Tradition of Value Education Implementation in Indonesian Primary Schools

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Abstract

Following Indonesia's 1998 reform, value education in the form of a specific subject is no longer applied. The results of the 2006 national discussion recommended new education programs loaded with values. Therefore, the value education integration in learning activities has been carried out since 2007 and was updated in 2011, 2016, and 2017. The latest update of value education integration year 2017 emphasizes the implementation of Character Education in school activities. The aim of this study is to examine the implementation of value education in Indonesian primary schools from the starting point of the reform until now. This study applied the historical method with a purposive random sampling using all reference primary schools (school models) in each province in Indonesia. The results show that value education in Indonesian primary school activities (intra-curricular, extra-curricular, development of school culture, and collaboration with the community) tend to use value transmission approaches through the methods of training, modeling, conditioning, and habituation, which foster moral behavior in the form of students' discipline and adherence to rules and norms. Indonesian primary school activities have an insufficient constructionist approach that contributes to the lack of student's moral consideration.

Key words: *value education implementation; value transmission; Indonesian primary school*

Introduction

There is a broad agreement that schools must contribute to the formation and development of student values in the form of moral development and student character formation (Nucci, et al, 2014). The role of schools always lies among the controversies between the sociological approach and the psychological approach.

The followers of the sociological school are motivated by the view that the present era of social decay is taking place (Bennet & Spalding, 1992; Putnam, 2013) and an ongoing teenage crisis (Bennet, 1992; Himmelfarb, 2001; Wynne 1982) so that traditional moral values are required through a form of character education tradition (Bennett, 1994; Wynne & Ryan, 1993). Educators

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of traditional character based on Aristotle's thought see the importance of the formation of virtues from the beginning and the influence of social groups. For instance, Durkheim (2012) viewed the importance of group and community involvement in shaping the younger generations. This sociological school is influenced by the idea that every individual has the potential to accept social values; and each generation always produces values that are upheld as a result of the agreement of the community groups. The agreed values are feasible and must be passed on to the next young generation (Hakam, 2000).

The sociological school, in the form of character education, views the importance of educational activities by seeding and inheriting values. On that basis, the sociological school of value education recognizes the existence of objective values that are accepted by community groups or nations and even the world, both in the form of universal values and absolute values. Thus, the adherents of this sociological school view the importance of value education activities in the following forms: (1) The delivery of value information enables students to understand correctly the rules of value; (2) Modeling is needed to portray values in the form of behavior so that students are able to imitate value activities in their lives; (3) Training is needed to train students to act in accordance with the rules of the values exemplified; (4) Conditioning is required so that students are able to take roles to do the values in real actions; and (5) Habituation is needed so that students continuously carry out the values in-order that such values become accustomed to their lives. Such educational measures like that are expected to build a culture of social values that are upheld through school education. The nature of value education in the sociological school is more appropriately referred to as character education because it is more interested in inherited certain values to students that are subsequently to become their identity. Character education, then, recognizes that the most important value education outcomes are moral behavior or moral conduct (Nucci, et al, 2014).

Conversely, followers of the psychological approach are motivated by the idea that individuals are always in the midst of rapid social change due to the inheritance of social injustice such as gender racism and discrimination that are challenged by social movements reflecting moral improvement (Killen, et al, 2002). Individuals are always faced with dilemmatic decision making (Kohlberg, 1976) among existing social values. Therefore, moral maturity is needed behind the choice of values. These rational moral educators are based on the philosophy of Socrates, which emphasizes the role of reason in drawing arguments from rational ethics. Consequently, there is

autonomous truth in moral actions based on the principles of justice and honesty (Rawls, 2001). The focus is on developing moral reasoning derived from Piaget's work (See Piaget (1962)). Followers of the psychological school hold the view that individuals are not only able to accept the values of society but actually have the potential of unique values; and education is obliged to facilitate the potential of these individual values to develop optimally.

It can be concluded that value education is not to increase the treasury of a person (Kohlberg, 1976). However, students are facilitated to use their judgment so that it can increase systematically. Therefore, value education needs to expose individuals to choose values. They are given the opportunity to value their values and are given the opportunity to actualize their choice of values to become theirs (Raths, et al, 1978; Yigit, 2017). Thus, the learning objective of education value is not to pass on social values but to construct and to develop the potential of individual values towards maturity. Kohlberg (1976) called it maturity moral judgment; Raths et al (1978) called it believing in personal value; and Fraenkel (1977) called it having a principle of life. The most appropriate value education term is Moral Education. To measure the success of the values constructed, a number of developmentalist figures set out a range of stages. On the one hand, Kohlberg (1976) divided it into three stages: pre-conventional; conventional; and post-conventional, which can be measured by using the Moral Judgment Instrument. On the other hand, Rest (1979) measured it by using the Defining Issues Test (See Kohlberg (1976) for a detailed explanation regarding Moral Judgement Instrument and Rest (1979) for a detailed explanation regarding Moral Judgment Instrument).

