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Theories of moral education and implementation in Indonesia: Re-energizing cultural identity and addressing future challenges

Uswatun Qoyyimah

Universitas Pesantren Tinggi Darul Ulum (UNIPDU), Indonesia

uswatunqoyyimah@fbs.unipdu.ac.id

Abstract:

School is regarded as a site of moral training for the younger generation to encounter nation's future challenges as well as to re-energize nation's cultural identity. The more competitive global society led by free market trade in terms of ASEAN Economic Community (AEC), requires the school to adapt and change its curriculum more frequently. Like many other countries, Indonesian Ministry of Education and Culture has introduced and nurtured universal values and traditional values respectively through school curriculum reforms to develop students' ability to participating in global society. This paper will describe classical and contemporary theories related to moral education that have been implemented in Indonesia's school curriculum and school activities. The theories developed by Durkheim, Alastair MacIntyre, and Basil Bernstein will be discussed. This includes explaining how far the theories have been adopted in Indonesia and how the approaches are currently being used in Indonesian schooling. This paper suggests despite the implementation of those theories in Indonesian schools, the government needs to optimise the operation of those theories to gain significant outcomes.

Keywords: Character education, curriculum policy, moral education, national identity, universal values

Introduction

School as an educational institution is expected to introduce shared values in order to help the younger generation to adapt in society. The multiple responsibilities of the school include such as developing students' behaviour, attitude, and building students' morality. The complexity of expectation on school, therefore, leads to a debate as well as considerable expense and efforts in the form of curriculum reform. The reform in curriculum includes shortlisting what subjects to teach, deciding the proportion for each subject at schools, and prioritizing what moral values to instil. More importantly, the selection and priority of those aspects in school curriculum involve competing ideologies (MacDonald, 2003; Bernstein,

2000). After the decision is made, the process of reform in curriculum required planning, dissemination, training for teachers, and implementation.

The Indonesian curriculum has been reformed at least eight times since its independence in 1945. Interestingly, it has been reformed more frequently since 2004. There are four curricular reforms in Indonesia within ten years: the 2004 competence curriculum; the 2006 school based curriculum; the 2010 trialled character education curriculum; and the 2013 curriculum which is called as *kurtilas*. The frequent reform implies the rapid changes in Indonesian society and the higher expectation of the society in education. However, literature presenting how curriculum in Indonesia has been shaped and influenced by such expectation remains absent. This paper, therefore, reviews the thinking behind the curriculum reform in Indonesia and the theories underpinning the reforms. The next section describes the theories related to how schools have been used by the authority to meet their expectation, especially the expectation on students' moral and behaviour development. Following this, the theories of moral education and implementation in Indonesia will be reviewed.

Addressing two different goals

Studies have identified that curriculum in many educational systems is aimed to achieve two different goals: 1) to reenergize national identity; and 2) to equip students to face nations' future challenges (Yates and Grumet, 2011). The dual-goal of curriculum reflects nations' strategy to face the more competitive global society in the form of the free market (such as ASEAN Economic Community) and to strengthen national identity in among younger generation. In relation to the two goals, Bernstein draws the concept of pedagogic identities. With the theory of pedagogic identities, Bernstein (2000) argues that there is always a process of bargaining between the state policy and practice regarding what the subjects and the values should be taught. He identified four pedagogic identities that each has a different bias and foci, and has a different approach in regulating and managing change, moral, cultural and economic. From this perspective, curricular reform emerges out of the struggle between groups. Two of these identities those are generated by the state are *retrospective pedagogic identities* (RPI) and *prospective pedagogic identities* (RPI).

Retrospective pedagogic identities (RPI) are "shaped by national religious, cultural, grand narratives of the past" (Bernstein, 2000, p.66). Bernstein found that the RPI strongly and fiercely dominating the arena in which the past is threatened by secular change issuing from

the West, for example, the educational system in the Middle East, South Asia and North Africa. The illustration of RPI might be the inclusion of religious, history and citizenship subjects in the curriculum. The idea of RPI is in line with MacIntyre's (1967) theory that suggests subjects related to humanity such as the history of the nation, social science, and Arts are important to invoke younger generation's awareness to their national identity and moralities attached to it. Later on, MacIntyre's idea is regarded as one approach for character education.

Meanwhile, *Prospective pedagogic identities (PPI)*, "is constructed to deal with cultural, economic and technological change" (Bernstein, 2000, p.67). The identities are shaped by selective re-contextualising of features of the past to defend or raise economic performance. For the purpose, curriculum embraces subjects that enabling the younger generation to adapt with the global competitive market, such as English and ICT.

