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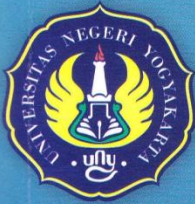
International Conference on Issues in Current Education (ICCIE)

Yogyakarta, 15-16 September 2012

SUGIRIN — UNY

STUDY PROGRAM OF EDUCATIONAL POLICY,
FACULTY OF EDUCATION &
DOCTORAL PROGRAM OF EDUCATIONAL SCIENCES, GRADUATE SCHOOL,
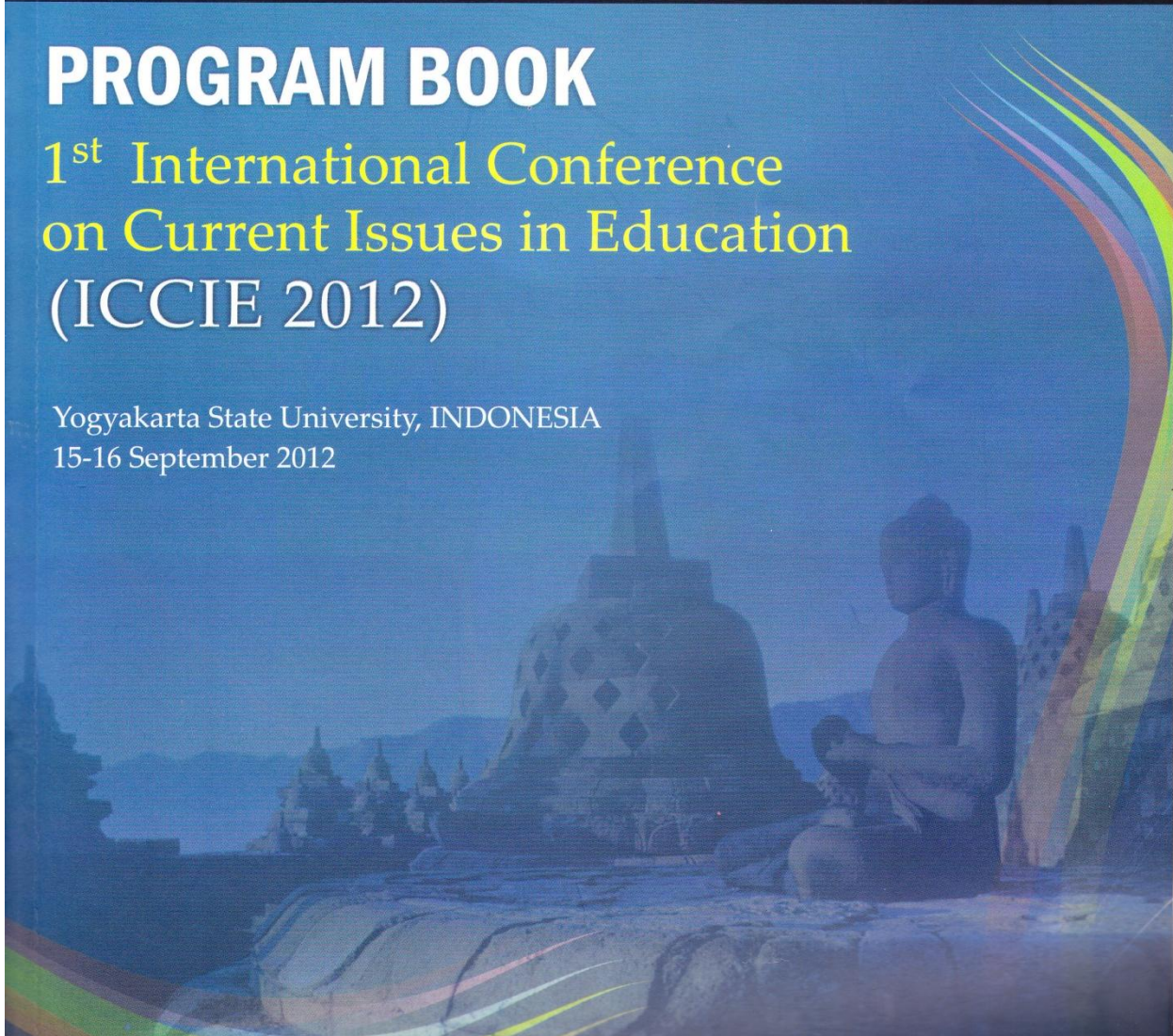YOGYAKARTA STATE UNIVERSITY, INDONESIA

