Character Education for Teenagers in the Era of Society 5.0 Thomas Lickona's Perspective

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ABSTRACT

This research explores the relevance of Thomas Lickona's concept of character education in the context of Era Society 5.0. This research collects and analyses various relevant literature using a qualitative research method with a library research type. The data obtained includes books, articles, and other literature on character education and Era Society 5.0. The results show that Era Society 5.0, which emphasizes collaboration between technology and humans, requires strengthening moral values to ensure technology positively impacts social life. Thomas Lickona identified three main elements in character education: knowing the good, loving the good, and acting the good. These elements emphasize the importance of moral knowledge, moral feelings, and moral behaviour, which are interconnected and need to be applied in daily life. The implementation of character education in Era Society 5.0 must integrate technology with moral values through a comprehensive approach, involve all elements of society, and create a learning environment that supports the development of good character. This research concludes that Lickona's concept of character education is very relevant and can be applied effectively in Era Society 5.0 to form individuals with strong characters who can utilize technology wisely.

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1.   INTRODUCTION

Current technological advances have led to rapid changes in various fields in information, communication, science, and economics. People's lives that were previously traditional have now become modern. Many jobs that used to require long and complex processes have now become more instant and only require a short time to do. (Rozi, 2020). Technological advances can lead human civilization to a more advanced stage, where we are currently in the era of society 5.0. (Wahyudi, 2021). The era of Society 5.0 is a period that focuses on society as a user of technology that continues to develop and advance to

facilitate all daily activities. The transformation of industrial activities that combine advanced automation technology with cyber technology in the Society 5.0 era is driving this change. Automation and data exchange in manufacturing technologies, such as cyber-physical systems, Internet of Things (IoT), cloud technology, and cognitive computing, have affected various aspects of people's lives and impacted the growth of adolescent character due to a large amount of information. These spectacles must be more educational and provide better examples to the current generation, presented easily on various cyberspace platforms (Mega Aris Saputra et al., 2020).

Pihar (2022) stated that in the era of globalization, industrial progress requires people to have skills in facing various challenges. Therefore, education is expected to play an essential role as an institution that contributes to maintaining its sustainability in education. Educational institutions must be resilient in facing obstacles, challenges and changes in the community environment at the local, national, regional and global levels (Pihar, 2022). According to Setiawan and Lenawati (2020), chronologically, its development started from the era when people focused on hunting activities (Society 1.0), then turned to the era of agriculture (Society 2.0), industry (Society 3.0) and information (Society 4.0). Society 5.0 is a concept developed to create a super-smart society that optimizes using the Internet of Things, Big Data, and Artificial Intelligence to achieve a better life (Setiawan & Lenawati, 2020).

Tsoraya (2023) states that in education, technology is widely used as a tool for remote interaction between people in different regions. The development of technology brings both positive and negative impacts. Many cases, such as disputes, drugs, and brawls between students, show a lack of character education. Therefore, early character-building is very important and must be done to foster good national character (Tsoraya et al., 2023). Education aims to develop students' learning abilities, knowledge and character. Usually, formal education takes place at school. A good education should encourage students to have broad knowledge, adequate skills, a good personality and activeness in learning. To realize this goal, education must be of high quality to improve the quality of education and achieve educational goals effectively (Noor, 2020). In this study, the author will discuss character education from the perspective of Thomas Lickona in the era of society 5.0, an era that utilizes technology in various daily activities, in an era full of content of different forms, which can change thinking, perspective for the audience and is dangerous for the formation of the character of today's youth, when character education does not run optimally.

The main objective of education is to build good character in individuals, which is an essential asset for the progress of the nation and a safe and prosperous life. The presence of good character plays a vital role in the continuity of the country, while the loss of character can lead to the destruction of a nation (Maman. et al., 2021). Character education is considered very important because it aims to form a country that is resilient, competitive, moral, tolerant, cooperative, patriotic, dynamic, and based on science and technology, which is inspired by faith and piety to God Almighty based on Pancasila. Through school character education, students are expected to improve their ability to apply religious values, humanity, and morality, have integrated academic competencies, and behave according to applicable norms. Character education in schools is also considered capable of preventing deviant behaviour in students (Idris, 2018).

