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LEARNING FROM DIVERSITY AND COMMONALITY:
WAYS FORWARD FOR MORAL EDUCATION IN THE ASIA-PACIFIC

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Preface to the papers on this CD

The papers in this CD are papers based on abstracts that have been submitted by presenters participating in the 8th International Conference on Moral Education of The Asia-Pacific Network for Moral Education (APNME): Learning from Diversity and Commonality: Ways Forward for Moral Education in the Asia-Pacific held at Yogyakarta State University from 26-30 June 2013. While presenters’ abstracts have been reviewed by the Conference Programme Committee and accepted for presentation at the Conference (whether as a paper or poster presentation), the papers appearing on this CD have not been reviewed by the Programme Committee or APNME and are being reproduced by Yogyakarta State University on this CD on behalf of the respective presenters as a courtesy to them and for the convenience and reference of other Conference participants.
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PERFORMANCE-BASED ASSESSMENT RUBRIC IN TEACHING ACADEMIC HONESTY FOR COLLEGE STUDENTS

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Abstract
Academic honesty is a moral value that must be sustained in an academic culture. It involves acknowledging the originality of an idea and avoiding misconduct such as cheating and copying others’ work without proper acknowledgement. This value will bring advancement to knowledge, because learners are able to trace knowledge’s origins. Therefore, academic honesty should be integrated in the course assessment framework. One of the instruments to assess this moral value is performance-based assessment, which requires learners to perform tasks that are “as authentic as possible” and are “rated by qualified judges” (Norris et al., 1998, p. 8). Thus, performance-based assessment rubrics enable learners to reflect on their ability to demonstrate academic honesty in their classroom tasks. Moreover, these rubrics also increase learners’ awareness of plagiarism issues. This presentation discusses how to design and implement the criteria of academic honesty in performance-based assessment rubrics. It also highlights the importance of the dynamic assessment framework in order to internalize the moral values of academic honesty in learners’ learning habits.

Keywords: performance-based assessment rubrics, academic honesty, college students

INTRODUCTION
Academic honesty is a moral value that must be sustained in an academic culture. It involves acknowledging the originality of an idea and avoiding misconduct such as cheating and copying others’ work without proper acknowledgement. This value will bring advancement to knowledge, because learners are able to trace knowledge’s origins. In Indonesian higher education context, Direktorat Jenderal Pendidikan Tinggi (2012, p.2) states that it is compulsory for lecturers, as professional educators and scientists, to have academic ethics and honesty and avoid plagiarism. From this regulation, it is implied that academic honesty is one of the most important values that shape higher education culture in Indonesia. As a consequence, lecturers are responsible not only to implement academic honesty for themselves but also to teach this value to their students. In order to raise students’ awareness of the norms of this value, academic honesty should be integrated in the course assessment framework.

One of the instruments to assess this moral value is performance-based assessment, which requires learners to perform tasks that are “as authentic as possible” and are “rated by qualified judges” (Norris et al., 1998, p. 8). In order to mark the level of the students’ performance in academic honesty, the assessment criteria are supported by rubrics. Rubrics describe the scale of performance that the students demonstrate (Brown & Abeywickrama, 2010, p.128). Therefore, performance-based assessment rubrics enable learners to reflect on their ability to demonstrate academic honesty in their classroom tasks so that they can increase their awareness of plagiarism issues. This presentation discusses how to design and implement the criteria of academic honesty in performance-based assessment rubrics. It also highlights the importance of the dynamic assessment framework in order to internalize the moral values of academic honesty in learners’ learning habits.

LITERATURE REVIEW
Academic honesty
In the society, “Honesty is the best policy” is a classic proverb that everyone agrees. In universities which hold Islamic values as one of the pillars, such as Universitas Islam Indonesia, this value is well-supported by the teaching of Islam. Allah mentions in [Quran (Surah As-Saff: 2-3)]:

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Translation; “O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.” Moudadi (1989) mentioned that the interpretation of meaning of these verses is that as a true Believer (Muslim), a complete agreement between his/her words and deeds is a must. Related to the value of academic honesty, a true Muslim should not claim that an idea is his/hers if he/she gets the idea from other resources.

In digital age when open resources is abundant and collecting references is as easy as copy-paste the resource, temptations to quote the references without proper acknowledgement are bigger. Therefore, designing assessment framework that enables the students to do the assignments and tests honestly is crucial.

**Performance-based assessment**

Performance-based assessment elicits the test takers’ actual performance. In order to assess students’ performance, “a task to perform and the criteria for a successful performance” are needed (Opp-Beckman & Klinghammer, 2006, p.107). In other words, in McNamara’s (1996) argument, there should be two factors in assessing performance: an observable performance and judging process (p.10). Furthermore, O’Malley & Valdez Pierce (1996, p. 5) as cited in Brown & Abeywickrama (2010, p. 127) state that the characteristics of performance-based assessment are:

1. Students make a constructed response (as opposed to selecting a response from among options given to the students);
2. They engage in higher-order thinking with open-ended tasks;
3. Tasks are meaningful, engaging, and authentic;
4. Tasks call for the integration of language skills;
5. Both process and product are assessed;
6. Depth of a student’s mastery is emphasized over breadth.”

From the characteristics discussed above, performance-based assessment is appropriate to teach academic honesty for college students because of both its formative and summative nature. This assessment framework can be implemented to score students formative assignments and their summative tests so that the students can be more and more familiar with the wide varieties of academic misconducts and avoid them. As Centre for the Study of Higher Education (CSHE) The University of Melbourne quotes from Australian Universities Teaching Committee (2002), academic misconduct/plagiarism may appear in many forms such as:

1. Cheating in an exam either by copying from other students or using unauthorised notes or other aids;
2. Submitting, as one’s own, an assignment that another person has completed;
3. Downloading information, text, computer code, artwork, graphics or other material from the internet and presenting it as one's own without acknowledgment;
4. Quoting or paraphrasing material from a source without acknowledgment;
5. Preparing a correctly cited and referenced assignment from individual research and then handing part or all of that work in twice for separate subjects/marks;
6. Copying from other members while working in a group;
7. Contributing less, little or nothing to a group assignment and then claiming an equal share of the marks.’(http://www.cshe.unimelb.edu.au/assessinglearning/03/plagMain.html)

College students, especially who are still in their first year, might not be aware of these misconducts. Therefore explicit assessment criteria will raise their awareness of these violations in academic honesty. By adapting these criteria and integrating them in the performance-based assessment rubrics,
lecturers will not only teach the subject-content area, but also teach the norms of academic honesty to their students. For example: lectures can assign the students to write an essay related to the topics learned (for the specific task) and integrate the components of the academic honesty in the assessment criteria.

**Rubrics**

Rubrics are obligatory tool in performance-based assessment (Brown & Abeywickrama, 2010, p.128). It is a tool to evaluate either the quality of open-ended responses of students or scaling numerically the performance level of students. In designing rubrics for performance-based assessment, Brown & Abeywickrama (2010, p.129-130) propose some steps adapted from Andarde (2005) and Popham (1997) such as:

1. Clearly list the objectives of the assessment instrument; 2. Describe, in a scale from excellent to poor, levels of performance that you expect; 3. In those, objectives and levels, use task-specific performance as your criteria-avoid excessively general criteria; 4. Make your statements concise-avoid what Popham (1997) called “dysfunctional detail”; 5. If possible, consult other models of rubrics for ideas on how to describe expected performance; 6. After trying out rubric, consider revisions that will improve your evaluation"

As a result, in designing performance-based assessment rubric for an essay task, lecturers need to clearly define how much aspects of academic honesty will weigh in the total score.

**Designing performance-based assessment rubric in teaching academic honesty for college students**

As professional educators, lecturers are responsible to teach academic honesty in order to promote a healthy academic culture where every ideas and inventions are properly acknowledged. In teaching academic honesty, lecturers should design a task and assessment framework which supports the opportunity to demonstrate this value. The task that create the opportunity to perform “more than one solution” (Carroll, 2004) and individualized rationale that leads to the solution will prevent them to cheat others’ work. Therefore, an essay is the best choice because it enables the students to develop their ideas in more open-ended and personal way. Furthermore, related to the assessment framework, there are some ways that can support students to perform academic honesty such as:

1. setting a reasonable time to finish the assignments
2. setting assessment criteria that raise students’ awareness on the norms governed in academic honesty
3. assisting students to understand the assessment criteria
4. designing an assessment framework that enable students to do peer-reviewing and peer-editing, especially related to the quotation regulations in academic writing.
5. allocating significant weight to the academic honesty aspects in the assessment criteria will encourage students to avoid misconducts because they know the consequences of breaking the rules may cause them to fail the subjects.

Setting up the time when the assignments should be submitted in the beginning of the course is the first step to support students’ academic honesty. In a panic condition, students tend to be more careless in performing the steps needed in academic writing such as writing a proper acknowledgement for quoting materials, paraphrasing materials and other information used such as information, pictures that they download from the websites. By announcing the assignments needed to complete at the beginning of the course, students will have the opportunity to develop strategies to progressively do the assignments since the beginning of the semester and have longer time to review and edit their writing.

The second step is setting assessment criteria that raise students’ awareness on the performance criteria that demonstrate the value of academic honesty. Adapting the definition of plagiarism from Centre for the Study of Higher Education (CSHE) The University of Melbourne quotes from Australian Universities Teaching Committee (2002), the performance-based assessment rubric is developed as followed:
Assessment criteria | EX | VG | G | S | US
---|---|---|---|---|---
1. Demonstrate the ability to write original essay writing without any evidences of collusions and cheating
2. Demonstrate the ability to quote and paraphrase the original references with appropriate acknowledgement
3. Demonstrate the ability to write appropriate citation in APA style
Total score: 40/100

After setting up the assessment criteria and the score for each scale in the rubric, lecturers should assist students to understand the assessment framework. Carroll (2004) states that teaching the skill and regular reminder of the assessment criteria and citation style will help the students to develop their awareness in the norms needed to perform academic honesty. Lecturers are educators, so they have to make sure that they educate their students well enough before giving the students low score because of their carelessness in the assessment criteria and citation style performed.

The fourth step is designing an assessment framework that enables students to do peer-reviewing and peer-editing. Practice makes perfect. The assessment criteria for academic honesty above can be repeatedly integrated in both formative assignments and summative tests.

Finally, in order to give enforcement to the implementation of academic honesty in their students’ essay, lecturers can give significant amount of score for it. A forty percent weigh of the total score will make the students realize how important it is to demonstrate academic honesty values in their academic writings.

CONCLUSION AND SUGGESTION

Academic honesty is a moral value that ensures the development of knowledge in both academic culture and society. As professional educators, lecturers are responsible to teach this value to their students. As a consequence, designing assessment framework that enables the students to do the assignments and tests honestly is crucial. Performance-based assessment rubrics are appropriate tool that facilitate the internalization of this value because it can be integrated in the assessment framework in both formative assignments and summative tests.

Integrating academic honesty aspects in the assessment framework is the first step towards better academic culture. However, in order to sustain this value, stricter policy in plagiarism needs to be implemented in higher education so that the quality of academic papers and journals is getting better, especially concerning how easy it is to copy-paste materials in the era of open resources. In addition, more intensive trainings on good practice in academic writing are needed, especially for first year college students. In most cases, these students accidentally do the academic misconduct because they don’t know how to apply some skills in academic writing such as paraphrasing, quoting, and implementing appropriate citing style.
References


MORAL VALUES IN CUBLAK-CUBLAK SUWENG

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This paper will discuss the moral values to be found in the song Cublak-cublak suweng. Cublak-cublak suweng is a children’s song of Central Java which has always been sung in the traditional game of the same name. Cublak-cublak suweng literally means a box of treasure. Broadly speaking, cublak-cublak suweng tells about God's grace, and how His grace is spread across to people around us. However, there are also some people who don't know about the existence of such grace. Only those who live a simple life of humility, sensitivity to the environment and respect or other people will get suweng (treasure). Therefore, the moral values contained in the song cublak-cublak suweng teach that, as a being created by God, an individual must always draw closer to Him, understand the essence of life when facing life itself, and have a pure and noble heart when being grateful for every grace given by God. In addition, individuals should respect each other.

Keywords: cublak-cublak suweng, moral values, heart

INTRODUCTION

In the modern era, a variety of technological tools have become a necessity for most people, including children, so it is not surprising that children are born and grow flowers in the modern era is less or even not familiar with traditional games. This is because the game they know is that the modern game tends to be an individual, such as playstation, game applied in computers, and other modern games contained in timezone. In addition, more modern game were played in an enclosed, so the child is less social interaction and cannot emotionally involved with other children (as a friend). If this is done continuously, then the child will have the individualistic nature, lack of attention to friends, and less able to share with other friends. Although modern children's games are believed to increase intelligence and creativity (Suyami, 2012:3), however, because of its personal nature, may have an impact on children's growth into a selfish generation, as well as a lack of sensitivity in understanding the environmental conditions. These conditions do not affect the planting of manners in children. Though manners are very important, because it is the foundation of moral character that needs to be developed early on. A similar sentiment was expressed by Suyami (2012:1) that character is very important in human life, both personal and human as human beings as social beings, as it is the moral basis for human life in treading.

In contrast to the modern game, traditional games that might be considered old-fashioned by most urban communities, in it will be full of moral values, manners and noble values that need to be taught to children. This statement is reinforced by Dirgantara (2012:14) which reveals the traditional game is not a game but a game that without meaning that full noble values and norms that are useful for children to understand and find a balance in the order of life. In the traditional game a child can not play alone as well as in the modern game. They need a friend to be able to do so. If done alone, then the game can not be done. For example, a game of petak umpet cannot be played without other friends, as well as game-cubak cublak Suweng. This game cannot be done without the involvement of other people. Thus, it can be said that the traditional games (Astuti, 2013:3) teaches shared values, the nature of sportsmanship, drive to achieve, and obey the rules.

Unfortunately, today traditional games that have moral values, norms, and full of a lot of philosophy of life has been abandoned by most people, especially the children. One of the traditional games that have been abandoned by the children is cublak-cublak Suweng.

Traditional game cublak-cublak Suweng is a game that comes from Java. Judging from the group (Ki Hadisuwarto in Suyami, 2012:3), traditional game cublak-cublak Suweng included in the group with songs and rhythm games. Thus, indirectly, the traditional game besides containing noble values and norms, as well as teach and train children in the art sound and musical taste.
Related to this paper, the discussion focused on the moral values contained in the song of cublak cublak Suweng. The moral values revealed by the lyrics of the song of cublak-cublak Suweng. Thus, the question can be asked, whether the moral values embodied in the song of cublak cublak Suweng?

A. Moral Education

Talking about moral education, of course, study of the education of the virtues that need to be taught to someone. Throughout history, morality transmission has been present in education. Furthermore, many people believe that there is a connection between learning academically and the development of mental power, and the learning of moral values and the development of strength of character. The development of the intellect and of moral character are intimately related. Therefore, moral education is one of the important things taught in schools especially in children. Moral education is the guidance and teaching of good behavior and values. Moral education is taught to young children in schools, providing them with a sense of politeness and lawfulness. It is as expressed by Rostan (2005:109), this is one main reason many people believe that morality education belongs in schools. Additionally, schools are responsible for guiding children in the step by step developmental process, and moral development or learning ethical values is a step in the process of greater development.

The ancient Greeks called developmental or learning moral values that can be taught ethics consists of four things (Lickona, 2001:2-3) namely, prudence or practical wisdom, justice, fortitude, and temperance. They considered prudence, or practical wisdom, to be the master virtue, the one that steers the others. Wisdom tells us how to put the other virtues into practice. It tells us when to act, how to act, and how to integrate competing virtues (e.g., being truthful and being charitable toward someone's feelings). Wisdom also enables us to make the essential distinctions in life: right from wrong, truth from falsehood, fact from opinion, the eternal from the transitory.

The second virtue named by the Greeks is justice. Justice is the virtue that enables us to treat others as they deserve to be treated. In their character education efforts, schools often center on justice because it covers all the interpersonal virtues, that are civility, courtesy, honesty, respect, responsibility, and tolerance that make up so much of the moral life of the school. Justice is clearly important, but it's not the whole story.

The third, often neglected virtue is fortitude. Fortitude enables us to do what is right in the face of difficulty. The right decision in life is usually the hard one. One high school captures this truth in its motto: "The hard right instead of the easy wrong." Fortitude, in the words of the educator James Stenson, is "inner toughness." It enables us to deal with adversity, withstand pain, overcome obstacles, and be capable of sacrifice. If you look around at the character of our kids and many of the adults in our society, we see a character that is soft and self-indulgent, that lacks the inner strength to handle life's inevitable hardships. Patience, perseverance, courage, and endurance are all aspects of fortitude.

The fourth virtue is temperance. By this the Greeks meant something profound, namely, selfmastery. Temperance is the ability to govern ourselves. It enables us to control our temper, regulate our appetites and passions, and pursue even legitimate pleasures in moderation. Temperance is the power to say no, to resist temptation, and to delay gratification in the service of higher and distant goals. An old saying recognizes the importance of temperance: "Either we rule our desires, or our desires rule us."

Lickona is one of the experts (Ariyanto, 2011:4) which develops learning moral values in order to establish the nature or characteristics of the child, and the theory expressed by Lickona is considered by many educators are better suited to form the character kid. Furthermore, the view of Lickona (1992; Ariyanto, 2011:4) known as educating for character. In this case, Lickona refers to Michael Novak philosophical thinking who argued that the character / nature of a person is formed through three aspects, namely moral knowing, moral feeling, and moral behavior. These three aspects are inter-integrated with each other, as shown in Figure 1.
Based on these descriptions, Lickona (Faturrohman, t.t: 9) argues that the formation of character / nature of the child can be done through three aspects, that is: 1) the concept of moral (moral knowing), among others, include moral awareness, moral knowledge, moral reasoning, and knowledge self; 2) moral attitudes (moral feeling), among others, includes the conscience, self-confidence, empathy, love kindness, self-control, and humility, and 3) moral behavior, among others, include the ability, willingness, and habits. Thus, the result was the formation of the attitude of the character of the child can be seen from three aspects, namely the concept of morality, moral attitudes and moral behavior.

Furthermore related the description, the pupil/children needs to learn (Arthur, 2003:42) to balance self-interest against the needs of others and develop a capacity to show generosity, extend friendship and express a sense of sympathy for others. This will involve behavior, attitude, feelings, and rationality.

Thus, moral education (O’Leary, 1983; Arthur, 2003) is concerned with the development of reason and of a person's ability to act morally appropriate ways. These, however, are not two separate enterprises but rather linked by way of traits of character. In developing those traits of character known as virtues, moral education enables a person to act for good reason.

B. Cublak-Cublak Suweng

Cublak-cublak Suweng is one of the traditional game of Java which is usually played by children. Concerned with Java, the culture in the area has many unique characteristics filled with symbols and profound meaning, so it is with this game. In addition, much of the meaning contained in every motion in this game. Not only in the game only contained many meanings, but also in cublak-cublak suweng song that was sung when the children play this game. Moreover, in songs in Javanese culture called dolanan, many also contain high values. Dolanan song (Nurhidayati, nd: 2) is a part of the Java song that the singing accompanied by the game.

According to Ki Hadisukatno (Suyami, 2012:3) traditional children's games can be classified into five types, namely a game that is imitating adult behavior, game to try the strength and prowess, game to train your senses, play with language exercises, and games with songs and rhythms. Game that is imitating adult actions, among others, can be exemplified in the game pasaran, mantan-mantenan, and dhayoh-dhayohan. Game to try the strength and skills, among others, can be exemplified in the game gobag sodor, gobag bunder, bengkat, and benthik uncal. At this game, a lot of children who do not realize when they're actually practicing physical strength and prowess. Game to train your senses, among others, can be exemplified in the game petak umpet, main kelereng, and dhakon. As with any game to try the strength and prowess, in this game the children are also not aware if they were
actually fingering skills training with hands, counting numbers, estimating distances, sharpen vision and hearing instruments, and practice the skills hands. Furthermore, games with language training, among others, can be exemplified in a game with puzzles and riddles. In this game the children would be tell a story and then make the puzzle as expected, and then another friend guessing riddles posed. Here, in fact they taught language skills and increase intelligence. Last game of the group with songs and rhythm games, among others, can be exemplified in the game jamuran, ancak-ancak alis, and cublak-cublak suweng. At this game, children are taught to sing and also taught to have a musical sense.

If the views of the group, the game cublak-cublak suweng is a game that was accompanied by the song of the same name, and dolanan song of cublak-cublak suweng is a popular song in the Java community. As for how to conduct game of cublak-cublak suweng can be described as follows (Nurhidayati, nd: 5).

1. The game is generally followed by a minimum of three children, with roles: leader, son is "dadi" (so), and a playmate;
2. A child who "dadi" in prostration;
3. One of his friends ahead of the game by way of distributing Suweng (symbolized by gravel) into the palm of the hand more friends open in the back of the child “dadi”. Suweng screenings (gravel) is accompanied by singing along to sing Cublak-cublak Suweng. Children who "dadi" must think and be aware of in order to guess the gravel screenings are holding it appropriately;
4. After a few rounds, gravel submitted to one of the children to be hidden in his grasp;
5. Children who "dadi" must guess who keep the gravel at the time sir sir pong dhele kopong, sir-sir pong dhele kopong lyrics sung;
6. If the guess was missed, then the child should be "dadi" again. If the guess is right, then the child should hold the gravel in place of the child "dadi".

Complete the game of cublak-cublak suweng can be seen in Figure 2.

![Figure 2. The game of cublak-cublak suweng](Source:Biografi Tokoh Dunia, 2013)

Furthermore, regarding the lyrics of the song of cublak-cublak Suweng there are various versions. But, at this writing lyrics of cublak-cublak Suweng used a song that is often sung at large. Here are the lyrics to the song of cublak-cublak Suweng.

Cublak Cublak Suweng,
suwenge teng gelenter,
mambu ketundhung gudhel,
pak empo lera-lere,
sopo ngguyu ndhelikake,
Sir-sir pong dele kopong, sir-sir pong dele kopong.
C. Moral Values in Cublak-Cublak Suweng

Contained in a traditional game in Indonesia occurred teaching high values typical of Indonesia, among others, such as togetherness, mutual cooperation, joy / happiness, and mutual respect. If the game cublak-cublak Suweng contained Javanese cultural values such as children to behave responsibly, alert, honest, brave, sportsmanship, and fair, then the song of cublak-cublak suweng contained moral values that need to be taught to children for the next understood as a provision in treading later life.

Moral values in the song of cublak-cublak suweng that the man taught how to look for treasure in tread life. It is described in which a word Suweng woman in ear ornaments and more valuable than the earrings. Suweng been identified as a treasure, while cublak meant as a place / container of Suweng (treasure) is. Thus, poetry cublak-cublak suweng can be interpreted there a place / container, which place / container to store a treasure. Furthermore, suwenge teng gelenter intended his property scattered everywhere. In the game, it looks as a child who "dadi" and holds Suweng (gravel) passing from one hand to the other. This intent can also be described by the abundance of life (Karlin, 2012:2). The next verse is mambu ketundhung gudhel, can be drawn that the treasures are scattered everywhere wafted by morons (gudhel = calves were identified with ignorance) and induce those who do not have the inner satisfaction, knowledgeable narrow to rush the search for treasures. Because they do not have sufficient knowledge of good soul, then even though many feel finding treasures they consider valuable, nonetheless they still feel less and always look left-right (pak empo lera-lere). Success, material, big names, positions, all of which are considered abundance still result in confused and unsatisfied. Then proceed to pak empo lera-Lere, which means pack empo glancing to and for Pak empo (Karlin, 2012:3) described as the opposite of gudhel (calves). Pak empo is a human figure that has grown up and trying to find the treasure (Suweng) are scattered everywhere. Pak empo is manifested as a rational human being, and in contrast to gudhel identified with ignorance, so pak empo is considered to be dancing treasure. Related to cublak-cublak suweng games, form of pak empo is children who "dadi" and play in prostration, and must guess who store up treasures (gravel) is. Furthermore, poetry sopo ngguyu ndhelikake, Behind all this, there are people who have found abundance. Those who have found such a treasure, look at the people who are always chasing false abundance, they just laughed. As if they were laughing because it determines that the property is scattered everywhere were false. Last poem that Sir-sir dele kopong, sir sir pong dele kopong. This poem describes people who are stupid (gudhel) shouting that they had found the treasure. Though they do not know anything (dele kopong), but a lot of talk. Thus, sir pong dele kopong depicted with a conscience void (empty), there is no content.

Based on what has been described about the song of cublak-cublak suweng, it can be said that the concept of abundance in the song teaching him life in humans, that the search for the treasure of conscience required (sir) the net. As a being created by God, an individual must always draw closer to Him, understand the essence of life when facing life itself, and have a pure and noble heart when being grateful for every grace given by God. In addition, individuals should respect each other.

CONCLUSION

The song Cublak-Cublak Suweng that was sung in in the traditional game of the same name, contains a lot of moral values as moral cultivation. In addition, the song's composer has created a life philosophy that value is very deep and full of glory lessons. Therefore, the moral values contained in the song cublak-cublak suweng teach that, as a being created by God, an individual must always draw closer to Him, understand the essence of life when facing life itself, and have a pure and noble heart when being grateful for every grace given by God. In addition, individuals should respect each other.
References
This paper aims to describe the essence of moral values in French roman, *Les Contes du Chat Perché* written by Marcel Aymé. As a satirical French literature, *Les Contes du Chat Perché* has a collection of beast fable that satirized human society by bestowing human characteristic upon animals. It is filled with personal invective and angry moral indignation. Furthermore, this beast fable, exposes the world’s evil, i.e. injustice, vanity, avarice, hypocrisy, pedantry, corruption, vile, and deception. Briefly, this beast fable portrays animal characters acting as humans but unlike the beast fable usually lacks a moral. Therefore, discussing the moral values in the satirical French roman *Les Contes du Chat Perché* which analyzed human being about who and what human matters means how they should behave and achieve their goals in living their lives in order to be used as learning materials for reader.

