

Teacher as a Moral Agency: An Idea of Pedagogy Teaching Profession Ethics-Critical Consciousness Based

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Abstract

This paper aims to analyze the moral agency theory holistically and discusses its implications for the development of the study of pedagogy teaching profession ethics-critical consciousness based. It uses the qualitative approach with interpretive paradigms and methods of Meta-analysis by Meta design theory. Research data sources are the result of research articles on moral agency, the development of ethics of teaching profession, and the pedagogy of critical consciousness gathered by documentation studies and reviewed systematically. The results of this research conclude that the concept of teachers as moral agency can be understood as the double condition which covers the teacher as: 1) exemplary figures who perform professional acts ethically; and 2) as moral educators who teach the virtues of prosperity to the students so that they become human being with character. The concept of critical consciousness education can be an alternative to the development of teacher's moral agency which is constructed by some of the essential components of: moral identity, moral sensitivity, moral consideration, moral motivation, and moral action. This paper is expected to provide significant benefits for the development of literature on the theory of teacher capacity building in the areas of personality, ethics, and morality. This paper also provides a didactic design alternative to the pedagogy of teacher-based professional ethics of critical consciousness (conscientization).

Keywords: moral agency, ethics of the teaching profession, teacher development, ethical studies, critical consciousness, critical pedagogy, meta-analysis

1 INTRODUCTION

In the middle of 2017, the profile of teachers in Indonesia can not be fully ideal. Public expectation of teacher service in education is still not fully fulfilled. It is characterized by some of the contradictory phenomena carried out by some of teachers in Indonesia and raises the public's disappointment on the profile of teachers in Indonesia. Referring to the findings of Kesuma (2016) stated that "a lot of negative news about the primary school teachers, among other things, a running text on national TV: 400 works of the promotion of elementary school teachers in X Province is 'piracy'; around 2,000 elementary school teachers of PLPG participants from the total number of tens thousands participants in an area of the organizers did not pass the UK test (competency test)". Kesuma's findings represent an unsatisfactory profile of teachers in Indonesia. The case of 'piracy' works reflects the unethical behavior of the teacher who did it for getting promotion, while the

magnitude of teacher failure rates in the PLPG Examination reflects the weakness of the teacher's independence and persistence to become a learner.

Other findings reported, retrieved from <http://www.bbc.com/indonesia> "in the year of 2017 occurred a case of suicide of a vocational school student in North Sumatra by poisoning himself after allegedly intimidated by unscrupulous teachers after uploading alleged leaks exam answers on social media accounts. This case reopens the debate over the graduation system that is applied on student and school". The case proves that some teachers in Indonesia have not fully upheld their ethical values in carrying out their profession, the key leakage action and intimidation action against students is a reflection of non-ethical or immoral actions.

Unethical actions done by some teachers become phenomenon of concern and disappoint the expectations of society on public services in the field of education. Unscrupulous cases which are involving teacher raise the concerns about the future profile of future generations who are predicted to

experience more moral decadence. Associated with unethical acts by teachers, Jahan & Islam (2014, p. 66) explained that:

Almost all scholars emphasize teachers' ethical responsibilities but many university teachers are engaging in unethical behaviour in the form of breaking their commitments to their profession and to students. In curriculum development, classroom teaching, conducting examinations and student evaluation, publishing results, student-teacher interaction, research and publications, teachers have traditionally adopted unfair means whether intentionally or unintentionally.

Refer to the findings of Jahan & Islam, it can be concluded that unethical behavior was still likely to arise in the life of teaching profession. It is caused by the lack of attention on construction of ethics of teaching profession. So far the development program of teacher's competence is still pragmatic, focusing only on the development of competence and teaching skills. In the view of some experts, recently many changes of teacher education paradigms caused by the pressure of neo-liberalism (Tang 2011; Codd 2005; Ball 2003; Bottery 1996). In the perspective of Ball (2003), the emphasis of neo-liberalism on education has eroded the identity of teacher professionalism; the orientation of education policy is more focused on market orientation, business management, and performance. This policy has deeply changed the nature of teacher's work (Codd 2005). This system has changed the identity of the teacher (Ball, 2003). In the opinion of author, the identity of the teacher in question is as a pedagogue or educators who are always able to serve as the example of the wise.