Bernstein's (2000) concept of pedagogic identities can be linked to Yates and Grummet's (2011) argument regarding the two competing goals in a curriculum. It suggests that curricular reform is seen as an attempt of nations for re-energising national identities (Retrospective pedagogic identities) as well as an apparatus to prepare youth for global competition (Prospective pedagogic identities). The two opposing goals drawn by Yates and Grumet (2011) and Bernstein's (2000) pedagogic identities imply the complex expectation and projections of people on educational outcomes. In this point, the educational outcomes the society expect is not only merely related to learners ability to master the subjects taught but also the changing in learners' behaviour, attitude and morality in such a way that the learners are able to adapt in the more global society.

Similarly, the philosophy has permeated Indonesian schools' curriculum in terms of selection of the subjects taught as well as prioritising moral values. The variety of the taught subjects and the moral values in the curriculum are intentionally selected by the educational authority and schools in order to address the aforementioned goals. However, the multiple goals lead to dilemmas in among policy makers in deciding what morality to introduce and what subject to teach. The below headings identify dilemmas and resolution reflected in curriculum reforms: between secular and religious moralities; universal values or local/national values; and dilemmas in curriculum selection.

Prioritizing secular and religious moralities

In terms of developing students' morality, in 1920s Durkheim introduced the concept of 'moral training' explaining that school as an important place for meeting nation's expectation to its younger generation (Durkheim, 1961). In relation to this account, Durkheim (1961) suggested that education is important tools for enabling learners to adopt nations' shared values. This means, in a multi-ethnic/cultural society, the schools need to take secular morality into account—rather than religious morality. Besides promoting critical thinking, introducing shared values in terms of secular morality / values is an effective way to build a socially cohesive society and to avoid younger generation being trapped into sectarian conflicts.

The permeation of shared values and secular values was also evident in Indonesian schools in 1970s-1980s. In the first years after independence, Indonesia experienced frequent sectarian conflicts in terms of vertical and horizontal conflicts. Vertical conflict is regarded as a conflict between the people against the government in charge. Vertical conflict is triggered by some group of people— based on ethnicity and religion —who ask for independence. On the other hand, horizontal conflict refers to intergroup conflicts in the form of ethnic, communal or religious conflicts (Singh, 2006). To reduce such conflicts, the 1968 curriculum was issued to emphasize the national ideology of *Pancasila*, which is considerably secular rather than religious, as the shared values. The 1968 curriculum was the starting point for the instruction of Pancasila. This curriculum was aimed at internalizing the Pancasila's five principles: belief in God; just and civilised humanitarianism; national unity; consensual democracy; and social justice for all Indonesian. After that, there was 1975 curriculum that required children aged six and above learn the five principles by rote and were instructed daily to apply the meanings of the principles to their lives (Hadi, 2002).

Additionally, in response to the curriculum in madrasah (or schools for Muslims) that used to teach 100 per cent of Islamic subject, the Indonesian government issued the 1979 Three Ministers' Decree. This decree is an agreement signed by the Minister of Education, the Minister of Internal Affairs, and the Minister of Religious Affairs to oblige madrasahs to also adopt secular subjects. Since then, the madrasahs or schools under Ministry of Religious Affairs have been required to teach secular subjects such as languages, maths, natural sciences, social studies, arts education and national ideology for 70 per cent, and Islamic subjects for 30 per cent (Zuhdi, 2006).

Introducing universal values and local/national values

In terms of moral values to instil in a classroom setting, Bernstein's (2000) concept of 'symbolic control' suggests that school is aimed to symbolically direct the younger generation to meet the older generation's expectation. To elaborate the concept of symbolic control, Bernstein draws particular approach for moral education. Although Bernstein did not elaborate what particular values to teach, Bernstein suggests that teachers' awareness on developing morality is pivotal in any teaching process and he conceptualises this idea as Pedagogic Discourse. He defines 'pedagogic discourse' as instructional discourse (ID) that embedded in regulative discourse (RD) (2000, p. 31). ID is the subject to teach, but RD is how to teach the subject. With this concept, Bernstein emphasizes that teaching activity in the classroom should involve not only teaching particular content knowledge such as Maths, Science, or History to the learners but also introducing social order to the learners. Hence, the way teachers regulate the classroom must be intended to train learners' moral-conduct.

Bernstein's theory of pedagogic discourse underscores the character education policy in Indonesia that was trialled in 2010 and since then the policy has been implemented Indonesian schools. With this policy, Indonesian government required teachers to infuse stipulated values in every lesson. It is an additional policy to the existing school-based curriculum (KTSP). In this way, while using the lesson plan as prescribed by the school-based curriculum, teachers in Indonesia is required to articulate the stipulated values in their lesson plan. The detail of the implementation and the stipulated values are described and listed in the Handbook for the character of education (2011) published by Ministry of Education (see also Table 1).

