

Fostering Higher Ordering Thinking Moral Skill (HOTSM) To Indonesian Adolescent Students Through Guidance Form of Content Mastery Services

Abdul Murad¹, Asih Menanti²
{abdulmur4d@gmail.com}

Faculty of Education, Universitas Negeri Medan¹²

Abstract. The existence of the ability and competitiveness in taking the moral decisions by applying this higher order thinking is any resilience to achieve the moral success. Every individual need the higher order moral thinking capability and competitiveness, that is why, it needs development efforts on the appropriate time. This hereby achievement was seldom founded in Indonesian societies, especially to adolescents. Usually, adolescent decide moral problems with obey attitude upon the moral thinking happened in society and his nearest milieu, without analyzing later by applying the higher order moral thinking. This article was arranged starting from the importance of the higher order moral thinking to adolescents who oriented in strong self-interdependence. The discussions were directed at fostering the higher order moral thinking toward adolescent students through guidance the form of content mastery services in the school.

Key words: HOMTS, adolescents, Interdependence, Content Mastery, School

1 Introduction

The digitalization era facilitates human life and on the other sides, it requires individual to be able to face the complicated challenges and the including bad impact. Facing this challenge, every individual has to prepare himself with the resilience personality, skill, and knowledge. In education world especially to adolescent aged student, namely who are learning in junior and senior high school, needs to be facilitated his self-preparation to be able to make decisions or act by using the higher order intellectual and moral thinking. In accordance with human essence as thinking creatures and moral thinking creatures, this HOTS and HOMTS are an accurate strategy to avoid adolescent aged student taking decisions and doing mistake because of using LOTS and LOMTS. In LOMTS for example, student decides smoking in order to be considered as good person and conform in the group.

HOMTS should have been achieved on the early puberty development period, namely at the age of about 12 years old. The hereby achievement was seldom founded its indicators on adolescents in Indonesia. The writer's observation results informally indicated that generally students on the adolescence age indicated the moral thinking characteristic was on low or middle level, not reaching the higher level. This middle order thinking capacity was indicated from the main characteristic of conventional level moral thinking, namely strike to find consideration/evaluation from outside as nice person, person who places on himself to be part of group.

From eleven studies (11) about the adolescent moral thinking achievement in some sites in Indonesia done from 1982 up to 2019 showed that adolescents moral were generally on the conventional level, phase 3 and phase 4. For instance, the research of Menanti (2008) expose facto about factors affecting the Malay adolescents moral thinking in more culture milieu at 29 Senior High Schools in Deli Serdang District, North Sumatra, Indonesia, with sample total 147 persons, founded that 35,34% students were on the moral thinking phase 2, 3, and 4 and one of factors affecting this moral thinking achievement was self-interdependence construal, with impact as big

as 9,26%. Although this affection was not too big, but it significantly influenced with test result $t_{hitung} = 2,2566$. $T_{hitung} > t_{kritis}$, on the significance degree of 95 %. H_0 was rejected, H_a was accepted, it meant there was significantly impact of self-interdependence construal toward their moral thinking.

The condition of adolescent moral thinking achievement generally at the conventional level invites to discuss how the adolescent aged student moral thinking potency in school can rise and develop in order to achieve HOMTS. In this paper writer chase kind of content services which its service apply information giving and next on providing training about HOMTS oriented on self-interdependence values to adolescent student in school.

This theory view used the development psychology reference, namely human thinking level theory proposed by Jean Piaget, the theory of moral thinking stage proposed by Lawrence Kohlberg, Self-interdependence- independence construal approaches proposed by Markus and Kitayama, cognition level proposed by Benyamin Samuel Bloom with M.D. Engelhart, E.J. Frust, W.H. Hill, and D.R. Kratwohl year 1956, then revised by Lorin W. Anderson and David R. Kratwohl in 2001.

On this part, discussions were systematically elaborated as : 1. Adolescent student in school, 2. Thinking ability and adolescent moral thinking, 3. The moral thinking in related to HOMTS, 4. The moral thinking in related to self-interdependence construal, 5. Self-interdependence construal in Indonesia, and 6. Strike for the appearance of students' HOMTS in school through content mastery service.