In line with the Ball's Opinion, in Indonesian context, Nafika & Al-Asyari (2013) asserted that "Education has only been oriented to one center to fill new jobs because of modernization and industrialization. Millions of young people in this country are pure printed in one container to be the technical officers in the factory or company". Even teachers in Indonesia are caught in the curriculum materialism, where the quality of education is measured only by numbers (Sumardianta, 2014). Teachers in Indonesia are like a "handyman" on teaching and a curriculum operator (Ibrahim, 2016). In these circumstances, the teacher essentially is being oppressed by the bureaucratization of educational policy (Freire, 2005).

Basically the described situation has represented the crisis of teacher's identity. A study of teacher's professional ethics is likes alienated in their lives. In Strike (1995), education is still lacks of "ethical language" or moral language that can help teachers

recognize, articulate, and communicate with other fellow teachers about their moral complexity and teaching ethics. Furthermore Sockett and LePage (2002) highlighted the current state of the teaching profession which is concern because of the lack of moral vocabulary. In this case, they propose that teachers need a kind of "moral law" to provide a basis for confidence in making ethical judgments that can defeat intuition.

Referring to these problems, the authors recommend a fundamental study about the competence or the role of teachers as moral agency. The study of moral agency is expected to strengthen the identity of the teacher as an autonomous subject, having the will and purpose in conducting his profession ethically. Not only that, teacher also have to instill virtue values through moral education and character, so that later the student can be a good personality, tough, intelligent, and noble. This article offers both theoretical and practical studies of the moral and ethical agency of the profession of teachers holistically and its implications as the development of the concept of ethical education of the teacher-based profession of critical consciousness.

Referring to the background of the problems that have been described previously, the researchers found that there are gap on the ethics and competence development of teachers as moral agency on the research professional development teachers. Then it is hoped that this paper will be able to answer the following questions:

1. What is the meaning of a moral agency?
2. What are the dimensions of moral agency in the life of the teaching profession?
3. What is the role of teacher as a moral agency?
4. How didactic pedagogical design based teacher professional ethics of critical consciousness?

The four questions will be answered by describing it systematically on the part of the theoretical framework and discussion.

Ethic is a fundamental discipline or study for developing human resources. Bartens (2013, p. 4) describes that ethic has three definitions namely: first, the word 'ethic' can be defined as moral values or norms for the guidelines of individual or group in managing their behavior. In a brief, this first definition can be formulated as a "value system" which is validated for both private and society. Secondly, ethic is a collection of principles and moral values in the scope of formal organization; it refers to "ethic code". In example, the teacher code of ethics is a series of principles or moral values which is adhered to the teacher. The third, ethic is a

course about good deed and bad deed. It is a discipline about ethical beliefs which is applied on particular society and become a material critical reflection for methodical and systematical research. Ethic in this third definition can be referred as moral philosophy. In this study, ethic means rights and obligation of education stakeholder, which is teacher; the applied moral policy for taking decision of their profession; and the relationship nature of between the teacher and educational environment such as student, partner, headmaster, the parents and the society itself. Specifically, this study concerns to a theme of “the existence as moral agency and its development through ethic education based on critical consciousness”, which denotes on teacher capability to take moral decision consciously involving self-regulation capability and critical consciousness. (Bandura et al. 1996, Freire 1974).

To completely understand the concept of moral agency, we may begin with understanding the nature of human being as an autonomous creature, free, and has consciousness to manage himself whether it is in aspect of cognitive, affective, and intuitive in the various life context. Ultimately, “agency” characteristic is simply possessed by human. It is in line with Taylor arguments in (Sigurman, 2005) that: a person is a being who not only possesses self-awareness and ‘who has understanding of self as an agent’ (p.263), but, moreover, is ‘a special kind of agent’ (p. 261) in that persons are agents for whom things have characteristically human significance. Furthermore, Freire (2001) adds that human is ‘a historical being’, the author interpreted this term as a human ability to arrange marks of his existence in socio-cultural reality autonomously, human has decision towards himself to reflect his experience as well as setting up ethical goal of his life.

