

# Representation of Agency Moral Consciousness as a Teacher: Phenomenology Study among Magister Student of Indonesia University of Education

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**Abstract**—The purpose of this article is to describe the representation of agency moral consciousness among magister student of the Indonesia University of Education (UPI) based on their experiences or the phenomenon of the teaching profession. In this research agency moral can be interpreted as two kinds of condition. Firstly, teachers as an exemplary figure who do their profession ethically and the second one is as a moral educator who teaches virtue values to their students, so all of them would be a person with good personality in the future. I used a qualitative method for this research with phenomenology as my framework. I also used interviews as my process of collecting the data, that designed based on moral agency building structures, which are: 1) moral identity, 2) moral sensitivity, 3) moral action. The main participant of this research is five students of the Pedagogic Masters Departments, Magister Faculty of UPI. The result of this research is all the participants interpreted that teacher is a profession that has a big moral responsibility, a teacher also specifically responsible for the future of their students and the quality of education in general. The participants said that teachers are the unsung heroes, dedicated themselves to their country and to see their students became a great human being always made them proud of being a teacher. Through moral identity development, the participants could increase their moral sensitivity by identifying some problematic situations that they had to face in their daily activity as a teacher in the school, so at the end, they could do some moral actions to emancipating the profession of teaching to be a better one.

**Keywords**—agency moral; phenomenology; character building; reflective thinking; teachers

## I. INTRODUCTION

A teacher is a pedagogue who has a role as a moral agency that is why it's an inevitable situation that a teacher must act with virtue values in everything, they do in terms of educating their students. The morality of a teacher is a sensitive problem because of everything that they do always relate to an effort in order to humanize humans (humanization). If every thought, attitude and act of teacher far from moral values, there is a big possibility that it will affect the morality profile of the next generation of this country.

Based on that situation, the moral condition of today's teacher has not been ideal yet. Strike found that education had not had an "ethic language" or a moral language that be able to help teachers know about articulating and communicating with other teachers in term of moral complexity and their teaching ethics [1]. Furthermore, Sockett and LePage highlighted the poor condition of the teaching profession because there was no

moral vocabulary [2]. In this case, they proposed an idea that teachers needed some kind of "moral law" in order to give them a confidant to make an ethical judgment that could overcome their intuition.

A better discovery was found by Jahan & Islam, in their research they explained that:

*Almost all scholars emphasize the teachers' ethical responsibilities, but many university teachers are engaging in unethical behavior in the form of breaking their commitments to their profession and to students. 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 [3].*

The discovery of Jahan & Islam, it could be concluded that unethical behavior still tends to happen in the teaching profession. It was caused by the lack of attention in the developing ethic profession of teachers. Refer to the previous research, it can be concluded that there is some crisis in the profession of teaching, especially in moral and ethical aspects. These crises are similar to the condition of students in the pedagogic magister department. Based on the observation in the studying process in the Landasan Pendidikan Nilai dan Moral (Value and Moral Foundation of Education) subject, pedagogic magister students had not deeply analysed the ethical issues in the profession of teaching, this kind of condition is far from ideal. Based on that situation, I wanted to explore more about the representation of agency moral consciousness among magister student to the phenomenon of the profession of teaching. The goal of this research is to explore more deeply their experiences as a teacher and in the future, I want to design an educating preference that includes ethic profession based of moral agency, because it is what expected from a student of the pedagogic magister department.

According to Campbell, "moral agency is double conditions that include a teacher as a moral figure who act ethically and also as a moral educator who teaches their students the virtue values and to apply it in their daily activities [4]". In addition, Campbell also said that as a moral agency, a teacher should have a high moral consciousness [5]. In this case, the consciousness was implanted when they were developing their capacity to identify how the moral and ethical values and principles were shown in their behaviors, remarks, decision making and their motives. This kind of consciousness was created intellectually, emotionally, intuitively, philosophically,

practically and also based on their experiences when they reflect themselves or discussed it with their colleagues about their profession every single day.

