
MORAL EDUCATION: COMPARATIVE ANALISYS OF CHARACTER EDUCATION FRAMEWORK IN INDONESIA AND CHINA

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Abstract

Indonesia and China are two countries in the Asian region that generally have many similarities in culture, social, and economy. In the concept of education, these two countries carry the concept of character education as a foundation for building and strengthening the nation. This research uses System Literature Review, which is a research method used to identify, evaluate, and interpret the results of certain research, certain topics, or phenomena of concern. It is known that the character education framework developed by Indonesia and China has similarities derived from Top-Down policies, the implementation of Character Education from both countries is focused on education units, the purpose of character education is an effort to improve the morals of citizens, it is hoped that good morals will improve the image of the nation.

Keywords : *character, education*

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Introduction

The development of the global era is characterized by the rapid transformation of information technology, the change in the economy from conventional to digital market place has changed the way people live, work, and learn to meet the needs and knowledge, and skills of society (Deng and Zhengmei 2021) literacy and numeracy are 21st century learning supported by the 4 C model learning model, namely: Communication, Collaboration, Critical Thinking and Problem Solving, and Creative and Innovative [1].

Education provides a different way of life in society, therefore education is a strategic area to change the mindset of society [2]. Therefore, education policy always involves the government so that education has the desired characteristics, quality, direction and output. Education provides changes in a person's behavior. Education is a more comprehensive learning process [3]. Environmental and community conditions spontaneously affect students, if the environment is good it will support the development of students otherwise, if the environment is bad it will also have a bad effect.

Character education is education that is able to shape the character of its students to be better, have an attractive personality, ethical, unpretentious, honest, intelligent, caring, and responsible [1], [4]. Character education is a habit, therefore character building needs a community that can shape character, namely schools. School is the right institution as a character builder through learning, extra activities, and habituation activities at school [5].

China is the most populous country in the world [6] known for being disciplined and hardworking. Moral education is at the core of Confucian education [7]. Moral education in China before 2000 was widely criticized by various groups, as a tool of political ideological indoctrination. So in 2002 character/moral education became a compulsory subject in schools, character education provides space for students to obtain happiness in life which refers to the revitalization of moral quality, filial piety, solidarity, and frugality packaged into Chinese social values [7].

Moral education in China is suspected of many cases of indifference in society, counterfeiting goods or launching failed products on the market, and corruption in the political field [8]. China is currently facing a moral and religious crisis, which is why many researchers are interested in writing about it.

Indonesia has experienced a dynamic development of education characterized by 10 curriculum changes starting in 1947 until the 2013 curriculum [9] which provides space for students to bring up aspects of attitude and behavior in their assessment, not only focusing on knowledge and skills, in accordance with Law No. 20 of 2003 [10]. Law on National Education System strengthened the character education program in 2006 [2] character education is the identity of the nation.

Curriculum changes made by the Indonesian government aim to make improvements in the education system, so that education can adapt to the demands of the times, changes and alignment must always be made. This article seeks to analyze the basis for the development of character education in the two countries.

Methods

The method used in this writing is System Literature Review (SLR), which is to identify, evaluate, and interpret all available research with the researcher's topic area of interest, and certain relevant researcher statements [11].

This study aims to identify the foundation of character education in two countries with the most populous population in the world, namely Indonesia and China by collecting data from scopus indexed journals through journal search engines, including: ERIC, Elsevier, Tylor & Francis, googleCendikia, and secondary data from digital mass media. The journals used are limited by the author starting from 2017 - 2021.

Results and Discussion

Culture and Education Policy

The role of the government in the development of the character education policy framework is very dominating, both in China and Indonesia have pioneers in the development of character education. In Indonesia, there is Soekarno, the first president of Indonesia who rolled out the idea of character with the term Mental Revolution, Ki Hajar Dewantara with the concept of Budi Pekerti, and KH. Ahmad Dahlan with Religious character. China has a character education figure, namely Chen Duxiu, with the idea of opposing Confucian teachings that are binding, teaching passive morality or an uninnovative servant mentality so that China cannot compete with the modern world [12].

Character Education in Indonesia

Character education stems from the idea of Indonesia's first president, Soekarno. Mental Revolution is Soekarno's concept to strengthen character education in Indonesia. In his theory there are three things first, the dialectical - logical and logical - dialectical process. This theory describes victory over the enemy and victory over oneself. Secondly, revolution means remaking which means the movement of progress. Third, revolution means enormous change followed by rapid growth [2].