Human autonomy reflects its freedom of will; Berlin (2014) analyzes two concepts of freedom. In negative view, freedom or independence is equal to the absent of intervention from another party, the adult persons are free as long as they are not interfered by others, so that this freedom becomes relative, ambiguous and non-ethical. In positive view, human has his freedom when he is able to be what he should be (normative), an ideal self. Tilaar (2012) states this condition as ‘free but responsible’. The point of Tilaar’s statement about freedom in frame of responsibility shows that each of human behavior should be based on moral consciousness, or can be defined as conscience (Bartens, 2013) that guides human spiritually to always do a good deed.

Based on the above elaboration, it can be perceived that moral agency is a special spiritual component of human. Moral agency is autonomy or will of human to make a cause, control authority, and the creator of moral behavior to consciously do

a good deed and prevent a bad deed. The moral agency even becomes a life goal and pattern of behavior which is willingly exerted with full integrity. The definition is interpreted by the author from several meanings of moral agency which are described by the experts. Bandura (2002) stated in his article titled “Selective moral disengagement in the exercise of moral agency” that:

Moral agency has dual aspects manifested in both the power to refrain from behaving inhumanely and the proactive power to behave humanely. Moral agency is embedded in a broader socio-cognitive self-theory encompassing affective self-regulatory mechanisms rooted in personal standards linked to self-sanctions. (Bandura, 2002, p.101)

According to Bandura, it can be understood that mechanism process of self-regulation is inseparable part of moral agency. Relating to the self-regulation, Bandura developed his theory to discuss the methods of people control towards the events in their lives through self-regulation on their thoughts and acts (Schunk, 2008, p.162). One of the main assumption from social cognitive theory by Bandura is that persons want to ‘control the events that influence their life’ and see themselves as an agent (Bandura, in Schunk 2008, p. 168).

Based on Bandura statement in the context of ethic study, it can be concluded that human is a creature who serves as the creator of act (agency), human always interact and gives influence to his environment in ethical way; it involves cognitive (moral reasoning), affective (feeling or emotion), and conative (intention or motivation) processes. The harmonization of those three processes will help human to manifest their ethical behavior in daily life.

Moreover, Pasupathi in his article titled “Developing moral agency through narrative” said that: Actually, one element of individual moral agency may be proved in their tendency to consider the scale of moral relevance from their behavior (Pasupathi & Wainryb, 2010). The consideration of greater moral relevance to the behavior can produce a motivation to do good deeds, whilst the consideration of lesser moral relevance will produce hesitancy and pettiness to do bad things that may hurt others.

Assessing a behavior for having moral relevance needs a negotiation among the individual, their social world and culture, and the nature of their behavior (Smetana, 1982; Turiel, Hildebrandt, & Wainryb, 1991). In its core, moral value always makes dialectical with self, social environment and the developed culture. Besides increasing the

relevance of moral through behavior, moral agency also assists human to control situational or external barrier that can create moral disengagement (Pasupathi&Wainryb 2010; Bandura 2002)

In case of situational and external barrier, Bandura et al. (1996) reminded to avoid social environment which is non-ethical and create obstacles, it can trigger moral disengagement, weakening self-regulation process, as well as degrading the role of moral agency in life. The deactivation of self-regulation can take place through (1) moral justification, (2) the use of euphemistic language to hide the actual purpose of one's action, (3) advantageous comparison, (4) the displacement of responsibility, (5) the diffusion of responsibility, (6) minimizing or ignoring the consequences of one's conduct, (7) dehumanizing the victim and (8) the attribution of blame (Hiekkataipale&Lamsa, 2017).

In another reference, Charles Taylor (1989), an expert in identity theory, stated in his work titled "Sources of the self: The making of the modern identity" cited in Sugarman (2005) described that, "We are self-interpreting, and in our attempts to understand, we participate in the shaping of our own being and becoming. Taylor proposes that in order for our self-interpretations to get off the ground, however, it is necessary to see ourselves against a horizon of qualitative distinctions and standards of worth". Sugarman (2005) explained that the specialty of Taylor's contribution towards discussion of personal self-identity is acquired from explicit moral perspective that he brought to hermeneutics thesis. It argues that: "human interprets himself."