Students ' strong character and personality significantly affect the future of the nation. Therefore, the quality of character education must be implemented thoughtfully in teaching and learning activities. In addition, character education must be implemented early in the learner and can be implemented at all levels of education (Aristiati et al., 2023). The rapid advancement of technology and globalization has good and bad impacts on the moral development of adolescents. The rapid growth of the times makes children tend to imitate new things that have a negative effect (Yusliani, 2022). Andri Prastowo (2018) in Aristiati revealed that one of the main problems faced by Indonesia is the low standard of education quality at the primary and secondary levels. The low quality of education is accompanied by various adverse social problems among children and students, such as brawls, free sex, gambling, and drug abuse (Aristiati et al., 2023). This study aims to discuss Thomas Lickona's perspective of character education that is relevant in modern times today, character education must be

one of the main focuses in the world of education today, aiming to ward off deviations that must be taken seriously, such as the rise of less educational content (pornography, racism, hoax information and others), brawls between students, bullying/cyberbullying, sexual harassment, online gambling, murder, pregnancy outside of marriage and suicides among teenagers (Darnoto. & Dewi, 2020). So, character education needs to be done to prevent and minimize deviations.

2. METHODS

This research uses a literature study with a qualitative approach, where the primary source is Thomas Lickona's work on character education, and secondary sources include literature related to the Society 5.0 era. Data was collected by tracing relevant and reliable books, articles and academic literature to provide a thorough understanding. Data validity is ensured by selecting sources recognized for their validity and triangulating by comparing information from various references (Sugiyono, 2022). Data analysis involves the process of topic selection, information exploration, determination of research focus, collection of critical references, and synthesis that connects Lickona's theory with the challenges of the Society 5.0 era to provide optimal research results (Creswell, 2023).

3. FINDINGS AND DISCUSSION

3.1 Era Society 5.0

Society 5.0 is an era where technology and humans collaborate to create a better society (Makhmudah, 2021). In this context, character education becomes increasingly important to ensure that technological developments not only improve efficiency but also strengthen human values. Rapid advances in Information and Communication Technology include laptops, computers, cellphones and other similar devices. In addition, the Internet has grown tremendously thanks to the increasing speed of technology. The young generation of this century needs to understand the development of technology and the Internet, especially with the growing use of the Internet (Sobirin et al., 2023).

Historically, the Society 5.0 era is a concept initiated by Keidanren, a Japanese business federation. According to Dr Masahide Okamoto (2019), quoted by Setiawan and Lenawati, the Society 5.0 era represents the history of human development in Society 5.0 (Setiawan & Lenawati, 2020). Wahyudi (2021) states that the era of Society 5.0 is an anticipation of the rapid growth of technology caused by the emergence of the Industrial Revolution 4.0. The era of Society 5.0 focuses on society as a subject that is the target of technological development. Therefore, in the era of Society 5.0, people can solve various problems and challenges in social life by utilizing existing technology (industrial era 4.0) (Wahyudi, 2021).

The era of society 5.0 is a stage in the development of society where humans use existing technology from the previous revolutionary era (1.0 to 4.0). In Society 5.0, humans act as users (subjects) while technology serves as tools (objects). Humans can organize the use of technology to ensure positive impacts for themselves and others. Every time there is an industrial revolution, society undergoes a new civilizational change. The historical journey of Society 5.0 starts from Society 1.0, where people are hunter-gatherers, then continues to the agrarian stage in Society 2.0, industrial society in Society 3.0, the information age in Society 4.0, and now entering Society 5.0. Thus, Society 5.0 continues the previous revolutionary era, utilizing technological advances to help and facilitate human life (Wahyudi, 2021).

Society in the era of Society 5.0 is the focus of technological development. People must use technology in daily activities, such as buying and selling. Many services provide online buying and selling, equipped with delivery services to various intended locations, which has helped the community's economy (Sukarno, 2020). In the world of education, several platforms provide online learning spaces, such as classrooms, teacher rooms, e-learning, YouTube and others. Facilitate and become a means of learning media, accelerating understanding of the material and targets in the education curriculum. However, the current situation of education in Indonesia still needs more human resources (HR), and the distribution of education needs to be maximized (Windayani & Putra, 2022).