In terms of value origins, the values offered by the government are rooted from Indonesian cultural values, religions and universal values. Values rooted from nation's cultural heritage and religion include polite, patriotism, friendly, and being religious, while the ones rooted from universal values include respect, hardworking and democratic. The variety of sources indicates Indonesian government ambition to cultivate the national values through its education while to also introduce universal values. Hence, the education is expected to enable students to be more confidence with their identity as Indonesian while being able to adapt in the global society.

The Ministry of Education and Culture, M. Nuh (2011) suggests that Indonesian schools through teachers of all subjects need to instil values such as tolerance and honesty due to their

critical roles in the establishment of the culture of peace with other people and nature. This is being accomplished in Indonesia by implementing the character education policy as a part of national curricula. As Nuh (2011) said, the stipulated value is embedded in each course and administration at all levels of education, especially at the early stages.

Hence, a regulative discourse that focuses on learners' moral development should be evident in every lesson plan of any subject no matter whether it is citizenship subject, religion subject or other subjects like Maths, English as a subject and Physical education. For the purpose, teachers should identify how to regulate the classes and what values to teach their lesson plans.

The 'competition' of values and ideologies is also evident in this character education curriculum. In addition to the eleven universal values (Lickona, 1997), Indonesia adds more values that rooted from its society, including religiosity, friendliness, patriotism, and nationalism.

Values transmitted in Indonesia (Kemendiknas, 2011)	Universal values (taken from Lickona 1997)
'religius' or religiosity	Honesty
'jujur' or honest	Respect
'toleransi' or tolerance	Tolerance
'disiplin' or discipline	Prudence
'kerja keras' or hardworking	Responsibility
'kreatif' or creative	Discipline
'mandiri' or independence	Helpfulness
'demokratis' or democratic	Fairness
'rasa ingin tahu' or eager to learn	Compassion
'semangat Kebangsaan' or patriotism	Cooperative
'cinta tanah air' nationalism	Courage
'menghargai prestasi' or highly regard achievement	
'bersahabat/ Komunikatif' or friendly/ communicative	
'cinta damai' or peace maker	
'gemar membaca' or good reader	
'peduli lingkungan' or environmental awareness,	
'peduli sosial' or social awareness,	
'tanggung jawab' or responsible	

From the table above, it can be seen that educational authority attempts to embrace many different values. As opposed to Durkheim's (1961) idea for prioritising secular morality, Indonesian seemed to include both moralities. Since the value of 'religiosity' is also stipulated, therefore, school and teachers can prioritise this value at their lesson plans. Further, my previous study has indicated that with the school-based curriculum that gives

teachers more freedom to develop curriculum content and teaching materials, the sampled schools and teachers tended to also prioritise value of 'religiosity' in their schools' in their hidden curriculum and lesson plans (Qoyyimah, 2015).

The fact that schools and teachers prioritised both moral grounds shows that educational policy and practice tried to address the opposing goals. They want to cultivate values promoting national and cultural identity, while introducing universal values for students' adaptability in the global society and therefore global market.

Dilemmas in curriculum selection

The 1979 Three Ministers' Decree is in line with MacIntyre's (1967) idea of developing students' morality through school curriculum. MacIntyre offered an approach of moral education by which the educational authority conducts the selection of subjects that would be taught in schools. He argues that to develop students' morality and sense of humanity, educational authority needs to add more proportions for humanistic subjects or social science in the curriculum such as Arts education and History.

Similarly, in the 1980s the Indonesian government intensified the history subjects in primary to secondary schools. Alongside the History of Indonesia, there was also Pendidikan Sejarah Perjuangan Bangsa (PSPB) or the history of nation's struggle subject. History of Indonesia describes the whole picture of Indonesia in the past including the kingdoms that established in the Indonesian archipelago. Meanwhile, PSPB is a particular history subject representing government version of the national history in relation to the people who struggled to gain Independence in civil wars against colonialism and Communism Riots in 1965. The instruction of PSPB is stated in TAP MPR No II/MPR/1982, the Outline of State direction (GBHN),

[4]

"Dalam rangka meneruskan dan mengembangkan jiwa, semangat dan nilai-nilai 1945 kepada generasi muda, maka di sekolah-sekolah baik negeri maupum swasta, wajib diberikan pendidikan sejarah perjuangan bangsa."

or

"To fostering and cultivating the 1945 spirit and values in among younger generation, all state and private schools in Indonesia are required to instruct the History of Nation's Struggles (PSPB) as a core subject"

In spite of critic for being propaganda, the PSPB subject was taught in all schools from primary to senior secondary levels instead. Such history subjects are aimed to evoke students' awareness and sense of national identity. After the fall of the military regime in the early 2000s, the PSPB was abandoned. Yet, religion and citizenship subjects remain to exist in the current curriculum.