Similar to Cambel's opinion, I want to explore more deeply this phenomenon regarding the consciousness of moral agency among pedagogic students who also a teacher. The goal of this research is to show the representation of agency moral consciousness among magister student to their profession as a teacher and a pedagogue. The purpose of this research is to describe the condition of all the participants' moral consciousness explicitly because basically phenomenology research is an effort to explore the meaning of a reflective experience of an individual or a group of people toward a special phenomenon. The consciousness of the moral agency of this research divided into three morality profession components, which are: 1) moral identity, 2) moral sensitivity, 3) moral action or competence [6]. The three components would be shown in the area of consciousness of each participant based on their experiences as a master pedagogic student combined with their empiric experiences and theoretic analysis during the study hopefully would create a phenomenological analysis that contained in the profile of the consciousness of moral agency from each student as a teacher as well as a pedagogue.

## II. THEORETICAL

### A. *The Concept of Moral Agency*

To understand the concept of moral agency, we could start it by understanding the very basic of human as an autonomous, free and have the consciousness of taking care of themselves in every aspect of living. Because, as the matter of fact, the only human who has the 'agency' character, it was similar to what was written by Taylor: a person is being who not only possesses self-consciousness and 'who has an understanding of self as an agent', but, moreover, is 'a special kind of agent' in that persons are agents for whom things have characteristically human significance [7]. Afterwards, Freire also said that human is "creator who became a history" I interpreted this sentence as a human capability to trace their existence in social-cultural life economically, a human can make their own decisions, reflecting their own experiences and also deciding their goal of life ethically.

Human autonomies reflect their freedom of doing, Berlin analysed two concepts of freedom. In the less positive perspective, freedom or independent is the same with no intervention from the outside, an adult is a free man as long as no one interferes with them, consequently, this freedom is quite relative, ambiguous and non-ethically [8]. In the better perspective, a man is a free man if they become someone that he should become (normative), an ideal figure. Tilaar said that "free but responsible" [9]. The point that Tilaar said about being free but responsible reflect that everything that a human does has to be based on moral conscience or inner voice that spiritually guide the human to do good things and avoid bad things [10].

Based on that explanation, it could be concluded that moral agency is a spiritual component of a special human being. Moral agency is an autonomous or a will of a human being that become a reason, a controller holder and also a creator of good and bad behavior consciously. Moreover, being a moral agent is a goal of life and a pattern of behavior that is done sincerely and full of integrity. Some experts supported this definition,

such as Bandura who said in his article "Selective moral disengagement in the exercise of moral agency" explained 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 [11].

Refer to Bandura's opinion, it could be understood that a self-regulation is an inevitable mechanical process in moral agency. Related to self-regulation, Bandura improved his theory to explain how people could have a full control of everything that happened in their life through self-regulating of their thought and their behaviors [12]. One of the main assumptions of Bandura's cognitive social theory is that people want to 'control everything that could affect their life' and see themselves as an agent [12].

In order to determine whether an action has a moral relevance needs a negotiation between individual, social world, their culture and the character of their behavior [13,14]. Because essentially, moral values always dialectic with a human itself, social environment and the culture that has already developed. Other than increasing moral relevance with action, the moral agency also helps humanity to control, situational barriers or externally that can cause a moral release [11,15].

Related to situational barriers or external, Bandura et al. reminded to avoid a social environment that tended to be unethical and created barriers, because it could cause a moral release, weaken the self-regulation process as well as reduce the role of moral agency in life [16]. Bandura explained: 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 [17].

Sugarman explained that Taylor's unique contribution towards the discussion of someone's personality obtained from an explicit moral perspective that he carried on to his hermeneutic thesis which was "a human being defines themselves" [18]. According to Taylor, a human as a moral agency was caused by, they were in a room of moral questions about what is the meaning and values of human life, and also what is the meaning of being a human or a good person [7]. As long as the search of this meaning and values of living, a human need to make a strong practical evaluation toward values that exist in the society, interpreted those values qualitatively, articulated 'constitutive values' explicitly in their conscience. Constitutive values are a moral ideal that told us to evaluate critically all the values, framing moral commitment and reinforce ethical principles in life.

The conclusion of Taylor's opinion is moral agency is a human capability to interpret themselves, started from the searching of meaning and values that important in human's life, evaluate it qualitatively, articulated it into a high moral ideal and also consistently implemented it in the daily life. Based on the opinions of the experts and the researchers of moral agency, it could be synthesized that: in every life dimension, the human being is faced by social environment which could give a good and bad influences, good influences

would make the moral character stronger and the otherwise, bad influence potentially created a moral release from the person. In this kind of case, the self-regulation process is essential to make the moral agency stronger, it is not easy, but a hard try is necessary so every human being could interpret themselves as a creature who has a morality to live their life ethically and normatively.