According to the article of Sitti Nadira (2017), the development of technology has a negative impact if not overcome quickly, dramatically impacting the lives of the current generation (students). In addition to character deviations, another negative impact is promiscuity and free sex among adolescents, which is currently rife. Promiscuity is caused by a lack of attention and control over their children so that it opens the gap for children to imitate and try negative things such as narcotics, pornography, robbery, brawls, theft, and even cyber crimes (carding, hacking, and selling personal data) are carried out. If not addressed,, this problem will worsen, continue to occur, and even increase (Nadirah, 2017).

3.2   Teenagers in the Era of Society 5.0

Today's generation of teenagers, often referred to as "Generation Z", is growing up in an era characterized by rapid globalization, technological advancement, and social upheaval - a context that sets them apart from previous generations who experienced adolescence in different social, cultural, economic, and political environments (Wulandari, 2021). One of the main characteristics of adolescents in the Society 5.0 era is their high vulnerability to the influence of modern technology and the digital environment. Digital devices, social media, and access to vast amounts of information have advantages and challenges for this generation. Modernization makes it easy for teens to utilize these technologies to expand their knowledge, explore their identities, and engage in social interactions (Nadirah, 2017). However, the rapid pace of technological change and its potential negative impacts, such as cyberbullying, social media addiction and exposure to harmful content, can also present significant challenges (Lee, 2020). Another essential characteristic of contemporary adolescence is the erosion of traditional values and the devaluation of cultural heritage. The forces of modernization, westernization, and materialism have created a context in which adolescents may struggle to find a sense of belonging and develop a stable personal value system.

According to Khoirunnisa et al. (2023), the Era Society 5.0 makes smartphones an essential necessity for everyone. In Indonesia, the use of smartphones among teenagers and students is relatively high. From the dependent use of smartphones, the use of social media is high so that many of today's teenagers have the FOMO (Fear of Missing Out) phenomenon, which is characterized by feelings of anxiety or worry that arise when a person feels left out or not involved in an ongoing experience or activity and does not want to feel left behind. FOMO has a significant negative impact (Khoirunnissa et al., 2023).

Samhitha et al. (2020), citing Thomas Lickona, states the main characteristics of adolescents today include increased emotions, increased risk-taking, and the struggle to develop a stable sense of identity and personal values. Samhitha further states that the social and emotional maturity of adolescents is influenced by various sociodemographic factors, including family structure, socioeconomic status, and cultural background (Samhitha et al., 2020). In addition, adolescents in the contemporary world must navigate the complexities of digital technologies and social media, which have benefits and drawbacks regarding their social and emotional development. Despite the challenges, most adolescents make it through this turbulent period and achieve developmental milestones of increased autonomy, sense of identity, and the ability to establish reciprocal relationships and contribute positively to society (Lee, 2020). However, some adolescents, especially those facing adverse circumstances such as poverty, family instability, or trauma, may be at higher risk of experiencing developmental difficulties and engaging in health-harming behaviours such as substance abuse, risky sexual activity, and juvenile delinquency (Samhitha et al., 2020).

In Mainuddin (2023), Thomas Lickona states that the nation is heading towards destruction, which is marked by several indicators, namely an increase in acts of violence among adolescents, loss of honesty values, fanatical behaviour, lack of respect for parents and teachers, changes in morality, use of inappropriate language, increased use of drugs, alcohol, and uncontrolled sexual behaviour resulting in HIV / AIDS, lack of a sense of responsibility, decreased morale, and increased suspicion and lack of

concern between individuals, cases of bullying and cyberbullying and, brawls between students occur everywhere (Mainuddin et al., 2023).

Asra (2022) added that the non-optimization of good character cultivation in educational institutions and a bad environment are the leading causes of all deviations that occur (Pakai, 2022). In addition, unfit-to-watch content is widely spread on social media, so many of today's generation follow the trend and cause FOMO (Fear Of Missing Out).

