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Gender Differences in Moral Intelligence among Children of Java

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This study examines whether or not the moral intelligence of boys and girls in are different. This study follows Borba' (2001) idea of moral intelligence, that is the ability of children to understand right and wrong and a strong stance to feel, think and behave according to the moral values that are based on obedience to rules and punishment from adults, which includes seven moral virtues main: empathy, conscience, self-control, and the other moral virtues are respect, kindness, tolerance, and fair.

This study was done in Java (Semarang, Surakarta, and Yogyakarta). 107 preschoolers, 53 girls, 54 boys were involved in this study. The data for this study was gathered through drawing-assisted test which consist seven picture representing seven virtues of the moral intelligence.

By using t-test analysis, this study found that the hypothesis is accepted. Based on the calculation of Levene's Test demonstrates the value of $F = 0.996$ and $p = 0.321$ ($p > 0.05$) means that the variance of moral intelligence in both gender groups was the same (homogeneous). Further analysis using a t test assuming equal variances, the results showed a score of $t = -0.2925$ and $p = 0.004$ ($p < 0.05$). The average of moral intelligent in two age groups is different. The average of girls' moral intelligent at 17.06 is higher than the boys at 15.34.

It is concluded that the hypothesis that there are differences in the development of moral intelligence preschoolers in the boys and girls accepted. Based on this finding, this study recommends that: (1) teachers should consider the child' gender when teaching moral, (2) further research should consider factors which influence moral intelligence for broader study.

Keywords: moral intelligence, gender.

Introduction

It is important that parents should pay attention to the moral development of children. It is based on the consideration that early moral development is expected to be the basis of character, personality, and social development of children, which will lead to high moral qualities. Hoping the child will grow up as human with bookish knowledge and noble

personality. Having knowledge and high moral qualities will caused an ability to take active and readily accepted in many aspects of life.

But in fact, there are still many cases in children with a variety of behaviors that show low moral qualities such as lying, scheming, selfish, and do bullying. Children grow and thrive in a life marred by violation of the rights of others, violence, coercion, ignorance, confusion between right and wrong, good and bad.

Many people who still think that the children who mocked, insulted will disappear as they grown up. People did not consider the very large impact on the victim such as crying, nightmares, being insecure, low self esteem, condition psychological condition (i.e distress or depression), and even up to the suicide and attempted suicide, there is a feel resentment and become actors in the future.

High moral qualities required to make a child's success in life at home and at school. Children need a certain skill is not only academic achievements but also moral skills especially in dealing with others. Children who have high moral qualities can be said to be morally intelligent children. Borba (2001) formulated the moral intelligence of the seven virtues are: empathy, conscience, self-control, respect, kindness, tolerance and fairness. Empathy as one of the main virtues that exist in moral intelligence has an effect on children's ability to regulate emotions. One of the behaviors that arise in children who lack empathy is bullying as has been described above. Furthermore, the study by Nickerson, Mele and Princiotta (2008) suggests that empathy prevent bullying, the survey showed that 64% of children who have empathy would prevent bullying by way of a defense role and blocking or interference. Even with the high moral qualities will affect children's academic achievement. It is based on the results of the research that children with high moral intelligence showed a correlation with academic performance and a significant increase in performance (Blocks, 2002). Some cases of deviant behavior in children as has been described above may occur more due to the low level of moral intelligence of children. Moral intelligence does not develop by itself. Moral intelligence can be taught. The earlier taught moral intelligence, the greater the capacity of children achieving a solid character, which is growing to think, believe, and act morally (Coles, 1999).

Moral education should be done early. One of the developmental tasks of children is that the child is able to distinguish between right and wrong, good and bad as well as begin to develop conscience (Hurlock, 2002). This task will be accomplished by the development of the child with the help of an adult.

Many expert observers of children stated that parents play a role in the learning process of children (Rotenberg & Eisenberg in Papalia, Olds, & Feldman, 2003). Parents are responsible for the cultivation of moral values that is processed through reasoning and kept in mind. Basically the father has a role as important as the mother even some research suggests that father involvement is needed in a particular area of child development. This is evidenced by a study conducted by Sawin and Parke (Lasswell & Lasswell, 1987). Gottman and DeClaire (1997) in an extreme state that although the quality of the contact interaction of mothers with children is also important, but not the strongest predictor of children's success later in life, especially in school and friendships. Reinforced by Dagon (the Goddess & Hartati, 2005) that is based on the results of several studies, the role of fathers is needed in a range of child development as essentially different from the role of mothers. Fathers teach social skills, while mothers more likely cares for and teach verbal skills.