in collaboration with

FACULTY OF EDUCATION, THE NATIONAL UNIVERSITY OF MALAYSIA

PROGRAM BOOK

1st International Conference on Current Issues in Education (ICCIE 2012)

Yogyakarta State University, INDONESIA
15-16 September 2012

Foreword of The Rector

On behalf of Yogyakarta State University, I would like to welcome all participants of the *International Conference on Current Issues in Education*. We are honored to conduct this conference and to give you opportunities to join in a most pleasant and enlightening educational experience during your time in Yogyakarta.

By participating in this conference, we join a lengthy and prideful tradition of inquiry and dissemination. The conference has become a major forum for the advancement of knowledge related to many issues in education.

To many presenters who have travelled from many parts of the world, I extend my gratitude for your effort and willingness to participate in this event. Throughout your effort, we feel confident in the continuing success of the conference.

The topic of the conference is a very important field in our global and changing society that becomes very complex. It is very essential to promote better future generations who have strong, honest, independent, and religious characteristics.

The paper in this proceeding presents many topics, perspectives, and methodology that stimulate debates and dialogue, so that it is resourceful for scholars and researchers who are interested in current issues in education.

I hope that you have an enjoyable stay at YSU and find the conference productive and rewarding.

Yogyakarta,
Prof. Dr. Rochmat Wahab, M.Pd., M.A
Rector of Yogyakarta State University

Foreword of the Director

This proceeding compiles all papers from the invited speakers and complementary papers in the 1st International Conference on Current Issues in Education (ICCIE) 2012 held at Yogyakarta State University, Indonesia on 15-16 September 2012. The conference is held by the Study Program of Educational Policy, Faculty of Education & Doctoral Program of Educational Sciences, Graduate School, Yogyakarta State University, Indonesia in collaboration with Faculty of Education, the National University of Malaysia.

As we know, in the modern era, there are fast and paradoxical changes in human life. These bring several consequences, including those in education. To respond to these issues, some possible solutions are needed, which of course require the cooperation between education experts and practitioners in all parts of the world. Thus, bringing about three main subthemes, i.e. Comparative Education: Global and Local Issues, Religious and Moral Issues in Education, and Sociocultural Issues in Education, the conference attracts many participants who are willing to share their thoughts and experiences in education. Participants come from many countries, i.e. Indonesia, Malaysia, Philippines, Netherlands, Japan, Bangladesh, Singapore, Iran, India, Pakistan, Taiwan, Nigeria, and Afghanistan.

We would like to convey our highest appreciation to our main speaker, Prof. Dr. Rochmat Wahab, M.Pd., M.A. (Rector of Yogyakarta State University, Indonesia). We would also like to extend our gratitude to the plenary session speakers — Prof. Yutaka Otsuka, Ph.D. (Hiroshima University, Japan), Coloma Pastora, Ph.D. (Central Luzon State University, Philippines), Prof. Suyata, M.Sc., Ph.D. (Yogyakarta State University, Indonesia), Prof. Micha de Winter (Utrecht University, Netherlands), Prof. Madya. Dr. Haji Maimun Aqsa Lubis (The National University of Malaysia, Malaysia), Dr. Hamid Fahmy Zarkasyi, M.A. (Pondok Pesantren Gontor, Indonesia), Assoc. Prof.Dr. Abdul Razak Ahmad (The National University of Malaysia, Malaysia), Prof. Zamroni, Ph.D. (Yogyakarta State University, Indonesia), Prof. Md. Wahiduzzaman, Ph.D. (University of Dhaka, Bangladesh), Dr. Vincent P. Costa, Ed.D. (Education Development Specialist, USA) — as well as to presenters of the parallel sessions. They contributed much to the success of the conference, which is also indebted to the participants as well as the officials who support this conference for their will, commitment, and collegiality in sharing their experiences and thoughts in this occasion.