3.3 Thomas Lickona's Concept of Character Education
3.3.1   Biography of Thomas Lickona

Thomas Lickona was born on April 4, 1943 and lives in New York, United States. With his spouse, he has two sons and eleven grandchildren. A developmental psychologist and professor of education at the State University of New York, Cortland, Lickona has been honoured for his contributions to the field of teacher education and currently directs the Center for the Fourth and Fifth Rs (Respect and Responsibility). In addition, he is a frequent visiting professor at Boston and Harvard Universities. After leading the Moral Education Association, he joined the Board of Commissioners of the Character Education Partnership and was an advisory board member of the Essential Character Coalition and the Medical Institute for Sexual Health. Lickona also actively consults with schools on character education and speaks at seminars for teachers, parents, religious educators, and groups concerned with moral development. In his teaching work, Lickona not only teaches moral values in schools but also the home environment, including in countries such as the United States, Canada, Japan, Singapore, Switzerland, Ireland, and Latin America (Mursalin & Suparto, 2023).

Thomas Lickona is a character educator from Cortland University, known as a researcher and education activist living in America, especially in the field of character education (Susanti, 2022). Lickona is an educator who can provide new inspiration in shaping the younger generation so that they do not easily fall into promiscuity and an increasingly uncontrolled lifestyle. Lickona also states that a nation can be headed for destruction if it shows ten signs of the times, including an increase in violence among adolescents, a culture of dishonesty, fanatical attitudes towards groups, lack of respect for parents and teachers, loss of boundaries between right and wrong morals, decreased quality of language use, increased self-destructive behaviour such as using drugs, alcohol, and having free sex, lack of a sense of responsibility as an individual and citizen, as well as a decrease in work ethic and increased mutual suspicion and lack of concern between others (Kuswandi, 2020).

3.3.2   Definition of Character

In the Big Indonesian Dictionary (KBBI), character means psychological, moral, or ethical traits that distinguish a person from others, such as character and disposition (*KBBI Daring*, 2024). According to Thomas Lickona, the character is an inner nature that can be relied upon to respond to situations in ways that follow good morals. Lickona also added that character consists of three interconnected components: moral knowledge, moral feelings, and moral behaviour (Lickona, 2013). In this view, Lickona states that good character includes an understanding of goodness, a commitment to do good, and acting following that goodness. These are the three elements of character that are expected to become habits: the habit of thinking positively, the habit of having moral values, and the habit of acting in accordance with those values. Thus, a character refers to a set of understandings, attitudes, motivations, and behaviours (Permata & Thoyyar, 2016).

Asadullah and Nurhalin (2021) mentioned that individual personality can influence the way of thinking and acting based on the urge to do good in dealing with various situations. How individuals think and act characterizes their behaviour, following reasonable moral values, such as honesty, responsibility, and the ability to collaborate well (Asadullah & Nurhalin, 2021). Therefore, good character is built by being educated. Character education is a deliberate and planned effort to internalize moral and moral values to be reflected in good behaviour and attitudes. The implementation of character education includes cognitive, emotional, and behavioural aspects (Yusliani, 2022).

3.3.3 Character Education

According to Thomas Lickona, a character is a value that is manifested in action, which starts from inner awareness and can be relied upon to respond to situations in ways that are considered morally good (Mustoip et al., 2018). Character education is a conscious effort to help a person understand, appreciate, and practice fundamental ethical values In facing the challenges of globalization today, character education is inevitable. As a national movement, character education aims to create a school environment that educates students on ethics, a sense of responsibility, and care by integrating and teaching good universal values (Faqihuddin, 2021). In facing the challenges of globalization today, character education is inevitable. As a national movement, character education aims to create a school environment that educates students on ethics, a sense of responsibility, and care by integrating and teaching good universal values (Dewi et al., 2024). Shaping the character of children who are noble and intelligent through personality development methods so that they can become good members of society and citizens (Rizky & Astutik, 2021).

Thomas (Lickona, 2013) states that good character-building consists of the following three forms:
a. Moral Knowledge, or Moral Knowing, is the understanding that is important for a person to understand personal behaviour and evaluate it, as well as understand moral values and how to apply them in various situations.
b. Moral Feeling is the way a person's emotional state regulates how their moral knowledge will affect moral behavior.
c. Moral Behavior, or Moral Behavior, is an action that demonstrates moral values and is the result of moral knowledge and moral feelings, which are often trained through habits. (Lickona, 2013) (Mursalin & Suparto, 2023).