Mother and father involvement in child care is different when viewed in terms of the amount of time and the type or pattern of interaction. Father and mother each differs in interacting with the children and often the two are complementary (Barnard & Solchany; Parke; inside McCartney & Philips, 2006).

Father involvement in child rearing is influenced by cultural values background. Cultural background will establish the value of which is believed by father and in turn affect the behavior of the father in the context of parenting.

Father basically has its own role to child development and the quality of father involvement associated with child development. Even in extreme conditions such as father absence on daughter's development process will affect the moral development, especially if it occurs at a younger age. This is shown by the Parish and Copeland (1981) in their research.

Furthermore, long-term studies in the 1950s showed that children would grow into a child who has empathy and compassion if fathers were present and involved in child rearing (Gottman & DeClaire, 1997). In a previous study by Koestner, Franz, and Weinberger (1990) suggested that the development of empathy, values and the ability to control the aggression associated with father involvement. The longitudinal study (26 years), were 379 people involved, led to the conclusion that one of the major factors in the development of empathy in children is the involvement of fathers in parenting. Empathy is one of the main virtues of moral intelligence than conscience and self-control (Borba, 2001).

In dept, Mischel et al. (In Allen & Daly, 2007) conducted a study regarding the involvement of fathers in parenting and the results showed the influence of fathers' involvement in child

development, children are able to regulate emotions and impulses in appropriate behavior. It is known that the ability to control impulses or compulsions as a form of self-control is one of the main virtues of moral intelligence. In some other studies, children will grow into children who have an internal locus of control (Lamb; Radin; William & Radin; within Allen & Daly, 2007). In addition, children have the ability to take initiative, be able to direct and to control their self (Amato, the Allen & Daly, 2007) and low impulsivity (Mischel, in Allen & Daly, 2007).

Children learn moral skills from their family. Suseno (1991) agreed that the family is place to learn social skill and personal skill. Children learned manners through natural processes within the family which certainly colored by the philosophical values of the culture that is believed by the family. Parents are the most responsible person for the cultivation of moral values in children.

One form of culture in Indonesia is the Javanese culture. According to Koentjaraningrat (Rachim & Nashori, 2007) Javanese people are the largest group in Indonesia and accounted for more than half the citizens of Indonesia. Javanese society, especially in Java mainly found in the provinces of Central Java and East Java. There is a Javanese cultural value that serve as a code of conduct. Hariyono (1993) stated that there is value regarding child care to distinguish the role of fathers and mothers in child care. Javanese culture tends to form a paternalistic family where there is concentration of power in the hands of the father. Culture as such would affect whether a father willing to get involved in child rearing practices. As occurred in some residential areas in Semarang and Yogyakarta. Based on observations in some families, in fact the father does not appear to involve in parenting. During father spare time, fathers tend to concern themselves move to the neighbors or to pursue their own hobbies such as fiddling.

In fact, one of Javanese culture values is respect manners that lead to the appearance of social harmony (Geertz, 1985). Ideally, the value of Javanese culture is very noble to instill good character in terms of how children behave morally. In contrary, the reality showed that it was sometime not appropriate in everyday life. Alleged, that the father was influenced by paternalistic value. Father-son relationship required a son to obedience to the father without being given the opportunity to communicate their opinions (Koentjaraningrat in Andayani & Koentjoro, 2007). In the Javanese culture, described as the father figure full of power and frightening for children. The communication process between father and son is only in one direction. This makes failure in the process of internalization and socialization moral values.

Fathers' involvement in parenting is influenced by father's interpretation about the presence of the child in the family. If the presence of children is interpreted as a positive thing, it will lead to father's satisfaction. Fathers who satisfy with the presence of his child will certainly involve in parenting. This satisfaction is affected by the inherent character of the child (e.g child gender). Anthony and Benedeck (1970) stated that the father and mother have the satisfaction based on child gender, and it is more evident in the father. Father showed excessive satisfaction at the first child, especially for son. Father would require an emotional adjustment for his first daughter. It clearly shows that gender preference gives special meaning to the father.

Similarly, in the Java family, father would proud of having son. This condition should result in the father's willingness to engage positively in rearing his son. In fact, reality does not indicate so. The condition does not mean a guarantee that the father close to his son. In some cases, fathers are emotionally closer to the daughter. This is possible because of the expectations and demands placed on son are bigger. In the Java family, the role of fathers more lies in the discipline and instruction, especially for son. There are times when the boy rebelled against the command then the boy would be punished. The differences of father's treatment on boys and girls are expected to have an impact on the development of moral intelligence.