Hopefully this proceeding will give deeper insights about education.

Yogyakarta,
Prof. Dr. Sodiq A. Kuntoro, M.Ed.
Director of Publication

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STRENGTHENING THE IDENTITY OF VARIOUS COMMUNITIES IN NATION BUILDING: ISSUES AND CHALLENGES

Abdul Aziz Rahman & Abdul Razaq Ahmad

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Abstract

Nation building is an important agenda in complementing the country's independence and henceforth has become a benchmark for evaluating progress and harmony of the country. Despite the multi-ethnic population of Malaysia, each ethnic remains with their beliefs and identities and is also able to integrate and recognize the culture and traditions of other people with tolerance and the spirit of a nation. Nevertheless, we need to overcome many issues and challenges to curb the spread of prejudice, polarization, and racism but instead recognize the position and rights of all ethnic groups. At the same time, we must be united to develop the nation based on inter-ethnic cooperation and unity by accepting the concept of national identity.

Keywords: *heterogeneous, ethnic fusion, ethnic identity, and national identity*

Introduction

The effort to develop Malaysia's nation is a challenging task and requires a thoughtful approach to meet the demands of all people equally and fairly, because the core of Malaysia's success to date originate from the close cooperation among the races and equal opportunities for the minorities.

The process of nation building and development of Malaysia is cross-cultural in nature. It uses ethnicity element as a fundamental element of strength and uniqueness of a nation. The term empowerment in the context of Malaysian nation building means that there is recognition of the culture of the minority while preventing the melting of ethnic identity. Conversely, we make use of racial uniqueness in many aspects of life as the basis for the formation of national culture as well as the acceptance of other races towards the pillar of Malay supremacy, of Islam and the monarchy. The concept of mutual acceptance and understanding should exist.

The uniqueness of Malaysia's ruling system of constitutional monarchy and parliamentary democracy in a multi-ethnic population is a new model representing the soul and spirit of Malaysia based on a strong cooperation and unity. The government's effort to provide an effective delivery system, access to education for all as well as measures to deal with any form of trials which cause polemic and conflict that involves religious and cultural issues. These are some efforts of the government to prevent prejudice, discrimination, and polarization. What is needed is that every citizen of any ethnicity feels fortunate and proud to be a Malaysian and enjoys the benefits from the country's well-being.

Parts of the acceptance in independence in 1957 are the plurality of society that result from the colonial policies and this is accepted by the Malays as long as the privileges of the Malays are not affected and disturbed. At the same time, other races are given a place and certain rights under the Constitution. What is more encouraging, although the existence of a plural society, nation buildings were not affected, instead the people of Malaysia become independent and sovereign nation.

An important question to consider in developing the Malaysian nation is the importance and the rights of the minority groups are protected and not marginalized. This is also the claim made by the people of Sabah and Sarawak when they joined Malaysia through the 20 Item Claim. This indicates a need to accept and understand each other in developing the Malaysian nation that stretches far from Perlis up to Sabah. In addition, the uniqueness of Malaysia is also reflected by the existence of specific ethnic groups in several states such as the Baba and Nyonya of Malacca, Siamese ethnicity in Perlis, Kedah and Kelantan, Sikh and Bengal ethnics and the Portuguese community in Malacca.

The minority communities are communities that have their own culture and traditions that live in groups within their own community. They defend their way of life and ethnic identity and contribute to political stability and unity agenda. The government cannot neglect the demands and needs of the minority groups because democracy gives freedom and rights to everyone.