### III. RESEARCH METHOD

The method that I used in this research is a phenomenology method. According to Cresswell, ‘phenomenology study is a research study that tries to describe the general interpretation from a number of individuals toward a variety of their life experiences related to a concept or a phenomenon’ [19]. That experience in Van Manen’s opinion must be in a conscious situation because essentially the human’s conscious always intentionally. Whereas the main goal of phenomenology is to reduce the individual experience of a phenomenon into a descriptive regarding essential or a universal interpretation [20].

The steps of this phenomenology research are:

- Establishing the Scope of Phenomenon That Will Be Researched.
- Epoche
- Compile Question Lists

The next step is to compile question lists that used for the research. The question lists would be used in the process of data collection through depth interviews and participative discussions. The fundamental questions in the interviews would be:

#### A. *Moral Identity*

- What is the meaning of the teaching profession for you?
- As a professional teacher, what are your commitments in the education field?
- Can you describe memorable experiences during your time as a teacher?

#### B. *Moral Sensitivity*

- As a pedagogic student, how do you see and analyse profession of teacher in Indonesia?
- Have you ever felt anxious, worry, concerned to profession of teacher in Indonesia?
- f yes, in what kind of situation did you feel that?
- Can you describe your experience that concerned you about the profession of teacher in Indonesia?

#### C. *Moral Action (Competence)*

- What kind of efforts that you had done or you will do in the future in order to deal with that kind of problem?
- Please describe your experience in order to fight for something that you think is good!

Those fundamental questions were referred to Bebeau, Rest and Narvaez research [21].

- Data Collection
- Data Analysis
- Develop Textural Descriptions and Structural Descriptions

### IV. DISCUSSION AND DESCRIPTION

The purpose of this research is to represent pedagogics’ student experiences in doing their job as a teacher and as a moral agent at the same time. According to Campbell, “as a moral agency, a teacher should have a very high moral consciousness [4]. In this case, the level of consciousness was implanted when they were developing their capacity to identify how the moral and ethical values and principles were shown in their behaviors, remarks, decision making and their motives. This kind of consciousness was created intellectually, emotionally, intuitively, philosophically, practically and also based on their experiences when they reflect themselves or discussed it with their colleagues about their profession every single day. Moral agency in this research has few components or indicators, which are: moral identity, moral sensitivity and moral action. These three indicators from a moral agency would be described dialectically between verbal statements of the participants and relevant theories of moral agency. The description would be presented for each indicator, so the profile of agency, moral consciousness would be showed wholly and represented all the five participants that had been interviewed. The descriptions are:

#### A. *Moral Identity*

The first stone that builds consciousness of moral agency is moral identity. “Moral identity is the extent of a person considers that being a moral person is an important identity for them” [22]. Moral identity is a part of our identity [23], moral identity consists of two aspects, which are internalization and symbolization [24]. Internalization refers to the extent of certain moral characteristics are important to a person’s life, whereas symbolization refers to the extent of those moral characteristics were applied to the daily activities. Aquino and Reed explained that moral identity has the same characteristic with Blasi model, they thought that moral identity is a key mechanism in order to interpret moral values and goals into action [24]. In this view, a person with a moral identity is a person who could do the moral schemes continuously, always be ready, easy to appreciate social views [24].

Based on the opinion of those experts, that is why in this section I would describe the representation of the moral agency consciousness among the participants which build by the moral consciousness as a teacher. The meaning of being a teacher that they had as a teacher. I would be started by presenting the identity moral table.