Based on this statement, the researcher is interested to know whether there is any difference in the development of moral intelligence of preschool children between group of boys and girls. Given that the involvement of fathers in boys and girls are different and allegedly implicated in the development of children's moral intelligence.

Moral development

One of the children developmental tasks related to the development of children's moral development, that children are able to distinguish between right and wrong, good and bad as well as begin to develop a conscience. Morale is defined as a form of individual evaluation of what is right and what is wrong (Berns, 2007).

Theory of moral development is divided into three, namely: (1) affective or emotional components of morality (moral feeling include guilt, shame, and empathy), (2) cognitive components (moral reasoning includes the ability to understand the rules, distinguish right

from wrong, and be able to receive the point of view of others and in decision-making, and (3) behavioral components (moral action include how someone responds to the temptations that come to stay true to the rules, pro social and antisocial behavior, self-control over the impulse that appears.

The theory of moral feeling was developed by Hoffman, moral reasoning theory was developed by Piaget, and Kohlberg's theory of moral action was developed by Eisenberg and Fabes (Berns, 2007).

Piaget in the early observations of children's cognitive development in 1932 (Santrock, 1999) began to study the problem of moral development. Based on the observations of a number of children aged 4-12 years, Piaget concluded that the ability to understand the moral issues such as lying, stealing, punishment, and justice takes place based on the first stage at the age of 4-7 years is called as heteronomous morality, the second stage at the age of 7 - 10 years is called the transition stage, the third stage at the age of 10 years and hereinafter referred to autonomous morality (Gibbs, Power, Walker, & Pitts in Santrock, 1999).

At the stage of heteronomous morality, justice and the rules envisioned as the properties of the world that should not be changed, which is free from human control. Subsequently when the children aged 7 to 10 years, children are in a transition between the two phases, showing some characteristics of the previous phase and thereafter. At the stage of autonomous morality, when children aged approximately 10 years or more, the child becomes aware that rules and laws are created by humans and in judging an action, one must consider the purposes of the perpetrators as well as its consequences.

To Piaget, the process of moral development was in accordance with the basic concept of cognitive development (Santrock, 1999). The understanding of moral issue needs a gradual process. It depends on child's social phenomena and relationships with the environment. Kohlberg also stated (in Lickona, 1987), that understanding of social phenomena are always associated with social norms.

Regarding the process of moral development in accordance with the basic concepts of cognitive development, Piaget (in Santrock, 1999) argued that moral understanding develops gradually in accordance with the child's social phenomena and relationships with the environment. Interaction with children at their age (peer group) will affect the rules of mutual

give and take, so that children learnt to deal with situations that require negotiation skills, coordination, resolve disagreements, and disagreement and parallel equivalent (equal).

The role of parents and other adults considered potentially hinder moral development as the parents become authoritarian and rule-based decision makers (rules).

The concepts of Piaget and Kohlberg have a significant effect on cognitive and moral development of the child. But criticism arose in relation to the consideration that the parents not only need to understand what his son or daughter have reached the stage of moral reasoning according to age, more parents need to understand how to educate children morally, children not only think morally but behave morally (Coles, in Borba, 2001). It is based on the concept that the moral development of children is not enough to just be measured by looking at what the child think, but also what their children do.

Based on the above concept, Coles argued that the concept of moral intelligence is more appropriate to provide a clear understanding of the extent to which the capacity of the child to think, feel and behave in a moral norm or solid character. Moral intelligence is defined as follows:

“...is the capacity to understand right from wrong; it means to have strong ethical conviction and to act on them so that ones behaves in the right and honorable way. This wonderful aptitude encompasses such essential life characteristic as the ability to recognize some one’s pain and to stop one self from acting on cruel intentions; to control one’s impulse and delay gratifications; to listen openly to all sides before judging; to accept and appreciate differences; to decipher unethical choices; to empathize; to stand up against injustice; and to treat others with compassion and respect.”

In line with Coles, Borba tried to explain the concept of combining the three theories of moral development which includes moral feeling, moral reasoning and moral action. Moral intelligence was defined by Borba (2001) as the ability to understand right and wrong and a strong stance to think and behave according to moral values. In line with the opinion of Borba, Lennick and Kiel (2005) states that moral intelligence was the mental capacity to determine how human principles should be applied to the values, goals and behavior of individuals. Moral intelligence was defined as the ability to distinguish between right and wrong in accordance with the principles of humanity lives. This life principle encompasses all beliefs about human behavior are common and universal, applicable in every culture around the world.