**Keywords**: satirical french literature, beast fable, moral values

**INTRODUCTION**

People from multi ethnic and multi culture usually familiar with legend, and fairy tales. Fable once a popular and spread widely in the world. Fable is a kind of story tales where human being was represented in animal characters. The moral of people is well depicted in animal. Fabel usually rich of moral and character educations (Abrams, 1981:17).

Fable is regarded as the oldest tales and has been known hereditarily. It becomes favorites for people especially the children, as they often experienced with the fairy tales and its story. Through its characters, such as cats, tigers, lions, pigs, rabbits, elephants, donkeys, monkeys, bears, and so on, makes this fable closer to children. The children highly pay attention to this kind of story, as if the story in this fable brings them to the fantasy, beautiful, and attractive worlds. This fantasy drives the imagination of the children. As if the children have the similar journey as those characters from the fables. In another word we can say that as the children absorb the story from the fable, so that their imaginative power increase strongly.

Many animal characters in fables are widely used as a symbol of human life. Actually through these characters we can discover some didactic values such as politeness in speaking with others, thinking as human being does, and behave as a kind human being conducts. Both, explicitly and implicitly, those didactics inside the fables show some moral values. The story tales about Cinderella is one of the famous fantasy fairy tales in the world. Although the main character in Cinderella, which is Cinderella herself, but there are supporting characters represented by animals who always loveable and ready to help her. Those animal always around her to cheer her up when she is so sad or encounter a bad situation.

We also know about another famous story of Hatchiko from Japan. Hatchiko, the name of the dog, shows us how very loyal he was to his master. Every day he always wait for his master coming back home, without realizing that his master already died. Hatchiko still waiting for his master at the same place and time until he himself die as well. Through a character like some animal around Cinderella and Hatchiko, we found many human being characters. It is true that in terms of moral values in the literature work, fables has the strong power to voice their moral values.

In Indonesia, the fable like *Kancil* or a cunning mousedeer is so well known and full of moral values along with it serials. Kancil’ life always close to danger, but as he is so smart and cunning little dear,
he often be able to escape from those dangers. Further, he even can continues his life without any serious stragglers. Kancil is so blessed and even play some tricks over his enemies. Fortunately, he often become the winner. On the other side, Kancil also face a difficult situation and hopeless. We can find this story when Kancil have a run competition with a turtle. As Kancil feels that is he is stronger and smarter than the turtle, then he becomes arrogant and look down his rival. Unfortunately, as being underdog and humiliates by Kancil, the turtle has more brilliant thought about how to beat Kancil. Turtle uses his strategy, and finally win the competition. We can also find some other versions about this Kancil fable. Sometime Kancil acts as good Kancil, cunning Kancil, and a smart Kancil. All of those story always symbolize human attitude in daily life. All these moral values appeared from Kancil fable can be well accepted, internalized, or even well rejected. Good and bad is always exist in the fable, and so is, in this real life.

1. Le Contes du Chat Perché: the satirical French literature

In French literary, fables stories were allegedly appeared in the Middle Ages or which so-called Le Moyen Age in the form of a narrative (story). During the century, the literary work in realism and satirist were two style which much appreciated by the public. Fable that appeared hereditary in society, solely contain moral values and underlined philosophy that good life and bad life. Le Roman de Renard, or The Tale of a Fox was first fable of the most popular story tale in the French literary history. This fable shows Fox as the main character who is an intelligent animal as well as cunning one. The Fox (or Renard) has a high spirit, a good bravery and courage, clever in deploying words and charming attitude that makes he much preferred and becomes successful character who can live in the palace as well as with the rich family. This fable later on becomes popular in French vocabulary which means fox as a kind of animal as well as its denotive meaning.

One of the French fable that will be discussed in this article is a collection of fables entitled Les Contes du Chat Perché or The Tales of a Perched Chat, written by a French author, named Marcel Aymé. Aymé, the author was born in 1902, and published his first collection of these fables in 1934. He starts his career as a journalist since his arrival in Paris in 1925. Aymé has finished many journalism articles, including literary works, in the form of romance, novels, fairy tales, drama and movie scripts. As his writing style was so popular in playing his language and easily understood that placed his became known as a talented young writer during that period of time.

Passing his childhood and teenager life in a family of blacksmiths in rural environments, make Marcel Aymé feel close to nature and the common people. In fact, he often spent his time by walking around his village and the forest nearby. All these moments have strong affects for him towards the development of his talents in the future as an author of fables. During his travel around villages and forests, Aymé discovered the mysteries of the animal’s life and its natural surroundings. Through his experiences, Marcel Aymé successfully accomplished Les Contes du Chat Perché as fable literature in tragi-comedie’s genre. His collection of fables which has no less popular with the of Le Roman de Renard can be enjoyed by readers of all ages. This fable collection consisting of 17 fables and was extraordinary acclaimed by the readers, and was reprinted for several times over a period of 50 years since it was first published (Eterstein, 1998: 32-33). The stories in Les Contes du Chat Perché was written by using daily language so that it is easy to understand. Both the flowing or sequences and and the themes of the story are also simply displayed and rich with ridiculous moments and also dominated by funny behavior of different characters.

In Les Contes du Chat Perché, Marcel Aymé was showing his expertise in displaying characters of animals. He sometimes does not display some animal figures as it is depicted as stereotype. For example cats as pets which is usually portrayed stereotype as slacker animal, but in this fable collection Aymé depicts it as a wise animal who loves to help other animals. His hobby as perching in a tree (le chat perché) makes the Cat be able to see and observe the variety of moments and activities taking place around him and the he is able to give advices, counseling, and even forbid other animals. Similarly, it is also happened to the Donkey. As a donkey usually stereotyped as a stupid and dumb animal, otherwise in his story, Aymé describes it as a cunning animal figure. And the even the goose that usually looks graceful animals unfortunately in his story, it is appearing as stupid and dumb goose.
The similar things also take place to the figures of Tigers and Wolves. Conventionally, Tiger and Wolf figures are stereotyped as the wild animals, vicious and loved killing his victims cruelly. But in Les Contes du Chat Perché, there was a moment when the Tiger and the Wolf face to Duck, then both, Tiger and Wolf made a promise that they will not be mean and cruel anymore. Both of these animals, Tiger and Wolf have a humble attitudes and are willing to change their bad habits. It seems that some characters described in the Les Contes du Chat Perché have a unique character unlike the stereotype that has been the generally understood and believed.

Like in Indonesia, in French the appearance of fable as a literary work that is both showing the realism and satirist, is very popular. Fable often full of moral values which implied by the funny and comical characters actually presents a role as satire. For example, the Pig character in Les Contes du Chat Perché has been described overweight. But the Pig wish to have the same look as the Peacock whose bird figures, beautiful and slim. To pursue the desire, Pig does some exercises every day and also observes diet. From this, it can be understood that when the fat body of Pig desire to have slim body as the Peacock, drive some motivations for the Pig to do exercise and diet every day. Without those strong effort, the wish of Pig to have slim body will soon disappeared. When we wish something should be followed by strong effort. Without any effort, our desires will be in vain. We can conclude that fables provide a critical view will invites the readers to explore the moral values and some principles of life. The story in this fables can be seen as mirror for our lives.

2. The moral values in Le Contes du Chat Perché as the learning materials.
In general, literature including the fables contains about worldview of life’s principles and moral values. As it is rich of moral values and wise behaves, so that through the characters inside the story (or fables), the author wish to offer some ideals life for the readers. As it is mentioned above, some characters namely the Pig, the Cat, the Tiger, the Wolf, in the fable collection of Les Contes du Chat Perché, written by Marcel Aymé is significantly interesting to be discuss as they have dominant roles.

According to structuralism theory of literature, a main character is defined as individuals who experienced some or most of the sequence of events and serves as the main driving story (Schmitt, 1982:63). In general, in a fable there is more than one characters. Among those characters, there will be one or more who act as the main characters. These main characters usually called as the hero, or protagonist figures. The hero figure is keep seeking the authentic values within the degraded world (Faruk, 1994:18). This definition begins with understanding about the concept of a character in Goldmann’s concept which means the story about the degraded of degraded authentic values in a world which is also being degraded. The search was conducted by a problematic hero (the hero). The hero figure (protagonist) serves as the lead character along with the antagonist characters. In accordance with the roles, a hero character plays an important role as the center of the sequences in the story (Schmitt, 1982:64).

The characters have the positions and functions of each part in the story when they have been involved in side the story from being the figures, which depicts the individualist, actions, ways of thinking, and the life (Chatman, 1980:170-108). Les Contes du Chat Perché have animal characters that behave like human beings. They speak, behave, act, think, and feel just as the same as the human beings do. In Les Contes du Chat Perché, some protagonist characters who well behave are represented by the Cat, the Cow, the Goose, the Dog, the Chicken, the Wolf, the Tiger, and the Pig. While the antagonist characters who misbehave are represented by the Fox, the Peacock, the Eagle, the Donkey, and the Goose. The Cow is a protagonist who can read and count. For the Cow there will be no day without reading and counting. The Cow is kind of animal who represent a smart thinker and loves philosophy. Further, please have a look at this following quotation.

“J’ai trop de respect pour la science et la philosophie”. Ce boeuf blanc était un boeuf très savant, qui savait lire dans les livres les plus difficiles. Pourvu qu’il fut de bonne humeur, il conseillait volontiers les bêtes dans l’embarras.

“I am very fond with science and philosophy”. That is a very clever cow, who is able
to read all kind of books as hard as it can be. Besides, he is always lovable and deliberately like to advise the other animals that often make troubles.

Unlike the Cow who is described as the protagonist hero character, the Fox and the Eagle figures who are portrayed as antagonist characters who pretend to be good with the Chicken and wish to make friend with—when they will actually wish to size eat the Chicken. This can be seen in the following monologue delivered by the Chicken.

Quand j’y pense. Ah! Je suis en colère, vous savez! Figurez-vous que cette nuit, le renard est venu roder autour du poulailler pour la troisième fois depuis quinze jours.

Au secours! Il y a une buse qui veut me manger!

When I am thinking about that, ah, I am upset. Will you believe me, the night when the Fox came around my cage for the third time in this week? Oh please, there is Eagle who would eat me as its prey!

The other animals from the protagonist character namely the Duck, is portrayed as a wise leader who will deliver some advices, suggestions and warnings to other animals. The Duck is also often lead some meetings with the other animals to solve the problem. It can be said that the description of the Duck character in *Les Contes du Chat Perché* is not only as figure of a wise leader, but also a good listener who always gives the best solution for every problem appeared. The Duck also described as an animal who likes to learn Geography. As he was so diligence, therefore he was able to break free from the bad threat of the Tiger. The Duck answered all the Geography questions launched by the Tiger.

Besides the story of the Duck figure mentioned above, the story of the duckling seem to be interesting too. This Duckling refused to be taught by her mother on how to catch fish. In fact, the Duckling was so lazy to learn how to catch a fish. She always hope that her mother will serve the fish for her. One day she saw the Goose family were enjoying catch fish in the river. Without first asking permission from her mother, the Duckling meet the little Goose and they off looking for fish together. Unfortunately they took a different paths, then separated. The Duckling went up to the headwaters. When he was alone, not so far from his spot, he saw a snake swallowed a frog. The little Duckling was so afraid and cried, and straightly go back to her mother. He met the mother to ask her apologize and promise not to leave without saying goodbye to her. Further, he also promise to tell a lie anymore. The mother Duck lovingly forgive the little Duckling. This story about the little Duckling character illustrated above is similar to typical story of children’s problem in real life today. A child sometimes wanted to get away from home and then returned home to stay together with the father, the mother, brother and sister with a new awareness and feeling about the warmth and secure of living in a family.

The story of the Duck and the other animals in *Les Contes du Chat Perché* written Marcel Aymé showing the morality values. Some stories of happiness, sadness and thrilling adventures were experienced by different animal figures. These gave us some lessons about the values of life that we have to face and deal with any situation in our lives. Some moral values such as self-sacrifice based on good purposes, responsibility, honesty, compassion, passion, struggle, strength, courage, and helping each has been coloring the stories in this collection of fable.

The stories inside the collection of fable *Les Contes du Chat Perché* written Marcel Aymé whose full of moral values also present the equilibrium between human being and animals. All are the same creatures. Some similarities can be seen in the figurative aspects, character aspects, feelings, and human expressions in social order and also in the conversation done by the characters in the story. Each of animal character represents a certain type of human being and a social type. In literature term this is what we call story is a reflection of real life. In this case, literature has a role serves as a medium for application of moral values to its readers. Through the lecture of fables, the author offered some different kind of life which can be regarded as an example in social community. But when those moral values which can be found in the story of the fable do not match with the moral of the
society, therefore the readers will easily leave the without paying any attention. The readers will consider that those moral values were just an etiquette.

It is hoped that the collection of the fable entitled Les Contes du Chat Perché written by Marcel Aymé in French literature can serve as complement to the variety of literary genres that not only are entertaining but also giving advantages. It seems that through some animal characters in fables, the internalization process of moral values can be implemented easily to the readers, especially for the children as they need to learn a lot about the moral values. Build-up the moral values in human being’s life through the reading of literature only can be reached through a long process. One of French philosophy named Jean Jacques Rousseau (1712—1778) emphasized the importance of moral development in relation to literary readings. Further he said fantasy including the fable can be used as a medium in developing children imagination, as well as inserting the moral value to that those value will stay there in the life of the children and getting stronger as they grow up. Further Rousseau said, the moral values in the literature implicitly appears to disguise in various series of evident. That is why literature as moral learning materials never get rigid and even taught dogmatically in instilling moral values to the readers.

CONCLUSION
In the fable, there are good elements and evil elements. The author of fables then use animals to personify the various types of good and evil elements. Briefly, fable is story that describes a dynamic life, which is the life of the man himself. In reading the fable can be considered as an effort to develop the character or personality of the readers. Because while reading the fable the readers will open their outlook and their critical thinking and ability towards moral values offered in the fable stories. Here the fable serves as a moral learning materials to deal with social issues in the community and the fluctuation dynamic of life. In the end, this will inspire the readers to become more humaine.

Fables from around the world, including the collection of fable entitled Les Contes du Chat Perché by Marcel Aymé, actually has tremendous attraction as moral lesson for the readers, especially children from an early age. Stories in fable from various cultures all around the world often attract attention of the children, whenever they listen to their parents tell them the story or from storyteller telling the story. Trough storytelling, the children will easily entertained and they will be able to activate all their senses to pay attention to all aspects from the storyteller as well as from the fable story. The powerful attraction of the fable story will drive the children to understand the moral values which stand in advices, inspirations and motivations.

Teaching and learning activities in elementary school using the storytelling appears to help teachers in attaching the subject material to the level of affective domain of a student. When the elementary school students hear the fables that delivered in a integrated subject it likely that the students will remember that story for the rest of their lives. Although in general the fable is only regarded as learning materials in the field of Humanities subjects, however, this material can be used as teaching materials in the field of Mathematics and Natural Sciences. For example when teacher plan to teach multiplication in mathematics, the teacher then can tell the story of a monkey who has the magical power to multiply everything he touches, including his favorites fruits, bananas. While in Natural Science the teacher can explain about the disaster, raining phenomenon, lightning and storm, etc. The teacher can also share the story about the animal that will be saved by Noah, the prophet into his ship sailed up the broad ocean. Therefore, story in the fables can be maintained as subject material, or moral lesson to the readers, especially early childhood or school age students.

References
THE IMPLEMENTATION OF TEACHER’S ROLE MODEL APPROACH IN DEVELOPING STUDENTS’ DISCIPLINE
(A Study Conducted in Al-Istiqomah Senior Islamic School Bandung, West Java)

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Abstract

One of the main points in moral value at school is discipline. There will be no respect toward school’s rule and people’s right if there is no discipline. And also, there will be no good situation at school. Teacher’s action in words, attitude and activities can be good examples for students in developing their discipline. The aim of the research is to describe students’ discipline through teacher’s role model approach. The research used eight discipline strategies proposed by Thomas Lickona which are compatible to the learning condition at school. A descriptive quantitative is the research method used in this research to describe about the research and revealed the problems, conditions, and events about developing students’ discipline through teacher’s role model approach conducted in Social Science class at Al-Istiqomah Senior Islamic School Bandung. The result of the research was expected to give more contribution in developing students’ discipline with the result that students are able to represent their kindness, change their mind and also strengthen their character.

BACKGROUND

A good nation is a nation that is able to preserve their own culture so that it can make a difference from the other nations. It is a difficult task in preserving the culture in the middle of foreign culture attack. In one national workshop held by Ministry of Education on January 14th, 2010, it was declared about “Culture Education and Nation Character” as a national movement. In education world, the degradation of character becomes one of the main problems. The bad habits which are shown by the adult create it, for instance: the habit of throwing the garbage carelessly, coming late, impatient and smoking habit. A survey conducted by Adrianison, Yunus and Wiyono (2005) about The Correlation between Smoking and Knowledge, Attitude and Smoking Behavior of Junior High School Employees in Depok in 2004 toward 1131 teachers and school employees revealed that most of 21.8% (247) teachers and school employees are smokers and 82.2% of 247 (203) people smoking in school neighborhood because there is no school’s rule that prohibit teachers and employees to smoke at school. There is no positive impact toward teachers smoking habit at school though there is a smoking area at school (Adrianison, Yunus & Wiyono, 2005, p. 1-2).

Nugraha and Yeni (quoted in Sugiyanto, p. 6) conducted a survey towards parents and teachers, states that students in the recent time are having more difficulties in handling their emotions and social than students in the past time. Students in the recent time are lonelier and morose, more violent, have no ethics, easy to anxious, nervous and more impulsive. There are still more problems, so that there is inappropriate between das sein and das sollen. As a result, there is a negative impact of students’ behavior at school and at house or vice versa so that the moral values that students’ acquire at school are useless because they do not use it as their daily good habits.

Discipline is people’s willing and awareness in obeying all of the rules and norms. There are some indicators that influence the level of discipline: leader’s role, recompensation, justice, law punishment, controlling, explicitness and human relation (Hasibuan, 1997, p. 212-213). Discipline is one of human characters; moreover it can be developed from the habit. At school, teacher is the students’ role model in developing the discipline. Teacher can act the same behavior, many times and every day at school. According to Aritonang, based on his research, a disciplinary teacher has a good attitude in controlling themselves at school without doing an action that break the rules which can be
disadvantage for themselves, other people or their neighborhood. A disciplinary teacher is he who always comes on time, does all his assignments, and obeys the organization rules and the social norms (Juli, 2005, p. 4 & 6). In his research, Arintang reveals that discipline at work which makes good contributive can improve teacher’s capability.

Teacher is a person that should be listened and obeyed. This is due to the teacher’s role as the educator that becomes good model for the students. Teacher has a special role in society. Their attitude and appearance will be memorized in the recent time or in the future. Teacher is the dominant and important factor in formal education because they are the model and even self-identification for the students (Putrayasa, 2008, p. 581). The discipline attitude of teacher can be a good model for the students because by becoming discipline as a habit can provide a positive impact for students’ life outside the school.

The research about students’ discipline at SMAN 1 Krian states that the character building of students’ discipline can be conducted in various ways, such as consistency, establishing the rules, habituality, education and training, leadership, role model, communication, reward and punishment application. The school principal and the teachers are asked to be a model that comes to school earlier, be in class on time, and also wear the properly and tidily dressed. However, the actions are not acted seriously because there are still many teachers who come late either at school or class. As a result, students tend to play outside the class or make a noise in the class (Pratama and Suwanda, 2013, p. 89).

Senior Islamic School (MA) as one of formal institutions which has same level with Senior High School (SMA) has an effect to the students’ character building. MA Al-Istiqomah Bandung is one of private Senior Islamic School which applies discipline character through a number of rules. Nevertheless, it can still be found of breaking the rules, which are come late to school, come late to class after break time, and also come late after praying time. It can be happened because the lack of good model from the school principal and the teachers who also always come late. Based on the explanation above, the researcher conducted a research entitled “The Implementation of Teacher’s Role Model Approach in Developing Students’ Discipline (A Study Conducted in Al-Istiqomah Senior Islamic School Bandung, West Java).”

The statements of the problems are: (1) What are students’ perception to the teacher’s discipline? (2) What are teacher’s strategies in building students’ discipline? A quantitative approach with descriptive method is the research method applied in the research. The method is used to find out about what and how, how many and how far of the problems. The reason of choosing the school as the research place is caused by the school applies a good disciplinary pattern. It can be seen from students’ behavior, teacher’s attitude, school cleanliness, and tidiness in the flag ceremony. Objects of the research are teachers and students at school. Observation and documentation are the techniques that are used in collecting the data. In the meantime, sample of the research is class of guardians of eleventh social science class that teach economic subject along with the students.

DISCUSSION
Most of schools argue that discipline is a key in developing students’ character. If there is no respect to the rules and rights, so there will be no good behavior for teaching activity. Discipline can be successfully achieved if teachers are able to change students’ attitude, the way of thinking and feeling. The successfully teachers in building up students’ discipline are they who are able to persuade the students to be discipline. Maxim (quoted in Lickona, 2012, p. 175) states that the first thing in making people’s discipline is making ourselves to be discipline people. It means that the discipline appears because of the example from people itself.

Discipline is divided into 2 categories: preventive and correction (Lickona, 2012, p. 176). A good preventive strategy will decrease the frequency of behavior problem. However, there are still some more problems and corrections that will be needed in overcoming it. The eight strategies are implemented in the research (Lickona, 2012, p. 176-186):

1. Sharing Agenda
   The agenda here is the lesson plan that teachers made. Commonly, teachers do not share the agenda so that teachers are only giving the materials while the students have their own agenda.
One of the ways to make the same perception is teachers explain all of the agenda in the lesson plan by asking three questions: what will be learned, why it is important to know and how we will learn it. Mrs. OH states that by explaining the target and discussing it to the students, students can find out the purpose of the learning and they are given a chance to prepare it earlier, even for the diligent students and able to master the lesson, this way can assist students in finishing the lesson materials quickly, and assist their friend who get difficulties in comprehending the lesson.

2. Maintaining Students’ Responsibility
There should be an explicit from the teachers in maintaining students’ responsibility. For example, the explicitness in finishing the homework, punishment application to the students who do not finishing the homework and reward for the students who do the homework. Mrs. OH, as the class of guardian, always gives an explicit punishment to the students who do not finish their homework. However, she gives a reward for them who do finish their homework on time.

The punishment that Mrs. OH gives is doing the assignment in the break time under her supervision. According to Mrs. OH, this is an effective way because students’ do not obtain their break time, and it is a disadvantage for them. For students, Mrs. OH method is quite effective to make them realize to do their homework. In giving the reward, Mrs. OH gives a maximal score for students who collect their homework on time. Furthermore, she also gives additional score if the answer is correct. In fact, she has conscience to give reward a candy or snack so it makes students to have passion to do their homework and collect it on time. For the students itself, Mrs. OH method makes the students realize that they have to do the homework correctly, because Mrs. Oh always checks it and she feels to be respected by the students.

3. Teaching the Principles of Responsibility
In this study, the researcher makes five principles of responsibility which is adapted from (Lickona, 2012, 178). All of the principles are printed in a big size and stuck on the wall in every class. The principles are:

a. I am responsible of what I do, if I do good behavior so I will get an additional score from the teacher. If I do bad behavior so I have to get punishment and I will not blame anyone;
b. I am responsible of all of my school’s assignments. I have to do it by myself;
c. I am responsible to give respect to others;
d. I am responsible of giving contribution to my class and school;
e. I am responsible of my neighborhood.

The researcher asked Mrs. OH to teach all of the principles in one month. Each time the students break the principles, for instance they come late to school, they will be asked to make their own mistake’s record. At that moment, they will be given punishment. The students will obtain an award for themselves if they do good behavior, for instance if they do not come late for several days, they are asked to give their compliment sentence for themselves and it will be stick on the wall that has already been given. In this phase, the students are taught that everything that they do have a risk. In addition, it is expected that the responsibility will emerge by itself.

Furthermore, these responsibilities are conducted every day for every student so that it will become the good habit for them. Each student has a responsibility to give a pray in the morning before they start the lesson. There is no dependence either to teacher or students’ organization when ring the bell, ask other students to be in line in the field and guide the pray. In this manner, the learning activity will be scheduled on time. In this part, the teacher has no role anymore, and the students have already realized the importance of taking a pray for themselves.

4. Involving the Students in Making the Rules
The researcher asked the teacher to persuade the students to make the rules. Students are classified into some little group and they are asked to write the things that they can make, cannot be made, and these rules must gain of an approval from all of the students. Subsequently, the teacher makes category and list, and in the next meeting it is informed to the students. Accordingly, the class’ rules are made by students, from students and for students.
This is the list made by Mrs. OH, as it can be seen in the following table.