**TABLE I. REPRESENTATION OF MORAL IDENTITY**

Participant	Theme The meaning of a teacher	Teaching Profession Problem
Putri	Teaching is not only about money, but more like an inner satisfaction	<p>“Haha.. When it comes about money, it’s not so much, but then if someone wants a lot of money, then don’t become a teacher. The reason why I became a teacher because I’m comfortable with it and also there is a satisfaction to see a naughty student became a good one, a student who wasn’t able to do something, now they could, that kind of feeling much more worth than millions of money”.</p> <p>“Moreover, whenever there were parents who came to me and said thank you because their children now were better.” They confirmed not only about their children’s grades, but also their behaviours, they said there were developments from their children, such as: “our children now not swearing anymore or they are not dating anymore.</p>
Andri	A teacher does not have the determination to learn	For me, becoming a teacher has to be ready with the moral responsibility. Well, in my perspective when I talk about moral responsibility, it was not only when we teach or when we’re in school, but also outside of school, we still have that responsibility. Because what I understand about moral responsibility is not only in one particular place. When I decided to become an educator or a teacher, we have to take that moral responsibility in every aspect of my life.
Cici	A teacher’s job it to take the students into a positive change	Have more responsibility when someone become a teacher, Sir. In education is not only teaching or transferring knowledge, Sir, but how to say it to the kids and there is a positive change to the kids afterward... so in the teaching process, does the kids understand what I told them? But more to implement it into their daily life and there is a feeling how if there is a kid that less.
Panrepi	The teacher is an unsung hero	<p>I feel more satisfied with Street children than in the formal school. When it comes about money, who doesn’t need it, but I don’t know I feel better by teaching voluntarily. When I do it voluntarily, it feels like I give everything that I have.</p> <p>Probably because since I was a kid, I always said that a teacher is an unsung hero. Because when I took education major, a lot of my friends complained about the salary, whereas in my mind, I always think a teacher as an unsung hero and a lot of them complained about the salary of a teacher.</p>

**Table 1. cont.**

Meilina	Being a teacher is a dedication	<p>In my opinion, because doing something that’s different from what everybody does today. That is why being a teacher is a dedication!</p> <p>I think because the best teacher is not a teacher that has achievements, but how they dedicated themselves to education and do it sincerely without thinking “How much money that I would receive! My UKG grades have to be like this! But there we could see the children comfortable, happy and smiling when they graduated from the elementary school.</p>
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Refer to table 1, it can be concluded that all the participants interpret a teacher existentially as a profession that has a moral responsibility, and it applies to every teacher everywhere, not only in the school, the responsibility related specifically to the future of the students and education in general. Other than that, being a teacher is a dedication to the nation, so do not hope for a reward in the beginning and also do not keep making welfare benefits as the main problem in our education, it is so unethical. For all the participants, teacher as a profession is more about the happiness of seeing their students achieved all the things they were dreamed of. The participants said that teachers are the unsung heroes.

Based on that conclusion, it could be represented that the consciousness of moral agency started from forming a moral identity. Basically, moral identity would help to create a professional identity. “A teacher tends to have their professional identity at the beginning of their career, by giving and absorb the theme and the mission at that time. [25,26]. Barrett wrote that professional identity has a memory. A teacher with a long career experienced a reformation in a reciprocity not isolation, and unwanted imposition and the cumulative impact of repeated reforms, contradictive and quickly passed could create a lot of disappointments [27]. ‘The identity of a professional teacher is how a teacher chose themselves and other people’ [26]. A continuous fight in order to develop a professional identity continuously is a keep going process and dynamic that require a valued understanding and interpretation and someone’s experiences.

To forming a professional identity, a teacher must act as an agency, the same as what Beijaard, Meijer and Verloop had stated, they found that that agency is an important element of a professional identity [28], meanwhile, Plasschaert et al. said that “professional identity is ‘a combination of personal biography, culture, social influence and institutional values that might change depending on the roles and the circumstances [29]. Karya Menter wrote that contextual dimensions of professional identity could be examined at different levels - micro level (a teacher biography and their interaction with their colleagues, students and parents in the context of direct workplace), ‘meso’ level (teacher and their school} and ‘macro level’ (a teacher as a member of the teaching force in wider social-cultural context). Based on those experts’ opinion, a teacher could develop their moral agency consciousness by strengthening self-identity as a professional or professional identity. This case certainly involves the teacher’s capability in developing constructive social activity in the wider teaching

and education field, so those activities recorded in their biography trace as a professional teacher.