According to Taylor (1989), human as moral agency because he is in the space of moral question about the thing that gives meaning and value in human life, and the meaning of being a human and good person. During the discovery of meaning and value of life, human needs to do a strong practical evaluation towards the values which is developed in society, interpreting the values in qualitative way, articulating 'constitutive wealth' explicitly inside the self. A constitutive wealth is moral purposes that order us to critically evaluate values, framing moral commitment, and affirming the ethical principles in life completely.

In conclusion, moral agency is human capability to interpret self, begin from the meaning discovery and fundamental values for human life, evaluate it qualitatively, articulate it in a form of high moral purposes, and implement it in life consistently and comprehensively. Based on the experts and scholars arguments about moral agency, it can be synthesized that: in multiple dimension of life, human faces social environment which has potentiality to give good or bad influences, the good influences will strengthen moral character in human self. In the

opposite, the bad influences have potentiality of moral disengagement in self. It is the point where self-regulation process that can strengthen moral agency is needed. It is not a light issue, so that we need strong effort to make all human become capable to interpret their selves as a creature with morality to live this life in ethical and normative way.

2 METHODS

This research utilizes qualitative approach with interpretative paradigm and meta-analysis method using meta-theory design. The research focuses on reviewing systematically the articles of moral agency study, teacher profession ethic development, and critical consciousness pedagogy which have been collected through documentation study from the database of ERIC Journal, Google Scholar, Springer exemplar, SAGE journals and other reliable sources. This research consists of four steps including identification, selection, abstraction, and analysis. All collected data are analyzed thematically using content analysis. The author makes a result confirmation of analysis from the expert in educational discipline to check the validity and credibility of the result of analysis.

3 DISCUSSION AND ELABORATION

3.1 Teacher as Moral Agency

Essentially, teacher is a noble profession which has a high ethical value. It holds a mission to produce better humane generation for the nation. In this case, reality of education faced by the teacher in wider context is to create humanization, a conscious and well-planned effort in developing various human potentialities in multidimensional way, in which it becomes an ideal and complete human; it is not about education in the narrow context (teaching or training). In this humanity mission, teacher is obliged to understand deeply moral of self-identity, based on Hart (2005), "Moral identity is a vital conception in human life at least for two reasons. First, it helps us to understand not only moral example but also the cases of moral destruction. Second, it is a bridging conception between philosophical conception about moral life and certain empirical evidences from the ethic and psychological researches.

Referring to Hart argument, moral identity is a strong basis to build awareness of moral agency for the teacher. Moral identity also serves as a compass in interpreting moral values critically. However,

“moral values in human life can influence and force human to establish a pure life and create goodness. It also gives benefit among people which is based on the condition when human adhered and obey to the moral policies, he will then have moral responsibility of his identity as a human” (Blasi, 1999).

Moral identity and the comprehension of moral values will support moral consciousness. Campbell (2003, 2008) argues that “as a moral agency, teacher needs to have a high moral consciousness.” In this case, the level of awareness is inserted when teachers develop their capacity to identify how moral values and its sources become and how the ethic can be done through the action, utterance, decision, and their own intention. This relationship is created intellectually, emotionally, intuitively, philosophically, practically, and experientially. It happens when the teacher makes a self-reflection and collective discussion with his colleagues about the job they have been pursued every day”. Furthermore, Campbell (2003) suggests that Moral Agency is the result of professional role and responsibility of the teacher, it is expressed and confirmed in daily practice by giving role model, self-management, moral teaching, connecting and advising and self-involvement. Moral agency is counseling about goodness and moral principles and ethic which are intertwined from the difficulties both in life and in the classroom.