<table>
<thead>
<tr>
<th>Things which are allowed in the class</th>
<th>Things which are not allowed in the class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obey the rule</td>
<td>Ignoring friend</td>
</tr>
<tr>
<td>Give respect to the teachers</td>
<td>No respect to teachers</td>
</tr>
<tr>
<td>Do not come late</td>
<td>Come late</td>
</tr>
<tr>
<td>Do not make a noise in the class</td>
<td>Making a noise in the class</td>
</tr>
<tr>
<td>Use polite language</td>
<td>Speak impolite</td>
</tr>
<tr>
<td>Communicate to the teachers and friends</td>
<td>Using hand phone</td>
</tr>
<tr>
<td>Have a lesson note</td>
<td>Never take a note</td>
</tr>
</tbody>
</table>

In the middle of the learning activity in the class, Mrs. OH always reminds the students to obey the rules. The students have to respect to what they have made, it means that the rules is not only for the students but also teachers. Teachers should be the model for the students. They have to come on time to the school or using hand phone in the class. According to some students, these things are quite effective and students are willing to do the things.

5. Teaching Golden Rule
Golden rule is a main rule, in which everyone has to obey the rule (Lickona, 2012, 181). At this time, discipline has a great role in implementing the golden rule. Mrs. OH asked a question, “How do you want to be treated by the others and me?” After that, she asked the students to answer for about two until three questions. After students collected the answer, then the teacher made a conclusion of it. Most of the students said that they want to be respected, not to be scolded in front of the class, and not to be jokes. Afterward, the teacher asked the second question, “How do you treat me and your friend in the class?” Students gave the logic answer, the same way that they treat me. From the two questions above, so the teacher concluded that the main rule in the class is “Treat others like we want to be treated.” The main rule then becomes the golden rule, and it stick on the wall in the class in the big size so everybody in the class can see, remember and apply it. The teacher guides the students to conduct the golden rule and also teaches that everything has the risk, in addition students can do their self-reflection.

6. Sharing a Plan with Parent
The success of implementing discipline at school is also comes from parents’ support. Therefore, parents are also have to know about the discipline. Mrs. OH asked the students to write all the things that they have made in the book, and asked their parents to read, know also sign it. In some cases, parents will be involved if their children still break the rules.

7. Practicing the Procedures
After the rules and their consequences are approval, it is time to practice them. Teacher’s consequence is the key of the success in implementing discipline. In the practice, Mrs. OH sometime comes late. She said that distance is the reason. It has an impact to the students about the time. Come late will attain negative score in the book, yet the teacher is quite difficult to apply the consequences, because she comes late too so that she is given a warning. Consequently, some students come late too. However, after Mrs. OH always comes on time before the praying time, the number of students who always come late are decreased.

The school has to practice the approval procedures. In this case, the school principal can make a discipline committee that control and train discipline, not only for students but also teachers. It becomes uncomfortable thing for the indiscipline teachers. Nevertheless, by realizing and willing
to be better, the teachers have to implement the discipline continuously so it will turn out to be a good habit for them.

8. Using Polite Language

A language is a form of human culture that constructs character in the society. The character itself is constructed indirectly. Language is a system, so it has structures that have to be obeyed in oral or written. The structure can make a discipline. In the reality, the discipline includes structure, social and communal discipline. The characters that can be constructed in learning a language are discipline and communicative (Setiyanto, 2012).

The discipline can be made if the teachers use polite language to the students. Teachers can give a compliment to the students with good language, than they have to say “good”, “great” and another compliment words. Teachers can say, “Samsul, you come on time now, don’t you?” I really appreciate your effort to come on time to school.”

In this research, Mrs. OH has used language that can be understood by the students as a compliment, even when she is angry, or chews up the students who make mistake, she is still polite. For example, when a student made a noise in the class and involved his friend, Mrs. OH called them and asked “What happened to you? Could you tell me what you feel?” After that, the students told to Mrs. OH. If the students speak in high voice, she will make the students to calm and remind them to speak politely. The researcher asked the students, about their feeling, the students answered that they feel happy with their teacher’s attitude and they promised that they will not make it happened again.

When students are given general questions about discipline, they said that they have to do it continuously and in consequence. The students are also feel happy if the teachers and parents always make them discipline with the understandable rule, rational and they are also do it. However, it is not an easy task in implementing it; it’s not only the role of school party but also family that has to assist the students to build their discipline. Family is a basic life for every human. It has to build and develop students’ personality. In other words, students’ personality depends on parents’ thought and attitude, and also the neighborhood.

The learning of discipline is appropriate to the social learning theory of Albert Bandura. It emphasizes observational learning as the learning process, in which someone has to learn about attitude by observing reward and punishment given to others systematically. The theory also explains about the continuous interrelationship between cognitive, behavior and neighborhood.

Teachers who exemplify to students in accordance with the established discipline of thought Ki Hajar Dewantara (Haryanto t.thn., 14). How to educate according to Ki Hajar Dewantara describes as "educational tools". Educate so many ways but there are some things that should be considered are:

1. Instantiate
2. Habituation
3. Teaching
4. Behavior
5. Inner and outer experience

How to educate the aforementioned right to build the character of students. Giving an example of which is accompanied by habituation and behavior will facilitate the learners to internalize positive values, as an expression of character. Moreover, enhanced with inner and outer experiences of the students themselves.
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HUMAN RIGHTS-BASED EDUCATION:
A REVIEW OF POLICIES AND IMPLEMENTATION MEASURES IN INDONESIA

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Abstract
Education is a fundamental right of every citizen in the world. However, in practice, human rights remain a low priority within the implementation of education in Indonesia whether looking at the structured curriculum or from the perspective of the hidden curriculum. This weakness certainly needs serious attention because human rights-based education is a necessity. Basically, the goal of education for, or learning about, human rights involves social transformation at both the individual and group levels. Transformation in this regard means a change in knowledge, skills, attitudes, perspectives and self awareness. Human rights based-education involves teaching the underlying principles of equality, justice, freedom, dignity, universality, inalienability, indivisibility and non-discrimination. But, in Indonesia, human rights education cannot be implemented properly because public policy and the academic environment within higher education are not sufficiently supportive. This presentation is based on research from early 2010 to late 2012 in West, Central and East Java and in West and East Nusa Tenggara by interview and observation, using quantitative descriptive methods in analyzing the implementation of government education policy to build a culture of social morality and civilization. The research shows that there seems to be decreasing awareness amongst students about maintaining ethics and morals.

INTRODUCTION
Globally, education is one of conscious and deliberate effort made public. However, in practice there are a number of problems that must be resolved. This is including, solving problems to build awareness of human rights in the process of education administration. In the Human Development Index (HDI), Indonesia in 2009 through the sequence to 104 for the international scale. Even during this time, there are 12,881,080 people with literacy or by 8:07 per cent of the population aged 15 years. Considering the Human rights are the basic rights of human beings since humans were born. Human rights can be formulated as a right inherent to the nature of each individual as a human being when no such rights, it is impossible that we can live as human beings. This right is possessed by humans alone - because he is the human eye, not because of the provision of public or state administration. So human rights do not depend on the recognition of other human beings, other people, or any other State.1

Even if you look at the historical facts related to the actual human rights can be seen briefly as follows, after the second world war, starting in 1946, formulated a draft charter of human rights organizations for socio-economic cooperation of the United Nations which consists of 18 members . UN set up a human rights commission (commission of human rights). The trial began in January 1947 under the leadership of Mrs.. Eleanor Rossevelt. New 2 years later, on December 10, 1948 the UN General Assembly which was held in the Palace of Chaillot, Paris accepted the committee work. The work in the form of UNIVERSAL DECLARATION OF HUMAN RIGHTS or the World Declaration on Rights - Human Rights, which consists of 30 chapters. Of the 58 States that were represented in the General Assembly, 48 countries expressed approval, 8 countries abstained, and 2 other countries absent. Therefore, the date of December 10 is celebrated as Human Rights Day.2

RESEARCH METHODS
This presentation is based on research from early 2010 to late 2012 in West, Central and East Java and in West and East Nusa Tenggara by interview and observation, using quantitative descriptive methods in analyzing the implementation of government education policy to build a culture of social morality and civilization. The method used in this paper is a descriptive qualitative analytics: reviewing books, journals, opinions newspapers, magazines, and interviews relating to the problems being discussed.

LITERATURE REVIEW

1. Education
Options in the study of Human Rights refers to critical pedagogy and transformative. Critical pedagogical view of society, education, schooling, are the arenas where there is contestation of power and control in society. Although not neutral in the conflict, but critical pedagogy is committed to empower the oppressed or subordinated groups. In this regard, critical pedagogy is transformative pedagogy that aims to transform the educational process as a process that changes the status quo and provide awareness of human freedom from various kinds of oppression.

Developing lesson plans human rights is a challenging task. This activity is challenging teachers to incorporate educational tools that are standard with the application of the concepts of human rights in practice, and provides a new dimension in discussing subjects-subjects in the school curriculum.

There are two factors that affect the quality of education, especially in Indonesia, namely:

1. Internal factors, including the ranks of the world's educational department of Education, Department of Education district, and also schools that are in line depan. Dalam this case, the interference from related parties is needed for education always is always maintained.

2. External factors, is a society in general. Where, public education is an icon and is the aim of the education as an object of study.

Human rights education can simply be defined as educating each individual to be able to fight for their rights as well as to be able to respect the rights of others. The individual is expected to build a 'human rights culture' and concerned with social development, culture, politics and society, as well as directing the development is in the direction of justice.

Then, referring to critical pedagogy, educational or learning goals of human rights is the social transformation of both the individual and group level. Transformation encompasses changes in aspects of (1) knowledge (knowledge) (2) skills (skills) (3) attitude (attitude) (4) perspective (perspective), and (5) self-awareness (self-awareness). Then, in an educational / learning human rights, values and underlying principles are: equality (equality), justice (justice), freedom (freedom), human dignity (dignity), universality (Universality), inalienability (non-excludability), indivisibility (inseparable) and non-discrimination (non-discriminative).

2. Human Rights
After three decades under a repressive and authoritarian rule, Indonesia began to realize that the transition towards a more democratic society and pluralistic need a plan and a long-term effort. Making changes to future generations, it is essential to build and achieve this vision. In 2000, the Indonesian government established a National Working Group on Human Rights disseminating implement human rights education at all levels of education in Indonesia. The government in collaboration with academia, the National Commission on Human Rights (Komnas HAM), Ministry of Education, and the Ministry of Religious Affairs. Indonesia today began implementing democratic values.


Human Rights acronym of "Human Rights" is a concept long about human rights in researcher capacity as a citizen before the power of the state and its officials. The concept was initially rampant in western countries where state power bereiring with the process of growth of the nation state (nation state) and the industrialization of developing towards centralization and absolutism unbearable 18th century.7

Indeed, by entering into the process of democratization, Indonesia is currently the world community to follow and interesting to see that we all, including Muslims of Indonesia, shared values, we choose the name of human rights values. Also discussed the relevance of human rights to the values of Islam, Christianity, Catholicism, Hinduism, and Buddhism, which in fact uphold human values in a religious tradition and scripture. Finally, the Working Group invited the religious teachers (elementary, junior high, high school, and lecturer, who also often lead religious discussion groups) to participate in this phase of socialization (familiarization) rights.

Government of Indonesia now make a move through a variety of institutions such as the National Commission on Human Rights (Komnas HAM) established by presidential decree (No.50/1993). The decision was followed by the adoption Anti Persecution Against Women Commission (Government decision No.. 181, October 15, 1998), and the establishment of human rights minister (1999), which eventually transformed into the Directorate General of Human Rights Protection in the auspices of the Ministry of Law and Human Rights. In 1999, Human Rights Act No.. 39 is applied, followed by Law No. court of human rights. 26 in 2000. Law also other human rights contained in the amendments to the 1945 Constitution. Finally, a presidential decree No. 1998. 129 contained in the National Plan for Human Rights Movement in Indonesia through Presidential Decree No. revised. 61 in 2003.8

Division of Field, type and kind of World Human Rights:
1. Personal rights / personal Right
   - Right to freedom of movement, travel and mobile pndah place
   - The right to freedom of expression or
   - Right to freedom of choice and is active in organizations or associations
   - The right of freedom to choose, embrace, and his religion or belief is believed each
2. Political rights / Political Right
   - The right to elect and to be elected in an election
   - The right to participate in government activities
   - The right to make and establish political parties / political parties and other political organizations
   - The right to create and submit a proposed petition
3. Human rights law / Legal Equality Right
   - The right to equal treatment in law and government
   - The right to be a civil servant / pns
   - Right to receive services and legal protection
4. Economic rights / Property Right
   - Right to freedom of trading activities
   - Right to freedom of contract entered into
   - Right to liberty hold leases, loans and receivables, etc.
   - The right to freedom to choose susuuatu
   - The right to have and get a decent job
5. Rights Justice / Procedural Rights
   - Right to receive legal defense in court
   - Right to equality over treatment search, arrest, detention and investigation under the law.
6. Social and cultural rights / Right Social Culture
   - The right to determine, select and acquire education
   - Right to teaching

7 Soetandyo, Hak Asasi Manusia, Jakarta, Badan pendidikan dan pelatihan depdagri, Penebar swadaya, 1997, p. 78.
8 Mashadi Said, Penegakan Hak Asasi Manusia Melalui Pemanfaatan Perspektif Agama dan Tokoh Masyarakat: Pemajuan Pendidikan Hak Asasi Manusia Secara Nasional Indonesia, Pusat Korban Penganiayaan, 2006.
- The right to develop culturally appropriate to their talents and interests.  

3. Human Rights-Based Education

To be able to implement a program that is capable of building society will require a long discussion to pursue how ideally related to any problems that arise; however, in this case, any problems in the educational process can actually be solved by the improvement in the education system in many countries to adjust to the conditions and circumstances of the country or in other words terbut attention to local wisdom. Because, with the process so that human rights-based education can be realized and implemented with full awareness of the various parties. According to observations made during their educational process conducted by the authors, a significant problem that needs to be avoided in the implementation of human rights-based education including:

a. Learning only in textbooks.
b. Teaching One Direction.
c. Lack Means Learning.
d. Binding rules and less educated.
e. Let the mocking fellow friends at school.
f. Teachers do not Instilling Discussion Two-Way.
g. Open Question Method was Used.
h. Cheating Culture.
i. Use of School Uniform.
j. Forcing Standardization passing grade.
k. The imposition of an assessment of the student by using a scoring system that is not based on their interests and talents.  

A. Conditions Analysis Research Locations

Research conducted in a number of places on the island of Java and East Nusa Tenggara Province, conducted during the year 2011 in February in the field, and analyzed for nearly two years, is expected to give an idea of the condition of education in Indonesia objectively, in order to be a reference for the quality of education in building a moral education.

In analyzing the results of observations and interviews the author conducted a variety of scientific approaches in accordance with the concentration of the authors related to human rights, gender, local knowledge and education. Based on discussions with a number of the early writings that were constructed by authors still clearly lacking and not even able to give a clear picture regarding the condition of the psychological aspects of obejek research, even if the authors has a list of questions to get the data. To answer this, the author invites Rohmalina Wahab, M.Pd.I to provide the scientific study of psychological problems, especially in educational psychology.

Geographically, authors did observe a difference in the region occurred between the Island of Java, East Nusa Tenggara and West Nusa Tenggara. However, the authors observed that the perceived climate nearly the same. Object location-related objects that educational institutions are authors observed a significant difference in the learning process and the existing educational infrastructure. And that according to the authors, a distinction that needs to be researched and studied according to the author in the field of science education that concentrated on human rights, gender, local knowledge and education and educational psychology to help Rohmalina. With the rampant human rights violations and poor morale of educators and learners are featured in a number of reports from various media, so for me as a writer was the first to Rohmalina Wahab, M.Pd.I as second author, hoping to make a post to be included in the international activity so that the issues that we discuss can also be assessed by a variety of scientific approaches.

The results obtained by the authors regarding the condition of human rights-based education turned out very worrying, because there are many who argue that human rights is a Western product that does not match the condition of Indonesia, according to an authors would need to do an assessment of  

a number of respondents sampled by researchers. Because the regulations made law the Republic Act number 39 on Human Rights, then it should educators both within religious education under the ministry of education and ministry together to make a new regulation that about cultivation of human values and that the aspect of students’ physical and psychological very important. Therefore, the beginning of the research conducted by authors is to answer the rampant brawl among students, the conflict in the community, and the number of sexual abuse committed by teachers, students, and community. So a study made by authors attempted to provide a general description associated with the general conditions of Indonesian society that offers solutions based on the implementation of human rights education.

B. Organizers Institute of Policy Analysis And Its Related Program in International Human Rights

The above reasons also causes human rights an integral part of studies in the disciplines of social sciences and education. By thus not anything controversial when the international community has serious and real concern on the issue of human rights at the domestic level. Instead, the international community is very essential role in the protection of human rights Because of the nature and character of Human Rights itself, roomates is a defense mechanism and protection of the individual against the power of the state are particularly vulnerable to abuse, as has Often proven history of mankind itself. Having observed the significance of religious institutions in Indonesia, it does not take a leap of logic to see how these institutions become the breeding ground of intolerance, and potential violence. In case of religious institutions, it is clear that the purity of Islamic teaching is the metaphysical good that they need to preserve. Indication that institutionalization of religion is one possible culprit of rising religious intolerance and violence in Indonesia. The reason for this is the nature of institutionalized religion that tend to maintain exclusive and static understanding of religion so that religious institutions could maintain their relevance. Allowing free fall of ideas to modify religion would mean that religious institutions are no longer needed, something that is obviously resisted by them. Ministry of Religion and MUI, with their legitimacy derived from government and other social factor, help channel conservative ideas into the populace, bringing along with them potential violent behavior. Grass-root groups like FPI, MMI and others, then, further derive legitimacy for their actions from the society that is increasingly intolerant as the result of religion institutionalization in the Ministry and MUI.

C. Projection Analysis Program Implementation of Human Rights in Indonesia

In addition, Indonesia has also ratify several international conventions governing human rights, among others:


The defeat in constitutional debate for religions, faction did not stop the efforts to institutionalize religion in Indonesia. As a concession on the Jakarta Charter debate, the nationalist faction agreed to support the establishment of Ministry of Religion (MoR). For Muslims themselves, it was temporarily sufficient to cure their disappointment and to provide a provisional guarantee that Indonesia was not going to become secular.

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In practice, the ministry indeed play significant role as the guardian against any attempts of secularization. MoR served its main functions in three areas, namely information, education, and judicature. The department of dakwah under the ministry is responsible for propagating religions to the society as well as providing information on religious affairs. The ministry also established a large number of state religious schools of all levels from primary to higher education, most of which have different curriculum from those run by Ministry of Education.\(^\text{14}\)

**CONCLUSION**

Therefore, the beginning of the research conducted by authors is to answer the rampant brawl among students, the conflict in the community, and the number of sexual abuse committed by teachers, students, and community. So a study made by authors attempted to provide a general description associated with the general conditions of Indonesian society that offers solutions based on the implementation of human rights education.

Indonesia’s diverse culture is a social asset that is priceless. Where else in the world there is an archipelago of pluralism but still loaded with container framed within a unitary state. However, on the other hand the experience of history shows that diversity sometimes even conflicting. Conflict multicultural background of racial, ethnic, economic, religious, social, and political laden occurred in Indonesia. Especially in the last ten years. Conflict multicultural real has hurt the values of justice, freedom, equality, dignity, and the right to live free from discrimination. Climate that emerges is prejudice prejudices, suspicions, mistrust, anger and disappointment are all very unhealthy for a nation recovering from the pain of prolonged political. In practice, the ministry indeed play significant role as the guardian against any attempts of secularization. MoR served its main functions in three areas, namely information, education, and judicature.

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THE ROLE OF MORAL EDUCATION ON THE UNIVERSITY DRESS CODE

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ABSTRACT
The dressing style in campuses especially in private institutions of higher learning is under particular scrutiny, as it is often said to be inappropriate for a learning environment. This study looked at the importance of moral education, and its role in implementing the dress code for students among university students especially between two types of university i.e. public university and private university. It focused on the dressing style of students, both male and female, and the factors that lead to their dressing pattern that is common among students. This study also advocated the students’ understanding of the content of dress codes in their learning institution and the role of moral education in regard to dress code. The overall study highlighted students’ perception towards the implementation of the dress code in their learning institution. The methodologies used to carry out this study are questionnaires and interviews.

Keywords: role, moral education, dress code, university students

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INTRODUCTION
According to Maslow’s hierarchy of needs, one of the physiological needs refer to clothes. So clothing is one of the basic needs of man. In every group, occupation or community there are certain accepted standard of dress that are considered right, proper and appropriate while other forms of clothing are looked upon as wrong. In recent times indecent dressing among many young people in our society and the widespread advocacy for the application of dress codes especially in our institutions of higher learning have received a lot of media attention and generated a bad mentality towards the students. In many higher institutions across the world, indecent dressing among the youth has become the emblem of the modernity in general.

The online Oxford Dictionary has explained dress as put on ones clothes. It’s actually to cover one’s body in order to protect the effects from cold, hot and also to cover our nakedness. According to Egwim (2010) from Jacob Omede (2011), the indecent dressing referred to ones attitude, male or female that dresses to show off parts of the body such as the breast, buttocks or even underwear. The word decent refers to conforming to generally accepted standards of respectable or moral behaviour [http://oxforddictionaries.com]. Therefore decent dressing can be define as dresses that in-line with society’s norm, custom and values.

While dress code can be defined as a set of rules, usually written and posted, specifying the required manner of dress at a school, office, club, restaurant, etc. Some colleges and higher learning institution has their own dress code. According to Pauly (2008) in K.O.Fayokun et.l (2009), campus dress code is a set of rule, indicating the approved manner of dress. And also has the restriction towards certain dressing such as miniskirts, sleeveless tops, transparent clothes, spaghetti tops, sagging pants-showing buttock, boxes or underwear’s or T-shirt and jeans which carry immoral messages.

Meanwhile moral can be defined as giving guidance on how to behave decently and honestly. It can also be seen as relating to issues of right and wrong and to how individuals should behave. It can be seen as something ethical, good, right, proper, honorable, just, and principled. As such, decent
dressing can be refers to an act of accepted (ethical, good, right, proper) dressing style by the members of society and which mean in line with the societal norms and values whereby, indecent dressing is an act of dressing contrarily or indecently to a normal dressing code. Therefore we believe it will be beneficial for the higher learning institution to adopt dress code as it will create a better learning environment although some may argue that this action would restrict the individual student’s freedom of expression. Furthermore students can express themselves through other means for instance through art or creative writing, instead of not clothing.

**Significance of study:**
This study will ascertain the important of dress code among students at higher learning institution and the role of moral education in cultivating values in order to dress properly or decently.

**Objectives:**
1. To look at the important of dress code at the higher learning institution.
2. To identify the perception toward interpretation of dress code at the higher learning institution.
3. To analyze the role of moral education on student dressing at the higher learning institution.

**Research questions:**
1. Is dress code essential at the higher learning institution?
2. Are students perception of indecent dressing varies from the authority perception?
3. Is moral education related to dress code?

**METHODOLOGY**
This study was conducted in order to identify perception of the students and authority of the higher learning institution on decent and indecent dressing at the higher learning institution. Beside that this study also analyzes the role of moral education on the university’s dress code.

In order to achieve the objectives of this study, both qualitative and quantitative methods are used. Questionnaires and interview were conducted. The respondents for the questionnaires are students from public and private higher learning institution. A total of 250 students were randomly selected to make up the sample. 3 Interviews were conducted to obtain data on the perception of dress code by authority and the relation between moral education and dress code.

**RESULTS**
There are three main questions asked in this study in order to know the students understanding of university dress code.

The first result is on whether dress code is necessary or not in higher learning institution and should the university make it compulsory. The result shows that 57.9% said that it is necessary to have dress code in general while 27.7% does not agree. The balance 14.4% just doesn’t care. This shows that both students from public and private higher learning institution agreed with the need of dress code however with slight different on the reason. Pertaining whether the higher learning institution should make the implementation of dress code compulsory or not, the data shows that about 45% of the students agree while 43.6% disagree. Small differences occur showed that though they acknowledge that dress is necessary (as in the first question) but they disagree to make it compulsory.

The second results pertaining implementation of dress code is against human rights shows that 47.3% of the students agree that it is against human rights while only 30.7% disagree. Beside that 22% or 54 students over 250 being neutral.

The third result is on what is considers as appropriate or decent dressing styles and inappropriate or indecent dressing styles by the students at higher learning institution. The table below shows the insight of students on what is decent or indecent dressing style of university’s students based on the list given.

<table>
<thead>
<tr>
<th>Higher Learning</th>
<th>Appropriate / Decent</th>
<th>Inappropriate / Indecent</th>
</tr>
</thead>
</table>

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31
Institution Dressing Style Dressing Style
Public University Sneakers Sport shoes T-Shirt Shirts Suit Long skirt Jeans Long pants (slack) Khakis
Tattoos Earrings (for guys) Slippers Singlet Bermuda pants Sagging pants Mini skirt Hot pants Tube Pyjamas
Private University Sneakers Sport shoes Slippers T-Shirt Shirts Suit Long skirt Jeans Long pants (slack) Khakis Bermuda pants Sagging pants Mini skirt
Earrings (for guys) Singlet Hot pants Tube Pyjamas

Table 1: Students insight on Appropriate / Decent or Inappropriate / Indecent Dressing Style

In addition to that 3 interviews were conducted which touched three aspects:

i. the perception of the authority (the university) on dress code;
ii. fashion and dress code; and
iii. the role of moral education in students’ dressing style.