### B. Moral Sensitivity

The next component of moral agency that would be explained is moral sensitivity. The meaning of moral sensitivity could be interpreted as sensitivity to certain situations in the moral perspective. Similar to Narvaez opinion, "Sensitivity is not the mere ability to see, hear, touch, taste and smell; rather it is a nose for morality, the ability to recognize situations and aspects of situations as morally charged" [30]. Refer to that statement, in this research the area of 'situation' focused on personal situation in the profession, it involves feeling (affection) towards the experiences of the participants when they had to analyzed dilemmatic situation in their life as a teacher. Representation of moral sensitivity could be seen in this table:

TABLE II. MORAL SENSITIVITY OF THE PARTICIPANTS

Participant	Theme	Phenomenologist Description
Putri	Some teacher could not really be a role model	Um... a lot of teachers do not have enough personality competence, that kind of teacher does not give a good example for the children, for example, among teachers, we should have mutual respect, there are still some teachers who said bad things around the school. The second one is, between what they said and the actions do not match.
Andri	A teacher has a moral responsibility in every dimension of life	Yes of course, Sometimes I concerned from both sides. One side, I concerned about the teacher's performance, on the other side, I concerned about the teacher's tasks. I am really concerned about this because I am experiencing it now, I mean I'm a teacher now, my concern is not so much or not, all teachers could do what the government already decided which is to be a teacher who has to learn things.
Cici	A lot of teachers who ignores the study development of their students	Apparently, once I was in the school the situation was not as I expected, I don't mean to think negatively, but really the school situation is not ideal, the profile of few teachers is still not good. It concerned me to see the teachers do not pay attention to the children who still not understand, there are some students that not active in the class and their capability is still far from good, but all of them always passed the class, so it becomes a problem of the teacher in the next grade, they have to work hard so those students could keep up with the current level of study, especially since it became a great problem when they were in the 6th grade, because they would do national exam.  When I wanted to help these kinds of students, a lot of teachers said to me "just ignore it, because if you focus to that student, the other students would be neglected, that took time.
Panrepi	A lot of teachers do not care the importance of the education for street children	Being a teacher for street children is hard. One of the things that I find it very hard because their parents demand them to make money not studying. So, it's up to us to come into their neighbourhood without disturbing their main job which is to make money. One of the solutions is to give them some foods as the exchange, they will learn with us, but it's a bad habit, because there are some of them only want to learn when we give them something.

Table 2. cont.

Meilina	A teacher from the east side still uses violent to teach their students	For example, they (teacher) would consider success when their students mastering the subject. But to master it, they have to suffer. Because when they were suffering, they would not repeat their mistakes, so they have to remember to avoid the punishments. It makes the teacher looks like a colonialist.  When I asked, why did you do that to your students? There were always violent during studying or if the teacher found that what the students did was unsatisfying. They would hit them with rattan or bang their head on the table when they could not answer multiplication questions.  The answer was "it was the tradition!" It's hereditary
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Refer to table 2, basically, participants are able to analyse some problematic situations in the teaching profession, that situation could come from the teacher's character, how the teacher treats their students and generally the teacher's performance. According to the participants, a problematic situation could be caused if the teacher did not make a good example for the students, unethical behavior that inappropriate to be seen let alone to be followed. The participants explained there are few teachers that do not have ethics in speaking with their students or colleagues, participants described:

One day I happened to across a class, the teacher said to his/her student, "how could you are not able to do this, stupid!" and then he/she said "You! Who could not do it, stand up!" (Andri)

In the other cases, a lot of teachers in the east of Indonesia who still use violence in the process of studying. There were always violent during studying or if the teacher found that what the students did was unsatisfying. They would hit them with rattan or bang their head on the table when they could not answer multiplication questions." Those teachers said that "It is a tradition!" (Melina)

Refer to those quotations, it could be concluded that there are still a few teachers who said things and acted inappropriately. In Freire's perspective, "when a teacher said things that made the student felt bad, the teacher felt superior and automatically the student is the inferior one, this is an antagonistic relationship and uneducated. A teacher who was superior absolutely unethical, let alone to make a fool or demean their students. According to Freire "there is no dichotomy between teacher and student relations, both parties have to be a subject in the learning process, both of them are learning in a dialectical relationship"

When a teacher unethical in both communicate and interact, all of the things that they said could not be an example for the students. Whereas, in the context of this research, a teacher should be a moral agency. Vargas wrote in his research about moral teacher development and professional ethics it showed that teacher's behavior, action, values and priority are the strongest factors that make students take their teacher as a role model. Many times, when they did their academic tasks, a teacher and their students made a moral judgment and expressed the values. Usually, a student could not be expected to show the highest level of ethics than the teacher if the relations between them are very strong.