Hakam (2018) explained the results of his findings regarding the composition of transmission and construction of values in each stage of value education as explained in Figure 1.
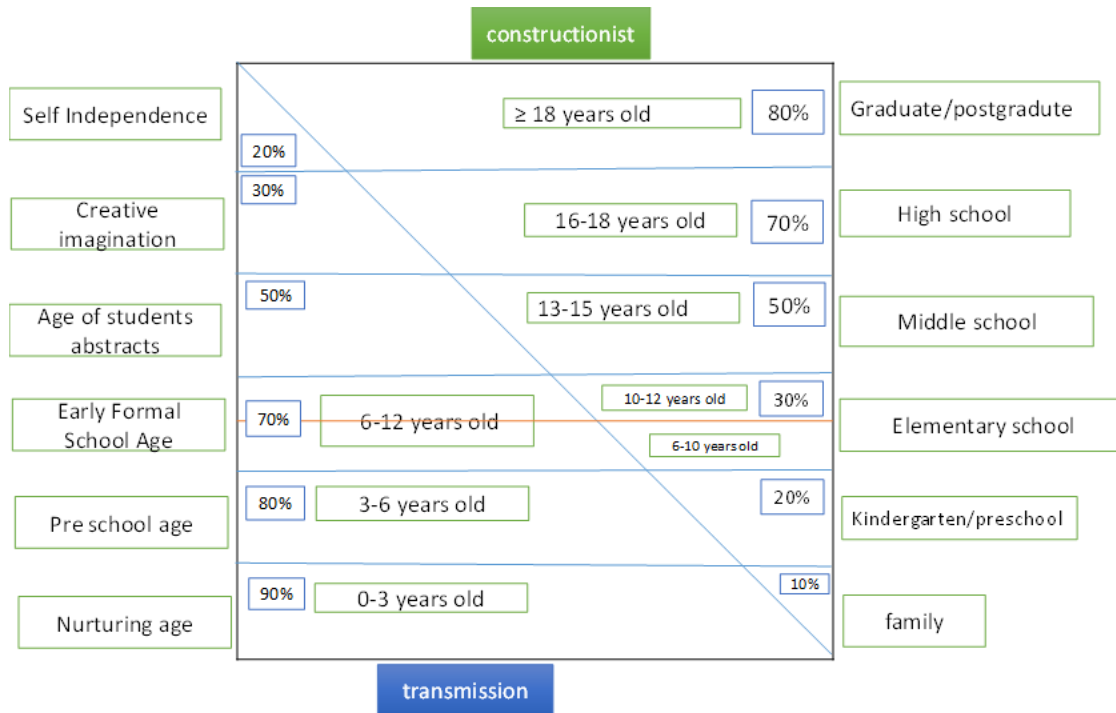
Figure 1. Value Transmission (Hakam, 2018)

The research question of this research is as follow: What is the tendency of the value education implementation in Indonesian Primary Schools? Based on the ideas regarding value education approach above, this research this study has an objective to examine the tendency of the value education tradition in Indonesian Primary Schools between the transmission approach and the constructionist approach since the beginning of the reform era until now. This research focuses on the selected school activities, i.e. intra-curricular, extra-curricular, development of school culture, and school collaboration with the community. The main research contribution of this study is to provide coherent analysis regarding value education implementation in Indonesian Primary Schools and assist education policy makers in Indonesia in improving Indonesia's national education curriculum and program. This is the first research to our knowledge that provides the holistic overview regarding the value education policy since Indonesia's independence until present. While there has been a broad literature review of transmission and constructionist approach in value education, this is the first study to examine the tendency of value education approach in Indonesian Primary Schools. This study used the historical method with a purposive random sample of primary schools in each province of Indonesia (total 34 province in Indonesia).

This paper is structured into five section as follows. Section 1 provides an overview of value education approach, research question, research objective, research focus, research contribution and research structure. Section 2 explores the essence of value and overview of value education in Indonesian schools. Section 3 provides the research methodology. Section 4 displays the discussion of secondary and primary data collected by the author regarding the values education policy in Indonesian schools since independence until now. The period of examination is divided into two periods: (1) from the Indonesian Independence Day (August 17th, 1945) until the end of the new order (May 21st, 1998); and (2) since the reformation (began with the fall of Suharto) until now. Section 5 shows the conclusion of this study.

Essence of value and value education in Indonesian Schools

Value is the idea of someone or a group about something that is considered good, right, beautiful, and wise so that the idea is valuable and quality to be used as a guidance or guideline in acting and behaving (Hakam, 2000). As discussed above, various types of value education place different emphasis on the deliverance to students, especially related to the types of objective and subjective values.