Regarding to Campbell (2003), (1) it is important to build trust toward the teacher that has obligation as moral agency which is classified into two activities area: ethically doing a professional action such as wisdom, discipline, altruistic, cooperative, visionary, responsible, and full integrity to the job; and (2) teaching moral values using character education approach such as honesty, just, bravery, patriotism, patience, empathy, etc. The purpose of character education is to shape students’ identity to have a quality of moral character as well as good characteristic performance. Moral character can be defined as the power to do a good thing anytime and anywhere, while the characteristic of performance can be defined as capacity or power to do best with full integrity to achieve a life goal properly (Davidson, Khmelkov, & Lickona, 2010).

In conducting the obligation, teacher must become a good role model for everyone, both for the students, students’ family, work partner, headmaster and the grand society. Vargas (2001) in a particular research about teacher moral development and professional ethic, noted that behavior, nature, value and priority of the teacher is the most prominent factor in making role model for the student, and also transfer value of goodness to the student. In line with Fargas, Ki Hajar Dewantara, an education

scholar in Indonesia, expressed a concept of “Leadership Trilogy” in educational context. This trilogy is a portrayal of a teacher as the leader in educational world which should have three characteristics. First, the teacher should be capable to be a role model for the student; second, the teacher needs to escalate the spirit and affection among the student. Third, the teacher should be capable to lead the student: (a) (guiding students’ behavior) to have a high ethic. (b) Giving trust to a student to find the potentiality or nature (Ibrahim & Hendriani, 2017).

3.2 A Discourse of Profession Ethics Education based on Critical Consciousness to Develop the Moral Agency Competencies of Teacher

In this section, authors try to give an idea on the education of profession-critical consciousness based in order to develop the moral agency competencies of teacher. This critical consciousness is proposed by critical pedagogy expert from Brazil, Paulo Freire. According to Freire (2015, p.14) “Consciousness is the core and the nature of education process, because the growth of consciousness can keep somebody away from Fear of Freedom.” Fear of Freedom is a symptom of alienation on reality, where human is not able to be a subject who is autonomous and responsible to his chosen life path. Human is only able to be follower and be oppressed by the dominant of massive culture. So as Freire proposed critical consciousness of pedagogic, the development of critical consciousness made people questioning the root of their historical and social situation, reading their world with purpose to act as autonomous subjects potentially transformative to be democratic and emancipative society (Kesuma & Ibrahim, 2016). The pedagogic of critical consciousness, also named freed pedagogic, is aimed to free human from any kind of oppression that locked their autonomous and consciousness. Through the liberation it is hoped human is able to rise from poverty, stupidity, subjectivity, and helplessness. Decisively Freire defines critical consciousness as;

Critical consciousness represents "things and facts as they exist empirically, in their causal and circumstantial correlations. Critical consciousness is integrated with reality. The critically transitive consciousness is characterized by depth in the interpretation of problems; by the substitution of causal principles for magical explanations; by the testing of one's "findings" and by openness to revision; by the

attempt to avoid distortion when perceiving problems and to avoid preconceived notions when analyzing them; by refusing to transfer responsibility; by rejecting passive positions; by soundness of argumentation; by the practice of dialogue rather than polemics; by receptivity to the new for reasons beyond mere novelty and by the good sense not to reject the old just because it is old—by accepting what is valid in both old and new. (Freire, 1974, p.14)

Related to Freire elaboration, it is concluded that a human which reaches critical consciousness has an ability to think critically in observing fact empirically. It is integrated with reality, so the halt phenomenon is established as an issue that should be faced. Critical consciousness is also able to interpret an issue by deep explanation of causality principal, having systematical thought, and its systemic explanation is not referring to magical or naïve things. The critical consciousness possessor is precise in studying a finding, staying away from presumption in analyzing an issue. He is so open and staying away from polemic. His ability in analyzing an issue made him denying to be passive. He is aware to his role that is obliged to involve in every practice of creation and world renaming through healthy and constructive dialog. The critical consciousness possessors are also autonomous in determining their will to act. Emancipative desire in themselves are always steady and lead them to do significant changes in socio-cultural life.