Other than that, the participants also said there are still some teachers that do not really care about their students' studying development, the teacher only focuses on the students that have an average cognitive and academic development or above. The teacher tends to ignore students that below that. A participant said:

When I wanted to help these kinds of students, a lot of teachers said to me "just ignore it, because if you focus to that student, the other students would be neglected, that took time. (Cici)

Similar to Armstrong opinion, he said that "Teachers in general, including teachers in Indonesia suffers from Disteachia (wrong teaching), this disease contains three T viruses, which are Teacher Talking Time, Task Analysis, and Tracking" [31]. Teacher talking time means verbalism virus, it makes the teacher always use a lecture as their main method of teaching. Task Analysis is a virus that caused learning content becomes narrow, non-contextual, strange for the students' existential experience. The last one, Tracking means this virus undermined the teacher's thinking paradigm that student's intelligence could only be measured by cognitive-academic abilities through a standardized test.

Based on Armstrong's opinion, in this research was still finding a teacher that judge a characteristic of a student based on their cognitive-academic grades. When a teacher ignores a student that finds a difficulty in their study, there will be no moral climate that full of caring, warmth and familiarity. Nodding's said: "Moral climate is a situation/condition where caring relationships can develop, not only the effort of an educator to teach their pupils about good behavior, but also an effort to be a role model for them... The important tasks in the moral field are to respect their students' talents, but that kind of efforts must be done by both the teachers and the students. After a teacher care about their students, and then they must have competence, to complete the care, not only friendly to respond affectively the needs of the students, that is why a teacher must learn for the rest of their life" [32].

Refer to Nodding's' opinion, it can be concluded that a teacher as a moral agency must have an interpersonal relation with everybody, especially their students. Because a teacher has a responsibility to take their students to their maturity of thinking and acting, have noble character and be able to solve their own life's problems in the future. In this case, a teacher must create a moral climate based on a caring, warm and familiar approach. If that has already implemented, those problems that already mentioned would not happen.

### C. Moral Actions

The center of the representation of moral agency consciousness is the existence of transformative ethical actions. It means that all the participants are not a follower of "status quo" or they afraid of the authority that made them afraid to do something for a better change. Refer to the results of the interviews, all the participants had done dialogical actions in order to emancipate a better social life. Representation of their moral agency could be seen in table 3:

TABLE III. MORAL ACTION

Participant	Theme	Phenomenologist Description
Putri	I have to fix this mess	When the first time I got here, I was surprised by the system that far from ideal, the teachers are out of date, I was so concerned about the children and from that moment, I had an intention to make this school a better place.  Umm.. at that time 2013 curriculum just being introduced and at that time I just graduated from university and I learned that curriculum at school before that, I was surprised to see that a lot of the teachers could not make a proper lesson plan, and then I told the school board about it and in every meeting I always said that "I'm sorry I know about this, it has to be like this or like that" giving my opinion and every time our school has a meeting with the supervisor me and one of my friend always asked to represented our school because I know a lot about curriculum but still the board just didn't want to listen to us.
Andri	Straighten out of symbolic violence action	When I saw a teacher did a symbolic violence, I tried to talked to him: "did what you say is proper? I saw you said to a student stupid.: And then I continued "There is no stupid kids, human tends to change, from stupid could be smart, don't say stupid to a student. Probably there is a factor why he didn't understand maybe your way of teaching."
Panrepi	Don't need to blame anyone, just do our best	Yeah, I mean I've experiences a lot such as a fight and so on, other than basic education. <b><i>I like to teach them about attitude, moral, they have to respect their parents and also their friends.</i></b> "Hei you know what, you have to this and that to your friends!", "why?" they asked.  <b><i>The goal is to make them better, I know that I couldn't change them, but at least, they are better. I see that street children do not have manner, I couldn't change every street children but at least some of them has already changed.</i></b>
Cici	Teach them manner from inspirational stories	Before the government made a policy about character building, I've already done that not on the subject, but I told them to be honest and good manners, such as from stories, I did it before we started the class, I gave them inspirational story of heroes or famous people or my own experiences, Sir. <b><i>And then I don't know how to describe it but I'm happy if there was a student who said that 'I want to be just like Bu Winda'</i></b>  It sad when it has to end, maybe Sir because in there, there is 5 grade although I could not deny it that we used to say "multiplication not to memorized but to understand" but still you have to know the multiplication between one to ten, well the 4 <sup>th</sup> grade and the 5 <sup>th</sup> grade students haven't master it, so since I have a place of my own after school I gave them free lesson for them, Sir.