To maintain independence with peace and by not marginalizing any ethnic groups, we must consider the minority ethnics, especially those who are still left behind and do not get the opportunity to

A HOLISTIC APPROACH TO SOLVING THE PROBLEM OF MORAL DEGRADATION

Sugirin

FBS Universitas Negeri Yogyakarta

Abstract

Phenomena such as the use of harsh language in public, the increase of violence and drug abuse among the youth, the scarcity of the honest, and the multitude of power abuses as indicated by the mushrooming of corruptions, which blur the distinction between right and wrong, are all forms of moral degradation. Such phenomena may lead to the destruction of a nation (Herry Suhardiyanto, 2010). In line with the sources of educational problems in general, the problems of moral degradation come from the same sources, the centers of education: family, school, and community. As such, the solution to the problems must stem from and involve the commitment of these three education centers, employing a holistic approach which intentionally addresses various aspects of human developmental dimensions and using both explicit and implicit modes. Within each education center there must be figures serving as role models who set an example of "preach what you practice" (Isacson, 2010) to insure the oneness in speech and action. In the school or university setting, other than needing the involvement of all parties, particularly teachers or lecturers of all courses, this approach requires the cumulative supports of curricular and extracurricular programs in conducive campus atmosphere with sustained institutional commitment to a set of overarching goals, which enable harmony between living at home, at school and in the community.

Keywords: *moral degradation, centers of education, holistic approach, role models*

THE ASSOCIATION BETWEEN ELEMENTARY SCHOOL STUDENTS' EPISTEMOLOGICAL BELIEFS AND PERCEPTIONS TOWARD TEACHING APPROACHES IN PREDICTING STUDY PROCESS

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Abstract

Study process is a crucial concept in understanding students' engagement in academic tasks and determining academic achievement. This research focused on the investigation of study process of elementary schools' students in Surabaya, which was defined further in the research as how students embrace the strategies for dealing with academic activities. There were two categories of study process described in theories, so called surface and deep learning. The investigation of students' study process was predicted from the association of epistemological beliefs and perceptions toward teaching approach through multiple regression analysis. Epistemological belief is a theory of person's belief about the sources, characteristics and nature of knowledge that gives great impact on thinking process. Moreover, teaching approach is method employed by teachers in delivering teaching practices which are categorized into two widely recognized approaches namely teacher-centered and student-centered. A total number of 405 students aged between 6-11 years old in three different elementary schools in Surabaya were invited as research participants. These students were then screened into two groups of surface and deep study process. Data were gathered from three different questionnaires, called Teaching Approaches Questionnaire, Schommers' Epistemological Beliefs Questionnaire and Bigg's Revised Two-Factor Study Process. The statistical results showed not significant values for both regression models of surface and deep study process.

Keywords: *deep learning, surface learning, teacher-centered approach, student-centered approach, epistemological beliefs*

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A HOLISTIC APPROACH TO SOLVING THE PROBLEM OF MORAL DEGRADATION

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Abstract

Phenomena such as the use of harsh language in public, the increase of violence and drug abuse among the youth, the scarcity of the honest, and the multitude of power abuses as indicated by the mushrooming of corruption cases, which blur the distinction between right and wrong, are all forms of moral degradation. Such phenomena may lead to the destruction of a nation (Herry Suhardiyanto, 2010). In line with the sources of educational problems in general, the problems of moral degradation come from the same sources, the centers of education: family, school, and community. As such, the solution to the problems must stem from and involve the commitment of these three education centers, employing a holistic approach which intentionally addresses various aspects of human developmental dimensions and using both explicit and implicit techniques. Within each education center there must be figures serving as role models who set an example of "preach what you practice" (Isacson, 2010) to insure the oneness in speech and action. In the school or university setting, other than needing the involvement of all parties, particularly teachers or lecturers of all courses, this approach requires the cumulative supports of curricular and extracurricular programs in conducive campus atmosphere with sustained institutional commitment to a set of overarching goals, which enable harmony between living at home, at school and in the community.

