysis in the process of value inquiry in the science of values education is manifested in the theory of values clarification developed by Raths. The therapeutic method developed in Freud's psychoanalytical technique is to asking yourself or ask through the conscience "how good is that?" Then the ethical paradigm has come to the individual. The following stages of validation review of teacher claims to students conducted through a process of in-depth interview through Freud's psychoanalytic perspective.

The result of data triangulation shows the confirmation of the students' honest values lies in: the implementation of the procedure recommended by the teacher. Starting from physical proof of submission of signed consent letter along with contact telephone number (1), discussion between student and parent confirms the next honest value (2). This can be explained when teachers encourage students to inform progress in intensive classes, appealed to responded by doing what teachers expect. The identification of Fair Values according to Suseno (1987) means all between the heart and the deeds that reflect a righteous attitude. Honesty also avoids the

hypocrisy, honest nature of open and fair; open nature is interpreted as not being selfish, while fair interpreted as a natural attitude is to behave by referring to the moral standards expected and used by others against it. The review of the interview results shows the theoretical and practical correlations of the essence of honest values that appear in students; Straight attitudes are shown to have implications on the construction of a student's moral standard, i.e. the student wants to give the best to the person closest to him. This fact is corroborated in a study that Lestari (2013) written, shows the results of hypothesis testing as follows: (1) there are equal honest values, harmony, and respect between parents and children, (2) the quality of parent-child relationships and monitoring mediate transmission the value of parents to children, the transmission of honest values is most difficult because only the quality of the mother-child relationship acts as a mediator. The results strengthen the emotional bond position as an important factor in the honest value construction process. The same facts can be found in the results of this study.

Triangulation stage of interview result to three students got the same fact about the existence of dialectic of ethics which describes student psychovalue mechanism. The study is traced through a Freud psychoanalytic perspective which can be explained as follows: unconsciousness manifested in student motivation form. Motivation encourages student awareness that comes into being on the decision to take part in a Deutsch language intensive class program.

The conditioning stage is the obligation to fill the letter of parent support to the activity in the intensive class is interpreted by the students as imperative mechanism of the hypothesis, namely conditional order; a command that only applies when one wants what is the condition (Suseno, 1987) in the explanation of Freud's psychoanalysis (Freud, 1933; Downey et al. 1982) mentions the moral imperative serves to control the impulse Id (: unconsciousness ) in the context of an Deutsch language intensive class program, students expect something through their participation. So the first conditioning stage is that adult moral guidance around students encourages them to do what the teacher tells them to do. The synthesis process in Freud's psychoanalytic study is called the ego (: consciousness). Parental involvement in subsequent conditioning stages creates an ethical mechanism in students. The process of discussion that occurs between students and parents as the implementation of the teacher's appeal to inform progress in the intensive class explains the dialectics of ethics in students. The study was

obtained through the expression that they must give the best to the privileged people in their lives. And it is constructed not in the paradigm of imperative hypothesis but categorical imperative i.e. unconditional command; by seeing his parents happy students realize that they do not want to disappoint. The psychoanalytic perspective sees such mechanisms as asserting the formation of the superego that describes two functions as Freud refers to as the conscience and ego ideals.

#### 4 CONCLUSIONS

Monitoring mechanism becomes the key to construct honest values to students. Student awareness when deciding to take an intensive class program implies subsequent awareness as the risk of choice, the conditioning of the teacher puts the student in a state that begins by inevitably following the teacher's rule until it comes to individual moral initiation. The emotional bond is very influential in the process of reconstruction of honest values, emotional relations or subjective assumptions have been first "embellish" the child's motivation to be honest before it comes to the objective concept of the meaning of honesty. The objective concept in this case is that someone must be honest with whomever they meet

The ethics dialectics in the construction of honest values based on the study through the psychoanalytical perspective Freud shows the psychovalue structure that begins with a discussion done personally taking into account the emotional variables between individuals that have implications on the consideration of individual parameters themselves. So through the parameters that individuals apply is what Freud calls "clarification" until it can decide what the ethics choice is. The choice of ethics affects moral choice, which is meant in this case is that if the existence of ethics is in an individual's territory then the existence of morality is in the area of social relations; the individual thinks (at the cognitive level) of the ethical choice implications of the (: social) realm. The results of this study prove Freud's premise written as follows: Freud considers the realm of morality to be the prime impulse of a rationality endpoint (Freud, 1933; Downey et al, 1982).

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