Relate to Freire's argument, it can be understood that critical consciousness leads human to be intergrated with reality actively, reflectively, and transformatively to act autonomously in emancipate life to be a better future. Emancipation has a close relation to struggle, prosperity and utopia, which absolutely it is involving ethic and morality. Some of researches sum up the structure of critical consciousness builder, just as in Mustakova's research concluded that: "which I found most pertinent to the salient structural developmental aspects of Freire's (1974) definition of Critical Consciousness. Those aspects were (a) reasoning about causality, (b) understanding of one's social experience, (c) ways in which the self relates to social experience, and (d) moral reasoning." (Mustakova, 1998, p.17). Mustakova's summary of some research has enough represented the structure of critical consciousness appropriately. However, it is not in the context of moral agency in the life of teaching profession yet. As well as Mustakova, in relation to build moral agency consciousness, Kohlberg follower, called as Neo-Kohlbergisme which is involved in the 'Minnesota Group' (including Rest, Narvaez, Thomas and Bebeau) proposed FCM (four-component model of moral

functioning) theory. Moreover, in his research, Howard J. Curzer well-summed up the FCM theory development, Curzer (2014) elaborated that:

"four-component model of moral functioning (FCM). The components of the FCM are: moral sensitivity (the ability to recognize the morally salient aspects of a situation and to interpret morally challenging situations), moral judgment (the deliberative ability to determine which options in a situations are morally required, acceptable or prohibited), moral motivation (the prioritizing of morality, i.e. the lack of inclinations contrary to morality or the ability to force oneself to do the right thing despite contrary inclinations), and moral character (the package of abilities that one needs in order to implement one's moral choices effectively)"

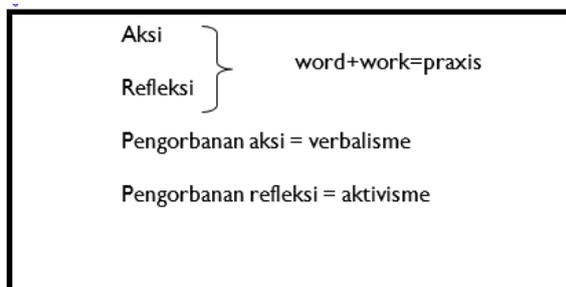
In accordance with the FCM theory, in the context of critical consciousness education, these four components can be used to build the critical consciousness and improve the sense of moral agency in the life of teaching profession. First competency is moral sensitivity, according to Rest (1999) moral sensitivity is an ability that includes knowledge and emotion on the profession's problems and issues. Either the ability on regulation, code and norms of someone profession, and knowing when those things are applied. In the perspective of critical consciousness, moral sensitivity is also called as an ability to dispute halt reality. Next, the second competency is moral consideration, Rest (1999) stated that moral consideration as an ability to think carefully about profession's dilemma, when you must give the right moral decision in profession life. Then the third component is moral motivation, Rest (1999) mentioned it as an ability in discovering profession identity, building profession's commitment and integrity, also planning a strategy of self-improvement. At last, the fourth component is moral character, author feels more appropriate name it as "moral action". The fourth component is the manifestation of behavior or moral action which is done consciously and autonomously. It represents moral agency appropriately.

Furthermore, in order to improve the functionality of those 4 components of profession morality, somehow it needs to plan a concept of ethic education in teaching profession-critical consciousness based to improve the competency of moral agency of teacher. Since basically in a profession scope, a study on profession ethic is very fundamental. According to Bebeau and Mponson (2014) "the first purpose of ethic teaching and learning in profession school is to develop the professional skill, afterwards the second purpose is to produce a professional who is able to work collective well for advancing the common good". In

other words, basically being a professional does not only depend on skill and intellectuality, yet how a professional conducts his assignment fully dedicated and always spreading prosperity. So, that is why this paper tries to present special characteristic and didactic design of the education of critical teaching ethic-critical consciousness based.

Related to the education of profession ethic in the perspective of critical pedagogic, Freire stated in (Fakih et.al, 2001; Ibrahim, 2017) that “Education must be a liberation process not a taming of the social-cultural. Education is also aimed to manage the human reality, and in that case, methodologically it depends on total principals of action and reflection or named as praxis”. The meaning of praxis can be looked at these picture below:

Figure 1. Action and Reflection (Freire, 1974, p.87)



In the other words, praxis is a unity of reflection, word, and action. Since human basically is a unit of function of thinking, speaking, and acting. Praxis is a reflection which produce actions with transformative power. Through praxis, education in its every process must stimulate to the direction of action taking then the action is re-reflected and from its reflection is taken the latest better action and so on. Thus, the process of education is a cycle of acting and thinking which happens continuously.