A new movement in the revolution, which is a renewal and change in the way of thinking, working, and living more progressively. Character education becomes important along with the flow of information and technology so that foreign cultures that are not in accordance with the nation's culture can affect the morals of the younger generation. This can be seen with the rise of student fights, pre-marital sex, hedonistic lifestyles, and pregnancy outside of marriage. This attitude is an indication of demoralization and dehumanization in society and even among academics, students and teachers [13]. To realize the character of the nation, it is necessary to refer to the state foundation of Pancasila and the 1945 Constitution with implementation in the vision of national development placing character education as a foundation, "realizing a noble, moral, ethical, cultured, and civilized society based on the philosophy of Pancasila" [14]. Indonesia's religious culture can be seen from its state based on the Almighty God. As well as having the original cultural values of the Indonesian people, namely gotong royong, which is living together to support and support each other [15]. now begins to shift, friendly attitudes are rarely encountered, the attitude of mutual cooperation began to be replaced by individualism, the norms of politeness among the community began to fade [16]. This arises because of the change of era from the millennials to the digital era. This phenomenon can occur due to weak individual character. In addition to external issues that affect one's character, education is the biggest contributor to the character change.

Why education is the driving force of character change, first: through education/schools, affective habituation emerges. Second: the existence of exemplary teachers at school. Third: the existence of religious subjects as a support for the formation of student character. Fourth: the emergence of interaction and empathy between students. Fifth: support from friends, teachers, and all parties at school.

Realizing character education in Indonesia is done by instilling values imbued with the precepts of Pancasila, realizing four principles, namely: olah hati, olah pikir, olah raga, olah rasa dan karsa. As well as the values of obligation to God the creator [17] the four principles can be explained as follows, olah hati includes the attitude of faith and piety to God Almighty, gratitude, honesty, trustworthiness, fairness, orderliness, patience, discipline, obedience to rules, responsibility, empathy, risk-taking, unyielding, and willing to sacrifice. The principles of thinking character, including; intelligent, critical, creative, innovative, analytical, curiosity, and productive. Sports-related characters are clean, healthy, sportive, tough, endurance, friendly, cooperative, determinative, tenacious, persistent, and cheerful. Characters that emerge from the principles of sense and karsa, namely: mutual respect, mutual love, mutual cooperation, togetherness,

friendliness, caring, respect, tolerance, nationalism, love for the country, cosmopolis, patriotism, and work ethic. The concept of character education was initiated by the first President of the Republic of Indonesia Soekarno, he gave a statement that a nation is built using the main foundation in the form of character (character building) only this building makes the nation great, advanced and has dignity.

When character education is implemented in schools, character strengthening is focused on students on moral feeling or emotional mastery with the aim of becoming human beings with character. This character strengthening will bring up self-awareness (self esteem), empathy, living the good (love of truth), self control, and humility. Furthermore, moral acting will be realized because character arises due to stimulation from the brain, so the delivery of character education to students is carried out logically, rationally, and democratically. The concept of character promoted by Ki Hajar Dewantara with the term "Budi Pekerti Education" This education instills noble values to shape character, personality, and behavior so that applicative behavior is formed. It is expected that humans who have ethics become independent humans, meaning that they can control themselves [16].

The concept of education initiated by Ki Hajar Dewantara has stages in implementing, namely by example so that it has a positive impact on others. Habituation, with habituation noble values can be conceptualized because of the element of habit. Guidance, because human behavior cannot be left alone to gain knowledge or behave but there needs to be guidance.

