

Creating good citizen through moral education in the Indonesian context

Samsuri

Civic Education Department

Faculty of Social Sciences, Yogyakarta State University

Indonesia

(A paper presented at the APNME 8th Annual Conference
Yogyakarta, June 29, 2013)

Topics

- **Good Citizens: Moral Education in Indonesian New Order Contexts**
- **“New Paradigm” for Good Citizens: Moral Education in Indonesian Post-Authoritarian Contexts**
- **Good Citizens by Character Education Design: The Ideal Indonesian Moral Education?**

Background

- The Terminology of “Good Citizens” has more meaning philosophy than politics, but the political decisions strong influenced to make it.
- I agree that “good citizens are not born, but must be created by design (i.e. educational processes).”
- Each nations has different experiences. Study of moral and civic education around the world seemed the difference in the national education policy (Kerr, 1999; Print, 1999).
- Building good citizen character depends on the political course of the country in line with the national great ought.
- How can Indonesian educational policy create good citizens? What does it mean to be a good citizen and who determines this?

Good Citizens: Moral Education in Indonesian New Order Contexts

Political Decisions	Civic Ideals	Curriculum Programs
<p>a. The Guidelines of State Policy (<i>GBHN</i>) 1973 introduced the importance of <i>Pancasila</i> and Moral Education (PME, PMP) became the curricular program since kindergarten through higher education levels.</p> <p>a. The Guidelines for Implementation of <i>Pancasila</i> (P-4) decreed in 1978 and must be implemented by all citizens and public officers.</p>	<p>Good citizens were characterized following to “grain values” of P-4 which consisted 36 values as civic virtues.</p> <p>The values are the interpretation of <i>Pancasila</i> according to P-4.</p> <p>The <i>P-4</i> has common understanding to emphasize the harmony, the balance of life in the form of family life that became main ideas of the New Order regime.</p>	<p>a. The <i>Pancasila</i> and Moral Education (PME, PMP) has become the subject in the 1975 Curriculum.</p> <p>b. The <i>Pancasila and Civic Education</i> (PCE, PPKn) replaced PME in the 1984 Curriculum.</p> <p>c. Education of Guidelines for Implementation of <i>Pancasila</i> (P-4) taught at large as national program the country.</p>

Four reasons P-4 as *core values* for ME

- Philosophy,
- Historical,
- Juridical-constitutional, and
- Paedagogical-psychology.
(Darmodihardjo, 1980)

Good Citizens: Moral Education in Indonesian New Order Contexts

Good citizen characters are:

- *Pancasilaist* → religious; humanist; nationalist ; democratic; and social concerned.
- *Pancasilaists* are not (western) liberals and communists.
- Nationalist → pride of nation; love of country; willing to sacrifice; love domestic production.
- Democratic → *musyawarah untuk mufakat* (deliberation and consensus).
- Social concerned not *socialism*.

Objectives of Moral Education

according to PCE

- to develop and preserve the noble values and morals are rooted in the culture of Indonesia that expected to be realized in the daily lives of students, both as individuals and as members of society, citizens and creatures of God Almighty. (Ministry of Education and Culture Regulations, 1993)

ME Problems of PCE model

- The subject delivery system more saturation because the material taught monotonous, theoretical, cognitive, even verbalism. PCE became more indoctrination teaching.
- In practice there once symptoms appear the desire to resist learning PCE solely displayed moral values.
- In other side, PCE lost its academic roots because there is no scientific theories (i.e. politics, laws) which inadequate as scientific roots civic education as part of political science.

“New Paradigm” for Good Citizens: Moral Education in Indonesian Post-Authoritarian Contexts

- Reform movement in 1998; President Suharto as main New Order regime figure resigned on May 21, 1998.
- Abrogation of P-4 by the People's Consultative Assembly in Special Session November 1998.
- During transition period, *Pancasila* values in P4 still used in the 1994 Curriculum Supplements of PCE.
- Paradigm shifting of PCE: subject matters based to competences based.