Moreover, while acting and thinking, it is the time of someone states the result of action and thought through words. With this learning cycle, every student is involved in the problems of world reality and their existence in it. A learning of praxis based puts teacher and student on equal position as a subject who is reflecting their knowledge and action by meaningful words. While doing the reflection, either teacher or student has role to reflect its results of reflection as a reality discussion tool dialogical-intersubjectively. Freire called is as teacher being student dan student being teacher. Student and teacher walk side by side to build knowledge through dialogical interaction. As cited in Popular Education book (*Membangun Kesadaran Kritis*) by Mansour Fakih et.al, the main characteristics of

education cycle-critical consciousness based are described as follow:

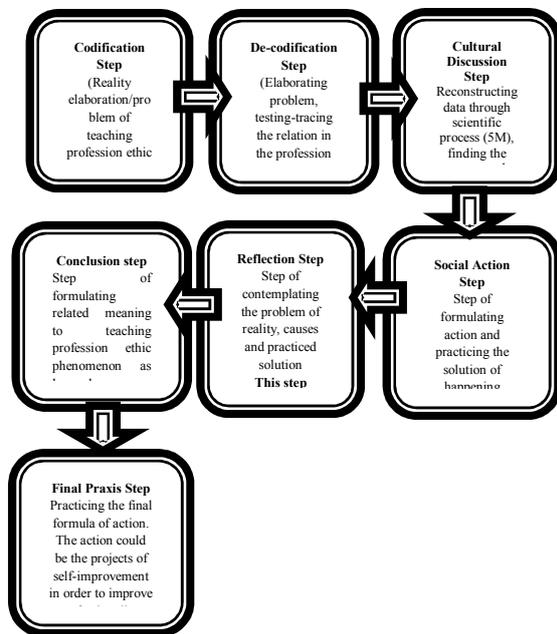
1. Learning from reality or experience
 Learned material is not a perception (theory, argument, summary, advice, etc) of someone, but real situation of society or someone experience who is involved in a certain reality. So, there is no authority of someone knowledgewhich is considered higher than the others. The validity of someone knowledge is decided by his manifestation in reality of action or direct experience not theoretical rhetoric.
2. Do not lecture
 In the education of praxis based, teacher and student are equal in the learning process. That is why, there is no ‘teacher’ and no ‘student lectured’. Everybody who is involved in education process is “teacher as well as student” in the same time.
3. Dialogical
 In the education of praxis based, the teaching process is no longer in one way but multi-direction communication, multimedia and multi-strategy such as participative discussion or role-play. These vary communication processes have more probabilities to have critical dialogue between teacher and student.
4. Learning By Doing
 Education is started from experiences and events which is told by story, case of study, game, and other media as a method to see the data.
5. Elaborating the data (reconstruction)
 Reconstruction step can be defined as a process of re-explain the details (facts, elements, sequence of events, etc.) of the reality (object) which is discussed. This step is named as process of experiencing since it is always started with discovering experience by doing direct activity first.
6. Studying the analysis
 It is an activity of studying causes and the pluralism of issue connections in the reality, either it relates to the orders, rules or systems which becomes the root of problem.
7. Conclusion
 It is formulating the meaning or the nature of reality as a more complete learning and understanding. The formula is kind of principals and general conclusion (generalization) of result of experience study. This method is going to help to formulate, elaborate and explain learned things.

8. Action (Application)

The last step of this learning cycle is determining and doing better new actions based on the result of new understanding the reality.