Furthermore, Borba (2001) formulated the moral intelligence in the seven moral virtues: empathy, conscience, self-control, respect, kindness, tolerance, and fairness. The main virtues will protect children in order to stay on the right path and encourage children to behave morally. The concept of moral intelligence has been widely used in several states in the United States as well as a method to help parents in helping their children develop moral intelligence (Gotmman & DeClaire, 1997).

Moral development was a continuous ongoing process throughout life. Increasing the capacity of children's moral and backed by an enabling environment, so that the child has the potential to dominate the higher virtue. When the child had mastered one virtue, moral intelligence is increasing and children attained higher moral intelligence. The main virtue which is the basis of moral intelligence is empathy, conscience and self-control. The main virtue as foundation for the development of children's moral intelligence, giving strength to the child in order to behave correctly even in the midst of a potentially affected child with bad examples. Expected on the basis of more entrenched, then the next two moral virtues can be developed, the respect and kindness. The last part is, tolerance and fairness are the foundation of moral strength and justice (Borba, 2001).

Based on the above explanation is concluded that the development of moral intelligence of preschool children referred to Borba (2001). Development of moral intelligence is a developmental ability to understand right and wrong and a strong stance to feel, think and behave according to the moral values that are based on obedience to rules and punishment from adults, which includes seven main moral virtue of empathy, conscience, self-control, and the other moral virtues are respect, kindness, tolerance and fairness.

Factors Affecting the Development of Children's Moral Intelligence

Gunarsa (2000) stated that the factors that influence the moral reasoning abilities of children, namely: home environment, how the attitudes and behavior of persons in the household; school environment, the quality of the relationship between the teacher and the child with other children; religious, and recreational activities. Borba (2001) added that in order to build a culture of moral child should begin at home. Family is the first school for children to learn about virtue. Morality is built on the basis of love, affection from parents to children, so that when the adult child is able to survive on even moral values are in the middle of a bad neighborhood with examples. If your child feel loved and cared for, it will be seen in the way

they treats others. Olson (2009) stated that empathy is important to teach children with the consideration that relates to the ability to make friends, and friendship will provide security and comfort as well as building a child's self concept.

Berns (2007) argued that there are three circumstances (contexts) that affect a person's moral development, namely: the situation, the individual (temperament, self-control, self-esteem, age and intelligence, education, social interaction, emotional) and social (family, friends peer, school, mass media and society).

Hypothesis

There are differences in the development of children's moral intelligence between groups of boys and girls.

Results and discussion

Result

Validity and reliability

a. Model construct validity

Appraisers provide theoretical assessment that the substance of the instrument in accordance with the concept of moral intelligence of children as defined in the theoretical construct Borba.

b. Model of content validity

Done by involving six professional judgement, consisting of parents and professor of psychology at University in Semarang. The professional judgement are required to understand the description of the seven virtues that become the material instruments along with a description and design of the situation in the picture. Suggestions or corrections taken into consideration for fixing the instrument.

c. Validity

Instrument consists of seven images and is positioned as an instrument items. Test subjects consisted of 24 children aged 4-6 years old in Solo, Semarang, Bantul, Sleman and Yogyakarta.

Outcomes numbers corrected item-total correlation in the range of 0.304 to 0.623. Based on the correlation figures concluded that the seven points of the instrument (image) is quite valid to measure the moral intelligence of children.

Furthermore, testing the statistical reliability of Cronbach Alpha ranged from 0.617 to 0.760. Ferdinand (2000) stated that limit the level of reliability is 0.70. Another opinion by Nunnaly Ghozali and Fuad (2000), that a construct is considered reliable if it has a Cronbach Alpha of more than 0.60.

Descriptive Analysis

Data analysis was carried out to prove the truth of the hypotheses that have been proposed. Before testing the truth of the hypothesis, the authors administered a score on each measure research variables.

Table.1

The Descriptive of Moral Intelligence

Statistical	Hyphothetical	Empiric
Minimum	7	8
Maximum	21	21
Mean	14	16,21
Standard deviation	2,3	3,141

Categorization of Moral intelligence

This study uses three categories for each of the study variables. The third category is the low, medium and high. Below is a table of classification categories for moral intelligence. Categorization aims to put individuals into separate groups in stages according to a continuum based on attributes measured. The basis of this categorization is making the assumption that scores are normally distributed (Anwar, 2002).