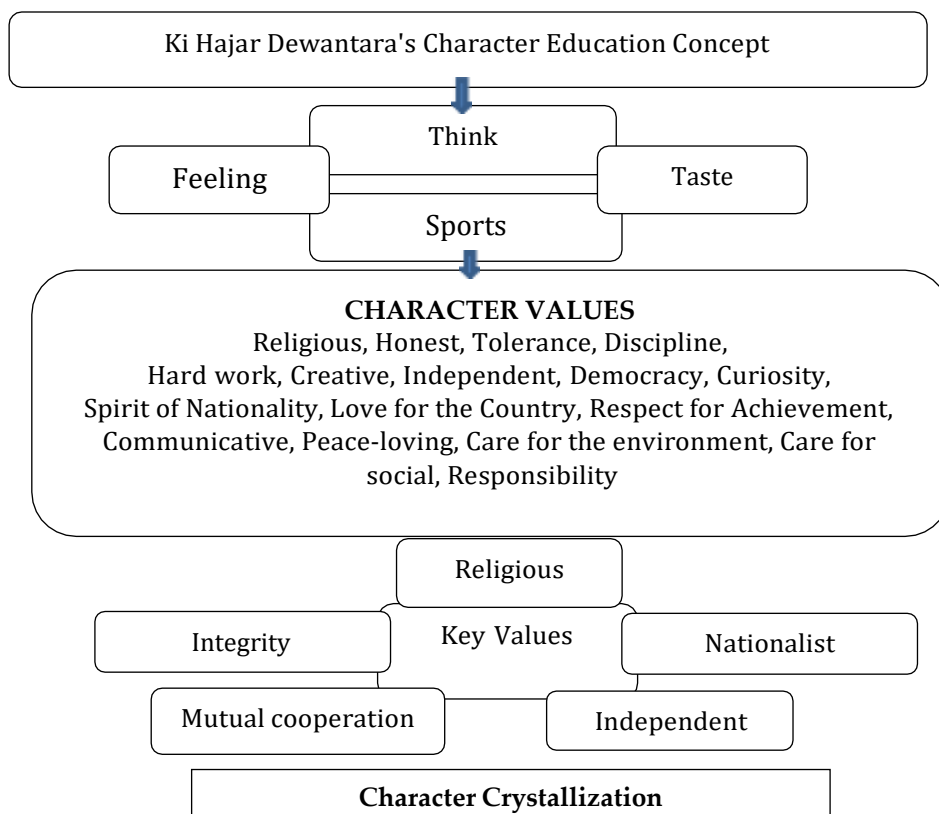


Figure 1: Philosophy of Character Education

Firmness, there must be control when making mistakes, so that mistakes are not repeated. Ki Hajar Dewantara's concept is known as *among*, meaning that the activity of guiding children lovingly, prioritizing the interests of children is expected to grow and develop with the character that has been experienced naturally. The slogan of the Education among model is visualized, "ing ngarso sang tuladha, ing madya mangun karso, tutwuri handayani." [16] This means that the teacher in the front is an example or role model, in the middle always builds willingness and motivates, and behind provides encouragement or enthusiasm. Figure 1 we describe the character education scheme developed in Indosensia as follows. From Figure 1, it can be explained that character education must be able to synergize with physical development, biology, psychology, social interaction, and spiritual processes. For this reason, character education creates a living environment, a socio-cultural environment as a form of respect for humans as individuals who have personality, intellectual, moral, and spiritual *keseimbangan*. Inilah yang membentuk karakter yang kuat sebagai cerminan manusia seutuhnya.

Character Education Framework in China

Ancient Chinese society prioritized education because education was a system of government. When looking at the history of ancient Chinese education, the values of Kungfushianism are actually moral education [8].

The philosophy of Confucian moral education illustrates that every human being is born in a good state or becomes a good person, then with education humans will develop their morals to be much better through a long education.

This understanding is in line with Aristotle's thought, namely, a virtuous person is a person who has a perfect character [18]. Confucianism emphasizes moral values taught from childhood and adolescence in educational institutions. Character education is the goal of Chinese education and a tool of the government and society. Confucian virtue ethics teachings serve as a filter for social decay or moral chaos from both the West and the East.

Post-1949 China's view of morality has undergone a change from being politically charged (1949-1978) to being non-political (1978-1993) having a broader and more general meaning such as psychological health, policy, and philosophy of life [7]. Moral education in China before 2000 functioned as a weapon of ideological and political doctrine because it ignored the development of personal creativity. In 2001, there was a total curriculum change, from teacher-centered education to the constructivism model, namely education based on student pedagogy. So in 2002 the standardized moral education curriculum as a guide to moral character and community life became education in China. So the focus of 21st century moral education in China is to place the world of children as happy individuals. In this century, the philosophy of education has a sense, first: reconstructing the notion of morality, which was originally in the meaning of ideas turned into the foundation of life. This means that moral education is designed to make people moral through lifelong learning. Second: overhauling moral learning textbooks, which initially contained ideological texts from the central leadership to the community, such as featuring heroic figures, finally changed by specializing in the theme of social values in children's lives [7].