Keywords: *moral degradation, centers of education, holistic approach, role models*

1. Introduction

Despite the Belief in the One God as the first of the Five Principles of the Republic of Indonesia, every day we witness scenes which do not reflect the expected behaviors of people truly believing in God. The use of harsh language by supposedly respectable people in public, the violation of traffic regulations, horizontal conflicts among citizens due to trivial matters, the increasing drug abuse among the youth and elders, the scarcity of the honest, and the mushrooming of power abuses in the form of corruption have blurred the distinction between what is morally right and wrong. These are all forms of moral degradation, which, in Herry Suhardiyanto's (2010) words, may lead to the destruction of a nation.

Ideally, in the country where people constantly watch and hear preaches live in mosques and churches, on the radio or television, honesty, justice, empathy, self-sacrifice, dedication, tolerance, peace and harmony, should dominate the day-to-day life of the Indonesian community. People should be able to live peacefully without worrying about insecurity as an opening remark narrated by the 'dhalang' (puppeteer) at the beginning of a shadow puppet play "… *negari ingkang panjang apunjung, pasir wukir, gemah ripah, tata raharja, … ing wayah sore pitik iwen bali menyang kandange dhewe-dhewe*." The puppeteer praises the peace and welfare blessed to the imaginative country told in the first episode of the play. Ironically, it is in Australia that one can still witness this last scene. In an Australian farm, the farmer only needs to open the gate of the shed in the morning and the cattle will leave, graze on the grassland, and return to the shed in the late afternoon. The farmer does not have to worry about thieves, because there are no thieves interested in stealing the cattle. Yet, the Australians do not discuss religion or religious teachings in public.

Then, what's wrong with this country – Indonesia?

Power and legal abuses are part of day-to-day news hits on the radio, television and newspapers. Sudarto (2010) observes that in the bureaucratic setting, corruptions flourish throughout the country. Meanwhile, Irawan (2010) cites Presiden Susilo Bambang Yudoyono's concern about the multitude of the government officials who are involved in corruption. He has given permits for over 150 government officials to be investigated due to their involvement in corruption cases. Recently, a police general has been accused of committing corruption in the provision of driving license simulators (*Kedaulatan Rakyat*, 01-08-2012). The most shocking news is the revelation of suspects in the Ministry of Religious Affairs in the provision of the Holy Qur'an (Din Syamsudin, 2012). Still another shameful university admission examination practice was the mass jockeying for prospective students

wishing to secure new seats at the most prestigious university in Yogyakarta (Asp/Ayu, 2012).

While the practice of jockeying may be a typical Indonesian phenomenon, cheating in the examination also happens in the USA. Hanson (in Davis, Drinan & Gallant, 2009: 8) blames the parents for being unrealistic towards their children's achievement. In order to have a worthwhile life, their children have to go to Harvard or Stanford. The same unrealistic attitude also happens to the Indonesian parents and children. When someone asks children what they want for their future, they always say they want to be doctors or engineers. None would say "a teacher" or "a farmer." Without a proper guidance this attitude will lead to unrealistic expectations which may not suit their real potentials and environmental conditions. Wishing to become doctors or engineers needs not only wants but also spiritual as well as material provisions. When supply does not meet the demand, actions of compensation may likely be taken. If the children's ability does support the requirements to pass the examination, be it the national final examination or the university admission examination, it may result in cheating in the examination.

Lickona (1991: 14) claims this cheating practice is real even in the US. He presents evidence from one national survey of more than 6,000 (US) college freshmen and sophomores that 76 percent admitted to cheating in high school. Even more disturbing is their acceptance of such behavior as normal, even necessary, behavior. As cheating is only one of the many indicators of moral degradation, does its acceptance as a normal and necessary behavior suggest that other elements of moral degradation have also been accepted as normal and necessary? Why have all of these happened? How can we mend these unwanted phenomena? How can honesty, justice, empathy, self-sacrifice, dedication, tolerance, peace and harmony, dominate the day-to-day life of the ("religious") Indonesian community?