DISCUSSION
In general the implementation of dress code is important at higher learning institution as shown from the first result. Dress code is necessary at the higher learning institution because we want to educate people, not just provide them with the knowledge for an academic purpose (i.e. holistic education). Students with different background of studies should be taught to dress suitably and professionally for the occasion. It helps to train students to understand the real industry expectations on them and further develop their own ways of expression. It is also a requirement set for some courses that students must dress in proper manner to avoid danger e.g. laboratory, workshop etc and this is essential to be followed. Moreover it is to ensure that an image of civility, proper & appropriate behaviour is project to the community and nation at large. In this circumstance the students do agree with the dress code.

Lately freedom of expression has become an epitome amongst youth in Malaysia. This freedom of expression is not solely limited to verbal communication but also art and fashion. In reference to the second results, about 47% of students said that the implementation of dress code is restraining individual from expressing themselves especially in the dressing style. In other words to many students, the prescription of dress code appears as an infringement on their human rights because they believe that they should be free to put on whatever they like. (Bolarin and Pemedh, 2008) Although to some extent writers agree with this but at the same time we need to remember that teaching / learning process needs conducive environment so little or no distraction is good. Another reason given by the students is that the dress code is believe to hamper them to become fashionable or update new fashion trends.
According to Ms. Mashita (Fashion lecturer), the assumption that the dress code will stop the students to become fashionable is wrong. It will not stop them to follow new fashion trends but rather appropriately. The dressing style of the students at the higher learning institution today can be categorised as modesty or decency and immodesty or indecency. Modesty or decency is a mode of rejection towards sexual attraction, immodesty on the other hand is considered the other way round. Revealing parts of body can be indecency to some culture or religion and tolerance is expected in the societies with many beliefs. Generally most people will wear what is acceptable to their society, culture and religion. To some countries wearing immodestly could be an insult and an implementation of law could be taken place.

The definition of what is decent dressing and indecent dressing practice in most higher learning institution is quite similar. As point out by Dr. Teh Chee Seng (Vice President (Student Development and Alumni Relations), Utar) decent dressing is according to the norms regulated by the university. In other words, since the university has come out with its regulations on what is appropriate dressing, then dressing according to the regulations is 'decent'. What is decent or appropriate dressing according to the university may differ with what the students assumed as shown in the Table 1. Indecent or inappropriate dressing style in most of higher learning institution in Malaysia refers to dress in tight, figure hugging, revealing sexy clothes, untidy, unnecessary jewellery or accessories. For example singlet, Bermuda pants, sagging pants, mini skirt, hot pants, tube, pyjamas, tattoos, slippers, earrings (for guy) and others.

The violation of dress code for example at UTAR, will leads to disciplinary action. When the students violating the University dress code (especially while attending lecture, tutorial, examination, workshop or any activities inside or outside the campus) they will be given warning letters and then barred from entering the university compound. Although there is no specific percentage given on violation of dress code but there are cases where lecturers have denied their students from entering class if they were dressed inappropriately. However there are some universities which did not implement the dress code that had been establish completely. One of the reasons is that the enforcement is weak and it lies on the shoulder of certain body to carry out the responsibility for instance the Department of Student Affairs or security officers. (http://www.utar.edu.my/dsa-pk/index.jsp?fcatid=555&fcontentid=2684)

As for Universiti Putra Malaysia (UPM), when students fail to comply with the dress code set by the University they will be refused service at some of the areas in the campus: all service counters, offices, the Sultan Salahuddin Abdul Aziz Shah Cultural and Arts Centre, lecture halls, tutorial rooms, library and laboratories. In addition to that they can be charged under the Universiti Pertanian Malaysia Rules and Regulations (Students Conduct) 1975 Part II General Discipline Regulation 3 (b). (http://putrabusinessschool.edu.my/GUIDELINE/INTERNATIONAL_STUDENT_HANDBOOK-UPM-2012_JAN.pdf)

As of the role of moral education on dress code, decent dressing and indecent dressing can be discussed based on moral theories. As people develop their thinking concerning morality over time, they do so as a result of interactions with individuals and social institutions. In different societies each with their own cultures there are different ideas concerning how humans are to behave. Different societies and cultures have different rules, different norms, laws and moral ideas. In this twentieth century people became more aware of these differences. The impact of this information when coupled with the theories of the Existentialists and Pragmatists became quite significant in the realm of Ethics.

The Existentialists with their theory of radical freedom and human choice and responsibility placed morality within the sphere of individual human decision-making. There were no essences before existence of beings and there would be no rules before the existence of the beings that would make the rules for themselves. With this freedom of choice, our new generation students especially from higher learning institutions dare to dress indecently and show their body. As example, and wearing just ample cleavages on display, depicting size and shape of their private parts with mini that barely skim the bottom. It appears now to be fashionable; one has to become half nude, dressed in sleeveless/see-through tops without bra.

Thus, the society’s assumption that when discuss about decent dressing or indecent dressing it will always linked to moral values is true. This is because each and every culture has its own dressing code. Though the dressing code might vary from one culture to another but each culture has a standard and acceptable dressing code. So any deviation from such dressing code could be term as
indecent dressing. So when peoples tend to disobey or dress contrarily from the society’s norm and culture its can directly affect the values of that particular society.

Moral educations contribute in forming student’s dress code especially at the higher learning institution as the “moral education” is an umbrella term for two quite different tasks and approaches. The first, which might better be called moral “socialization” or “training,” is the task of nurturing in children those virtues and values that make them good people. The second task of moral education is to provide students with the intellectual resources that enable them to make informed and responsible judgments about difficult matters of moral importance. Both are proper and important tasks of schools and both cut across the curriculum.

In addition, one of the purposes of moral education is to help make students virtuous - honest, responsible, and compassionate. Another is to make mature students informed and reflective about important and controversial moral issues. Both purposes are embedded in a yet larger project—making sense of life. Thus, dress code in higher learning institute can help our student to be mature and think before act.

CONCLUSION

The focus of this study has been on the dress code implementation at higher learning institution that directly or indirectly influences the dressing style of the students. It is belief of these writers that the success of dress code implementation is not solely depends on the students but also other groups of people in the university such as lecturers and officers. Unfortunately due to weak in enforcement of the dress code in many higher learning institutions especially at the private universities / colleges make the dress code as accessory.

We believed that this indecent dressing among the students does not come into consideration through overnight, but it is an accumulated behavioural pattern that could be attributed to the home, maybe effects from modernization or globalization arising wrong values, peer pressure, mass media and so on. Thus, this issue of dress code at higher learning institution is an area that should be look at especially in Malaysia today.

REFERENCES


HAVE YOUNG JAVANESE PEOPLE LOST THEIR CULTURAL IDENTITY?

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ABSTRACT
There is a saying “wong jawa wis ilang jawane” or that many young Javanese people have lost their Javanese characters. There are so many moral values taught in Javanese culture, either through its language, its proverbs, its traditions, symbols, or literature. There is a tendency that many Javanese people are not familiar with basic moral values of Javanese due to the fact that they are more exposed to global cultures that are quite different from the Javanese. This, in turn, makes the old generation complain that the young generation don’t behave well, show no respect to older people. What Javanese important moral values are supposed to be taught to the young generation and how to do it is the focus of this paper, and it is through education. Education is one factor to maintain or destroy a local culture. It is time to reexamine our education policy in order to revitalize local wisdoms to improve our young generation’s morality.

INTRODUCTION
Dorais (1988: 293-294) explains that cultural identity can be defined as the basic consciousness of one’s own group’s specificity amongst other peoples, in terms of living habits, customs, language, values, etc. Cultural identity is universal, because all people in the world are conscious of some sort of specificity that set them apart from others. By contrast, ethnic identity (ethnicity) only seems to occur within complex societies, when it appears functional to divide people into categories based upon something other than gender, age or occupation (Simon 1983; Elbaz, 1985). Ethnicity is linked to cultural identity because in order to categorize people, one must often refer to some of their cultural, linguistic, or religious specificities. However, ethnic classification may be based upon totally non-cultural criteria, such as physical appearance or place of origin. One of the prerequisites of such classifications is that all ethnic groups (such as Javanese, Sundanese, or Indonesian?) interact within the same broad social structure, whether it is national society or the global village. Talking about Javanese people, we have to define who the Javanese people are. Originally, Javanese people are those belong to Javanese ethnic group. It is one big ethnic group living in Java Island, especially in the east and central part of the island. But now so many Javanese people have moved and lived in other parts of Indonesia. They can be found everywhere in Indonesia. Those who have moved and lived in other areas may adopt other culture in which they live, so that sometimes it is not easy to recognize that they are Javanese. On the other hand, those who are still living in Javanese community, such as those living in East Java, Central Java and Yogyakarta Special Territory, are supposed to have maintained Javanese culture so that they can be easily recognized as Javanese people. However, many people say that Javanese people, especially the young generation, tend to have lost their cultural identity or in Javanese it is said that wong jawa wis ilang jawane. What Javanese characters are lost and why they lose them are the points discussed in this paper.

Javanese Cultural Identity
Cultural identity of a certain ethnic group can be identified from the language the people speak, the custom they wear, the living habit they adopt, the moral value they cherish, the food they eat and so forth. In this paper I don’t want to discuss all of them, rather I only focus on the language. Javanese people can be recognized from the language they use, namely Javanese language. Javanese people should be able to speak Javanese language. However, so many Javanese people do not speak Javanese anymore. So many Javanese families, especially those who live in cities or towns prefer to use Indonesian language in their daily communication. Many Javanese parents do not use Javanese as the mother tongue for their children. There are many reasons why they do not use Javanese anymore.
Some say that it is not practical. Javanese is considered to be more difficult than Indonesian. There are many levels of Javanese, namely Krama, Madya, and Ngoko (Sarjana Hadiatmaja 2011: 63), and it is not easy to master to use each level appropriately. Javanese family who live in villages still use Javanese as the mother tongue for their children, but only the ngoko (the low level) that is used. Therefore, young Javanese generation who live in villages tend to master the low level (ngoko) only and not the higher levels. Some others say that it is not prestigious to speak Javanese. They look down on the language. They are not proud to use the language in daily communication. They consider it not sound modern, look so old and out of date. Furthermore, Javanese language is not used as the language of instruction at school. That is why Javanese young generation tend to leave Javanese language, one of their identities.

Language is closely linked with culture. Culture can be seen as the “know-how” that a person must possess to get through the tasks of daily living (Wardhaugh, 2006: 221). The relationship between language and culture is that the language used determines the way in which the speakers of that language view the world, or, how the speakers view the world is reflected in the language used (Whorf cited in Wardhaugh 2006: 222). How Javanese people view the world is reflected in the language, and through the language they pass the moral values to the young generation. When the young generation do not speak the language anymore, they will certainly miss the moral values embedded in it. There are so many moral values that young Javanese people are not familiar with. I will only take one example taken from a traditional Javanese verse (macapat) called Mijil, says as follows:

Dedalane guna lawan sekti;
Kudu andhap asor;
Wani ngalah dhuwur wekasane;
Tumungkula yen dipun dukani,
Bapang den singkiri;
Ana catur mungkur. (taken from Sarjana Hadiatmaja. 2011: 55)

From this traditional verse, there is moral teaching how to behave well in society so that we can live in harmony with other people. Andhap asor (low profile, not arrogant), wani ngalah (not aggressive) are some ideal characters of javanese people. Tumungkula yen dipun dukani (if your parents are angry or criticize you because you do something wrong, listen to them, keep quiet, and don’t stare to the eyes) is an advise how to behave to the parents or the older person. Bapang den singkiri (avoid fight or quarrel), ana catur mungkur (don’t get involved in useless gossips, or just leave them when you happen to hear them) are also advise how to live in harmony with other people. Sarjana Hadiatmaja (2011: 55) further says that ideal moral values Javanese people should apply include mawas dhiri (self reflective), budi lu hur (noble minded), tepa slira (considerate), mrawira (chivalrous), rumangsa (conscious), and ngerti ing semu (being sensitive). Mawas dhiri (self reflective) means that we should reflect or look into our deepest heart and soul to see whether we have behaved well, said truth or lies, or perhaps we have hurt other people. We have to be honest in this case, and then improve or correct our conduct. Budi lu hur (noble minded) means that we have to be kind hearted, no hatred, no spite, no jealousy. Tepa slira (considerate) means that we have to be able to feel other people difficult position. When we possess this character, we don’t easily blame other people or make other people feel ashamed. Mrawira (chivalrous) means that we have to be courageous and ready to help the weak and the poor. We are not allowed to be nylekuthis (acting that makes us look degraded or contemptible). Rumangsa (self conscious) means that we have to realize that whatever we do is being watched by other people or by The Almighty God, therefore we have to act very carefully. Ngerti ing semu (being sensitive) means that we have to be able to understand meanings or messages that are not clearly or directly stated by other people. These are the moral values that Javanese people should possess. These moral values are presented in various modes or forms, such as in tembang (songs or verses), in proverbs, or even in signs or symbols.

When Javanese language is used in community, the people involved will readily learn the culture and understand easily how to behave, how to conduct, how to speak in an appropriate manner that is acceptable. However, more and more young Javanese people are leaving the language, so that they seldom and even never use it for communication. They rarely hear the language, never pay any
attention to the contents, and as a consequence, they are not familiar with Javanese culture and so, they lose some of their identity as Javanese people.

_Ngerti ing semu_ is the Javanese character that is mostly left. People are not sensitive anymore. They do not understand other people’s intentions without being told explicitly. On the other side, Javanese people are not supposed to talk anything openly. This is meant to avoid conflict, or to avoid making other people embarrassed or get hurt. Therefore the real Javanese people will only keep silent, do not say anything or only give signs such as blinking eyes, when they witness other people’s misconduct. Conflicts will certainly arise when there is no mutual understanding. I often witness situations in which Javanese young people do not act wisely because they are not sensitive to their surroundings. For example, in a meeting when limited lunch is served, they eat as much as they like without thinking whether other people behind them will still get their meal. Or, they just sit, busily eating and being served by the older people without feeling uneasy. This is very strange in Javanese culture but they do not feel it because they are not sensitive (ora ngerti ing semu).

**How to make the young generation understand their local culture**

How to make young Javanese people understand their culture better? Surely it is not an easy task, since it is a very complex process that demands collaboration from various parties. One way is through the language education policy. We need a policy that enables us to preserve our local languages, love our national language, and master an international language. Although it is stated that Indonesian language is declared to function as the national language, official language, and also the language of instruction at school, meaning that it is the majority language in Indonesia, it does not mean that it is a wise choice to leave local languages to die. Any language, including a local language, is an important asset that needs to be preserved. Why? Because “…through our language that we have access to our culture and humanity. All languages have the same potential for these functions. It is therefore an enormous human impoverishment when a language, with all its collective wisdom, beauty, and richness, falls silent” (McCarthy, Skutnabb-Kangas, and Magga, 2008: 298). When we lose a language, we lose a culture, intellectual wealth, a work of art (Hale, 2001 as cited by McCarthy, Skutnabb-Kangas, and Magga, 2008: 298)

The next question is how to revitalize our local languages. Education plays an important role to make the young generation get knowledge of, familiar with, and love their local language. Education in the lower level, especially in play groups, Kindergartens had better use local language as the language for instruction. While in higher levels, such as in elementary and secondary schools, local language should be taught as a local subject, in which moral values and local cultures are taught. Daily communication in the family and the in local community levels should use the local language. Anyone intending to stay in a certain community is advised to learn to speak the local language used in that community.

**CONCLUSION**

The saying “wong jawa wis ilang jawane” seems to be true since many Javanese people do not speak Javanese language anymore. Javanese language is one cultural identity of Javanese people. Since they do not speak the language they are not familiar with the culture, or the moral values imbedded in it. Education seems to be the key tool to make the young generation learn, understand, and master the local language and familiar with the local culture. A Proper language education policy is needed.
References
DEVELOPING A COOPERATIVE ATTITUDE THROUGH COOPERATIVE MUSIC LEARNING

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This paper is based on research entitled Developing a learning model for music based on cooperative learning in international classes in Yogyakarta. Passive attitudes of students in the classroom were the main focus of the research. Students became passive when the teacher taught by speech method because they were not given an opportunity to interact with other students during the teaching and learning process. Teachers mostly taught in such a way that they gave little opportunity for the students to initiate activities. Over the long-term, this can cause students to be passive and selfish. Implementing cooperative learning can be an alternative to developing students’ cooperative attitudes by involving them actively in groups. This research used a pre-test and post test experimental design. The research results show that the students were very active and they exhibited good cooperative attitudes, especially when discussing and reaching agreement on interpreting the symbols and playing them on instruments. As a result of this cooperative approach, the teaching and learning process also became very enjoyable; some 90% of students said that the learning process was fun.

BACKGROUND TO THE STUDY

In 2013, Indonesian government is planning to implement the new curriculum, Curriculum 2013. The integration of several subjects is the fundamental changes in Curriculum 2013, compared to the previous curriculum. Some of the examples are the integration of sciences and social subjects into Bahasa Indonesia at primary and secondary levels; the increasing of time allocation for culture and the art subjects; the changing of duration of each subject from 45 minutes to two hours; the changing of teaching focus, form single-subject oriented to the thematic-oriented.

Those fundamental changes in curriculum demand massive changes to its implementation. Changing in the longer instructional allocation time requires method development of teaching in which it can attract students’ attention for about 2 hours. Changing in teaching direction into thematic one requires the development of models of teaching that integrates interdisciplinary field.

One effort to attract the student’s attention or concentration in a relatively long time is to make them active (being engaged). In order to make the well-directed activeness and all students having an equal opportunity, it is necessary to engage student in teaching. One of the methods that enable this activity is "cooperative teaching".

Yogyakarta International Integrated Islamic Elementary school, located in Kotagede, is one of schools that has developed thematic teaching. Science, social and religious studies and other subjects are taught integratedly. Some examples are: (1) the students are taught to recognize the nature richness and beauty, as well as empower them to increase their faith in the God the Creator, (2) when students are taught to plant crops, water them, and harvest them, they will realize that they only water the plants, but the plants turn out fruit and vegetables, such as eggplants and tomatoes. The teacher can make the students aware that God is Merciful.

Based on interviews with the teachers of Kotagede Yogyakarta International Integrated Islamic Elementary School, it can be noticed that they require the development of thematic models of teaching for the art of music. So far, the teachers develop their own models of teaching for the music subject. In this regard, the researcher is interested in conducting a research and development (R and D) for models of teaching of musical art in the schools.
Based on the problems above, the main purpose of this study is to find the appropriate models of cooperative learning in the field of art and culture. Particularly the art of music.

LITERATURE REVIEW

1. Teaching Models
Models of teaching are teaching designs that aim to optimize the utilization of components involved in the teaching. Components of teaching include teachers, students, materials, methods, media, evaluation, and feedback. Ellis (1979:42) reveals that the models of teaching are designed for specific purposes, for example: the teaching of information concepts, ways of thinking, the study of social values and so on by asking students to engage in particular cognitive and social tasks, as revealed as follows:

"Models of Teaching are designed for specific purposes-the teaching of information concepts, ways of thinking, the study of social values and so on by asking students to engage in particular cognitive and social tasks. Some models center on delivery by the instructor while others develop as the learners respond to tasks and the student is Regarded as a partner in the educational enterprise. However all emphasize Models mature how to help students learn to construct a knowledge-learning how to learn Including learning from the sources that are Often stereotyped passive, such as learning from lectures ... "

Based on these descriptions, it can be said that basically a good teaching model is aimed to organize teachings which are capable to make students active. Student activeness provides experiences to students to appreciate better so that they can understand the teaching material more deeply.

2. Cooperative Learning Model
Nowadays, there are many kinds of teaching models. Cooperative learning is learning which is organized in such a way that all students can learn in cooperative ways. This model is developed based on the premise that interactive learning is much better than the one-way learning.

a. The Assumption of Cooperative Learning
The assumption of cooperative learning is that students working in groups will learn from and teach one another. By working in groups, the students will be able to increase their understanding of the subject matter including communication and teamwork skills. As noted by Haller et al.(http://www4.ncsu.edu/~vgallagh/HallerWorkGroup.pdf), the assumption of cooperative learning is as follows:

“A key assumption of cooperative learning is that students working in groups will learn from and teach one another. In fact, both instructors and students report that structured cooperative learning improves students’ understanding of course material as well as their communication and teamwork skills.”

It can be said that the above opinion is in line with the theory of "learning by doing" which essentially states that learning and practicing when they are done at once, they will result in better learning outcomes compared to just learning in theoretical level.

By implementing that model the students will be able to interact directly with the learning objects. Mursell (1977) said that the results of learning process which begins with providing a real context for the students will be able to produce authentic learning results, i.e. durable, useful, and meaningful learning outcomes for the students.

b. The Definitions of Cooperative Learning
Davidson and Worsham (in Isjoni, 2012:45) states that cooperative learning is teaching and learning activities conducted in small groups. The students learn and work together to get the optimum learning experience both individual experience and group experience.

Cooperative learning is a learning process that encourages students to interact directly with the real learning object. In other words, the cooperative learning model can provide a real learning context.
This real context would set the students on the real issues. By understanding the issues properly, it will be easier for the students to respond to an object or phenomenon correctly, even though it will be viewed from different perspectives. It is the major basis for the success of the learning process.

c. The Characteristics of Cooperative Learning
Bennet (in Isjoni, 2012:60) asserts that the characteristics of cooperative learning include positive interdependence, face-to-face interaction, individual accountability, flexibility, and enhancement of teamwork skills through problem-solving process.

Positive interdependence shows a growing mutual need among the group members. The students raise their awareness that the achievement of every individual in completing their own task will influence the success of the group, as the part of the task assigned to them is one of the important parts that supports the success of their joint effort.

Face to face interaction is the reciprocal relationship between the students as the result of direct communication without intermediaries. The process of discussion and deliberation to solve problems is one of the natural maturing processes.

The provision of individual tasks that contributes towards the group effort will bring confidence to all students. The students will feel that he or she is needed by the group.

The establishment of intensive interaction and communication among the students is an effective medium to raise awareness that every human being has different characteristics. This awareness will increase the students’ attitude of flexibility.

By understanding their different characteristics, the students will not only raise their attitude of flexibility but also improve their skills in working in groups. Differences in the potential and capabilities of the students can be combined so that each participant can take up the slack with the surplus of each student.

Roger and David Johnson (Asri, 2012:22) suggests the elements that must exist in the learning process of cooperative learning, namely 1) there is a positive interdependence; 2) there is an individual responsibility; 3) there is a face-to-face interaction among the group members to get to know each other; 4) there is a communication among group members; and 5) there is a group process evaluation.

d. The Types of Cooperative Learning
In general, there are six types of cooperative learning, namely STAD (Students Team Achievement Division), Jigsaw, TGT (Teams Games Tournaments), Rotating Trio Exchanges (RTE), and Group Resume.

3. The Models of Teaching of Musical Arts
Astuti et al (2012) found that the appropriate model of teaching for learners in learning the musical arts at Public School is a model of teaching which implements the following principles: the learning context must be concrete; the lesson plans are based on the learners’ needs; the teaching and learning process is conducted based on the student centered view by employing the cooperative learning approach; the learning strategies used are thematic learning with a combination of theory and practice; the learning methods are by doing tasks, discussions, and demonstrations; the learning materials include appreciation, creativity, and expression; the evaluation employs an authentic evaluation conducted by both the teachers and the students.

4. Development of cooperative learning teaching model in music subject.
The aim of learning art and culture in a school is not to make the student become an artist, but to stimulate and improve student’s aesthetic sensibility through a medium called sound. However, if later on in the future one of the students would become an artist, it would not be a mistake instead art
and culture learning process works well over the par. Most important thing is that teachers must be able to create learning process innovatively that can increase aesthetic sensibility of the students in music.

The development of cooperative learning model in musical arts can be done by giving appreciation to art of music then giving students a group assignment to create and express their musical sense of art. Based on the elaborated study theory, it is proposed a cooperative learning model for musical arts with patterns as follow:

a. The teacher prepares a real learning context by designing learning that enables the students interact with music.

b. The teacher chooses material based on standard of competence and base competence by considering students’ interest. The material is a combination of theory and practice which is thematic.

c. The teacher explains learning outlines and tasks to do to the students.

d. The teacher divides the students into groups and each group consists of 4 to 6 students.

e. The teacher gives task to each group.

f. Each group of students presents its work to the class.

g. The teacher and the students evaluate and do reflection on learning outcomes they achieved.

5. Development of Musical Art Learning Model

Components of learning are teacher, student, material, method, evaluation, facilities as well as feedback. Those are basic components in learning that must be organized orderly so that is able to create an authentic learning outcome which is durable, useful, and meaningful for the students and applicable in real live. The learning outcome mentioned above can be realized if the students happen to be in a real context. In such situation, students will face real problem that makes students be able to understand the root of the problem, to see the problem comprehensively, and to solve the problem accurately.

By overcoming a real problem, student will not only learn how to think specifically toward a particular subject, but also will learn how to think comprehensively, either theoretically or practically. A combination of theory and practice will assist the students in implementing theory and practice itself.

In such situation, theory and practice will automatically blend and no distinctions between both. When a student practices a skill automatically he/she learns the theory. Hence, the ability to practice and knowledge of theory will walk in synergy.

This kind of learning outcome is more perennial compared to learning outcome when a student learns the theory and practice separately. Leaning theory and practice separately, student will possibly master theory only but unable to practice it or vice versa. Learning outcome that is only theory usually tends to be neglected and forgotten. In other hand, practice only without theory will result inaccurate learning outcomes.