Adolescent student in school

Adolescent means growing old, including physical growth, thinking ability, moral thinking, social and emotional development. The concept 'adolescent' was focused on individual with age more or less from 11/12 to 18/19 years old, in detail could be explained that early adolescent more or less from 11/12 to 13/14 years old, middle adolescent, from 14/15 to 16/17 years old, and post-adolescent, from 18/19 to 20/21 years old (clearer look at Hurlock, 1973). Point of departure from this range age, adolescent who studied in junior high school and senior high school.

In school management in Indonesia, the students in SMA and SMP obtained administration service, learning service, and guidance and counseling services. The administration service is provided by principal as well as staff, learning service is provided by subject teacher, and guidance and counseling service is provided by guidance and counseling teacher or school counselor. The guidance and counseling service is prepared in variety of activities such as services of mastery content, group guidance, conselling.

Thinking ability and Adolescents' moral thinking ability

Adolescents' thinking ability

Jean Piaget proposed that human thinking level was differentiated on sensory period (0-2 year), pre-operational period (2-7 years), Concrete operational period (7-11 years) and formal operation period (12-15 years). Look at this age range of thinking ability periodization, hereby adolescents age have reached formal-operation thinking period, a long having enough intellectual, because intellectual quotient based on the attainment of thinking ability development (Monk, F.J.A.M.P. Knoers, S.R. Haditono, 2002).

On sensory period (0-2 years), children mental activity is to shape mental image of an object or event and to use those images to reconstruct objects and events. The mental activity is begun from spontaneity and reflex such as sucking finger. From sensory activity, it develops to be habituation and then will develop an intellectual ability starting from simplest insight. At pre-operational period (2-7 years), child still used concrete physical operations. This main characteristic of pre-operational period is symbolic functions development, so child can make object images in his environment, for instance, stick is considered as gun.

The child thinking ability is limited on intellectual ability centered just to one dimension of an event or an object, like thought that car is big. At the thinking ability of pre-operational level, child is still difficult to remove other's view. On operational concrete period (7-11 year), child is able to think more than one dimension, for instance thinking that car is big and weight. Child is also starting

to be able to use mental images to solve problem, not only using concrete object like on pre-operational period (2-7 years). Child have decentration ability and conservation, such as child looks at two big glasses where its shape and liquid are similar. When one of the glasses is moved to glass with higher and slimmer shape, child at pre-operational period (2-7 years) told that content of glass with higher and slimmer shape is more.

In turn, child at operational concrete period (7-11 years) told that content of both glasses is similar. Child can understand conservation problem because child can operate the turned around mental operation (an example at, above glass content) and child understands equivalent logical principle such as $A = B$ and $B = C$, so $A = C$. On formal-operation period (12-15 years), adolescent reaches peak of thinking ability development. For next development, it occurs thinking pattern refining, application, extension. This formal-operation period feature, individual can think abstract, logic, able to make hypothesis, systematic, and often using this thinking features in taking decision.

According to Piaget (in Ginsburg and Opper, 1979), in the thinking ability development, individual was proactive to use scheme, assimilation, accommodation, organization, and equilibration. Scheme is cognitive system placed by individual to share experience meaning. Scheme is the mental framework to organize information in order to happen new insight/knowledge. Assimilation is processed to include new information (experience) into scheme in self-individual, in turn accommodation is a process where individual adjusting a scheme that have been inner self toward the entrance of new information. The accommodation and assimilation process are going on in order to occur science and knowledge addition. In the meantime, equilibration is continuously drive toward knowledge achieving balance.