China's Ministry of Education reconstructed 13 frameworks from 2013 to 2016 [12] by combining traditional Chinese culture with the needs of Chinese society, a framework of

moral education as a means of cultivating human beings to form morals as a form of mental development, which is to enhance China's national strength and win global competition, was formed. These two frameworks can be achieved by building morals and cultivating people. Moral building is emphasizing socialist core values in education with reference to core competencies. In 2012, the Chinese government made a policy that basic education is the benchmark for national education. Thus, the mainstreaming of which competencies are used as a reference so that students can develop healthily and have happy abilities, successfully adjusting to society for future life.

In 2014, the Ministry of Education announced the first rarity, which is developing students' core competencies. During this time, the framework was to study academic quality standards and revise curriculum schemes and standards. Thus, the term key competencies emerged in China's policy. China's quality education is based on the American education model and Dewey's education philosophy. But the fact is that for almost 20 years education in schools still focuses on cognitive knowledge rather than morality, fostering student creativity, social responsibility, physical health, adaptability, and self-control.

The first universal framework of 21st century education must be able to meet the demands of the industrial world, where the outcome of education must have life skills with the development of digitalization, new skills are needed, so education must prepare this. Second, there must be synergy between education, the world of work, and society. This is important because economic competition [19] Globalization requires education to take an important role. The results of Heidegger's research in modern Chinese education are mostly regulated by the government as the holder of power in a hierarchical or egalitarian manner, the position of teachers and students is important, the ethics of togetherness between teachers and students can be realized [7].

Comparison of Indonesia - China Character Education Framework

China and Indonesia have in common that they have not succeeded in equipping students with character traits that are favored or proclaimed by the state. The framework and model of character education initiated by these two countries are both trying to respond to global challenges that affect the ethics/morals of its citizens. Where the concept of character developed by the Indonesian state, which is realized in 18 characters based on Pancasila and Kungfussianism, which is the moral benchmark for Chinese citizens, has begun to fade from the character of its citizens.

The character education policy frameworks of the two countries have similarities starting from the curriculum overhaul and then becoming a large national government program structured from the top to the bottom level. The only difference is that China in revolutionizing Character Education only takes 20 years while Indonesia takes more than 50 years. One more big difference between these two countries is the spirit or work ethic. China has a strong work ethic, meaning that the character education that the state wants with the alertness of its citizens is quickly responded to. While Indonesia's work ethic is easily satisfied with achievements and prefers to remember glory rather than build or maintain glory. If we describe in a table the conceptual framework of Character Education in Indonesia and China as follows:

Table 1. The Conceptual Framework Of Character Education In Indonesia And China

Conceptual Framework	Indonesia	China
Government policy on character education is top-down	√	√
Curriculum overhaul	√	√
Character education implementation strategy	√	√
Character Education Implementation Process implemented in schools or education units	√	√

From the table, it seems that there is no difference, but the difference lies in the implementation of China's citizens have a high work ethic, hard and authoritarian in all central policies. Meanwhile, Indonesia has a humanistic attitude, a scientific framework and central policies are sometimes out of sync with those below. Thus, the resulting achievements of the two are different. China in making a curriculum framework is continuous and sustainable so that the achievements of character education can be programmed coherently from time to time, while Indonesia changes the curriculum that occurs not to improve and complete the shortcomings but change the paradigm. Only in 2013 the Indonesian curriculum did not change but there were improvements.

The challenges faced by both countries need to be considered, namely; the development of high-level skills in a knowledge and technology-based society coupled with optimism, adherence to national and religious values/morals, independence, and national identity. Individuals with strong character can develop universal education in the areas of knowledge, aesthetics, politics and morals. Traditional culture is a major obstacle in overhauling character education. So the government needs to take a firm stance in education policies, education strategies, and learning practices in schools. The political role of local/regional or district governments is therefore key to this change.

Conclusion

Indonesia and China are one Asian race so there are many similarities in culture, religion, and socio-economics. So is the problem of education. Indonesia's relationship with China has been established for almost 2,700 years almost 13 centuries. The emergence of globalization from the West raises problems - moral degradation problems, these two countries are resistant by strengthening character in education units (schools) because this institution according to the two countries is an effective machine for carrying out moral revolutions. With various programs and policies to implement it in the world of education.

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