Musical art is an intact subject. Cognitive, affective and psychomotor domains are needed in a contribution to be able to play music perfectly. Therefore, to play music must involve those three domains. As a result, theory, practice and appreciation must be taught all together.

Someone will have broadened knowledge if he/she is in a community or group. A job will have better result if it is done in group rather than individually. The same situation will occur when a job will be finished faster, more thorough, and intact if it is done in group. However, it is noted that each member of the group has equal role and important contribution.

Cooperative learning gives possibility to students to study in group, to be faced a real problem, and learn music by combining theory and practice in a unity. Thus accordingly, cooperative learning model is able to increase achievements in learning musical art.
RESEARCH METHODOLOGY

The approach used in this study is a quantitative approach. The type of the research is the Research and Development in nature. The research utilizes experimental methods by design comprising Pre-Test, Post-Test, and Control Group Design.

1. Product Development
   Cooperative learning model developed in this study has the following scheme:

   **The scheme of cooperative learning model for musical arts**

   ![Diagram of cooperative learning model]

   - Identifying students' prior knowledge
   - Learning materials: rhythm pattern
   - Teachers divide students into groups of 4-6 students.
   - Teachers divide the parts of rhythm patterns with non-standard music notation symbols (round, star, points, etc.)
   - Students discuss the tools that are used to play a music instrument
   - Students practice the notation with musical instruments
   - Teachers play a song by Johan Strauss
   - Students accompany the Johan Strauss’s

2. Research Variables
   The variables of the research comprise one independent variable and one dependent variable. The independent variable is learning the musical art with cooperative learning models.

3. Data Collection Method
   The data collected in this research is descriptive data of model development and implementation, and outcome achievement data from learning musical arts. In Lukmanul Hakim Islamic Integrated Elementary School, such a model of cooperative learning has not been applied yet, hence the researcher created a condition required in the research study by conducting experiments. While the data of the learning outcomes achievement are obtained by using tests.

4. Research Instruments
   Broadly speaking, there are two kinds of research instruments developed for the study, namely an instrument to measure models of teaching, and instrument to measure the achievement of learning outcomes of music. Achievement of learning outcomes includes accomplishments related to the cognitive, psychomotor, and affective domains. Cognitive domains are the things related to the theoretical material, psychomotor domains are related with the practice, and the affective domains are related to the students' feelings towards the implementation of the model of teaching.
The models of teaching instruments are used to determine whether the model of teaching has been developed in accordance with the characteristics of cooperative learning or not. The instruments are in the form of observation sheets which are developed based on the characteristics of cooperative learning as argued in the literature review of the study. The second research instrument is an instrument used to measure the achievement of outcomes in learning music. There are three aspects that should be assessed, namely cognitive, psychomotor, and affective. Thus, the development of the instrument to measure achievement of learning outcomes covers those three aspects.

5. The Criteria of the Model Effectiveness
The effectiveness criteria of the model of teaching is evaluated in terms of two aspects, namely the level of feasibility or likelihood of a model to be applied and the increase of student achievement results after using the model. The feasibility of the model can be viewed from the ease and smoothness of the learning process; while the achievement of learning outcomes can be evaluated from the development of students’ achievement of learning outcomes from the beginning to the end of the lesson. The model of teaching is said to be effective when it can be implemented easily and the achievement of student learning outcomes has increased.

6. Population and sample
The population of the study is all elementary students of international class of Lukmanul Hakim Islamic Integrated Elementary School Kotagede from grade I to VI. Meanwhile, the study sample numbers over 24 students of fourth graders. Grade 4 students are taken for samples since the psychological development of the students is in the middle of between the lower grade students and upper grade students.

7. Data Analyses
Data analyses used in this study were descriptive and inferential statistics. The descriptive statistics were obtained to determine the distribution of the data. They consisted of ranges, minimum values, maximum values, the mean, and SD. Inferential statistics which used \( t\)-test was obtained to determine whether cooperative learning method in the music subject can enhance students’ achievement of learning outcomes significantly.

Results of \( t\)-test analysis were also used to test the effectiveness of the cooperative learning model. The model is said to be effective, then, if the experimental group’s achievement of learning outcomes are significantly better than before.

Results of the Study
The students’ achievement of learning outcomes was seen in terms of cognitive, psychomotor and affective domains while effectiveness of learning was seen through \( t\)-test analysis. Based on \( t\)-test analysis, there were significant differences between the cognitive achievement of learning outcomes before and after learning processes in the significance level of 5%. The same results occurred in the psychomotor and affective domains. Therefore, the cooperative learning model could improve students’ achievement of learning outcomes in the cognitive, psychomotor, and affective domains. In short, the cooperative learning model, used in music subject, improved students’ achievement of learning outcomes significantly.

Cooperative learning model let all students to have the same opportunity to think and argue with a clear context. Its clarity led students to have the same perception of an object; as a result misperceptions among the students could be avoided. In other words, difference interpretations of the students on subject matters related to learning materials could be minimized. The same perception facilitated communication among students as well. It made communication processes run smoothly; therefore the achievement of learning outcomes could easily be achieved.
CONCLUSIONS

Based on the results of this study, it can be concluded that cooperative learning model improves students’ achievement of learning outcomes in the cognitive, psychomotor, and affective domains at significance level of 0.05. These results can be interpreted that the cooperative learning model is effective in improving achievement of learning outcomes of music students.

In addition, there are some suggestions related to the procedures of implementing cooperative learning model in music subject.

a. In the implementation of cooperative learning for elementary school students, it is advised that every student gets a chance to play music instrument such as Carl Orf, for example castanet, triangle, cowbell, and maracas. They are easy to play and produce a variety of sounds. Besides, their prices are relatively affordable.

b. Given that scores a song in general has a long bar, music teachers then should guide their students by giving taps and thus students can always follow the tracks.

c. Next, learning materials should enhance aspects of melody and harmony. It is aimed at giving the students a more comprehensive understanding of the music.
THE EFFECTS OF STUDENT’S PARTICIPATION IN ACADEMIC AND NON-ACADEMIC ACTIVITIES ON STUDENT’S CHARACTER DEVELOPMENT AT BOGOR AGRICULTURAL UNIVERSITY

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ABSTRACT. Human capital is perceived as the most important factor in the advancement of nation. Therefore, character development as one of the key elements to create competitive human capital must be positioned as an integrated part in education system. This research aimed to analyze the main factors that influence undergraduate student’s character development. The study was conducted at Bogor Agricultural University from June through November 2012 with the involvement of 1002 active students. The total sample was determined by using Slovin formula, while the sample selection was carried out with quota sampling technique. The results indicated that most of samples were categorized to have good character. It means that samples had knowing the good, loving or desiring the good, and acting the good. Further analysis showed that undergraduate student’s character was significantly influenced by gender, personality type, lecturer deliver moral message in class, students participate in dorm activities, training for student’s management skills, character education training held by Directorate of Student Affairs IPB, Emotional and Spiritual Quotient program, and students received scholarship resulted into a better character level. This study was seen valuable for the decision makers in education institutions and others policy maker to design appropriate mechanism to improve character students.

Key words: Academic, Activities, Character, Non-Academic, Student.

INTRODUCTION
Schultz (1981) explained that the most influencing factor of welfare and the advancement of nation was not space, energy and field for agriculture, but the quality of human resources (human capital) and the development in science and technology. Alongside with the effort to project Indonesia as prosperous and developed country, the increasing of human resources quality is needed. The ways to pave improvement in human capital indicate that attention must be invested to young generations as the ones who bear the responsibility to be future leaders’ quality.

Character is recognized as paramount aspect that leverages one’s potential to reach the higher ladder of life. Lickona (1992) explained that there are two of the most important fundamental foundations which must be embedded to young generation; value of respecting each other and responsibility. When bad characters are reflected from our young generation, it will result into perpetuation of multidimensional crisis. As the characters are not absolutely innate, it is hopeful for us to inculcate positive environment for our young generation to engender better character development. Students are the part of young generations who are raised in the middle of academic community have important role in the development of Indonesia.

Bogor Agricultural University as one of prominent higher education institutions in Indonesia has actively participated in nurturing the brightest minds of nation through policy, campus organization and campus activities that aim at forging good character of student. Therefore, this research was conducted to know how far the impact of academic and non-academic activities participation on the establishment of student’s character. These research was part of project that entitled “Pioneering Character Education Development Center: Strengthening the Function of Character Development Students of Bogor Agricultural University by Improving the Role of Directorate Student Affairs” funded by Ministry of Education and Culture Republic of Indonesia at 2012. Specifically, this...
research shares the following objectives: (1) To measure the participation of students in academic and non-academic activities at Bogor Agricultural University; (2) To identify Bogor Agricultural University student’s character; and (3) To analyze the influence of student’s participation in academic and non-academic activities toward student’s character development at Bogor Agricultural University.

RESEARCH METHOD
The design of this research was cross sectional study. This research was conducted at Bogor Agricultural University, Dramaga from June through November 2012. The sample of this research were undergraduate students of Bogor Agricultural University. The research was used quota sampling technique with the number of sample determined based on Slovin formula that resulted into 1002 students selected as the samples of research. The primary data were obtained from questionnaire that covered sample’s characteristic, the participation in academic and non-academic activities, and sample’s character level. All of the questions presented on questionnaire were verified through validity and reliability test before being distributed to the selected sample. The data obtained were further analyzed by using descriptive and inference analysis using binary logistic.

RESULT
Student’s Characteristic
This research showed that the number of female students was bigger than male students. More than half of students (63.2%) were female. More than half of students have Grade Point Average (GPA) above three. Meanwhile, more than three fifth of students were entitled with monthly allowance that ranged between IDR 500.000 to IDR 1.000.000. Later, more than a half (53.3%) samples came from urban area. The research result about student’s personality showed that more than half (57.2%) students have good self-esteem. Self-esteem is result, reason, and limitation of filter to limit or keep good name from individual or community (Cast & Burke 2002). The common personality type, according to Jung in Daniels (2011) was extrovert and introvert. People with extrovert personality could associate with other people better, while introvert people always keep larger room for privacy and personal matters. This research showed 80.5% students had extrovert personality.

Student’s Participation in Academic and Non-Academic Activities

Student’s Academic Activities
Academic activities in this research are defined as several things considered playing a role in the character building. The research results showed that lecturer had important role in character building of students through giving moral message in every class. It proved that the ability of lecturer in disseminating moral message while teaching in class in contributory factor to student’s character building. Almost all students (97.2%) stated that the lecturer often convey a moral or ethical in the class. Besides, campus life regulation and the process of accomplishing student’s final assignment also have a big role in student’s character building. It is again in line with the main goal of campus life regulation and student’s final assignment that is to teach the students to exhibit qualified and good character. Most of students (88.7%) expressed that the final assignment process plays a role in the formation of student character. About 13% of samples took Character Development as one of their subject either as compulsory or supporting courses. This subject is taught in Department of Family and Consumer Sciences, Faculty of Human Ecology, Bogor Agricultural University. About 30% of samples participated in social internship program and they felt the benefit for building character.

Student’s Non-Academic Activities
Dormitory Activities. Beside the formal Character subject which is incorporate through in-class teaching, there are several activities held by Bogor Agricultural University for its students, especially for new students. Dormitory of TPB (First Year Matriculation) is one of Bogor Agricultural University’s programs to glorify the four elements of higher education which are social awareness and

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caring to environment. Dormitory of TPB adopted the concept of how to live and adapt in diverse social landscape (by exhibiting altruism and cooperation) (Rimbawan et al. 2011). This research results showed that 82.1% of students stayed at dormitory every day. More than half of students (58.6%) testified that dormitory programs have had good impacts on them. There were about 37.4% of students who stated that they actively participated in every activity held by dormitory management and more than three quarters of students stated that they have absorbed many advantages from those activities. There are seven activities that have engendered positive impacts on student’s character; *Ngaji Lorong* (reciting the holy Qur’an together at dorm’ corridor), Social Gathering, LFAD (Let’s Fight against Drugs), Morning Ceremony and Farewell Party. Some values which were taken away by the students from their hands-on experiences at dormitory are honesty, social awareness, empathy, cooperation, togetherness, tolerance, discipline, independency, kinship, and religious value.

**Student’s Activities.** Table 1 showed the distribution of student that was based on the participation in activities held by Bogor Agricultural University. The main goal of those activities is to boost the character development of a future leader in agricultural sector and to establish smart character with honesty, care, strength, good spiritualization, persistency, good cooperation, empathy, responsibility and commitment as the core values.

**Table 1** Distribution of student based on the participation and advantages from participation in non-academic activities in Bogor Agricultural University (n=1002)

<table>
<thead>
<tr>
<th>No</th>
<th>Activities</th>
<th>Participated and feel the benefits (%)</th>
<th>Participated but did not feel the benefits (%)</th>
<th>Did not participate (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>New Students Orientation Program</td>
<td>82.8</td>
<td>8.4</td>
<td>8.8</td>
</tr>
<tr>
<td>2</td>
<td>Department Introductory Period</td>
<td>83.4</td>
<td>6.9</td>
<td>9.7</td>
</tr>
<tr>
<td>3</td>
<td>Faculty Introductory Period</td>
<td>83.6</td>
<td>9.5</td>
<td>6.9</td>
</tr>
<tr>
<td>4</td>
<td>Training for Student’s Management Skills</td>
<td>28.2</td>
<td>0.1</td>
<td>71.7</td>
</tr>
<tr>
<td>5</td>
<td>Taking character building subject at Department of Family and Consumer Sciences</td>
<td>12.6</td>
<td>0.0</td>
<td>87.4</td>
</tr>
<tr>
<td>6</td>
<td>Character education training held by Directorate of Student Affairs IPB</td>
<td>15.3</td>
<td>0.0</td>
<td>84.7</td>
</tr>
<tr>
<td>7</td>
<td>Emotional and Spiritual Quotient</td>
<td>32.7</td>
<td>0.0</td>
<td>67.3</td>
</tr>
<tr>
<td>8</td>
<td>Student Creativity Program</td>
<td>49.6</td>
<td>3.7</td>
<td>46.7</td>
</tr>
<tr>
<td>9</td>
<td>Got Scholarship</td>
<td>62.2</td>
<td>5.6</td>
<td>32.2</td>
</tr>
</tbody>
</table>

**Campus Organization Activities.** Student’s achievement was not only supported by sufficient academic grades but also active participation in campus organization. Being active in organization is one of the avenues to nurture good characters. Sriwijaya (2012) explained the difference between students participating in organization and those who are absent from organizations. Students being active in campus organization were valued stronger compared to those who don’t participate in any organization. There are many organizations at Bogor Agricultural University with the diversity that started from department, faculty, university, until international level. The research results showed that student’s participation was still below 50% and about 47.7% of the students only participated in Student Profession Association. There are also students who feel the advantage from participating organization. It is consistent with one of the noble visions of establishing in-campus organization which is to build student character. Organizations, as confessed by most of students (94.5%), have a role in character building that matches with the function of family in general, this new “family” is considered to have more dominant role compared to friends/peer group or campus activities in shaping student’s character building. It showed that how maximal role which is taken by the
university in building student’s character. Further explanation can be seen in Table 2 which explained the distribution of student’s participation in campus organization.

<table>
<thead>
<tr>
<th>No</th>
<th>Organization</th>
<th>Participated and feel the benefits</th>
<th>Participated but did not feel the benefits</th>
<th>Did not participate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Student Executive Board</td>
<td>27.3</td>
<td>0.0</td>
<td>72.7</td>
</tr>
<tr>
<td>2</td>
<td>Student Profession</td>
<td>47.7</td>
<td>0.4</td>
<td>51.9</td>
</tr>
<tr>
<td>3</td>
<td>Students Activities Unit</td>
<td>33.8</td>
<td>1.2</td>
<td>65.0</td>
</tr>
<tr>
<td>4</td>
<td>Extra Campus Organization</td>
<td>26.7</td>
<td>0.9</td>
<td>72.4</td>
</tr>
<tr>
<td>5</td>
<td>Regional Student Organizations</td>
<td>46.9</td>
<td>3.9</td>
<td>49.1</td>
</tr>
</tbody>
</table>

**Student’s character**

Student’s characters measured in this research used personal value scales that consist of kindness, honesty and self-control. The results of research showed that most of sample were categorized good of character. It means that samples had knowing the good, loving or desiring the good, and acting the good. Table 3 shows the distribution of student’s character.

<table>
<thead>
<tr>
<th>Category of Student’s Character</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not Good</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Moderate</td>
<td>194</td>
<td>19.4</td>
</tr>
<tr>
<td>Good</td>
<td>808</td>
<td>80.6</td>
</tr>
<tr>
<td>Means</td>
<td>77.53+12.74</td>
<td></td>
</tr>
<tr>
<td>Range of Score</td>
<td>34.10-100.00</td>
<td></td>
</tr>
</tbody>
</table>

**Factors That Influence Student’s character**

Binary logistic regression test was used to determine some factors that affected the character of students. Variables in this test of regression model were student’s characteristic, and student’s participation in academic and non-academic activities. Further explanations were presented in Table 4.

<table>
<thead>
<tr>
<th>Variables</th>
<th>B</th>
<th>Sig.</th>
<th>Exp(B)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Gender (1=male; 0=female)</td>
<td>-0.291</td>
<td>0.043**</td>
<td>0.748</td>
</tr>
<tr>
<td>2. Living allowance (1=&lt;Rp500.000; 0=≥Rp500.000)</td>
<td>0.019</td>
<td>0.305</td>
<td>1.019</td>
</tr>
<tr>
<td>3. Origin of Area (1=urban; 0=rural)</td>
<td>-0.229</td>
<td>0.105</td>
<td>0.796</td>
</tr>
<tr>
<td>4. GPA (1=&gt;3.00; 0=&lt; 3.00)</td>
<td>-0.047</td>
<td>0.735</td>
<td>0.954</td>
</tr>
<tr>
<td>5. Self Esteem (1=Good; 0=Not Good)</td>
<td>-0.178</td>
<td>0.479</td>
<td>0.837</td>
</tr>
<tr>
<td>6. Personality Type (1=extravert; 0=introvert)</td>
<td>0.409</td>
<td>0.018**</td>
<td>1.506</td>
</tr>
<tr>
<td>7. Student took Character Development Subject (1=Yes; 0=No)</td>
<td>-0.116</td>
<td>0.576</td>
<td>0.890</td>
</tr>
<tr>
<td>8. Participate in Social Internship Program (1=Yes; 0=No)</td>
<td>-0.052</td>
<td>0.739</td>
<td>0.950</td>
</tr>
<tr>
<td>9. Lecturer deliver moral message in class (1=Yes; 0=No)</td>
<td>0.792</td>
<td>0.087*</td>
<td>2.207</td>
</tr>
<tr>
<td>10. Participate in Dorm Activities (1=Always; 0=Not Always)</td>
<td>0.506</td>
<td>0.001***</td>
<td>1.659</td>
</tr>
<tr>
<td>11. Participate in New Students Orientation Program (1=Yes; 0=No)</td>
<td>0.208</td>
<td>0.399</td>
<td>1.232</td>
</tr>
<tr>
<td>12. Participate in Department Introductory Period (1=Yes; 0=No)</td>
<td>-0.368</td>
<td>0.162</td>
<td>0.692</td>
</tr>
</tbody>
</table>
13. Participate in Faculty Introductory Period (1=Yes; 0=No) -0.260 0.398 0.771
14. Participate in Training for Student’s Management Skills (1=Yes; 0=No) 0.274 0.069* 1.315
15. Character education training held by Directorate of Student Affairs IPB (1=Yes; 0=No) 0.480 0.012** 1.617
16. Participate in Emotional and Spiritual Quotient program (1=Yes; 0=No) 0.343 0.018** 1.409
17. Participate in Student Creativity Program (1=Yes; 0=No) -0.051 0.723 0.950
18. Got Scholarship (1=Yes; 0=No) 0.281 0.065* 1.325
19. Participate in organization (1=Yes; 0=No) 0.096 0.191 1.100
Constant -1.177 0.039 0.308

Note: * Significant at level p<0.1; ** Significant at level p<0.05; *** Significant at level p<0.01

In terms of student’s characteristic, the research results showed that female students (1.337 times than male students) and extrovert personality (1.506 times than introvert students) exhibited higher level of good character. Then, related to student’s academic activities, the research results also showed that the more lecturer delivered moral message in class (2.207 times than if lecturer didn’t deliver moral message) the better student’s character.

For the student’s non-academic activities, more variables showed significant effect on student’s character. The higher the participation of students in dorm activities (1.659 times than students who didn’t always participate), the more character education training held by Directorate of Students Affairs played a role in student’s character building (1.617 times than students who didn’t participate), and the more students participate in Training for Student’s Management Skills (1.315 times than students who didn’t participate), the more students participate in Emotional and Spiritual Quotient program (1.409 times than students who didn’t participate), all of them gave a good impact to the higher character level. In addition, last but not least, the student who got scholarship (1.325 times than if who didn’t get) would yielded a better character due to many character building activities provided by donors.

DISCUSSION

Davis (2003) explained that character is a nature of human which tends to be permanent because once it is formed; it will stand for a long time. Character building is affected by the environment. According to Bronfenbrenner, there are five environments which affect to the child development including moral development; that covers the issues of Microsystems, mesosystem, ecosystem, macrosystem and chronosystem (Santrock 2007). Microsystem is the environment that directly interacts with children and has dominant role in the child development including moral development. Giligan (1982) in Daniels et al. (1995) explained that boy has different moral character compared to girl. Self-control between boy and girl is different significantly (Nakhaie et al. 2000). LaGrange and Silveman (1999) in Nakhaie et al. (2000) explained that boy has lower self-control compared to girl. It shows that women could lead behavior and compress negative action compared to men.

The type of extrovert’s personality according to Jung in Daniels (2011) is a person who likes to socialize with other people, whereas introvert one is people who maintain the privacy and personal space. Some research showed that students who had more extroverted personalities tend to be friendly, dynamic, able to control emotions, and have many friends.

This research result also showed that moral messages given by the lecturer in class have inspired student’s character. It showed how important a lecturer to become good role model in building student’s character. It shared the proclivity that lecturer gives influence to its students and is considered as role model for the students. Taking into account the lecturer’s strategic role in student’s character building, it is very advisable for lecturer to always become a good role model to the students. It indicated that moral messages in class are important.

Bogor Agricultural University provides dormitory as a living place for the first year students. Every year Bogor Agricultural University accepts a number of students from the areas out of Java and abroad. The diversity becomes fundamental strength and richness of Bogor Agricultural University in the future. TPB dormitory also becomes one of solutions to remove alumnus individualism. The
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guidance system of new students in TPB dormitory teaches the importance of cooperation, because of the innate trait of human as a social being that needs each other. Individualism of students will be removed by itself with high interaction among students in the dorm. The model of learning process in the dorm is also directed to help each other, smart student are advised to share their knowledge and help others to excel in their academic. The culture of collective learning with friends becomes phenomenon that happens every day especially when it’s getting closer to exams, quiz, or laboratory practice and so on (Rimbawan et al. 2010). It was proven from the research results which showed that kindness, honesty and self-control character were indeed influenced by dormitory activities. It confirmed that dormitory shares important role in the student’s character building, especially for first year students. Also, it indicated that Bogor Agricultural University as the administrator of dormitory activities has been successful in organizing student’s character development. Some non-academic activities that also provide a positive and significant for students are character education training, training for student’s management skills, and emotional and spiritual quotient program. All these activities either directly or indirectly educated students how they should behave by knowing the good and loving or desiring the good, and ended with acting the good.

CONCLUSION AND RECOMMENDATION

Conclusion

Student’s participation in academic and non-academic activities was active enough. Another result showed that less of half students who participated in campus organization activities. The results indicated that most of samples were categorized to have good character. It means that samples had knowing the good, loving or desiring the good, and acting the good. Gender, personality type, lecturer deliver moral message in class, students participate in dorm activities, training for student’s management skills, character education training held by Directorate of Student Affairs IPB, Emotional and Spiritual Quotient program, and students received scholarship resulted into a better character level.

Recommendation

The research results showed that dormitory life has given positive effects to the character building, so the other universities can also apply the dormitory concept for the first year students. The university also needs to do socialization to the students about the importance of organization for character development. Related to the impact of lecturer delivered moral message in class toward student’s character, university as education institution can take a role to give guidance, training, development training to improve student’s character which is owned by lecturer in affecting student’s character, training required to increase lecturer quality and importance of lecturer in giving good role model for the students must be fostered.

References


DEVELOPING VALUE-BASED EDUCATION MODEL AS AN EFFORT TO BUILD STUDENTS’ CHARACTER IN THE IMPLEMENTATION OF INCLUSIVE EDUCATION AT THE ELEMENTARY SCHOOL LEVEL IN YOGYAKARTA

Dr. Mumpuniarti, M.Pd.; Fathurrohman, M.Pd.; Sukinah, M.Pd.

Abstract
This research is aimed at developing value learning model to build students’ character in elementary schools that conduct inclusion model. This research used R & D (Research & Development) approach and was conducted in two stages. The first stage was a base line study to find out what was needed in value education in schools that conduct inclusive education (need assessment). Based on the assessment, a module was then drafted. After that, the draft was examined regarding its feasibility through a focused-group discussion and a small-scale tryout to an elementary school that conduct inclusive education. The result of this stage was a module draft which was used as a value learning model through story-telling and games. This model was set within seven (7) themes and was integrated to subjects taught in the elementary schools that conduct inclusive education.