“New Paradigm” for Good Citizens: Moral Education in Indonesian Post-Authoritarian Contexts

- The national education reform since the ratification of National Education System Act of 2003 in Indonesia increasingly clear directions for civic education policy. Its difference from similar products earlier law (1989) on national education establishment is national education standards.
- Upon abrogation of the P-4, *Pancasila* studies in civic education in Indonesia has caused problems. *Pancasila* moral studies are "dry" since the beginning seems to have been realized, although already in standard of content civic education itself. Critics that often appear on standard of content the civic education included sections explicitly to *Pancasila* studies. One of scope studies on *Pancasila* material topic is discussed separately topics ranging from elementary school to high school (and university) levels.
- Dilemmas: *Pancasila values as moral education* between “sugar taste within tea or coffee drinking” or “lips cosmetics”; substance or formal approaching. *Pancasila* must be explicitly as one topic or emanate to each topics?

“New Paradigm” for Good Citizens: Moral Education in Indonesian Post-Authoritarian Contexts

“Good Citizens” are:

- Think critically, rationally, and creatively in response to the citizenship issues;
- Participate actively and responsibly, and act intelligently in all activities of society, nation, as well as **anti-corruption**;
- Develop positively and to establish democratic personality based of Indonesian positive characters in order to live together with other nations;
- Interact with other nations in the international fora directly or indirectly by using ICT (Attachment of Permendiknas RI No. 22/2006).

Content standards of CE

1. Unity and National Unity
2. Norms, Laws, and regulations
3. Human Raights
4. Needs of countries
5. Constitution
6. The Power and politics
7. Pancasila
8. Globalization

Good Citizens by Character Education Design: The Ideal Indonesian Moral Education?

- The Strategic Plan 2010-2014 of Ministry of Education and Culture revived the character education policy at all educational levels.
- In other side, anti-corruption education massively introduced as “kantin kejujuran” (honesty canteen) project since primary to high senior schools. Some reports mentioned the project was not successfully implemented.

Good Characters

- 1. Religious**
2. Honesty
3. Tolerance
4. Discipline
5. Hard Working
6. Creative
7. Independent
8. Democratic
9. Curiosity
- 10. Spirit of nationalism**
11. Love of country
12. Respect to achievement
13. Friendly or communicative
14. Love for peace
15. Reading habits
16. Concern to environment
17. Social concern
18. responsibility

(Pusat Kurikulum Kemdiknas RI, 2010)

Anti-Corruption Education and Moral Education

The anti-corruption has been one of sub-topics of Civic Education on the 2006 Curriculum.

Corruption as one of problems in the country has driven the government and all elements of the society eradicated it with extraordinary policy.

Daniel Dakhidae (2001:26), an Indonesian social scientist, mentioned that :

Pancasila became a creature in heaven and it is not touched by the normal process of the people on the earth, so the corruption continues to be recognized as corruption, but the corruption done by the person who has nothing to do with ideology. Pancasila remains clean despite the worship, worshiper is the corruptor and that the killer.

Reviving of PCE in Curriculum 2013

- National problems: national disintegration, intolerance and extremism, the public disappearance of *Pancasila*, communalism, sectarianism, and so on.
- Strengthening PCE by “four pillars” or “four consensuses of the country” as core subjects: *Pancasila*, 1945 Constitution, Unity in Diversity (*Bhinneka Tunggal Ika*), and Unitary State of the Republic of Indonesia (*Negara Kesatuan Republik Indonesia*).

Closing

- Words "Change Minister, Change Curriculum" in Indonesian educational policy, are irrelevant to be precisely directed toward *Pancasila* as a moral values of civic education.
- The national political context is very dominant influence education policy to build moral character of citizens.
- *Pancasila* has been actualized by the government of each period with a variety of approaches in national education policy.
- The importance of structuring CE is not just put the pillars of nationhood to the nomenclature PCE now, but as a political course of the country to build a national character which is in line with national aspirations, as well as an international perspective.