Adolescents' Moral Thinking Ability

There are four approaches dominating morality area. One of them was cognitive development theory (Sunar in Lerner and et al, 1980). The cognitive development theory primarily concerns on moral thinking (Menanti, 2008). Moral thinking becomes choice because every human's decision and behavior need reasoning. The most famous figure is Lawrence Kohlberg. He proposed theory on moral at cognitive domain, not discussing moral behavior. The moral theory proposed by Kohlberg was named with different term but same purpose, namely moral judgement, moral reasoning, moral thinking (Setiono, 1979; Menanti, 2008)

Lickona (1976) proposed that according to Kohlberg (1971a, p. 152), the concept of morality was a philosophy than morality as behavior concept. The moral structure essence was fairness and core of fairness was obligation and right distribution regulated by the concept on right equalization and reciprocal relationship. Justice is not a rule or a set of rules; it is a moral principle. By a moral principle we mean a mode of choosing which is universal, a rule of choosing which we want all people to adopt always in all situations (Lickona, 1976). This moral principle was reference in determining individuals' moral thinking achievement and that a moral principle is not a rule of action but a reason for action. Kohlberg (1970, in Lickona, 1976) proposed that there was exception to rules, then but no exception to principles.

Kohlberg proposed about three levels of human moral thinking. Each level consisted of two stages so there were six human thinking stages (Arbuthnot and Faust, 1981; 1996; Smetana and Turiel in Adams and Berzonsky, 2001; Steinberg, 2002; Reimer, Paolitto, and Hers, 1983; Kohlberg in Lickona, 1976; Velasque, 2003; Eckensberger and Zimba in Berry, Dasen, Saraswati, 2001; Menanti, 2008). These six phases of moral thinking were revised to be five phases by Kohlberg, because individual very seldom was founded to reach phase 6.

The highest moral thinking level is post-conventional, the lowest one is pre-conventional level and the middle one is conventional level. The pre-conventional level moral thinking consisted of phase 1, Heteronomous morality and phase 2, Morality for exchanges and instrumental purpose; conventional level consists of phase 3: Collaborative interpersonal expectation morality, relationships and interpersonal humankind, and phase 4: Morality for a social system; post

conventional level consists of phase 5: Social contract morality or individual right benefit, and phase 6: Morality for general ethical principle.

The first phase moral thinking orients to authority owner like to parent morality. The moral thinking phase 2 orients to the favorable and mutual advantage reciprocal relationship. For instance, a child squeezes his mother body and for this, he asks his mother responding him by giving a cake. The moral thinking at phase 3, refers to moral thinking to be told as a good person. Phase 4 refers to strike to fulfill the occurring rules in society. On the moral thinking phase 5, individual assumed that right one is one that emphasizes public interest, although experiencing conflict with the existing rules. The moral thinking phase 6, individual strikes upholding the universal morality, such as upholding the human right, freedom to talk, fairness. On this phase, it is consistent, logic, and comprehensive moral principles.

Moral Thinking Ability Related to HOMTS

HOTS inspired writer to think about HOMTS, namely HOTS in deciding right or wrong, good or bad, reasonable or unreasonable, proper or improper. Based on moral stages characteristic, it is known that moral thinking phase 1 was not shaped in child's self. Child wholly depends upon authority owner's moral thinking through knowledge obtained from authority owner socialization. This moral thinking phase 1 showed that child's moral thinking is still at the remembering/cognitive domain, namely remembering something socialized on himself. Remembering domain is lowest cognitive domain or lowest moral thinking. The moral thinking phase 2 is characterized by simple thought, namely moral thinking is limited on the favorable reciprocal relationship each other between child and others. This child's moral thinking characteristic at phase 2 is at cognitive domain to understand or interpret in poor system, including cognitive domain or lower moral thinking. About cognitive domain such as remembering, understanding, interpreting, and so on could be looked at Nugroho (2018); Helmawati (2019).

The child/adolescent moral thinking at phase 3 has main features to place on self as good individual. On these three phases moral thinking, adolescents have been able to analyze about the expected moral values and strike to fulfill it, but adolescent moral thinking still depends upon external morality. Moral thinking is cognitive domain of middle order moral thinking. On adolescent moral thinking at phase 4, is starting to rise from orientation fulfilling as good person, toward orienting on fulfilling the moral values requirements to be valid in society at the time. This moral thinking is cognitive domain to analyze, to organize at the middle order.