INTRODUCTION
Inclusive education is an effort in education to provide students who are considered to have special needs with opportunities for justice and equal rights to attend regular or public schools. They, who are regarded to have special needs or disabilities are entitled to humanly develop extensively by given the opportunity to attend public schools. The implementation of inclusive education is also based on the Law No. 20 year 2003 on national education system; the Director General of Primary, the Ministry of National Education’s Letter No. 380/C.66/MN/2003 dated on January 20, 2003 on Inclusive Education that there should be at least 4 schools that conducts inclusion at elementary, junior high, high, and vocational schools with at least one of each school in every district /city across Indonesia; Bandung Declaration dated on 8-14 August 2004 on "Indonesia towards Inclusive Education"; and the Dublin Declaration year 2005 on "Education for all". It is also supported by the Minister of National Education of the Republic of Indonesia’ Regulation No. 70 year 2009 on inclusive education for students who have disorders and potential intelligence and/or special talents. These various rules, in the implementation in schools, especially primary schools need social, academic, and cultural conditions that support, especially the social condition of the students who are considered normal to receive their peers who have disabilities or special needs. Conversely, students with special needs are also developing positive social skills to encourage collaborative learning. Their acceptance of the friends who have special needs are not separated from the reflection of the moral values that exist in elementary school students. Moral values’ ownership can not be separated from the development that the schools do. The acceptance needs moral values, such as respecting fellow human beings, thinking positively, cooperating, helping one another, respecting for differences and equality. The moral values are of course to be established by the schools, so that students in elementary schools which conduct inclusion can receive their fellows who have disabilities. These special characters are based on the moral values that drive students’ behavior in receiving their friends’ different conditions. The Characters need to be delivered through education about the moral values of tolerance, mutual respect, and care to their friends who are different. Moral value education that is built in the students of inclusive elementary schools are needed in order to make the implementation of inclusion go well. In addition, the implementation gives positive effect on the building of moral values in students of elementary schools.

The definition and meaning of value is a weight/quality of good deeds contained in the various things that are considered as something valuable, useful, and have benefits. It is also emphasized by Berns (2004: 439) that "value are qualities or beliefs that are Viewed as desirable or important”. This belief is considered precious and a guide for the believers to behave. The belief becomes a guidance individuals’ behavior as the believed values in the community are beneficial for the social life. To that end, a value should have universal nature and highly upheld by its followers since it is believed to be a guide and give goodness to all. The values upheld and embraced by the community needs to be
continuous. The values continuity exists if the community in which they are implemented conducts value education.

Education is a process of works done by adults to help individuals who have not grown to grow mature in accordance with the culture. Being mature as their culture, because the individuals live in the habitus of humanity, one of which is in the culture. This is stated by Tilaar (2005: 110) that education is "a human-to-be process in its humanity habitus". The habitus covers the surrounding nature, membership in the family from which they were born, in the local community, state, and civilized human beings, as well as their habitus tribe which have customs. One of them is used as their adult life goal habitus, which is the civilized society. Culture is defined by Marvin Harris (Spradley, 1997: 5) "culture is revealed in behavior patterns which is associated with certain groups, such as community's custom or 'way of life'. Behavior patterns in social groups are based on a value as a guide to interact among the community itself. Therefore, education towards maturity in accordance with the behavior patterns of the community is the behavior fostering towards valuable behaviors. The behavior patterns are expected to be the actualization of human habitus.

Sastrapradja (EM.K.Kaswardi, Ed., 1993: 3-4) states that the responsibilities of educators to direct students related to values in life include: (1) developing ethical value implications to the learners’ lives, (2) supporting the development of values in a person, (3) helping learners take action and decisions in planning a meaningful life. Our actions as a phenomenon is a value medium which is directed to help students develop the values so that they grow in the students’ selves to plan for a more meaningful life. The values that have been developed in the students will become special traits or characters, so that character building is a person’s special value characteristic which contains a specific value which is recognized by the community.

Inclusion paradigm is now a trend in the field of education. The trend is driven by the phenomenon to uphold human rights and democracy, as well as to meet the demands of a multicultural, just, and equal education. All these demands are urgent that school education should be able to accommodate students with a variety of levels and conditions. Berns suggests (2004: 227) that "Inclusion is the educational philosophy of being of part of the whole-that children are entitled to Participate fully in their school and community." The statement stresses that inclusion is a philosophy of education which is global, and that children should fully participate in schools and communities is a reality. To that end, the inclusion paradigm is a philosophy of education that needs to be implemented in schools and it is a reality of the real world of education.

Inclusion as a philosophy of education that needs to be implemented in education implies that the school environment consists of students with a variety of conditions. The diverse students are in the process of learning together in collaboration. It is also suggested by Thompson, 1993 (Hallahan & Kauffman: 2003, 57) "these materials often involve activities constructed to teach children about differences, including disabilities. Some curricula are focused on multicultural differences". Curriculum is developed based on a variety of multicultural students, including their disabiliites. The difference of learning materials as a component of the curriculum in the collaborative learning process is that it uses peer-mediated learning. Hallahan & Kauffman (2003, 58) states that "peer-mediated instruction may refer to peer tutoring, the use of peer Confederates in managing behavior problems, or any other arrangement in roommates Deliberately peers are recruited and trained to help teach an academic or social skills to a classmate". Peer-mediated learning helps teachers deliver different learning materials that students learn in the implementation of inclusion. The condition is necessarily arranged by the teachers in order to be social skills for them to cooperate and become tutor one another. Learning in inclusive schools conditions students to learn according to their needs which are varied, but in the learning process, mutual cooperations among them occur.

Characters are traits that are specific to a person and reflected in his behavior. They characterize a person's character in responding to social circumstances he faces. Likewise, William Berkovitz through Suyata (Darmiyati Zuchdi, Ed., 2011:14-15) states that characters are a series of individual’s psychological characteristics that affect his personal abilities and tendencies to function morally. This opinion underlies that individuals in responding to social circumstances use moral judgment. Moral as the an individual’s basic consideration (judgment) to behave. To behave, each individual in responding to social circumstances reflects hissettled properties. The sedentary nature through actualizing behavior is what characterizes a person. This is emphasized by Hamengkubuwono X (2012: 4) that "character" from the Latin word "kharakter" means "to mark tools" (tools for marking).
Thus, characters are behavior characteristics that mark differences among individuals. These characteristics are reflected in the moral which is used as the guidance, and "standards of conduct and morality develop out of the necessity for people to get with one another. Morality involves obeying society's rules for daily living" (Berns, 2004: 504-505). Thus, characters as someone’s behavior standard/measurement evolve as needs as interacting with other people. The needs is derived from the rules which are obeyed in the community’s everyday life.

The source of the rules in the life of a society grows in an individual when he learns about what is right and what is wrong. Piaget's theory of moral development (Bern, 2004: 505) describes "As children develop, they begin to understand that Things Are not totally right or totally wrong. Gradually they come to see things from other perspectives and to consider the intentionality of a given act when Deciding whether it is right or wrong". According to the theory, children begin to understand what is right or what is wrong partially. They gradually look from other views and begin to consider the intensity of the activity which is considered right or wrong. Piaget theorizes that children’s moral development, especially elementary school age children, are still at the heteronomous level (Bern, 2004: 505). For that matter, the character building of inclusive elementary schools depends on the students’ external conditions, in this case adults, especially teachers of the school community. Teachers need to condition the learning and give examples of valuable behaviors to the students in the schools.

Conditioning learning and exemplary behavior are performed by the teachers with valuable behaviors as the process of character building. It is also based on an assumption that the phenomenon of education is in the socio-cultural medium of our daily actions. Socio-cultural medium for building the characters stand in the inclusive elementary schools. Socio-cultural medium in the inclusive elementary schools is a place of learning and encouraging students to valuably behave, so that these values can be the students’ character building.

These values are derived from the school rules or the model/example of teachers’ behavior. The sources are the substance inclusive elementary schools. The character building is based on values, including by Zamroni (Darmiyati Zuchdi, Ed., 2011:166-167) respect for others (respect); openness and fairness (fairness), and care (caring). People whose characters have been built get the three values actualized in the forms of behavior: respect for others regardless of background that accompanies it, uphold the dignity and sovereignty of others, have a high tolerance, easy to accept people regardless of their backgrounds; always prioritize fairness and care to others suffering from difficult conditions with compassion and is sincerely help those in need.

The three values of respect, fairness, caring and complement one another in building one’s character. The building always considers that moral development is related to the rules and conventions about what people should do in their interactions with others (Santrock, 2002: 286-287). On this basis, the inclusive elementary schools need to condition an atmosphere that manages the growth of the three values (respect, fairness, and caring). The atmosphere of inclusive elementary schools conditions that all students are entitled under any circumstances to develop the unique potential they own, to help one another, especially friends who have weaknesses, and to mutually respect that behind each's weaknesses, there might be unique potential advantages for them to work together.

The models of moral education in inclusive elementary schools are based on several approaches, among others, is stated by Sri Winarni (2011: 130) through modeling or observational learning, and social psychology. C. Asri Budiningsih (2012: 14-17) suggests that the models for developing moral education are of Values Clarification Technique (VCT); Moral Reasoning (MR) model, and the Consideration Model (CM). The model which is used for students at elementary level is considered in accordance with the development of learners in elementya schools. Learners who are in elementary schools are at the stage of cognitive development according Piagetian concrete operational and heteronomous stage of moral development as is also proposed by Piaget (Arif Rohman, 2007: 108-115). To that end, the model which can be used is a mix of modeling and consideration model. The implication of the model will color in the matter and ways of presenting the module. The module includes value contents, the presentation, the clarity and examples as the actualization of the model to be used.

Value learning model that will be implemented in elementary schools use a combination of inclusion modeling or example and consideration model. The combination model is mediated through the creation of module. The module is developed as a handbook or guidance for the teachers in setting
value learning for normal students to receive their special friends who have disabilities/special needs. Social acceptance among students in an inclusive atmosphere will encourage collaborative learning, thus it will also support conducive academic atmosphere. Module is chosen to mediate value learning models because it is a teaching material that is developed systematically to study independently (Andi Prastowo, 2011: 106). The development of the module of value learning model at this stage of research is for teachers’ handbook. It is intended that the teacher has a handbook as an example of learning. Furthermore, teachers can develop their own model of value learning. The module can also be used when the teachers use it in the beginning of implementing value learning model. This reason is based on the strengths of the module. This is stated by Andi Prastowo (2011: 110) that a module is designed for self-learning system; the learning program is complete and systematic; it has objectives, and the materials or activities are served with communicative language. As if, the designers of the module are communicating with the users inviting to learn. In this case, the researchers ask the teachers to develop a value learning model.

RESEARCH METHOD
This research is of research and development of moral value education model as an effort to build students’ character in the implementation of inclusive education. The approach used refers to the procedure in Borg and Gall’s (2003) research and development with the following steps:
1. Conducting a literature/literary study about moral education models for building students’ character which are generally already implemented.
2. Collecting field information and input from practitioners and education experts, the problems related to moral education efforts to build students’ character in general.
3. Drafting models hypothetically, which will be applied in the activities of moral education as efforts to build students’ characters in the implementation of inclusive education. The draft is in the forms of models and a guidebook of moral value education as efforts to build students’ character in the implementation of inclusive education, evaluation systems and indicators of success in the implementation of the model.
4. Developing an initial guidebook draft of moral value education as efforts to build students’ character in the implementation of inclusive education that covers the substance, procedures, strategies and evaluation systems.
5. First field-testing (smale-scale field-testing) to refine the first hypothetical model.
6. Revising based on the first field-test by developing a second draft of the guide book.
7. Validating and testing the model to the subjects in the field.
8. Revising based on the second field-test by developing the final draft of the guide book.

FINDING AND DISCUSSION
A. Research Findings
The need for value education model in elementary schools in Yogyakarta started with identifying the problems faced by teachers until they stated the ways to implement a value in nurturing elementary school students so that the implementation of an inclusive classroom atmosphere aroused. Students’ behavior in inclusive elementary schools widely varied. The variations arouse depending on the students’ perspectives in facing their friends whose conditions were much different from theirs. The results of interviews with some of the teachers in inclusive schools found that most of the normal students have not been able to accept their friends with special needs, so there were still mocking behavior, staying away, and no willing to work together with those with special needs. However instead, there were some normal students who loved and did not stay away from those with special needs.

The variations of various behavioral emergences depend on each school’s condition and teachers’ role in implementing inclusion. The teachers’ role to condition a social atmosphere that encouraged inclusion was still dominant. It was shown by some statements that teacher strategies to provide value education were by giving examples or models of their own behavior and always hang out with their
students. The focus of the teachers’ role suggested that elementary school students have their own guidance of value that depends on the leading conditions beyond them.

Value education in elementary schools which was implemented in inclusive education in some of the survey results indicated that schools still depended on instructional or other activities organized by the schools. For example: Muhammadiyah Elementary School of Sumberejo, Gunungkidul stated that teachers’ strategy in delivering value was addressed through teaching programs and students’ oath that is worded every Monday, at off hours (before the lessons were started, students were asked to read the letters). Other teachers have also stated that some were integrated in various subjects, such as Civic Education or Indonesian.

The structure of value education that needed to be integrated in a variety of activities and learning subjects in schools showed that the it was needed at all school activities. It showed that value education could not stand alone, but rather as an integral part in all activities of the school community. The required values, based on interviews and questionnaires which we deployed, were the ones that encouraged normal students to be willing to invite their friends who have special needs to learn and play together. Some of the statements in the questionnaire and interviews showed that the values were: tolerant of friends, helping friends who have learning disabilities, compassion, mutual respect, not discriminating, encouraging children with special needs, motivating that they were able to do something valuable, giving the most straightforward illustration that each person had strengths, weaknesses, and tolerance.

The implementation process of value education in inclusive elementary schools is almost the same as that of other elementary schools in general, for children with special needs directly learn how to respect a friend and help a friend in need. Value education is given by integrating it to subjects that exist, for example: Civic Education, Indonesian Language, Skills, and so on.

Based on the interviews and questionnaires on the implementation of inclusive schools that develop value aspects, it is shown that inclusive classroom shapes tolerance of friends, helps children learn, including children with special needs, conditions normal students to be willing to play together with children with special needs, full of valuable manners, politeness is highly upheld, makes normal students more patient, independent, cooperative, respective for others’ opinions, feel what childrean with special needs feel by developing “if I become” and “helping one another”.

Based on the analysis of the problems and values that need to be implemented in elementary schools as well as the relation with the theory of cognitive development and elementary school students’ moral development, the value learning modeling and consideration model were determined. Modeling was assumed that elementary school students still need examples/models, and the examples/models could be through stories by personifying animal figures or objects in the story. The model is implemented through reflecting some values in the stories and games presented. The reflection is done by the students and is facilitated by the teacher. In the reflection value considerations may arise depending on students’s views and perceptions. For that matter, packaging model of the module should contain values that encourage an inclusive atmosphere.

The models are packed in 7 themes. The themes and content of values that can be considered are as follows: 1.respecting difference; 2.the weaks are not necessarily powerless; 3.singing “Pelangi-Pelangi” song; 4.if I were; 5.the origin of a lizard became hostile to a leopard; 6.respecting one another and cooperating, and 7. Thinking positive towards others.

Based on the questionnaire, teachers’ inputs about the module draft are summarized as follows:

1. The theme of the practiced and integrated in the learning: games and stories. Both models were chosen according to the need to start learning from the subject to be taught. The results of the response showed that with stories, students could understand by listening, and more importantly most children love stories. Games could be directly practiced together, easily implemented, and students’s would be more concentrated.

2. the value of the stories students could be responded by stating that it was easy to understand because they are very interested in the stories in the module especially for low grade children (1-3). Basically, children love the stories/tales, if teachers tell them attractively, they will easily understand, and at the end of the stories teachers could convey positive or moral values to the students. They could also add themes which are easy to understand, for example: “Don’t be arrogant” or “Don’t mock”.
3. Through the games, whether the students are also able to reflect the meaning, showed that not all students are able to reflect on what are in the games, especially low grade children (1-3), but for high graders (4-6), they were able to reflect the games invited by the teachers while performing.

4. The seven themes of the models in this module, whether all were necessary or just a few, showed the following results: all themes were really needed by the children because they could be applied to all classes.

5. If all could be used in the practices, given consideration ranging from the easiest to the most difficult one, there were variations of the theme which could be tailored to the cases in the classroom.

6. Among the themes in modules, regarding the difficulty in understanding the language, it was shown that almost 90% of the teachers stated that they could use this module easily, but 10% said it took time to understand.

7. The way to serve the module indicated that it was simple and the instructions were easy to understand.

8. The values contained in the module were also very useful for building students’ character. It was shown by the 100% of teachers’ responses in the questionnaires.

9. In general, the model chosen in this module were in accordance with the characteristics of elementary school students and relevant to the students’ condition and the environment as shown by the 100% of teachers’ agreement.

B. Discussion

The value education model in this module tended to focus on the values of mutual respect, tolerance, and care. The values were selected based on teachers’ arguments and needs of elementary schools which conduct inclusion. C. Asri Budininggis (2012: 14-17) states that the model for developing moral education are of Values Clarification Technique (VCT); Moral Reasoning (MR), and the Consideration Model (CM). Among the models, the one which was consistent with the development of elementary school students was Consideration Model (CM) in which contained various considerations. For the high grades, the value consideration could be used as a basis to develop arguments/reasonings of the need to implemented the values that have been considered.

This value education model should be delivered to the student's of inclusive elementary schools, but should not necessarily be provided in time separated from the curriculum. The materials used value learning model could be integrated in subjects which were taught in the inclusive elementary school. The subjects were Civic Education; Indonesian; Natural Sciences, Social Sciences; or Religion. Thus, teachers did not need to teach in a certain time, but the values in these models simultaneously enriched teachers to invite students to act the values embodied in the model.

The learning started from the easiest to the most difficult as of the value education, not in the form of theories but through stories and games. In accordance with the opinion, the model for students at the elementary school level were considered based on elementary school students’ development. Elementary school students are at the stage of cognitive development according to Piagetian concrete operational and heteronomous stage of moral development as is also proposed by Piaget (Arif Rohman, 2007: 108-115).

Based on the research description, it could be summarized into the following findings:

1. The problems faced by the community of elementary schools that implements inclusive education to build students’ character were that the normal students have not been willing to accept their friends who have special needs; there was still a mocking behavior, keeping in distance, and no willingness to work together with their with-special-need friends; but on the contrary there were some normal students who loved their with-special-need friends and did not keep in distance with them. The building always considered moral development related to the rules and conventions about what people should do in their interactions with others (Santrock, 2002: 286-287). Based on
these considerations, inclusive elementary schools need to condition an atmosphere that created the growth of the respect, fairness, and caring values.

2. The aspects that should be built in developing a model of moral value education as an effort to build students’ character in the implementation of inclusive education in elementary school should be based on the values which were derived from the school rules or teacher behavior’s model/example. These sources were the substance which were used to build students’ character of inclusive elementary schools. This character building was based on values, as Zamroni (Darmiyati Zuchdi, Ed., 2011:166-167) states as: respect for others; openness and fairness, and caring.

In the implementation of inclusive schools, the values which could be developed were tolerant of friends, help their friends learn, including children with special needs; it conditioned normal students to be willing to play together with their with-special-need children, full of valuable manners, highly uphold courtesy, be more patient, independent, cooperative, respecting others’ opinions, feeling what children with special needs feel perceived by developing “if I were” game, and helping one another.

3. The module of moral value education in the implementation of inclusive education used game and story models. Both models implemented a model which was personified by the characters in the stories, and the game to imagine the atmosphere when they have to face the inclusive situation. The models were set with themes that contained messages of value. The message could be responded easily by the students because many of them were very interested in the stories in the module, especially children of low grades (1-3). Whether or not through the game students were able to reflect on meaning, the result showed that not all of them were, especially children of low grades (1-3); but for those of high grades (4-6), they were able to reflect on the stories provided by the teachers. Whether or not all the seven themes in this module should be partially or fully used, the result showed that all of them were really needed because they could be applied to all grades.

In general, 100% of the teachers agreed that the models provided in the module were appropriate with the characteristics of elementary school students and relevant to the students’ condition and environment. Module was chosen to mediate value learning models, as module is a teaching material which is systematically developed to learn autonomously (Andi Prastowo, 2011: 106).

Based on the results, illustrations of value education in inclusive elementary schools which was appropriate with problems faced by schools and the aspects which were developed and the model which would be developed were obtained. The model emphasized on story-telling and games.

CONCLUSIONS AND SUGGESTIONS
Conclusions
Based on the results above, it can be summarized as follows:

1. The problems faced by the community of elementary schools that implements inclusive education to build students’ character were that some normal students have not been willing to accept their friends who have special needs; there was still a mocking behavior, keeping in distance, and no willingness to work together with their with-special-need friends; but on the contrary, there were some normal students who loved their with-special-need friends and did not keep in distance with them.

2. The aspects that should be built in developing a model of moral value education as an effort to build students’ character in the implementation of inclusive education in elementary school should be based on the values which were tolerant of friends, help friends learn, including children with special needs; the condition of normal students to be willing to play together with their with-special-need children, full of valuable manners, highly uphold courtesy, be more patient, independent, cooperative,
respecting others' opinions, feeling what children with special needs feel perceived by developing “if I were” game, and helping one another.

3. The module of moral value education in the implementation of inclusive education used game and story models. The models were set with seven themes that contained Respecting Diversity, The Weak Are Not Always Powerless, Singing “Pelangi-Pelangi Rainbow” Song, If I Were, The Origin of Lizard Fue ding Leopard, Respecting Others and Cooperation, and Think of Others Positively.

Suggestions
From the results above, suggestions can be given as follows:

1. Teachers should develop other learning models so that students with special needs and the others will feel comfortable, safe, conducive to attend teaching and learning processes,
2. Teachers can develop broader value aspects so that the students become more characteristic in everyday life.
3. The developed module can be readily implemented in the learning to solve the problems of normal students and students with special needs.
4. Further research in testing the effectiveness of the module necessarily needs to be conducted.

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ROLE INFORMAL LEADERS :  
PRACTICE OF MORAL EDUCATION IN SOCIETY  
(Case Studies in Bintara District, West Bekasi Subdistrict, Bekasi City, West Java Province)  

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Abstract  
Leadership is a process that will form a leader with character and integrity, compassion, cognizance, commitment, confidence and communication. Also a process that will form a follower who in obedience to the leader, but critical thinking, innovative, and independent spirit. Informal leaders are leaders who are not officially appointed by a particular decree. He came to power / authority as its influence on the group. There is no objective measure of how informal leaders become leaders. Selection of informal leaders is also determined by the feelings of sympathy and antipathy against a person or group. This paper will discuss how leaders in the community will provide moral education through examples and psychological ties that have been ingrained in the minds of the people who make it as a leader on the assumption if the leader is never true in some cases it is likely to do the right thing anyway in other opportunities. The research method in this paper uses qualitative methods and data collected from informants in Kelurahan Bintara. The expected outcome of this research is the informal leader able to provide examples and real actions to the public so that moral education can be formed starting from the smallest neighborhood family, neighborhood, neighborhoods, villages up to a higher level.  
Keyword: Leadership, Moral Education, Society  

INTRODUCTION  
Human beings are individuals who can not break away from a relationship with another man. As a result of the relations between individuals (human) and then was born the social groups based on the commonalities shared interests. As social creatures, human beings need to maintain a stable society leaders and decision-makers in case of a dispute.  
The emergence of a leader can be caused by two things, namely that leaders are born with leadership talent that has the charisma in the community, and set up to be a leader because a leader. First glance, revolves around the notion that a will only be an effective leader because he was born with leadership talent. While the second view, revolves around the notion that a person's leadership effectiveness can be formed and forged.  
Leadership is a process that will shape a person's character and the character of the leader honest with yourself (integrity), responsible for the sincere (compassion), knowledge (cognizance), the courage to act in accordance with beliefs (commitment), belief in yourself and others (confidence) and the ability to convince others (communication). Also a process that will form a follower (follower) who are in obedience to the leader, but critical thinking, innovative, and independent spirit.  
Informal leader is a leader who is not formally appointed by a particular decree. He came to power / authority because its effects on the group. When formal leaders can gain influence through achievement, the informal leaders gain influence by psychological bonds. There is no objective measure of how an informal leader become a leader. Basically just because he's been true in certain cases, it is possible that he will be true also in the case on other occasions. In addition to determining the success of the past, the selection of informal leaders are also determined by the feelings of sympathy and antipathy against a person or group.  
A good leader is a leader who has a character who is able to influence, move, and directing others as a leader is a character that has personality and talent so that it touches the whole structure of complex and dynamic quality-kulitias contained in a person. Sjarkawi (2006) mentions a character as personality traits or characteristics considered or style or characteristic of a person who comes from
formations of the receiving environment, such as family in childhood as well as a person's innate from birth (Koesoema, 2010, p. 80). Certain qualities that should be possessed by such a leader is competent, confidence, responsible, brave, agile, resilient and far-sighted (Ahmadi, 1990, p. 133).

In sociological and anthropological perspectives, leadership in the community formed through the mechanisms and models of primus inter pares. Private individuals or superior because of competence, genealogy lines, wealth, power and perfection of outward / inward as well as age, experience, education, social status and authority possessed recognized by the public as the main leader and also influence the leadership style and life of its people (Suwirta & Hermawan, 2012, p. 139). Conditions diverse community customs and social norms give different shades to produce a leader. In addition there is a formal leader (headman) there is also the informal leader whose whereabouts figures supporting each other. An informal leader is a leader who is not elected but rather the structure appears as wealth, education, religion and descent (Sumiantarsi, Wibowo, and Herath, 1992, p. 66).