Objective value is a value agreed upon by a group or community both sourced from culture or religion (Hemelt, 1929; Coleman, 1974). This value is considered important by the community to be passed on to generations or groups of people. Therefore, the value transmission approach such as training, modeling, conditioning, and habituation becomes a necessity in the practice of learning, because objective value is seen as a rule that is accepted universally or absolutely. Therefore, value education views the importance of the "content or material" value that must be taught. This condition is in line with human nature to accept external values so that they become their values. In this process, education is expected to internalize values so that students are able to receive an inheritance of social values and are able to practice them in their daily lives. This is considered the root of the sociological approach to value education (Hemelt, 1929; Coleman, 1974).

Subjective value is an individual belief that drives her/him to behave and to do something (Flanagan, et al, 1993; Miller, 2014). This subjective value can be the same or different to others and can be separated or agreed with the values of others. A person should have a subjective value to be the principles in her/his life. Therefore, she/he can be more confident and responsible for

her/his behavior and feel happy about the decisions and risks. Consequently, the position of value education is not to increase or expand the treasury of the rules of value, but rather it is to increase the maturity and stage of value of the individual. In moral education, it is called increasing the stage of moral judgment. Value education that facilitates the development of subjective values is in line with the nature of individuals who have potential value, namely the potential for good. This subjective value condition was developed by a psychological approach in constructionist and developmentalist value education (Flanagan, et al, 1993; Bryant, 1912; Folsom, 1918; Halpern, 2017; Miller, 2014; Proios & Proios, 2017).

Of course, education must respond to human potentials as a provision to educate students. Objective values and subjective values at the level of education have certain ways and strategies in their delivery. In intra-curricular conditions (learning activities in class), objective values can be delivered by means of value transmission, namely by training, modeling, conditioning, and habituation. Education is obliged to internalize the values (Carrel, 1907). Subjective values can be delivered by constructing values using a certain learning model that increases the moral consideration of individual students and education is obliged to develop it (Neumann, 1923). All of these processes have different allocation for students, especially primary school students, considering they (students) are still in the concrete operational stage (See (Piaget, 2005)) and must pay attention to the stages of psychological and sociological development. Therefore, education at every stage must carry out different strategies, although in each case all strategies are needed with different emphases (Bakalar, 2017; Callan, 1992).

Historically and constitutionally, value education in Indonesian schools started in 1945 (the year of Indonesia Independence Day). In the view of historical curricula, a number of subjects specifically carry out the moral values of the education mission. They are Pancasila Moral Education, Personality Education, Character Education, and *Akhlaq* Education. Sastraprateja (1993) stated that value education is the cultivation and development of values in a person. Mardiatmadja (1986) defined value education as assistance for students to realize and experience values and to integrate them in their entire lives. Although value education has various equal definitions with similar intentions, namely fostering knowledge, attitudes, and ethical behavior, the various terms can be distinguished from their sources and approaches. The different terms are explained as follows.

1. *Akhlaq* education: Religious approach and sourced from holy scriptures.

2. *Budi pekerti* (moral action) education: Cultural approach and sourced from the community.
3. Moral education: Psychological approach and sourced from conscience.
4. Character education: Sociological approach and derived from social values.

Moral education, according to Durkheim (2012), emphasized the aspect of the formation of individual morality in society so the individual can play a role in society. Thus, moral education, according to Durkheim aimed to form and create new creatures (*elle cree dans I homme un etrenouveau*) who have a sense of solidarity and high discipline for social goals (Ritzer & Goodman, 2004). Alternatively, the notion of character education is an effort to enable children to judge right from wrong, to care for the truth, and do what they believe to be true, despite facing temptations from internal and external pressure (Lickona, 2012).

Then again, *akhlaq* education is a term related to values from a religious point of view. *Akhlaq* education aims to achieve a happy life in the world and the hereafter. The goal can be achieved through good behavior among fellow human beings based on religious guidance, as well as striving to achieve inner virtue. Therefore, the goal of *akhlaq* education is to produce perfect humans who have good personalities, purity of soul, and to be closer to God Almighty (Alghazali, 2008). In *akhlaq* education, revelation is placed as the main or even the only inclination in ethical action and it strictly avoids the intervention of ratios in formulating universal basic principles about the Quranic guidance for human life (Abdullah, 2002).

Daulay (2014) defined *budi pekerti* (moral action) education as a conscious effort that is carried out in order to instill or to internalize moral values into the attitudes and the behavior of students to have noble attitudes and behavior in daily life, both in interacting with God, with fellow human beings, and with nature/environment. Dewantara (1977) stated that *budi pekerti* education is an important part of education as a whole aimed at making students able to master themselves so that they can eliminate or defeat the inappropriate human nature. If *budi pekerti* education can be carried out properly and firmly to manifest personality and "character" (a soul that is based on the law of soul), then the students will always be able to overcome their original desires and habits, which are naturally inappropriate.