2. What's wrong?

First, there must be some mismatch in the elements of the development programs in this republic. In the macro scale we are often mystified by the common standard of success of a nation's development. Yet the standard might not be exactly what a nation or a community aims at. For example, internationally, economy has become the most popular dimension of human development. There is nothing wrong with attention to economy because strong economy will enable people to meet other necessities of life. While the main HDI dimensions are health, education, and living standard (The UNDP's 2011 Human Development Report), developing and underdeveloped countries put greater emphasis on the last dimensions in effort to bridge the economic gap with the developed countries. This implies the belief that an increase in income (economic improvement) would result in human welfare (The UNDP's 2011 Human Development Report puts gross national income or income per capita as the indicator of standard of living in the Human Development Index).

The choice of a developing or underdeveloped country to prioritize economic development over other dimensions (health and education) has great impacts on its internal policy. For example, for economic reasons the authority may force the people to accept the establishment of a factory despite health hazards it will clearly cause. While human development means "the expansion of people's freedoms and capabilities to lead lives that they value and have reason to value; it is about expanding choices ...." (UNDP, 2011), these people have no choice. They have to sacrifice their health for the sake of the authority's ambition for economic development.

Priority on the development of living standard also entails consequences on the people's mindset. They see success in life from the point of view of living standard, the family's income. Success at work means success in achieving a high income. When the mindset contradicts reality, any action may be taken to compensate for the gap. This may be the root of the problem of choice: living decently with whatever reality offers or living comfortably satisfying the mindset by justifying any means to achieve the success indicator – a high income.

Second, despite the government's educational policy to produce graduates with noble character, through the implementation of the nation's character building as the foundation of the life of the community (The Government of the Republic of Indonesia, 2010), it has not been accompanied by proper means of achieving the goal. While devising national final examination for school students enable to set a standard applied to students all over the country, the choice of some subjects (language, mathematics, and social science) as the subjects for examination also results in discrimination against other subjects. Subjects strongly affiliated with affection such as religion and cultural arts become second class subjects as they are not part of the final national examination. Furthermore, assessment on religion is based on knowledge about the religion and skill of performing prayers (which is based on knowledge about prayers). Little attention, if any, is paid to the student's attitudes and habits actually reflecting the student's true personality. To some extent, this gives the impression that religion and religious observance are not important in school life. They are not important determinants for passing the final national examination or for graduation. There is a tendency to let a student graduate, despite his/her poor mark in religion, as long as he/she has passed

the final national examination. Hence, there is a strong rationale for any student to focus on the secular school subjects which will secure his/her future. With the increasing number of graduates and limited number of seats available for higher level of education, moral values they learn mostly from religion or religious education are likely to be overridden by values which can secure the worldly future. When the potential to pass an examination is low, cheating may be the preferred strategy.

Are we going to let these problems linger?

3. Discussion

As the source of moral degradation problems are intricately related to a multitude of factors, the solution requires a holistic approach. The approach requires the involvement and the commitment of all the education centers, working on all aspects of development, and using multi-dimensional strategies in both explicit and implicit modes.

Despite the high expectation of parents and community from the role of educational institutions (schools, universities, etc.) in preparing children for their future, we are all well aware that children spend most of their time at home. Children's moral development and solution to the moral degradation of the nation should, therefore, the concern of the three education centers: family, school, and community. Lickona (2004: 60), the founding father of character education, stresses the paramount role of family in education when he says: "Parent involvement is the leading indicator of school success." His research indicates that parents' income level and educational background are less important for student success than parental interest and encouragement. This indicates that family is the education center most responsible for the children's success, including the success in their moral development. Solution to moral degradation should also starts from the family with role models present every moment in front of the children's eyes.