Informal leaders emerge because of the trust of the community and is considered as a party to participate actively in educating the public to be more open and tolerant and does not discriminate among the community itself. Northouse (2007:3) in (Tohani, 2012, p. 22) states that the informal leader can be understood as someone who has the factors or specific traits in his personality. Ownership characteristics encompasses intelligence, self-confidence, a desire for more advanced, reliable, honest and fun in dealing with the social environment.

Thus, in the context of moral education, informal leader can be a mouthpiece for the moral good in delivering a must-have. Associated with moral relationship with God, fellow human beings and nature. A person can be said to have good moral character if it is able to balance the three relationships stretcher at any place and time (Harahap, 2005, p. 45). Research conducted by (Resti, 2010) in the Village District Mendolo Lebakbarang, Pekalongan, Central Java province, said there are several informal leaders like Ustadz who helped create the harmony of the community. There was also a shaman who is considered to have the power and ability beyond human strength. In the village there Mendolo (1) traditional birth attendants were asked to help the shaman to give birth, (2) shaman who often asked for help to solve the problem and (3) shaman pesugihan or black magic. All these informal leaders help leaders in fostering formal public to be better, though shaman pesugihan can sometimes inhibit the formation.

Moral education is a social responsibility which every member of society can be a figure and examples of good moral application. With the informal leaders are expected to help shape the value system that has both personally and as a group value system so that it takes values in the transformation of self to others. Moral education by looking at an example in accordance with the teachings of Ki Hajar Dewantara about the leader Ing Ngarso Sun Tulodo which means a leader must be able to give a good example to the community. Attitudes and behavior are good in every step and action a leader can be a role model and must be owned by a leader.

Based on the above background, the researchers wanted to see how the role of informal leaders in providing moral education to the people in the Bintara District, West Bekasi Bekasi subdistrict, West Java. Bintara is an area that is strategic because it is located in the middle of West Java and Jakarta sehingga into the border area. This has an impact on the number of immigrants with a variety of behavior that can influence the behavior of local residents. Informants in this study is that public figures RW 015 in Bintara Distirck in judging criteria and the informal leader of person who can be called a leader if chaplain / religious leader or a person who is considered rich (having economic capital).

Public perception of the religious clergy leaders (religious leaders) in accordance with the study conducted by Iberamsjah in 1988 in recognition of illustrating that people are symbols which indirectly informal religious elite has its own prestige and holds its own in which it decides what is a decision that best. This menunjukkan that informal religious leaders have influence in the community. Sajogyo and Sajogyo while doing research in 2002 that in the case of the village of Cibodas, big landowners have the capital, they can have approximately half of the land contained in the village, and almost all of the land which can be classified has first-class quality or class two (according to the rules of land leases to farmers) were in their hands so that they have the capital resources and gained the confidence of traders and the public. The magnitude of the influence of local leaders seen from malunya where informal leaders have a clear objective and beneficial to society. In general moral morally can be seen from a public opinion on the informal leader. This is according to...
research conducted Iberamsjah (1988), Jackie (2004) and Ginting (1999) which concluded that the moral capital that is owned by a local leader can be seen from a public opinion about him, the better the public opinion of her higher moral capital owned by the local leaders. (http://dosen.narotama.ac.id/wp-content/uploads/2012/03/Pengaruh-Pemimpin-Lokal-Terhadap-Keberhasilan-Program-Pembangunan-Studi-Kasus-Pembangunan-Saluran-Irigasi-dan-Sarana-Mandi-Cuci-Kakus-MCK-.pdf)

DISCUSSION
State of the Environment and Society in the Bintara District
Bintara is one area which is located in West Bekasi West Java province and is the region border Cakung, East Jakarta. People who were at Bintara consists of several parts such as Betawi, Batak, Javanese and other tribes. The use of Indonesian commonly used although each tribe has its own language. The majority of the Bintara is Betawi. Betawi ethnic division by spreading the location is Middle Betawi, Betawi Udik and Betawi Fringe (pinggiran). (http://repository.usu.ac.id/bitstream/123456789/30394/4/Chapter%20II.pdf).

Middle Betawi is indigenous Betawi and based on economic and education levels among the highest for being able to send their children to higher education both inside and outside the country. Udik Betawi is a Betawi natives economically and from a down economy compared to Middle Betawi and Betawi pinggir. In terms of education level Betawi Udik still relatively low compared with the level of education Middle Betawi and Betawi pinggir. However Betawi Udik tremendous respect for religious education. While Betawi Pinggir people are in some aspects such as economic aspects belong to middle class. In religious terms, the Betawi Pinggir deeper than other Betawi religious fields. It is evident from the number of people who send their children Betawi Pinggir in Pesantren. (http://repository.usu.ac.id/bitstream/123456789/30394/4/Chapter%20II.pdf).

Role Informal Leaders: Practice of Moral Education in Society
Hendrowibowo (2007) argued meaning of moral customs, habits or way of life. Thus the same moral terms that is ethics customs habits, so that both have the same sense of the habits that must be adhered to whereby morality happens if someone takes a good attitude as aware of its responsibility as a human being according to conscience. Meanwhile, according to Kaelan (2004) is a doctrine or moral discourse, or set of standards both oral and written rules about how people should act in order to be a good man (Kusrahmadi, 2007, p. 4). Lately we often see on television or in the papers moral decline in society phenomenon which affects the appearance of a conflict in a variety of both individual lives with one another, individuals in the community or communities in the society which is based on differences in interests and ideological views in it contained moral values and ethics. In these conditions it takes community leaders who are able to be a role model, authoritative, high integrity and can cultivate the moral communities to uphold the values that exist in the moral education so as to create justice and peace for all people. An informal leaders in the community should have the moral intelligence. Moral intelligence is the ability to understand what is right and wrong, which means having a strong ethical beliefs and act on that belief, so people to be properly and honorable (Borb, 2008, p. 4). Based on these criteria, the researchers interviewed about someone who deserves to be called an informal leader, the existence of people who fit the criteria and the examples given to the public. Researchers conducted interviews with five residents in RW 15 Bintara District, randomly and domiciled in different RT. When researchers collect information on the criteria according to informants leaders are different answers but still showed almost the same criteria. The first interview was to Mas R, an entrepreneur who lives in RT 04. According to Mas R, one can be called as a leader in the community means must meet the criteria humble, be a role model, not a moral defect in the sense of maintaining moral and ethical, to protect the public, especially if there is disagreement, and want to interact with all groups in the sense of not doing discrimination in socializing. The good leader is not seen from his age, the young person can be a leader if it meets the criteria to be a leader. Respect for the informal leader knows no limits, especially boundaries and formal position. Respected village chief positions and have limited knowledge only to the extent of urban village, the leader of


The informal can go, which is important to be a role model and set a good example for the people around him.

The second interview was to Mr. Tn a private employee who lives in RT 004. A good leader must be able to give good example to the community, set an example by doing good, want to interact with people with no social status, maintain good manners and ethics. Compared to the formal leader, he's more confident to figure in the community, because community leaders can go beyond the boundaries of the region, while only formal leaders in their fields. Suppose a village chief just talk on border villages, outside the field of people would not believe. But the informal leader can enter any area to observe and scrutinize the conditions in the community.

Another informant was an early childhood teacher who lives in RT 002 RW 15 Bintara District named Mrs. P. According to Mrs. P one can be a leader then that person must be reliable, responsible, does not discriminate in the relationship with all people, are fun, polite, well mannered, can respect others. Mrs. P is also more respectful community leaders than formal leaders in the government structure. According to Mrs. P which provide many direct examples and demonstrate good moral character is respected figures in the community.

Another opinion stated by Mr. Tk (RT 003), which suggests that the persona of a person depends on the age, the older the age of the person is considered to be more prudent and recognized by the community. Also active in the community can also make someone a role model surrounding residents. Informal leaders can contribute to the environment in the form of funds, personnel, and ideas that can build communities. A good leader always provide exemplary and behaving well.

Last informants interviewed is Mr. A (RT 001). A person is considered a leader if it can demonstrate a positive attitude and example. Talk less do more, to behave and do well. Someone who is able to contribute to the community and respect for others are the people who deserve to be role models. People who like it can indirectly be considered as a leader in the community and provide positive public respect. According to Mr. A, now is the loss of a leader who can be a role model example, Dari berbagai kriteria yang disebutkan oleh para informan, maka peneliti dapat menyimpulkan bahwa seseorang dapat disebut sebagai pemimpin informal jika memenuhi kriteria sebagai berikut:

Of the various criteria mentioned by the informants, the researcher can conclude that a person can be referred to as the informal leader if it meets the following criteria:

1. Low profile
2. Being a role model
3. Keeping the moral and ethical (not moral disabilities)
4. Can protect the society.
5. willing to interact
6. Knows no age
7. Give positive examples
8. Behavior and good deeds
9. Contributes to the community
10. Respect and value each other
11. Active in the community
12. be trusted
13. be responsible
14. exiciting
15. politely

Informal leaders above criteria emphasize to individuals who have personal power to control people. The personal power of the capital for individuals who have a purpose and that purpose is shown in the form of actions that can affect the surrounding community. Informal leaders who do not have experience gained in an instant, even a lot of individuals who considered a leader not because of his education, but because of his experience. Social life which provides support to the leader infomal a recognition and support and always involves the individual directly in each activity.

When informants posed the question of who the individual in RW 15 Sub Bintara worth mentioning as informal leaders, almost all informants agreed mentions Mr. Tuwuh, RW 15. The mention of the name, not because of the individual as RW, but it is more stand out is his leadership qualities. Mr. Tuwuh regarded as informal leaders, because every behavior can be used as an example. Mr. Tuwuh always be in the front for all activities not only limit its capacity as chairman of RW only. He's known
to be active both within RW itself and out. Many people who interact with him, not only from RW 15 but from others. Even Mr. Tuwuw believed to be a wise guy, so people do not feel shy or embarrassed when dealing with him.

In addition to Mr. Tuwuw, there are two other people who are considered as informal leaders, namely Haji Slamet and Mustakim. Haji Slamet is an Indonesian teacher in junior high who is active as vice chairman of the RW and the DKM (Prosperity Council of Mosques). Both of these men is a symbol of the informal leaders in the field of religious leaders whose decisions are always heard by the public. As a religious activist, these two always set a good example in a variety of community social life, especially in the field. The informant agreed, that the two men were often referred to as private chaplain to regulate itself, affect behavior by arranging the environment, creating cognitive support and created the consequences for their own behavior.

Informal leadership effectiveness seen in real acknowledgment and acceptance of subordinates in leadership practice. Ability to captivate the hearts of others, the ability to foster harmonious relations with others and has a particular expertise not shared by others. Leaders arise as a result of the approval of the community members who have volunteered to be a follower.

The results are consistent with the concept Ingarso sung tuladho, Ing madyo Karso Mangun and Tut Wuri Handy, three concepts proposed by Ki Hajar Dewantara which means a good leader can give the example or a role model for the lead, in the midst of a driving environment for achieve the goal and if there is behind giving encouragement, guidance or provide motivation for the leads so that the goal can be achieved due to the concept of moral education is not only a concept of transfer of knowledge but more important is actualization in real life (Kusradhmi, 2007, p. 9).

Disseminating the moral values of business is not an easy matter because what is conceived sometimes clashed with the conditions prevailing in the society itself. The influence of the news media both electronic and print powerful enough to undermine the values that exist in the community. Effectiveness of education is to provide exemplary moral values are real. Informal leaders in the community can provide for the rules that apply ni according to the character of Indonesia in the form of keteladan so that people who can provide an assessment notice was bad and deserve-any inappropriate behavior done. Thus the informal leader can be a model assuming informal leaders can show themselves with a certain value over and over again, each time and every time.

Actions related to moral education, habituation and exemplary done continuously so that it becomes habit and became a cultural value. Interaction and conditions conducive environment will help the transfer of value from the informal leaders of the community. Experience into something that supports, as informal leaders can understand the feelings, the mind and can help to provide a way out without any compulsion.

CONCLUSION
Moral education is a social responsibility which every member of society can be a figure and examples of good moral application. With the informal leaders are expected to help shape the value system that has both personally and as a group value system so that it takes values in the transformation of self to others. Informal leaders above criteria emphasize to individuals who have personal power to control people. The personal power of the capital for individuals who have a purpose and that purpose is shown in the form of actions that can affect the surrounding community. Actions related to moral education, habituation and exemplary done continuously so that it becomes habit and became a cultural value. Interaction and conditions conducive environment will help the transfer of value from the informal leaders of the community.

References


MODEL OF MORAL EDUCATION EVALUATION BASED ON LOCAL CULTURE "GUSJIGANG" INVOLVING THREE COMPONENTS

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Abstract

This article is motivated because many children who live in Kudus still behave less moral in the sense of lacking in accordance with local ethical culture “gusjigang” owned by Kudus society. However, all the teachers and parents have the responsibility and they feel that they have taught moral education that refers to "gusjigang". In order that this moral education is successful, it needs a model of evaluation that can be measured and be able to change the mindset of students to be serious in applying morality refers to "gusjigang" in everyday life. The purpose of this article is to make a model of moral education evaluation based on local culture “gusjigang” involving three components. Gusjigang as a local culture is meant here is the ethics and values that exist in areas sacred to be understood and be performed by students. Gusjigang means good in attitude (bagus), expert in knowledge (berilmu) and a good trader (berdagang). Moral education refers gusjigang culture needs to be embedded to the children who live in Kudus and they effective of evaluation models has to be tied up by three components such as: teachers, friends and the community assisted with portfolio.

Keyword: Evaluation, Moral, Model, GUSJIGANG

INTRODUCTION

Moral education in a global era in the world of education in Indonesia need to be strengthened in order to reinforce themselves so the nation Indonesia. Moral education is increasingly important when viewing conditions and declining morality in society and the younger generation that is much forgotten moral values. We have to build our Morality not only based on morality themselves but also the nation morality. This can be started by making the moral values that exist within the region (local wisdom or local culture) as the basis or fundament for moral education. During this happening is we have Pancasila laden with moral values but those values are less understood the current generation. We forget that moral values were abstracted from the philosophy of life of the nation long before this nation exists. It needs to be a new paradigm in the moral education which makes the moral values of local culture to be used as a benchmark and as the basis of the evaluation will be the success of the moral education in Indonesia. The moral values that be learned must be dug up from the area because of the potential of each region had cultural values that can be used as the moral foundation of the society, especially the younger generation.

This paper offers the gusjigang as one of the local culture of the Holy area as the paradigm of moral education. The philosophy of GUSJIGANG (good behaviour, clever and tenacious trade) taught Sunan Kudus, at that time, still exists and is marked up to now in everyday life the Holy Community. Are visible, the practice of GUSJIGANG can be found in the activities of the community around the Holy Mosque Towers that in fact most of it is fixed daily trader, who took the time to recite the Holy Tower as well as at the mosque of being and behaving well and honestly in running its trading business. Other examples of real practice the philosophy of GUSJIGANG is the traders in the market kliwon, which is the largest market in the Holy and all -ex Resident Pati. Kliwon Traders market is a good and honest traders (GUS), many of the traders and merchants is a scholar and most Kliwon traders market is a Hajj and hajjah, was a form of embodiment of the philosophy of JI. The Koran here meant looking for science and knowledge both scientific and religious knowledge as evidenced by the provision of life and trade experts (GAN) (Jalil, 2012: 38; Ismaya, 2013: 11-12). The philosophy of GUSJIGANG as local wisdom and local culture and the teaching of the moral life of the heritage of Sunan Kudus, now tend to start forgotten by children and adolescents. Results of the survey conducted randomly to PGSD FKIP UMK second semester students in academic year 2012/2013 shows evidence of the astonishing, that student PGSD FKIP UMK didn't know what GUSJIGANG let alone application in life. Results of interviews with some of the same results are also HIGH SCHOOL students they do not know the teachings of gusjigang. Children and teenagers...
know K-Pop, Gangnam Style, permissive attitudes and free association, which is the culture from outside, which is free entry to Indonesia with the sophistication of information technologies. The results of the above survey is one form of moral degradation in the local level of the Holy City. Moral degradation is the impact of adoption of foreign cultures is excessive and uncontrolled by some young kids. The perception of culture beyond swallowed up slavishly, without know more cultural values beyond a sensible and responsible. Filter over the new outbreak of super advanced technology and information through various media of communication, often regardless of our control.

In the context of Asia-Pacific Network Moral Education, this paper raises Moral Education Evaluation Model based on Local Culture GUSJIGANG by involving three components, namely, Teachers, friends and the community in an effort to keep the Portfolio-assisted and preserving the Philosophical GUSJIGANG of Sunan Kudus to the children in the Holy City. In addition all at once in an effort to make the gusjigang as the standard of success of the moral education in the Holy City. As for the problems in this paper is how Moral Education Evaluation Model based on Local Culture GUSJIGANG by engaging the three components. Portfolio-assisted? This article is the result of the study of literature, qualitative approach to innovative discussion by focusing on the development of moral education evaluation model based on local culture. With the model of evaluation of moral education is expected to give contribution and improve quality in moral education in Indonesia.

**DISCUSSION**

**GUSJIGANG in the Philosophy of Moral Education**

The purpose of education as in law No. 20 of 2003 Sisdiknas mentioned that education aims to develop the potential of students to have intelligence, personality and noble character. It shows that education is not only a form of intelligent beings, but also a personality or character or have a value of high moral values.

Moral education is a system of cultivation of moral values include component knowledge, awareness, willingness and actions to implement those values. In the aspect of moral education, knowledge and action are not the totality of the whole. Moral values are easily understood, accepted and performed when it is believed to be the truth. Moral values are sourced local culture to be easily understood and accepted by someone. For that moral education based on the local culture will be more successful.

The philosophy of GUSJIGANG is, for Kudus City is a form of local community culture, local wisdom or moral teachings. This conception is attached into the character of the Kudus City Community, even cultural terms used to be for a man to be married to Kudus womens should behave better, smarter and made the smart trade. For the generation of 30-60 years of age, the philosophy of GUSJIGANG that exists in a society is something that has been understood and implemented in everyday life, especially for those who live around the Masjid Menara Kudus. But for children and teens, the philosophy of GUSJIGANG is something alien and strange. Foreign evidenced by their ignorance of the GUSJIGANG. Strange because for children and teenagers, had using GUSJIGANG and outdated. So no wonder if now many children and teens are not aware, let alone understand and implement the philosophy of GUSJIGANG.

For that, we need an education efforts about the philosophy of GUSJIGANG as the primacy of local culture for children and adolescents, so that the existence of philosophical GUSJIGANG maintained and preserved in the Kudus Community as a form of local culture, local wisdom and moral teachings. The educational philosophy of GUSJIGANG forms can be integrated in the PKn, lessons, IPS, local content and self development. The process of education philosophy of GUSJIGANG is said to be successful if kids and teens can apply in everyday life, and the role of teachers, friends and the community as the evaluators is essential to the success of the educational philosophy of GUSJIGANG.

Evaluation of the efficacy of moral education to find out whether the objectives have been achieved. Evaluation is a process of understanding, give meaning, getting, communicates something for decision-making purposes. To measure the success of the evaluation required a clear standard. The portfolio is an ongoing assessment techniques can include pictures, paper, or other capabilities (Cross, 1973, Sukardi, 2008, Mone 2006), Suwandi,2009: 93)).
In this paper the author offers gusjigang as local content and curriculum as a basis for the evaluation of moral education. Gusjigang as local charge course curriculum will be more successful in improving the quality of moral education for children will get to know, learn, understand and finally accept the philosophical Gusjigang thus became the character of the young generation in particular. As the standard of evaluation, Gusjigang will be a benchmark is the behavior of someone already reflect the moral teachings of the gusjigang what yet. Gusjigang moral education implementation is to succeed other than through formal education, also need to be strengthened through informal and non-formal education. Family, community and commitment of stakeholders towards the development of moral education value of moral gusjigang is very important. It fits the Kusrahmadi Raharjo opinions (2007: 123) that the learning of moral education should be integrated in the curriculum as praxis in schools and communities. Clearly the moral education of gusjigang can be seen in the picture below:

**Figure 1. The Development Of Moral Values Gusjigang**

The values contained in the Gusjigang can be described as follows: GUS = good: People are good Kds attitude and behavior. The value is taken from the character of GUS is: neat, polite, courteous, reliable. The embodiment of GUS physically in the form of the original Holy Community style of dress that consists of a Skullcap, Shirt Collar, wearing a suit and Gloved. The community was concerned with respect call Kds Kang, which is an acronym meaning KangJeng or Kanjeng Ingkang Juneneng (standing or respected). In the Association's daily with people that age bracket, the egalitarian nature of the Saints (the same), so the language is Javanese spiritual story. As a nice attitude and his behavior, then the Kds are people who can hold a mandate. JI = CLEVER. Reading the Qur’an in this context is to learn. Not only the science of religion, but also as a general science provision in life. The Kds, especially the Convocation Kulon, when morning they will study in a public school or a religious school and a lot in the area of Kulon Convocation. Noon or afternoon, they will add to your knowledge by learning in the Education of the Qur’an or the like. The value of the character that can be taken are: a high learning spirit, submissive and obedient to the teacher/help too.

GANG = TRADE. Trade or trade was 9 out of 10 Fortune door given AlmightyGod to his people. Sunan Kudus as a founder and role models for the public Kudus was a successful and wealthy merchant. In the ALLEY, the value of the character that was taken is: trustworthy, honest, independent, creative, competitive, learning from failure, and sportsmanship.
Table 1. Moral Values Gusjigang

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Moral Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gus</td>
<td>neat, polite, courteous, reliable</td>
</tr>
<tr>
<td>Ji</td>
<td>the spirit of learning, obedient and loyal to teacher/Kyai.</td>
</tr>
<tr>
<td>Gang</td>
<td>reliable, honest, independent, creative, competitive, learning from failure, and sportsmanship.</td>
</tr>
</tbody>
</table>

1. The Model of Evaluation of Moral Education Based on the GUSJIGANG Local Culture with the help of Portfolio

Moral quality education are expected to shape the students or graduates had such lofty moral contained in local cultural values gusjigang so would become good citizens. For that moral learning need to be designed carefully by the teacher as both core competencies as well as local content. Moral learning approach used indoctrination, classification value, example and behaviour of teachers (Habibah, 2007: 1). Regardless of the approach and method of moral education needs to be done with full consciousness and virtue so thoroughly internalized the behavior of children.

The success of the moral education demanded public role or friends, parents, teachers, educators, mentors or evaluator. During this evaluation of moral education has not had a clear standard, the size of the attachment in one area is not necessarily good either area. The General moral values of local culture has good values universally. The Local culture is the basis of this article is the Gusjigang philosophy. In the model of evaluation of moral education makes the values of local culture as the standard of success. Of course before the Foundation of the standard evaluation needs to be done to identify the moral values as what as an indicator of gusjigang philosophy. The moral teaching of the gusjigang of unidentified kind, polite, good at reading the Qur'an, obedient, diligent and honest and creative. In the implementation of the evaluation involves three components: teachers, parents, society or friends. To be effective in the performance evaluation of the portfolio help as evidence of wear, it can be in the form of pictures/photos, recordings, notes and more.

![Diagram](image-url)
Moral quality education are expected to produce graduates who are unscrupulous local cultural gusjigang. Good in the sense of good attitudes and behavior in daily life accordance with the norms and values prevailing in society and religion, to be smart means smart in terms of religious knowledge and general knowledge, as well as clever trading within the meaning of the child has a soul and to become religious entrepreneurs.

2. The role of Teachers, friends and School-based Moral Education Evaluation in Local Culture GUSJIGANG

Daoed Yoesoef (1980) stated that a teacher has three basic tasks: tasks, task assignments, and the humane community (civic mission). If the associated discussion about the local culture (GUSJIGANG), then the first task to listen logic and aesthetics, the second and third tasks related to ethics. The professional duties of a teacher that is forward or the transmission of knowledge, skills and values of other similar unknowns and should be known to the child. Human tasks are tasks help student to fulfill the main tasks and the human future with the best. Human tasks it is the transformation of the self, the self identification and understanding of yourself. Efforts to help towards this should be granted in order that humans live in an organic unit in the overall integrity. This means that the first and second tasks should be implemented comprehensively and integrated. The teacher should, through education to help students to develop the power of thought or reasoning in such a way so as to be able to participate creatively in the process of cultural transformation in the direction of civilized in order to repair his own life and the life of the entire community in which he lived. Civic duty is a consequence teachers as good citizens, carry and carry out anything that has been outlined by the nation and the country through the Constitution (UU D 45). The third task of the teacher is to be held jointly in unity of harmonious and dynamic Organists. A teacher not only teaches in the classroom alone but a teacher should be able to be a catalyst, motivator and dynamisator construction of the place where he resides. All three of these tasks if it is viewed in terms of the student, the teacher must provide values that contains the knowledge of the past, the present and the future, the choice of the value of life and communication practices. The knowledge is given to the student must be able to make it in the end students are able to select the values of life that the more complex and should be able to make the students communicate with each other within the community, because the student will not live in exile. We know how people communicate with others not only through language but can also go through the motion, such as dances, through sound (the song, singling), can be through colors and lines (the paintings), carving through the form, or through symbols and signs that are typically called formulas. So, the values passed on by teachers or educational personnel in order to carry out its task, the task of a professional, humane, and civic duty, if expressed as a life choice, knowledge and practice of communication. It is easier to make the man when he is educated or cultured, but people who are educated and literate does not by itself. So remember this as the pre construction education office which on the one hand to prepare them to become teachers and on the other hand make them into human beings in terms of human cultured, it needs to be stated as to why teachers should be cultural human being. Because education is a part of culture; so education work carried out as part of the essence of culture if that failed as well.