Besides, the more recently literature identifies that the market demand has also enforced change in education (Fullan, 2007). To address the global market, curriculum need to embrace what Bernstein said as Prospective pedagogic identities (PPI) by which curriculum is constructed to deal with cultural, economic and technological change (p.67). As mentioned previously, it is important for curriculum policy makers to issue subjects that enabling the younger generation to adapt with the global competitive market.

Likewise, the Indonesian government also introduced subjects dealt with cultural, economic and technological change. The striking feature of the government's attempt to equip students to face the more global market is the larger proportion of English as a subject and Information and communications Technology (ICT) subject in the 2006 curriculum. The fact that the proportion of weekly classroom time devoted to English subject makes as larger as Bahasa Indonesia, shows that English is regarded as an important subject (World Bank, 2011).

Gaps between theory and implementation
Theories of moral education help educators who work in central authority and in a classroom setting to plan and foresee how to *symbolically control* youths to the intended outcomes in terms of both morality and attitudes. Yet, the two opposing goals, political agenda, and government's resources influence the implementation of the theories. As a result, there might be a gap between theory and implementation.

The first gap is about the prioritising values in state schools. This is regarding with Durkheim's (1961) idea that the state schools need to set aside morality that grounded from religion. This theory aligned with the 1980s government's regulation when students in

Indonesian state school were not allowed to promote religious symbols. This regulation applied to all state schools in Indonesia since the schools cater all students from a different background. As a result, students of Indonesian state schools were not allowed to wear hijab and to promote activities reflecting religious rituality at schools. However, in the last 2000s the regulation was abandoned. Further with the 2006 school based curriculum, state schools are allowed to develop their curriculum in accordance with values of the schools' community, including its religious values. Therefore, values of religiosity become very dominant in particular state schools in which the community surrounded are religious. The religiosity could be more and more permeated following the 2010 character education policy (see Table 1) that shortlisted 'religiosity' as value to instil.

The second is about the MacIntyre's idea of the introduction of Art as a subject at school. Although Arts is instructed at Indonesian schools, it makes relatively small proportion in the curriculum. In spite of the small proportion in a weekly meeting, the subjects consist of four skills to teach (traditional dance, music, acting, and fine art). As a consequence, the Art education is not taught optimally. This is ironic since Indonesia has a cultural heritage in terms of traditional dances and Arts. There should have been more proportion for Art subject since art promotes students to have a sense of tolerance, appreciation and respect (MacIntryre, 2013).

In terms of prospective pedagogic identities, the 2013 curriculum abandoned the ICT subject in Indonesian schools. The ICT is integrated into to learning facilities than as a subject. The cancellation of ICT invites the ICT teachers to send a protest to the government (Sidiknas, 2014). One of the reasons is the ICT subject could not be taught at schools in remote areas since the internet connection could not be accessed in the areas. It is hard to say that such problem in resourcing has made the subject cancelled. Rather than providing the facilities for schools in remote areas, the authority eliminates the ICT instead.

Conclusion:
From the above theories drawn by Durkheim (1961), Bernstein (2000), Fullan (2007) and Yates and Grumet (2011), it can be concluded that school is attempted to address many different agendas. i.e. not only preparing students for being aware of their national identity but also being competitive so that they are able to meet world's market demands. Similarly, in relation to Indonesian curriculum reforms, i.e. the character education policy, the

proportion of English and ICT in school curriculum, permeation of Pancasila ideology, massive PSPB subject, and the 1979 Three Ministers' Decree, it can be concluded that education and curriculum in Indonesia have been reformed purposefully for 1) responding to the problems arose in the Indonesian community, 2) preparing the youth for competitive global market, 3) re-energising cultural identities, 4) fostering political agendas of the government in charge to sustain power, and 5) Introducing shared values.

All in all, the use of the school as a moral training for the younger generation to cultivate national culture and strengthen nation's future challenge is evident in Indonesian curriculum reforms. Yet, this paper suggests the government implement the curriculum optimally and attempt to resolve the problems regarding the limitation of resources. Because, educating younger generation is an investment for this country to be able to compete in the more challenging global market.

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