On adolescent moral thinking at stage 5, adolescent does not only orient to rules conducting in society, but reach including more people interest. They criticize, evaluates moral values involving much more peoples. This moral thinking features are high order cognition domain. At moral thinking stage 6, the internal moral principle has been shaped in self of adolescent and adult. Their moral thinking follows his inner self, owns moral principle obtained from moral values formulation and analysis conducting universally such as upholding values of fairness, and consistent to implement it. This moral characteristic is high order cognition domain.

Moral Thinking Ability in Related to Interdependence Self-Construal

The moral thinking principle at the level of conventional depends upon external values in outer self, primarily to significant others and around community. At stage 3, the external factor is on the evaluation from others that adolescent is considered as good person and at stage 4, is on the evaluation to be considered as obedient person on rules conducting in society.

On the other side, interdependence self-construal contains values stressing on conformity, adapting self, harmonizing (avoiding conflict), sympathizing self and self-involving as well as mutual symbiosis with others. Of moral thinking theory perspective, this interdependence self-construal characteristic is the behavior shapes at level of conventional, namely, to be able to be considered as good person and obedient to rules conducting in society. Similarity between the moral thinking characteristic at conventional stage and interdependence self-construal characteristic is attitude of stressing evaluation on external factor than internal factor. Higher degree of independence self-construal concentration, more orienting on conventional level of moral thinking.

More interdependence individual, more difficulty out of moral thinking level conventional (Menanti, 2008).

Interdependence Self-construal in Indonesia

Indonesia is a developing country, with total population about 275 Millions. When classified according to western and eastern societies, then Indonesian communities is included eastern society, Collectivism oriented, and self-interdependence. Triandis et al (1985) (In Berry et al, 1999) used the term of allocentris for individual living in collectivism culture, and the term of idiocentris for individual living in individualism culture. Kim et al (1994) picked up Triandis's opinion about allocentris and idiocentris attributes reviewed by Markus and Kitayama (1991), namely individual with allocentris attribute defined self in group relationships, emotion was focused on others (emphatic), needs come from group, attach into group, harmonization emphasized, obedient, the origin similarity, and mutual face saving.

Markus and Kitayama (1991) (In Kelly and Breinlinger, 1996) used term of interdependence for individual encouraging the collectivism cultural values and term of independence for individuals encouraging the individualism cultural values. Individual with collectivism culture considered themselves basically related to others, in the meantime, individual with individualism culture considered themselves as separated individual and independence (Markus and Kitayama (1991a) (In Matsumoto, 2000). According to Hofstede (1980), collectivism society stressed on awareness we, collective identity, emotional dependence, group solidarity, sharing, task and group responsibility (Kim in Dore, 1995).

The attitude harmonizing to group was one of collectivism society characteristic (Triandis in Kim et al, 1994). "Fai Ho and Yue Chiu (In Kim et al., 1994) proposed eighteen components of collectivism and individualism, then these components were combined to be five primarily components, such as values, autonomy and conformity, responsibility, competence, and self-confidence and mutual symbiosis. Romero, Stone and Salas in Wood (2003) told that collectivism culture was characterized by values such as "ingroup harmony and personalized relationships (Markus & Kitayama, 1991a, 1991b; Triandis, 1994).

Markus and Kitayama (in Matsumoto, 2000) differentiated individual according to degree of engagement and disengagement on independence and interdependence self-construal. Markus and Kitayama (In Matsumoto, 2000, 2004) proposed idea on self-construal. There are individual who tend to having interdependence self-construal and independence self-construal. The independent construal of self is an insight that consider self as limited entity, separated from significance others such as relative, colleague, close friend.

But interdependence construal of self is an insight that consider self and significance others, unlimited, flexible, and self-realization according to context (Matsumoto, 2000). Matsumoto (2000, 2004) explained that individual with interdependence construal of self-considered self not limited clearly from others. The separation between self and others is clearly not appreciated, but the interdependence among individuals is mostly emphasized.