Apart from these three components, Thomas Lickona also mentioned that there are five approaches to character building, which are as follows :
a. The Inculcation Approach is a method that emphasizes the process of instilling social values into students.
b. The Cognitive Moral Development Approach focuses on the development of cognitive aspects. This approach encourages learners to think actively about moral issues and make moral decisions with full consideration.
c. The values analysis approach focuses more on developing learners' ability to think logically by analyzing problems related to social values.
d. Values Clarification Approach focuses on helping learners understand and evaluate their feelings and actions and increasing their awareness of their own values.
e. The Action Learning Approach focuses on several things. First, it helps learners recognize and understand their values and those of others. Secondly, it helps learners communicate openly and honestly with others about values they can apply in their daily lives. Third, helping learners (Lickona, 2013) (Mursalin & Suparto, 2023).

Thomas Lickona emphasizes the importance of role modelling in character cultivation. Teachers should avoid unfair or abusive behaviour and treat students respectfully and compassionately. They should get to know each student individually, give praise or positive feedback, and provide corrective feedback when needed. In addition to modelling and mentoring, teachers also play a role in shaping a moral society, teaching values such as mutual respect and responsibility in the classroom environment. (Kuswandi, 2020).

Lickona states that ethics and morals have ten central values: honesty, justice, tolerance, wisdom, self-discipline, helping, caring for others, cooperation, courage, and democratic attitudes. Didik and Supriyanto (2022) added that moral values in Thomas Lickona's theory have two central values: respect and responsibility (Didik & Supriyadi, 2022).

Thomas Lickona identified 11 basic principles in character education. First, it is essential to include key ethical values as the foundation of a strong character. Second, the concept of "character" must be understood as a whole, involving cognitive, affective, and psychomotor aspects. Third, successful

character education requires a deliberate, proactive and comprehensive approach, with an emphasis on core ethical values in all aspects of school life. Fourth, schools must be communities that care for one another. Fifth, learners must be allowed to act morally to support their character development. Sixth, successful character education must also integrate a substantial and challenging academic curriculum, respect the uniqueness of individual learners, and help them achieve their educational goals. Seventh, character education should trigger learners' intrinsic motivation. Eighth, teachers and education staff should be actively involved in a moral learning community, where shared responsibility for character education is maintained by reference to the same ethical values that direct learners towards the desired character development of the school. Ninth, character education requires moral leadership from teachers, staff and learners. Tenth, schools should engage parents and communities as critical partners in learner character development. Eleventh, the evaluation of character education programs should consider the characteristics of the school as a whole (Kuswandi, 2020).

It can be concluded that the basic principles of Thomas Lickona in the character education of adolescents or students are teachers, parents of students, and the surrounding environment must work together in creating an educated environment which provides positive examples and can build intrinsic motivation for planting good examples. These namely examples are following religious values. The government must take part in helping educational institutions so that character education among adolescents can be carried out optimally to minimize deviations and violations of behaviour that occur today.

Sulastri (2023) mentioned that digital development will affect the formation of children's character (Sulastri et al., 2023). Because in the era of Society 5.0, smartphones are inseparable from humans, from children to older people (Taufik Hidayat & Handayani, 2022). Therefore, teachers as educators have a significant role in the character-building process of students. Teachers need to understand the characteristics of each learner (Taufiqurrahman. & Nabilah, 2023).

Thomas Lickona explains that education shapes a person's character through moral education, which is seen in the actual behaviour of individuals, such as politeness, honesty, discipline, respect for others, hard work, and intelligence. This approach aims to develop personalities that make them good members of society and citizens (Agustinus, 2015) (Rizky & Astutik, 2021). In addition, according to Lickona, there are seven arguments why character education needs to be emphasized. These include: 1) Helping children form good personalities throughout their lives. 2) Being an effective method to improve academic performance. 3) Accommodating students who need help to form solid characters elsewhere. 4) Preparation for teaching students the importance of respecting others and adapting to a diverse society. 5) Addressing the root of moral-social problems, such as inappropriate behaviour, dishonesty, violence, sexual offences, and lack of work ethic. 6) Preparing students to have excellent and productive behaviour in the work environment. 7) Providing instruction on cultural values as an integral part of civilization (Idris, 2018).