In order the learning process stays on the principals of critical education as the base of its philosophy, the guideline of learning process and activity should be arranged in a process known as “*stuctural experiences learning cycle*” . This learning process has been tested as a learning process which fulfill all demands and requirements of critical education. It is happened because of the sequence of the process have probability for every person to reach understanding and consciousness on a reality by being the participant, either direct or indirect participant as part of the reality. Generally didactic design of education model of teaching profession ethic-critical consciousness based and moral agency can be seen in the visualization of picture 1:

The didactic design of education model of teaching profession ethic-critical consciousness based and moral agency is adopted and replicated from Paulo Freire idea on education of critical consciousness in the functional literacy program in Brazil. It was illustrated when he designed culture education (culture investigation) for farmers and urban workers in Brazil and Chile. Freire designed a concept of functional literacy education using



Picture 2. Didactic Design Model of Education of Teaching Profession Ethic-Critical Consciousness and moral agency based.

vocabularies that were discovered from any “main theme” of society’s daily talks. In conducting it, this Freire’s concept of functional literacy education consist of three main steps, they are:

- 1). Codification and decodification step is the educational step of literacy in the concrete context and theoretical context (through pictures, folktales and so on). Codification step (giving code) is a process where teacher gives code such as illustration (pictures, folktale, etc.) from the problematic themes which will be built based on the reality of student’s experience. Codification is a knowledge object which is connecting between student and teacher in elaborating the secret of life. Meanwhile decodification (elaborating) is elaborating the codification together with teacher and student in analyzing their owned life. In a long discussion, they show all their sharp sight on themselves who involved in the world (objective reality). Teacher and student put their position as the subject who deny the culture of silence.
- 2). Cultural Discussion step is an advanced step in a unit of small working group which is problematic by using keywords (generative words). For Instance, the word of ‘struggle’ becomes a keyword which lives in the cultural discussion. Students discuss their knowledge, especially in their struggle to get their appropriate right. Cultural discussion is built by dramatizing reality of student’s experience. It can help them to stimulate their expression on the halt reality and it trains their politic consciousness.
- 3). Cultural action step is the real step of “praxis” where the action of everyone or every group becomes the direct part of reality. After passing the problematic cultural discussion step, the next step is doing the previous reflected actions at codification, decodification, and cultural discussion step. The action or the cultural action is started by investigating the generative themes where students are able to do self-reflection and self-evaluation critically. By providing objective reality (how and where the student is), in solving problem as long as the investigation of the last theme, student starts to correct the codification, so that they will know how their owned knowledge was. By the feeling of self-involvement with appropriate reality and knowledge, their cultural action is started by the student consciousness in denying the culture of silence. They attempt to be dialectical with

related experts to solve the problems. Through the dialogical cultural action, student has put their position as self and agent of change for a better society life. (Freire, 2005, p. 60; Kesuma& Ibrahim, 2016, p.143)

Based on the education concept of critical consciousness designed by Freire, it can be concluded that the content of education is not by depositing the strange texts out of the student's consciousness. The content of education is a text which suits the life of student. The text must be able to dramatize the student life in order to free them from the bond of oppression, to build their consciousness as an autonomous subject, and to decide to involve actively in the every existence act in the world and with the world. Sum up together that the education of critical consciousness approach is fitted applied on the education of teaching profession ethic, so the moral agency competencies of teacher improve significantly.

4 CONCLUSIONS

This research offers conceptual notion on moral agency theory holistically and its implication on the development of education of teaching profession ethic-critical consciousness based. So far, a research on the improvement of teacher competence in Indonesia only focuses on professional and pedagogic competence. For instance, PLPG (Education and Training of Teaching Profession) and Improvement of Learning teacher competence program only focus on developing of teaching skill in managing the class and developing learning equipment. There is gap in the program of improving teacher personality competence-profession ethic education based. This research recommends how important the teacher's role as a moral agency who focus on two areas: Ethical professionalism action improvement and skill improvement in developing moral education in the class. The program of improving moral agency uses four components of moral functionality from Neo-Kohlbergisme, moral sensitivity, moral consideration, moral motivation, and moral action. The four-components are developed by didactic design of education of teaching profession ethic-critical consciousness based. The weakness of this research is it has not been tested for its success empirically. This research is still a discourse with meta-analysis form from previous research. The recommendation for next research is to attempt developing the didactic design on empirical level and to be tested for its effectiveness in a bigger scale.

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