While the parents' income is prerequisite for supporting the children's physical development, children need to learn that the food they eat is "halal" (legitimate, permissible in regard to religious teaching) coming from the legitimate source (i.e. hard work, decent job, etc.), and prepared in the right way so that the nutrition content will nourish the children's good health and growth. A decent job should not be interpreted as a high income job, but rather one that is legitimate. Parents should always express their gratitude for every blessing they have got - the salary received, the food purchased, etc., - no matter how small it is. This way, children will also learn to be thankful for what the parents have been able to afford. If the parents do not envy the better conditions of their neighbors, children will also learn how to accept reality that their parents are not as wealthy as their neighbors. If parents can establish this mindset in their family, there will be no corruption.

The parents should also set an example for a healthy life. "Early to bed and early to rise make people healthy and wise" is a proverb that still contains truth in this modern era. While medical science suggests that slow-wave sleep (SWS) cycle is the most restorative condition of sleep taking place early or before the final third of the night (Zeo, 2011), the (Moslem) religious teaching instructs the believers to get up and conduct night prayers during the last third of the night (Ibnu Katsir, 51: 17-18); RI Ministry of Religious Affairs, 2007: 521; Al-Buchari in Zuhud, 2008). After the age of ten, children can be persuaded to mimic the parents' routines so that they are accustomed to getting up early as well. While children can return to a short sleep or work on their school assignments after the prayers, parents can do the laundry and prepare breakfast for the family.

As children see their parents doing something while persuading them to do their respective duties, sooner or later they will accept the parents' suggestion as their needs, not as obligations. In other words, parents "preach what they practice" – they give an example of actions, not just words to say to their children. This practice will give a deep impression and have a great impact on the children so that it will be easy for them to accept other virtues such as discipline, honesty, tolerance, care, respect, responsibility, etc., exemplified by the parents. For example, responding to a knock at the door or receiving a guest is the responsibility of the family, not just that of the parents. A number of aspects of character can immerge out of this single action: responsibility, respect, honesty, tolerance, humility, generosity, and courtesy.

In a family with disharmony, teaching these virtues can be problematic. There can be a family member who does not want to see the guest and ask another member to tell the guest that he or she is not at home. There can be a family underestimating a guest coming with a folder with a suspicion that the guest will ask for donation. There can be a parent who shows reluctance to receive the guest coming without a prior notice or at an inappropriate hour. In such a family, children are brought up in dishonesty, suspicion, disrespect, and intolerance.

In contrast, there are also parents who always ask the family members to treat guests as their own relatives. They tolerate the time of the visit and ask a family member to serve them at least a glass of water. They believe that guests always bring luck to the family, enable closer relationship, and extend their longevity. In such a family, children learn respect, kindness, care, tolerance, generosity, friendship, and optimism.

In this example of a single occasion, responding to a knock at the door or receiving a guest, children's moral development can already be

predicted. It can be seen how a family member's attitude towards the guest determines whether the children will inherit virtues or vices from the occasion. If neither the father nor the mother makes correction on the vicious attitude, the children will most likely learn the vices. If correction is made, virtues will be inherited.

While parents have the greatest responsibility for the children's physical growth and well being, they cannot work by themselves in nurturing the children's spiritual or moral development. Parents need the help of educational institutions such as schools for maintaining, intensifying, and extending the virtues their children have learned in the family. Honesty they have learned at home should be transferred into academic honesty required in a healthy campus life. Discipline children have learned at home will usually find its easy way to develop in campus. However, the diversity of the students' backgrounds, the influence of the peers, the complexity of their academic tasks, the inevitable competition among the students, make the problems they face in the campus more complicated than those at home. In order to bridge the gap, there must be collaboration between parents at home and campus personnel. There must be some form of communication forum in which the two parties can share ideas on what each can and will do.

Lickona (2004) proposes building home-school partnership to revive the essential alliance between home and school that has eroded. Similar efforts have been made by schools in Indonesia with the establishment of parent-teacher association currently known as the school committee. In 2012 Yogyakarta State University (UNY) even invited all the parents of the new students to a campus meeting to share ideas on the university's vision and mission and what was expected from the parents. Further dialogues were conducted at the levels of faculty and department or study program. On such an occasion the academic staff or faculty members were able to tell the parents data on real achievements made and problems encountered by students with the expectation that future success can be maximized while problems can be minimized.