It is explained that normative tasks keeping the interdependence make individual adapting to be fit and the failure implementing normative tasks causes feeling of guilty, then encouraging individual to harmonize and to adapt into interdependence relationship back. The executed normative norm makes individual to be grown up in culture of adapting, to be a sympathetic person, placing on self in role of we, and acting reasonably. It was done with effort to perform assignments, obligations, social responsibility, and in interpersonal relationships (Menanti, 2008).

In Indonesia, the bounds with others can be looked at concept of mutual cooperation means working together or in togetherness, all peoples' concept, relative means mutual help, (we) person means avoiding conflict or not competitive attitude, discussion and agreement mean strongly recommending by involving feeling beside rational judgment only, .family gathering means interdependence to join, and the ties such as ethnic group, clan, and origin mean interdependence and assisting obligation, even taking responsibility on problem mutually cooperation. This interdependence characteristic is going on general society, family and neighborhood life (like in

time of preparing food at party, applying for couple, making house, visiting relatives). It also goes on the job site, marginal milieu, moreover in more culture milieu.

In positioning self, Indonesian communities were always not separated from social contexts. For instance, someone told, “me and my own clan X”, “me and my relatives”. In more specific context, like: in my home town, I am liked by neighbor”, in my origin association, I am considered older “, in expressing a success, they based on the affecting situational strengths, not based on the internal predispositions. For instance, in expressing a success, tend to say, “I succeed in like this because of family prayer”, someone does not say “I succeed in like this because of my will and hard work”.

In the meantime, individual who oriented independent, the self attributes such as personality, ability, need, motives, objectives, rights, become prominent one in evaluation. Individuals who have independence self-construal own normative tasks maintaining self-independence as separated entity and limited on self. That is why, individual was grown up to be unique, to express self, to actualize self, to have self-esteem on achievement of his internal attributes and to express achievement in public space.

Effort fostering students' HOMTS in School through content mastery service

Content Service in School

Content mastery service is one of personal development service (non-academic) available in senior high schools in Indonesia. The other service forms such as information giving, consultation, advocacy, group guidance, and counseling. Content service is an assistance service for students individually or collectively to overcome particularly ability and competence through instruction activities. Lessons learned is one of content unit implied in it such as fact and data, concept, process, law and rules, value, perception, affection, related attitude and action. The content mastery service helps individual overcoming content aspects collaboratively, so through this content mastery service was expected that individual was able to fulfill his need as well as overcoming the experienced problems (Prayitno, 2004; Tohirin, 2015).

What is meant with content mastery service in this paper is effort to foster HOMTS, namely one unit of information giving material and HOMTS training. The objective of this content service is to provide wider knowledge and skill for students to apply HOMTS in taking moral decisions, and finally producing a best moral decision, namely decision that focus on public interest, applying universal values, and being conscience judgment of self.

Specifically, the objectives fostering students' HOMTS in school are a) to provide comprehension on higher order moral thinking for students, namely moral thinking of broader post-conventional; b) to do prevention so that student is avoided from taking the wrong moral decisions because of lack of ability to apply the higher order moral thinking; c) to solve moral problems faced by students through skill to apply the higher order moral thinking; d) to maintain students' skill that has already applied the higher order moral thinking.

Fostering HOMTS stresses on principles of student's activity, openness, voluntarily. By integrating these three principles, it is meant student follows content service voluntarily, has attitude unclosed on needed data, and participates actively to respond other students' opinion and guidance teacher and counseling/counselor in school). Fostering HOMTS is done in steps started with planning, implementing, evaluating, analyzing evaluation results, follow up, and preparing report.

- a. Planning: Determining participants/student, preparing content material in the form of training module and activity administration, including needed facility, arranging content service steps.
- b. Implementation: implementing activity by carrying out high touch such as attention, reinforcement, and technology like LCD.
- c. Evaluation: Developing instrument, applying, analyzing, and interpreting evaluation result.
- d. Follow up: Determining direction of follow up based on evaluation result, communicating and discussing follow up plan, primarily to student as participants.
- e. Report: Arranging activities report and communicating to principal, classroom leader and certain subject teacher, student and documenting report.