Table 3. cont.

Meilina	I pick my student to school	<p>For example, all the teacher love when it is the raining season, because usually the children would not go to school. But I always encourage them “let’s go to school although it’s raining” because the road that before was dry when it rains it became like a river. Because of that, the children are afraid drifting away. The truth is there is already a holder although it’s only a rope, but it’s fine. I always tried to “Come on you have to go to school no matter what, whether is rain, storm, we still have to go to school” I pick them up from their houses, “let’s go to the school together.”</p> <p>So at that time we had a KKG meeting, accidentally the meeting was at my school. After that we found difficulties, at that meeting I said “Come on Sir, be honest!”, “Be honest what? he said. “As long as I teach here I’m so sad, I even cried.” “Why, Ma’am?” he said, “because the way of your teaching to the students, don’t use violence. If they do not understand, we should tell them kindly, if you did that then you know nothing about children.” But after that, I was told that violent is a tradition here. I’ve tried to tell the teachers that it is not how we teach children, not by hit them with rattan of bang their head to the table.</p>
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Based on Table 3 it can be concluded that all the participants had tried to do a moral action to emancipate their professional lives and try to fix social inequality in the formal and non-formal education world. Some of the participants admit that they have negotiated with their colleagues that did unethical behavior by giving them advice and analogy. Like what participants Andri and Meilina did, and the other participant that had initiated to give a lesson in order to help the students with their difficulties, like Cici had done. The other participant said that she did not want to blame anyone and focus with her own quality as a teacher. This discoveries proof that participants could represent moral agency consciousness of moral actions. These components are very important to form a moral identity.

There are some factors that affected moral action, which are cognitive, emotion, characteristic and situational. According to Kholberg, someone’s capability to fix a moral dilemma is very influential on their moral behavior. In other words, a person who doesn’t have good enough moral reasoning tends to do an immoral behavior, and the other way around, but Blasi said that moral reasoning is only a simple predictor from moral behavior. In his opinion, other factors are needed to affect moral behavior. In other words, reasoning comes after an emotional reaction [33].

Moral emotion is an important factor to explain a moral action, moral emotion is something that correlated with personal interests or overall community welfare [34]. Moral emotion is an embodied morality, which means a morality that related to a body of controlled by the body. A morality that has become one with the body has a greater influence than morality that understood cognitively in the Al-Qur’an written that one day our body would be asked of their responsibility. So, one of the signs that a moral value has become one with the body is we feel a certain emotion when dealing with a particular behavior or event that related with those moral values, for

example, we feel uncomfortable when we have not prayed or see someone littering.

Personality is also an important factor to form a moral behavior [33] moral motivation, moral character, moral consciousness are the factors that also influent to form a moral action [35].

Other than personal factors that had already explained before, a moral action also affected by a situational factor. Context factor is important in the process of the changes in someone’s spiritual beliefs, the context on this case, means social environment, cultural, religion and personal both micro or macro. Contexts with different characteristics would lead to a different behavior. For example: western culture is secular, that is why a religious family would give a different response to a secular family.

Theoretical framework of moral action originated from Thomas Lickona, he criticized Kohlberg’s thought that only focused on moral reasoning. According to Lickona Moral understanding and moral feeling would help the direction of an action that have a moral relevance. The actions must be done consistently, continually internalized in everyday life. Components of moral action are moral competence, willingness and habits [36].

- Competence is a capability that someone has to implemented decision and moral feeling into a moral action that they do.
- Willingness is a capability that someone has to do everything that they want in line with the moral values that accepted in their environment.
- Habits is a habit of doing things in line with the values and norms both universal and cultural.

More detail, in his article “Developing moral agency through narrative”, Pasupathi explained that: In fact, one element of moral agency for an individual could be proofed in their tendency to consider the magnitude or importance of the moral relevance of their actions [15]. The consideration of the magnitude of moral relevance into action could create a motivation to do good, on the other hand, the consideration of small effect on a moral relevance into action could create a doubt or concerned to do bad that would harm or hurt other people. Refer to some of those quotations, it could be concluded that moral action is “a final execution” from a moral agency, without an act of virtue, what is the meaning of thinking and feeling as an agency.