A friend is an outsider, who with friends, getting to know other people's children after the family. Friends with different backgrounds would be personal child coloring. Choosing the right peer education related personal philosophical formation GUSJIGANG is something that is rather difficult. But the lack of a family that stressed the importance of being and behaving well and honestly, always learning and entrepreneur to the child's lunchbox and sturdy enough for children that did not participate in the association with his friends.

The school is the most appropriate medium for the seeds of GUSJIGANG. For 16 years, an individual pursuing an education from elementary school to College. If the school is able to introduce and safely through the lesson GUSJIGANG PKn, IPS, local content and self development, it certainly will be born children of personality GUSJIGANG.

Closing

Moral education needs to be evaluated to be more successful, the evaluation is based on the moral values of the area (local culture) thus moral character more sturdy. Gusjigang as the Local culture as
well as indicators in evaluation of moral education, also dijadikann core competencies or local content in learning in all schools. As core competencies are demanding all the subjects taught the values gusjigang. As local content that must be studied, children will get to know the philosophy of gusjigang, accept and internalize in everyday life. The evaluation involves teachers, parents, friends or the community, with instrument-assisted assessment portfolio. Certainly requires awareness of all the disputing parties to the moral education of local-based culture such as gusjigan can be managed so that it will give birth to a generation that immoral means.

**BIBLIOGRAPHY**


PANCASILA-ORIENTED MORAL EDUCATION: A RECONSTRUCTED PHILOSOPHICAL APPROACH TO VALUES EDUCATION

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ABSTRACT
Theoretically, morality can be classified into two categories, i.e. prohibition-oriented morality and pro-social morality. Prohibition-oriented morality is the individual’s moral reasoning, feeling and action on the basis of a rule-abiding society, whereas pro-social morality is the individual’s moral reasoning, feeling, and action accepted in and conformed to society. Basically both morality domains cannot be separated from one another. In fact both morality domains concern with goodness perceived, and actualized by individual in society. Foundational ideas of Pancasila (which may be seen as Indonesia state’s ideology), are symbolized with five iconic values pictured on Garuda Pancasila, have been nationally accepted as means of integrating diverse Indonesian aspects to become the one unity in diversity Indonesia. Such a great spirit and commitment are built upon a value system of Pancasila, i.e. religiousness, humanity, unity in diversity, consensual democracy, and social justice. It for substantiating such great values that the Indonesian moral education is constitutionally mandated and educationally introduced in school curricula. However, such moral education, in fact, has not achieved the ideal level, such as intolerance and conflicts phenomena are still happened in Indonesian society. This article analyze needs, vision, mission, and strategies for developing a Pancasila-oriented moral education for school level. A reconstructed conceptual approach inspired by perennialism, essentialism, progressivism, and reconstructionism mindsets will be applied to map out the curriculum entity, i.e. competencies, content, learning experiences, and assessment.

Key words: prohibition-oriented morality, pro-social morality, goodness, Pancasila education, reconstructed philosophy, moral education

INTRODUCTION: THE ROOT OF MORAL EDUCATION FOR INDONESIA SCHOOL
Historically, moral education in Indonesia school system was basically taught as teaching of good conduct, called Budi Pekerti or pendidikan Budi Pekerti, as it was finitially found the 1947 school curricula. Since then growing concerns of moral educaion in schools has dramatically changed in its focus and pedagogical paradigms. Within six decades (1945-2013) there has been some changeable names of the subjects in the school curricula, i.e. Ethics (Budi Pekerti-1947), Civics (Kewargaan Negara-1968), Civic Education (Pendidikan Kewargaan Negara-1968), Pancasila Moral Education (Pendidikan Moral Pancasila-1975), Pancasila and Civic Education (Pendidikan Pancasila dan Kewarganegaraan-1994), Civic Education (Pendidikan kewarganegaraan-2004), and back to Pancasila and Civic Education (Pendidikan Pancasila dan Kewaganegaraan-2013). (Winataputra:1979; 2001; 2013). How interesting to note, that along the way of changing names of the subject, the core sources of values is Pancasila as the Indonesian state ideology and its related contents. In other word, Pancasila-related moral education has been accepted as the essence and main focus of moral education for Indonesia schools. The objectives of Pancasila-related moral education has formally been identified in various ways suc as: the development of "the Good Indonesian Citizen" as stated in the Pancasila and the 1945 constitution of the Republic of Indonesia, (Winataputra:1979; 2001; and National Seminar on Civic Education:1972*). The 1962 SMA Curriculum (Dept PDK, 1962:12-
was oriented toward Indonesian Socialism. The 1968 SMA and the 1969 SPG Curriculum's orientations are concerned with the development of the understanding, appreciation, and application of the Spirit of Pancasila and the 1945 Constitution (Winataputra: 1979, 2001). On the other hand, the 1968 SMP Curriculum (Dep P dan K: 1968) emphasizes the development of good Indonesian citizens who demonstrate the following behavior: Believe in the One God, Honesty and love truth and justice, Have good manners, Love the Fatherland and Nation, Appreciate and apply the country's policies, Possess loyalty act discipline to the country, Uphold Human Rights, Act democratically, Appreciate and apply the spirit of "Gotong Royong" (Cooperative working), Live tolerantly, Work attentively, Appreciate and assume responsibility, Have a sense of belonging to the society, Act in a friendly way with all people. The National Seminar on Civic Education (Panitia Seminar Nasional Civic Education; 1972; 23) emphasized the objectives of Civic Education as the development of citizens who fear God and hold dear family life, support themselves, always act democratically, always live in a harmonious manner, always want to make progress, always want to work productively, appreciate his/her own ability and are able to face challenges.

According to the Act No. 20, year 2003 concerning the National System of Education (Article 3), there are three functions of national education, namely: (1) developing potentials, (2) building character and nation’s civilisation; and (3) building the intelligent nation. Substantively, the whole effort to foster education in such a way, are basically intended to facilitate the development of learners in order to become an individual human being who believes and obeys the rules of the One God Almighty; has respectable manner; be healthy; be knowledgeable; be skillful; be creative; and become a democratic and responsible citizen. All aspects of the ideal Indonesian human beings elaborated above, need to be substantiated synthetically through informal, nonformal, and formal education. It is for that mission that the Indonesian education should be treated both as a lifelong developmental and cultural processes.

It is just recently, in the 2013 Curriculum morality has been identified in the following ways: for Primary School—possessing behaviour showing attitudes: religiosity, good conduct, knowledgeability, self-confidence, and responsibility in effective interaction with social and natural environment at home, in school, and in playgrounds; for Middle School—possessing behaviour showing attitudes: religiosity, good conduct, knowledgeability, self-confidence, and responsibility in effective interaction with social and natural environment within the scope of his/her social interaction and existence; and for High School—possessing behaviour showing attitudes: religiosity, good conduct, knowledgeability, self-confidence, and responsibility in effective interaction within social and natural environment and his/her position as an integral part of the nation as well as in the world community. (Winataputra: 2013 after Pemendikbud 24/2013: 2013.)

This article will discuss the essence of Pancasila-related education within the context of moral education theoretical framework. It is for such purposes that the following subtopics will be elaborated.

I. What does Pancasila tell us about value education for Indonesia schools?
II. What values of Pancasila should be transformed through the Pancasila and Civic Education (PCE) learning area?
III. How should a reconstructed philosophical approaches be applied for PCE in schools?
IV. Concluding Remarks

WHAT DOES PANCASILA TELL US ABOUT VALUE EDUCATION FOR INDONESIA SCHOOLS?

It is important to see what moral education is basically all about. In daily academic discourses the terms moral education, and character education are often used interchangeably. To make it clear, let us revisit both terms from some theoretical standpoint. Beck, Critenden, and Sullivan (1971) on their introducing “Moral education: An Interdisciplinary Approaches”, relate all moral discourses to Menc-Socrates dialogue about the nature of virtue, as the essence of goodness. It was argued then, that morality links with moral prescriptions which could generally be developed at home. When the term moral education was introduced then the new problems raised, How could moral development be undertaken in school, the place which has commonly considered as that for developing intelligence. In this context, moral education has been understood as moral instruction which is associated with “...teaching about particular virtues, or instilling certain sentiments in regard to them. It was also...
argued that there was a swinging pendulum in school from intellectual goals as it was advocated by formal disciplinarian to emotional life which emphasize both intellectual and moral concerns. Therefore, Beck, Critenden, and Sullivan (1971) define moral education in the following way. “Moral education may be broadly conceived of as the formulation and application of principles for action on complex societal issues. This type of education does not happen by accident and the school is one of the institutions which can encourage a more reflective understanding of this issues.” It can also be understood that moral education is not only important, but it is necessary for school.

In dealing with moral education in school, Kohlberg (1971) has made great contributions with his theory of stages of moral development as well as his research-based ideas on the ways how to facilitate child development in their moral reasoning. The following figure illustrate stages of moral reasoning dealing with View of Persons and Social Perspective Level.

![Figure 1. View of Persons and Social Perspective Level.](source: Wikipedia-file)

A more comprehensive review of moral education was done by Snarey and Samuelson (2008:58-60) on Moral Education in the Cognitive Development Tradition: Lawrence Kohlberg Revolutionary Ideas, in Nucci and Narvaez (2008). It was stated that the ideas Lawrence Kohlberg’s ideas of moral cognition, development, and education are highly appreciated for his contribution to the development of moral education researches and teaching. His theory of moral stages one to six i.e. Obedience and punishment orientation; instrumental purposes and exchange; Mutual interpersonal expectations, good relations, Social system and Conscience Maintenance; Prior rights and Social contract; and Universal ethical principles, can be used to design a comprehensive moral education in schools. In additions, Kohlberg’s methods of moral education (Snarey and Samuelson:66-73) i.e. Moral Exemplaars illustrating concrete practiced moral principles; dilemma discussion involving student in discussing a hypothetical dilemma; and just Community School developed to facilitate student by way of creating school environment to challenge students to achieve even higher in their stages of morality, are of the importance in developing moral education in schools.

For school to successfully facilitate moral education, it is important to understand deeply Lickona’s comprehensive ideas about “Educating for Character” (Lickona: 1991) which are potentially helpful for teachers as moral or character builders. Lickona (1991:28-29) highly appreciated the California’s
Child Development Report emphasizing four moral development programs which are considered powerful for moral education, i.e. Classroom behavior, Playground behavior, Social Problem Solving Skills, and Commitment to democratic values. He then came up with the idea of developing the two great moral values: respect and responsibility (Lickona, 1991:43-44). Theoretically Lickona (50-62) elaborates his academic and pedagogical views on developing morality within the framework of character. He elaborates the concept of good character as a psycho-social entity of individual integrating coherently moral reasoning, moral feeling, and moral action. Moral Knowing includes: moral awareness, knowing moral values, perspektif taking, moral reasoning, decision making, and self knowledge. Moral Feeling includes: conscience, self-esteem, empathy, loving the good, self control, and humility. Moral Action involves competence, will, and habit. To design a comprehensive character education based on the two main values Respect and Responsibility, he develops a wheel model, named A Comprehensive Approach to Values and Character Education (Lickona, 1991:67-69).

All the three moral dimension are placed as the center of character development, facilitated by various of classroom learning experiences organized to develop character, and conditioned by socio-cultural learning experiences around the school.

All of the ideas discussed above, i.e Beck, Critenden and Sullivan (1971) on moral education, Lawrence Kohlberg’s ideas of moral cognition, development, and Lickona Model (1991:67-69) of moral education on his Comprehensive Approach to Values and Character Education are relevant to be considered in understanding and designing Pancasila-Related Moral Education with the following reasons.

1. Pancasila has been accepted constitutionally as both philosophical bases and the state ideology of the Republic of Indonesia.
2. Pancasila has been accepted constitutionally as the main foundation of the Indonesia national system of Education.
3. The ultimate goal of the Indonesia education is to develop morality and facilitate intellectual development of the whole Indonesia children.
4. Nation and character building are the basic framework for Indonesian education for all streams, level, and kinds of education.

WHAT VALUES OF PANCASILA SHOULD BE TRANSFORMED THROUGH THE PANCASILA AND CIVIC EDUCATION (PCE) LEARNING AREA?

Along the historical line of school curricula within 6 decades, Pancasila has continually been accepted as the main sources of values of moral education-based subjects. (Ethical, civic, civic education, Pancasila Moral Education, Civic Education, and Pancasaila and Civic Education. Curricular and instructional efforts to build character through moral learning have been undertaken in various ways, i.e. pedagogical model development, and professional teacher development, but all those pedagogical efforts have not met the ideal objectives yet. As indicated in Pusikurbuk Studies (2010) the subject is considered too knowledge heavy, and not touch down yet the heart of the essence of Pancasila values and morality. Students are considered gaining neither enough moral knowledge nor moral feeling and action. It is to mean that well-panned and systemic efforts need to be done to improve the existing moral education-based subject in schools.
Philosophically, *Pancasila* contains a bunch of values integrating comprehensively five clusters of values related to creed and religiosities, humanity, nationalism, democracy, and justice, which had been intensively and deeply discussed and agreed upon by all Indonesian founding fathers during the momentum of the 1945 Proclamation of Independent of Indonesia through series of meeting of Board of Preparatory for Indonesian Independent (BPUPKI) and Committee of Preparatory for Indonesian Independent (PPKI). Further, the essences of the Five Principle (not formally name Pancasila) has nationally agreed and constitutionally accepted as the state’s foundation/ state ideology, which formally written in the Preamble of the 1945 Constitution, and also committed to be the everlasting values for Indonesia. All he five cluster of Pancasila values are then symbolized on the State Emblem *Garuda Pancasila*, depicted in the following figure.
Figure 3. Cluster of Pancasila Values symbolized in Garuda Pancasila

Detail of each of the cluster is depicted in the following figure.

Sources: Character Education Team, Directorate General of Higher Education (2012)

Figure 4. Details in the Cluster of Pancasila Values symbolized in Garuda Pancasila

Sources: Character Education Team, Directorate General of Higher Education (2012)
How should a reconstructed philosophical approach be applied for PCE in schools?

The idea of reconstructed philosophy of education was introduced by Brameld (1965) in his book Education as Power. The idea is that basically there are four philosophies of education which closely related to the war how we construct a curriculum and instruction. Basically there are four philosophical visions of education, i.e. perennialism which stress on conservation of the great ideas of the ancient cluster; essentialism which very much concerns with selected values related to science/disciplines; progressivism which emphasize potential development of children; and finally reconstructionism, stressed on social and cultural development.

Analyzing the national goals of the Indonesian system of education, such as stated formally and comprehensively in the Article 2 the National Educational Acts No. 20 Year 2003, it indicates an eclectic philosophical perspectives applied, which integrate all four philosophies of education, i.e. perennialism, essentialism, progressivism, and reconstructionism. It is of course substantively congruent with the philosophy of Pancasila. This perspective implies that as an integral part of the national system of education, Pancasila and Moral Education subject should conceptually based on values and principles embedded in Pancasila, and pedagogically organized as vehicle for Pancasila character development. In doing so, the national exit criteria of each of grades within each level (Primary, Middle School, and High School should be based on and oriented toward all Pancasila cluster of values. Conceptually Pancasila must be placed as the only main pillar framing the holistic entity of moral education, as depicted in the following way.

Figure 4. Reconstructed Philosophy of Education applied to Indonesia
Figure 6: Entity of Pancasila-related Moral Education

Pancasila as the main pillar of Moral Education basically accommodates coherently three other pillars, i.e. the 1945 Constitution, Indonesian United State/Unitary System, and the spirit of Binneka Tunggal Ika in one integrated fashion. As the sources of morality, Pancasila should guide all people how to respect the power of and be responsible to the God Almighty on the basis of his/her religion; show respect other human being on the bases of the principles of justice and civility; showing commitment to the Indonesian unity; respect and responsible for public decision made for public good; and respect social justice for the whole Indonesia people. Instrumentally the 1945 Constitutional norms will be sources of moralities dealing with citizenships, i.e. relationships of all citizen with government, and among citizen. The idea of the United system and unity in diversity will be the resources moralites dealing with the idea of building Indonesian harmony in diversity.
Figure 7: Pancasila Moral Education Context

It is for those missions that Pancasila-related moral education should be designed in such a way to integrate all dimensions of moralities, i.e., moral reasoning, moral feeling, and moral actions to build civic virtues which could be implemented in the worth-life living of students.

Figure 8: Civic Virtues for Worthlife-living
In the context of the 2013 Curriculum Development, emphasize on moral development have included the Exit Competency Standard (Standar Kompetensi Lulusan = SKL) i.e. a minimum requirement for students to fulfill at each level of schooling exit criteria. Hierarchically, it relate to all of the essences of the national educational goals pronounced exhaustively in the National Educational Act No. 2/2003. The Exit Competency functions as a criteria for scaling down the essence of education and the formulation of each School Level and Grade Level Core Competencies or CC (Kompetensi Inti or KI), and Basic Competencies or BC (Kompetensi Dasar or KD).

Derived from the Exit Competency Standard or ECS (Standar Kompetensi Lulusan-SKL) the CC consists of four clusters of psycho-social aspects interact interdependently and coherently to produce integrated desirable personal qualities, i.e: (After Ministry of National Education and Culture:2012):

- **Cluster One**: spiritual-based affective competencies to deal with ability of individual to accept, internalize, and apply all goodness derived from religious creed and norms.

- **Cluster Two**: socio-cultural-related affective competencies to deal with the ability of individual to accept, internalize, and apply all goodness derived from the great oughts Pancasila (The Five Principles) in related environment.

- **Cluster Three**: knowledge competencies to deal with abilities of individual to recognize, comprehend, apply, analyze, evaluate: natural, social, cultural, political, technological dimensions of life at local, national, and international spheres.

- **Cluster Four**: skills-based competencies to do with intellectual, social, and kinestetic abilities i.e: observe, question, associate, apply, present, reason, create; read, write, model, map out, modify, use, create: cooperate, and collaborate.

It looks that such competencies clustering has synthesized all taxonomy ideas of educational objectives, such as the earliest Bloom Taxonomy of Cognitive Domain (1956) and Revised Anderson Taxonomy of Cognitive Domain (2004), Katzwohl Taxonomy of Affective

The introduction of CC is intended to refocus the whole dimension of all learning areas within the curriculum system to be consistent and coherent with the attainment of the Indonesion Educational goals. It was not the case in the 2006 Curriculum which instead of having CC as integrator of all curriculum and instructional process, it held Competency Standard or CS (Standar Kompetensi-SK) of each of all learning areas as each subject catalyst for attaining the Exit Standard Competencies. It is argued that in order for curriculum to attain the 21st Century Schools missions, or promoting Indonesian education for 2045 challenges, decision on of CC is very strategic.

The Exit Competency Standards for all school levels are depicted in the following tables.


### EXIT-KRITERIAPRIMARY SCHOOL
(Curriculum 2013)

<table>
<thead>
<tr>
<th>PRIMARY SCHOOL (SD/MI/SDLB/Paket A)</th>
<th>QUALIFICATION OF COMPETENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ATTITUDES</strong></td>
<td>Posessing behaviour showing attitudes: religiosity, good conduct, knowledgeability, self confidence, and responsibility in effective interaction with social and natural environment at home, in school, and in playgroups.</td>
</tr>
<tr>
<td><strong>KNOWLEDGE</strong></td>
<td>Posessing factual and conceptual knowledges based on curiosity on science, technology, arts, and culture within the context of humanity, nationalism, state, and civilization in relation to phenomena and events at home, in school, and in playground.</td>
</tr>
<tr>
<td><strong>SKILLS</strong></td>
<td>Posessing thinking ability, productive and creative actions at both abstract and concrete levels according to the assigned learning tasks.</td>
</tr>
</tbody>
</table>

(Usln. After Ministry of Education and Culture, 2013)

Morality dimensions need to be developed in Primary school are briefly elaborated in the attitudes cluster. These morality dimensions are provided not only for further development through Pancasila and Civic Education but also for other subjects’ nurturant effects.
MORALITY DIMENSIONS NEED TO BE DEVELOPED IN MIDDLE SCHOOL ARE BRIEFLY ELABORATED IN THE ATTITUDES CLUSTER. THESE MORALITY DIMENSIONS ARE PROVIDED NOT ONLY FOR FURTHER DEVELOPMENT THROUGH PANCASILA AND CIVIC EDUCATION BUT ALSO FOR OTHER SUBJECTS' NURTURANT EFFECTS.

<table>
<thead>
<tr>
<th>DIMENSION</th>
<th>QUALIFICATION OF COMPETENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitudes</td>
<td>Possessing behavior showing attitudes: religiosity, good conduct, knowledgeability, self-confidence, and responsibility in effective interaction with social and natural environment within the scope of his/her social interaction and existence.</td>
</tr>
<tr>
<td>Knowledge</td>
<td>Possessing factual, conceptual, and procedural knowledge in science, technology, arts, and culture through the perspectives of humanity, nationalism, state, and civilization in relation to observable phenomena and events.</td>
</tr>
<tr>
<td>Skills</td>
<td>Possessing thinking ability, effective and creative actions at both abstract and concrete levels according to the assigned learning tasks in school and through other resources.</td>
</tr>
</tbody>
</table>

Morality dimensions need to be developed in Middle School are briefly elaborated in the attitudes cluster. These morality dimensions are provided not only for further development through Pancasila and Civic Education but also for other subjects’ nurturant effects.
Morality dimensions need to be developed in High School are briefly elaborated in the attitudes cluster. These morality dimensions are provided not only for further development through Pancasila and moral education but also for other subjects' nurturant effects. Conceptually, for Pancasila and Civic Education subject which have the main mission for moral development, moral learning not only should happen through attitudes development but also through knowledge and skill dimensions for knowing morality and moral action.
Figure 9: Basic Design for Developing Competence Holistically
Moral education through *Pancasila* and Civic Education Subject is designed to cover moral knowing, moral feeling, and moral action holistically, in all 4 Core Competencies. (K1, 2, 3, 4) Meanwhile, moral education should also take place through other subjects as their nurturant effects of Core Competency One. (K1)

**Concluding Remarks**

1. Historically, moral education in Indonesia school system was basically taught as teaching of good conduct, called *Budi Pekerti* or *pendidikan Budi Pekerti*, as it was initially found the 1947 school curricula. Since then there has been a growing concern for moral education as a part of the nation and character building program.

2. Substantively, the whole efforts to fuction education in such a way, are basically intended to facilitate the development of learners in order to become individual human being who believes and obeys the rules of the One God Almighty; has respectable manner; and love the nation in his/her interactions; family, friends, neighborhood, and teachers.

3. In the 2013 Curriculum morality has been identified in the following ways: for Primary School-Possessing behaviour showing attitudes: religiosity, good conduct, knowledgeability, self confidence, and responsibility in effective interaction with social environment.

4. Moral education may be broadly conceived of as the formulation and application of principles for action on complex societal issues. This type of education does not happen by accident and the school is one of the institutions which can encourage a more reflective understanding of this issues.” It can also be understood that moral education is not only important, but it is necessary for school.

5. The ideas Lawrence Kohlberg’s ideas of moral cognition, development, and education are highly appreciated for his contribution to the development of moral education researches and teaching.

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**Figure 9: Moral Education through *Pancasila* and Civic Education Subject**

Moral education through *Pancasila* and Civic Education Subject is designed to cover moral knowing, moral feeling, and moral action holistically, in all 4 Core Competencies. (K1, 2, 3, 4) Meanwhile, moral education should also take place through other subjects as their nurturant effects of Core Competency One. (K1)
Conscience Maintenance; Prior rights and Social contract; and Universal ethical principles, can be used to design a comprehensive moral education in schools.

6. Lickona’s elaboration of concept of good character as a psycho-social entity of individual integrating coherently moral reasoning, moral feeling, and moral action.

7. Lawrence Kohlberg’s ideas of moral cognition, development, and Lickona Model (1991:67-69).of moral education on his Comprehensive Approach to Values and Character Education are relevant to be considered in understanding and designing Pancasila-Related Moral Education

8. Along the historical line of school curricula within 6 decades, *Pancasila* has continually been accepted as the main sources of values of moral education-based subjects. (Ethical, civics, civic education, Pancasila Moral Education, Civic Education, and *Pancasila* and Civic Education).

9. Philosophically, *Pancasila* contains a bunch of values integrating comprehensively five clusters of values related to creed and religiosities, humanity, nationalism, democracy, and justice, which had been intensively and deeply discussed and agreed upon by all Indonesian founding fathers during the momentum of the 1945 Proclamation of Independent.

10. *Pancasila*-related moral education should be designed in such a way to integrate all dimension of moralities, i.e. moral reasoning, moral feeling, and moral actions to build civic virtues which could be implemented in the worth-life living of students.

11. Conceptually, for *Pancasila* and Civic Education subject which have the main mission for moral development, moral learning not only should happen through attitudes development but also through knowledge and skill dimensions for knowing morality and moral action.

12. Moral education through *Pancasila* and Civic Education Subject is designed to cover moral knowing, moral feeling, and moral action holistically, in all 4 Core Competencies. (K1 1,2,3,4) Meanwhile, moral education should also take place through other subjects as their nurturant effects of Core Competency One (K1)

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