Fostering HOMTS at Student in School through Content Mastery Service

Fostering HOMTS at student means giving information and developing a training that stimulates the appearance of students' HOMTS skill. The steps followed as follows:

- a. Activity is begun by providing information on background and goal of HOMTS, as well as training steps.
- b. To explain students' assignments and guidance teacher's role and counseling/counselor, and making commitment
- c. To carry out training with assistance of module. Training was done by appearing higher order HOMTS cases and discussing them so appearing moral dilemma that finally achieving students' HOMTS ability
- d. To analyze training result and to carry out process evaluation
- e. To communicate to principal, student, classroom leader and certain subject teacher.

In fostering or developing HOMTS, writer referred on mechanism of moral thinking promotion according to moral development theory proposed by Kohlberg. The moral thinking promotion needed role taking (Reimer, Paolitto, and Hers, 1983); Kohlberg (in Lickona, 1976) and Conflict socio-cognitive experiences (Setiono, 1982). According to Arbuthnot and Faust (1981), moral cognitive conflict was needed to increase moral thinking. Appearing higher phase will stimulates moral growth (Kohlberg et al, 1974). This process of moral thinking promotion needs frequency consistence, although moral thinking could probably rise through once turn. The moral thinking was probably occurred through elaboration in moral thoughts at the same stage (Menanti, 1987).

Role taking is an ability understanding other people's feeling and thought as thought and felt by others. Arbuthnot and Faust (1981) expressed that individual in role taking that there were perspective, wants, expectations, drives, reactions, and other's different ability. In the meantime, what is meant with socio-cognitive moral conflict is condition of disequilibrium like situation on riddle and curiosity when facing an interesting problem that encourages thought to solve it. According to Turiel (1977), disequilibrium required and a that such resolution came through structural reorganization. It was meant that if problem could be solved by applying higher order moral thinking structure, then moral thinking rises.

Started from mechanism of moral thinking promotion, promotion from LOMST to HOMTS depend upon how to grow the strong role taking and how does role taking stimulate moral cognitive conflict (moral cognitive dilemma), and this moral cognitive dilemma can be solved using higher order moral thinking. Role taking and cognitive moral dilemma were occurred when individual obtains rich opportunity to interact with the other individual whose moral thinking stage higher than his or at least same. To obtain this opportunity, individuals interact with varied and extended persons. Variations can be in age, education, occupation, intellectual. Interaction can also be done without face-to-face relationship, but also through cases, events that attend HOMTS.

2 Result and Discussion

Changing basic values of the interdependence self-construal need long time, because school students in Indonesia live in milieu of individual who orient self-interdependence and collective society. In condition like this, individual is necessary to attend in situation/condition of orienting self-independence to happen HOMTS assimilation and accommodation with selected negative values. Guidance teacher and counseling/school counselor unclosed student's insight on the importance of self-independence values beside self-interdependence ones and provide guidance on independence and interdependence values placements accurately.

3 Conclusion

Some following conclusions were become recommendation basis of developing students' HOMTS in School, Indonesia. First, adolescent need HOMTS moreover adolescent who orient to

self-interdependence because orientation values of interdependence self-construal direct individual toward conventional moral thinking. Second, the achievement of HOMTS requires the existence of potentially thinking ability at formal operation stage, namely higher order thinking ability. Third, moral thinking stage development needs a mechanism started by the occurrence of role taking, moral cognitive conflict, and moral cognitive conflict can be solved by individual by applying higher order moral thinking. Fourth, main factor increasing HOMTS is the existence of higher order moral thinking stage that comes from varied individual in age, education, occupation, and life experience.

Students' HOMTS is increased by creating moral dialog/discussion/focus group discussion in school, among students and between students and teachers in situation of face-to-face relationship or through social media managed by guidance teacher and counseling/school counselor.

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