Table.2

Categorization of moral intelligence

Low 5	Middle 53	High 49
11.7	16.3	

According to the table above, it can be said that the average of moral intelligence in a category is, in the range of 11.7 to 16.3 a value of 53. It means that 55.14% of the overall numbers of subjects is 107.

Hypothesis testing

Hypothesis testing is done by t-test. The results revealed that the hypothesis is accepted. Based on the results of Levene's Test calculations showed the value of $F = 0.996$ and $p = 0.321$ ($p > 0.05$). It means that the variance of moral intelligence in both groups were homogeneous.

Then analyzed using a t test assuming equal variances, the results showed scores $t = -0.2925$ and $p = 0.004$ ($p < 0.05$). It means that the average of moral intelligence in two age groups is different. The average of girls group is higher by 17.06 compared to boys group at 15.34. It can be concluded that the hypothesis that there are differences in the development of moral intelligence between the group of boys and girls are accepted. Development of moral intelligence of girls is higher boys.

Discussion

The result is consistent with the study by Kochanska, Gross, Lin, and Nichols (2002) that the group of children aged 33 months - 56 months, more girls showed higher guilt than boys. It is known that guilt is one of the basic of morality. Guilt used as self control, that the child will not perform actions that deviate or do not conform to moral norms.

Furthermore, the study by Nazar (2001) on children in Kuwait showed that there are differences in moral judgment on the group of boys and girls. This is presumably because the Muslim community (Kuwait) stressed that girls should be more observant than boys. The discovery suggested that group differences in moral judgment on boys and girls could not be separated from the social and cultural environment. In line with the Javanese culture which more emphasis on the customary courtesy for not allowed the girls to go out of their house. It makes girls are not influenced by the social condition in outside the house, so the girls are showing adherence to social norms and moral.

Furthermore, to expand the discussion of an additional test, the first to find differences in the development of moral intelligence of preschool children in terms of age groups were divided into two age groups: the group of 4-5 years and 5-6 years age group. Based on the results of Levene's Test calculations showed the value of $F = 0.521$ and $p = 0.472$ ($p > 0.05$). It means that the variance of moral intelligence in both age groups were similar (homogeneous). Then analyzed using a t test assuming equal variances, the results showed scores $t = -0.4372$ and $p = 0.000$ ($p < 0.05$). It means that the moral intelligence in two age groups is different. Based on the average value, the group of aged 5-6 years showed 16.92 higher than the group of aged 4-5 years was 14.18. This is consistent with previous research by Wellman, Larkey and Somerville (1979) that the 5-year olds are better able to understand the moral criteria of moral judgment and give a more precise compared to children aged 3 and 4 years old, although in children aged 3-4 years old have shown awareness of moral criteria.

In accordance with that proposed by Adiwardhana (Gunarsa, 2000) that children aged 3-6 years old are in a stage of moral development in which the child already has the basics of morality attitudes toward social groups. In addition, children learn social behavior, learn to share, resist the urge to hit when angry, and began to develop a sense of right and wrong for a person's behavior (Linn, 2001). Since the child was two years old, the child has begun to develop the ability / capacity to engage them self for the sake of helping others, sharing, and comforting others who are in a state of distress (Zhan-Waxler, Radke-Yarrow & Wagner, 1992). Reinforced by previous findings, Smetana (1981), that since the 2.5-years old son, opinion / judgment for violation of the child based on the nature of the behavior itself and is consistently able to distinguish between immoral behavior on the basis of customary norms of behavior that apply. Children at preschool found all sorts of violations must be punished, a behavior or event is said to violate the rules wrong.

In contrast to other studies by Nunner-Winkler and Sodian (1988) showed that the orientation changes attribution of moral emotions in children aged 4 and 8 years old. Children aged 4 years despite being fully aware of the moral rules, but its moral orientation based on the attribution of emotion. If there is someone who abuses are unintentionally, hurt someone else then that person should feel sad, sorry and pity. In the older children are more oriented on moral standards.

Conclusion

There is differences in the level of moral intelligence between groups of girls and boys. The level of moral intelligence of girls is higher than boys.

Suggestion

Further research is expected to consider other factors that may influence the development of moral intelligence of preschool children. Researchers need to further expand the study of both internal factors that can affect the moral intelligence of preschool children.

Further research is also expected to conduct a follow-up in the form of an intervention program for parents through training. In addition, intervention for children to develop morality through activities should be done early.

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