In addition, such a parent-staff communication forum can be used as a means to enhance the students' moral development initiated with the ESQ training for the new recruits. While devotion, honesty, tolerance, respect, fairness, leadership, and other aspects of religious teachings are the core of the training, the parent-staff communication forum can arm parents to motivate the students to be more disciplined, to work harder, to be more creative, and to be more serious in their study, as there are opportunities for scholarships and programs for further studies. Hence, discipline, hard work, creativity, sincerity, competitiveness and other

virtues can be further nurtured at home and in the campus.

Certainly, these are not all. Problems the nation faces add to the already complicated problems the children and the young generation are confronted with. Vices of all forms - power abuse, drug abuse, law infringement, corruption, injustice, human right deprivation, sexual harassment, gambling, prostitution, pornography, robberies, civil clashes, and traffic violations children witness live in the community or through the mass-media every day – are poisons that have great potentials to infect children and the young generation.

In all these education centers, exemplary role models are a must. How can children learn to obey the laws if they see on television that a judge was sentenced to imprisonment for the unfair court trial he had administered? How can children avoid pornography if they have sophisticated hand-phones which can easily access the pornographic websites? How can people obey traffic regulations if the violators can be free by paying a small amount of money to the police on duty? How can people believe in the seriousness of the government officials and the members of the people's representatives if many of them are, in fact, corruptors or are consistently defending or covering up corruption suspects?

The answer to all these questions is the presence of the role models. People no longer believe in the slogan "Say NO to corruption." What they want to see is the evidence of clean government and people's representatives which will have a multiple effects on the other government and non-government institutions. These role models are required and nurtured in all these institutions. The same also applies to all the centers of education. Simultaneous effort by all the institutions in the three centers of education will undoubtedly overcome moral degradation and facilitate the good moral development of all – the children, the young generation, the people, the nation.

Under the consideration of the diverse conditions and backgrounds of the children and the people in general, mode of solving the problem of moral degradation and nurturing the good moral development should also be varied. In the school or university setting, for example, moral degradation can be treated using explicit and implicit modes.

In the Explicit Mode, teachers can make use of written materials intentionally prepared as part of the instruction to introduce vices to be avoided or virtues to be nurtured. In a language class this can be a moral-oriented text to be presented in a critical reading comprehension session. The students can learn the text content and the teacher can manipulate questions to reveal the students' comprehension and their attitude towards the moral teaching the text contains. Different classes can

model this mode for the same purpose in line with the characteristics of the respective subjects.

In the implicit mode, teachers can make use of any possible means to infuse moral values in the instruction (serving as hidden syllabus). As a matter of fact, almost on any occasion, from the very beginning of an elementary course, a teacher can include virtues or moral teachings in his/her instruction. For example, a teacher can give a brief explanation on the importance of academic honesty at the beginning of a session on any subject the teacher teaches. He emphasizes that an honest student will never cheat in any examination. At the end of the session, the teacher gives a short quiz for which the students have to work individually and no collaboration will be tolerated. While the students are working on the quiz, the teacher can pretend to leave the room for a while to give enough time for the potential cheaters to make a move. The teacher return abruptly and everyone will witness what may happen. This way the teacher can see whether his lecture on the importance of academic honesty has produced any impact on the students' moral development.

4. Conlusion

The three centers of education – family, school, and community – are the sources of moral degradation and, at the same time, they are also the institutions responsible for and capable of solving the problems of moral degradation. Through close collaboration among these centers, using a holistic approach involving all the children's dimensions of development – physical and spiritual – focusing on the development of moral virtues in the children, there is a hope that the current moral degradation overriding this nation will be slowly but surely lifted up. However, this will only be possible if there are sufficient exemplary role models present in each of the respective centers of education.

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