Based on every discovery it could be concluded that essentially, the teaching profession is a noble profession and upholding ethical values because they carry out a mission to create a more humane next of generation. Related to that, the reality that a teacher must face is educating in the wider context which is an effort to humanize humans (humanization), it was built by concisely and planned to develop every human potential multidimensionally, so all the students could be a better human being, not educating in the narrow context (teaching or training).

To carry the mission, a teacher should understand deeply about moral identity. According to Hart “moral identity is an important concept in human’s life, because of at least two things. First, it can help us understand not only a moral example but also moral disaster cases. Secondly, this concept a bridge between philosophy concept about moral life and certain

empiric discoveries from psychological and ethical research” [37].

Based on Hart’s opinion, moral identity is a strong foundation to build a moral agency consciousness within a teacher. Moral identity is also can be used as a compass to interpret moral values critically. Essentially, “moral values in human’s life can affect and encourage a person to build a holy life and create goodness and provide benefits to fellow humans, it was based that, when a human obeys to the moral rules, then they would have a moral responsibility which becomes their identity as a human” [33].

Moral identity and appreciation of moral values would strengthen moral consciousness, according to Campbell “as a moral agency, a teacher should have a high moral consciousness [4]. In this case, the consciousness was implanted when they were developing their capacity to identify how the moral and ethical values and principles were showed in their behaviors, remarks, decision making and their motives. This kind of consciousness was created intellectually, emotionally, intuitively, philosophically, practically and also based on their experiences when they reflect themselves or discussed it with their colleagues about their profession every single day.” Campbell explain more about this, he wrote moral agency, is a result from a professional teacher’s role and responsibility, a moral agency could be seen from in the teacher’s daily activities that give a good example, control themselves, teaching morality, giving advice and involve themselves [4]. Moral agency is a socialization of virtues as well as moral principles and ethics that related to life problems in the class and school.

Refer to Cambel’s opinion, how important it is to develop a faith for the teachers that they have a responsibility as a moral agency which classified into two activity areas, they are: 1) do a professional action ethically, such as wisdom, discipline, altruistic, cooperative, visionary, responsibility, and high integrity for what they are doing; 2) teach a moral values with character building approaches, such as honesty, justice, courage, patriotism, patience, empathy and so on [4]. The purpose of character building is to form a student personality so they would have a great quality of moral character and performance character. Moral character is a capacity or a strength to do good wherever and whenever they are, whereas performance character is a capacity or a strength to do the best and full of integrity in order to achieve a good goal of life [38].

To do those responsibilities, a teacher must be a good role model for everyone, for the students, the family of the students, colleagues, the headmaster or society in general. Vargas in a research about the development of teacher’s behavior, action, values and priority are the strongest factors that make students take their teacher as a role model. Similar to Vargas’s opinion, Ki Hajar Dewantara an education figure in Indonesia had a concept called “trilogy of leadership” in an education context. Trilogy of leadership is a good example for a teacher as a leader in the education field. Firstly, a teacher must be a role model for their students; secondly, a teacher also has to be able to guide their student by directing (guide the student’s behavior) the student so they have a good manner and b) trust the students to find their potentials or their natures.

## V. CONCLUSION

This research provides the description of the representation of agency moral consciousness among magister student to the phenomenon of the profession of teaching. The consciousness of moral agency of this research divided into three morality profession components, which are: 1) moral identity, 2) moral sensitivity, 3) moral action. The conclusion of his research is all the participants interpreted that teacher is a profession that has a big moral responsibility, a teacher also specifically responsible for the future of their students and the quality of education in general. Other than that, being a teacher is a dedication to the nation, so do not hope for a reward in the beginning and also do not keep making welfare benefits as the main problem in our education, it is so unethical. For all the participants, teacher as a profession is more about the happiness of seeing their students achieved all the things they were dreamed of. The participants said that teachers are the unsung heroes, through moral identity development, the participants could increase their moral sensitivity by identified some problematic situations that they had to face in their daily activity as a teacher in the school, so at the end, they could do some moral actions to emancipating the profession of teaching to be a better one. This research is still a phenomenological study, it means that it only represented the experiences of the participants on the phenomenon of the profession of teaching, this research did not represent all the students of magister faculty of UPI. And every discovery in this research, whether the negative and the positive discoveries did not represent the profile of every teacher in general, just a few of them and certainly based on the participants’ own experiences. In the future, hopefully, there is research that could produce an educational model for the teachers based on moral agency.

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