The implementation of character education is following religious and state norms. A good character in adolescents can support the welfare and progress of the region or country. Teenagers are the successors of the baton of development; the future of a nation is seen from its generation. Therefore, character education must be done maximally to create a promising generation with potential in various fields.

3.4 Relevance of Lickona's Character Education Elements in the Era of Society 5.0

In the age of Society 5.0, character education needs to combine technology with moral principles. Character education is a deliberate and conscious action to help individuals understand, appreciate, and apply fundamental moral principles. Lickona also emphasizes that character education is an intentional effort to enrich virtue, a positive aspect of human nature objectively, having a beneficial impact not only on individuals but also on society at large (Lickona, 2013) (Mainuddin et al., 2023).

Thomas Lickona identifies three main elements in character education: knowing the good, loving the good, and acting the good (Mursalin & Suparto, 2023). These elements aim to form individuals who have knowledge of moral values and the desire and ability to apply them in everyday life.

a. Knowing the Good In the era of Society 5.0, access to information is effortless. However, it is important to ensure that the information received is correct and helpful information. According to Lickona, character education emphasizes the importance of good knowledge as the basis for ethical decision-making (Susanti, 2022).

b. Loving the Good Technology can be used to promote positive values such as empathy and compassion. Lickona emphasizes that loving the good is about developing positive feelings towards moral values, which can be reinforced through social interaction and direct experience (Susanti, 2022).

c. Acting the Good, character education should encourage good action. In the context of Society 5.0, this means using technology to do good, such as through social projects that utilize technology to help society (Susanti, 2022).

The three basic elements formulated by Lickona are basic introductions that must be taught first to learners to aim as the first step in strengthening character. By knowing the good, learners can quickly know good and bad things. After introducing goodness, educators must invite students to love the good (loving the good) by instilling a love of goodness so that students are required to be consistent in carrying out goodness in the era of Society 5.0 so that they are not easily carried away by the bad currents of globalization with rampant information and less educational content on social media. After loving kindness, educators must invite students to continue to be consistent in doing good (acting good), teach positive things related to goodness, and invite each other to do good (acting good). By knowing and loving-kindness, there will be a mutual invitation to kindness and mutual advice between each other in a friendship environment. Things like this are the first step in realizing Indonesia's golden generation, which currently has a lot of things that disturb our generation with less educational content, so educational institutions must take character education seriously to prevent and minimize the problems that occur today..

In addition, Lickona states that in character education, it is necessary to teach students to reflect morally (self-assessment/self-introspection). Lickona mentions that moral reflection has six sides, namely, 1) moral awareness, 2) understanding moral values that must be instilled in oneself, 3) having a broad view / not easily provoked and able to see problems from other people's perspectives. 4) being able to give reasons with moral considerations, 5) being able to make decisions following good morals, and 6) being able to recognize oneself (Lickona, 2013). In the era of Society 5.0, it is necessary to understand that adolescents or students need to recognize themselves and be aware of morals and good and bad actions that are not to be done. An understanding of caring about friends and the surrounding environment must be instilled with love for the country. So that students can do valuable things, for example, invite each other to do good things, be productive, and be busy in goodness to prevent and minimize bad or bad things from globalization.

4. CONCLUSION

Character education in adolescents is an effort to prepare a generation with potential in various fields. In the era of society 5.0, many deviations have occurred among adolescents, students who do not get enough attention from their parents and guardians and only entrust them to schools so that they become the teacher's responsibility. Meanwhile, parents play a full role in forming children's character, assisted by educators, the government, and the surrounding environment. In Thomas Lickona's view, character education has three main elements that must be applied to adolescents. Namely, as a basis, children must know the good (knowing the good), then love the good (loving the good), and do good (acting the good). The importance of moral reflection aims to provide understanding to students to know themselves and think following moral values. Then, in character education, according to Thomas

Lickona, schools must collaborate with parents and the community as the main partners in developing students' character. Then, the development of the character education process will be evaluated.

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