Methodology

This study employed historical methods with perspective approach by studying past activities/agendas until now. What is meant by activities/agendas in this study are "The Tradition of the Implementation of Value Education in Indonesian Primary Schools" since the beginning of the reform era until now that can be accounted for.

The following are the stages of the historical method (Renier, 1997) in relation with the fieldwork conducted by the author.

1. Heuristic Stage

The first stage is heuristic to find or to obtain data. In this study, the meaning of the heuristic stage is to collect historical sources regarding value education from the time of independence (1945) to the present date, 2018. The data is obtained in writing and supplemented with interviews.

2. Critical Stage

The second stage is the critical stage, involving criticizing the data that has been collected. This study sorted and selected the data according to the most credible research needs and the data is retrieved based on examination of school administration documents, observations, and interviews. The second phase is more focused on values education policy since the reform era (1998).

3. Interpretation stage

This third stage involves an interpretation of data to provide responses in the researcher's perspective regarding the tradition of value education implementation in Indonesian primary schools.

4. Historiographical Stage

In the final stage (historiography), the researcher writes in the form of historical sequences that produce conclusions.

The author is actively involved in each of the values education policy processes from the Directorate of Basic Education of the Ministry of Education and Culture and is actively involved in implementing and disseminating the policy. The research in this study was carried out by examining school administration documents, observation of actual activities for learning, extra-curricular, development of school culture, and school collaboration with the community, and interviews with principals and teachers in the development of character education in schools.

To see the implementation of value education in Indonesian primary schools, field research was conducted in selected primary schools by using a purposive random sample. The populations

of this study are primary schools which are spread in 34 provinces in Indonesia. The sample of this study are the reference primary schools (the model school) for each province in Indonesia, i.e. the winner of the school quality culture competition year 2017 conducted by Directorate of Basic Education. This school competition held yearly by Directorate of Basic Education since year 2008, i.e. after the launch of the PNP (*Pembudayaan Nilai Pancasila*/ Pancasila Value Civilization) program in primary school year 2007. The reference schools are selected schools proposed by each regency/city in each province, which are then fostered at the national level and have a mission to disseminate the idea of value or character education to each impacted school in its environment.

Discussion

This section provides discussion regarding secondary and primary data that are collected by the author. Firstly, the data is about the history of values education policy since Indonesian independence until now by dividing into two periods: (1) from the Indonesian Independence Day until the end of the new order; and (2) since the reformation (began with the fall of Suharto) until now. Secondly, the data covers education value policy materials since the reform and its form of socialization. Thirdly, the data includes the implementation of each value education policy in primary schools since the reform until now. Fourthly, the analysis of value education tradition in Indonesian Primary Schools. Then, each of these stages is analyzed and described.

History of Value Education Policies in Indonesia

Firstly, since Indonesian Independence Day (17th August 1945), Indonesian national education has shown that value education is the part of education, as evidenced by each formulated educational goal:

• The proposed of BP KNIP dated December 29, 1945 stated that education and teaching must guide students to become citizens who have a sense of responsibility.

• The PPK formulated that it is to educate genuine citizens willing to contribute energy and thought to the country and society (Djojonegoro, 1996).

• Law number 4 of 1950, Chapter II, Article 3, formulated that it aims to establish capable human beings who are able and citizens who are democratic and responsible for the welfare of the people and the homeland.

• Law number 12 of 1954, supplemented by Presidential Decree number 145 of 1965, stated that the aim of national education is to give birth to a socialist citizen, who is responsible for the implementation of an Indonesian socialist society, just, and prosperous both spiritually and materially and having the spirit of Pancasila.

• Law number 2 of 1989 concerning the National Education System (Sisdiknas), Article 4, set out that the aim of national education is to educate the life of the nation and to develop a whole Indonesian human being. The characteristics are detailed as believe in and fear of the God Almighty and virtuous noble character, has knowledge and skills, physical and spiritual health, a strong and independent personality, as well as a sense of civic responsibility and nationality.

The descriptions above show that although value education is not specifically mentioned at every stage of education policy, Indonesian policy always contains the mission of noble values that must be conveyed to students, including for primary schools. The purpose of this education will be a reference for curriculum developers in formulating curriculum documents that are valid at that time. Each school is obliged to implement the formulation of the objectives contained in the curriculum. Thus, there are objective values that become the school's mission for students (Biordan, 1912; Martin, 1912; Purpel & Ryan, 1976; Benninga, 1991; and Schwartz, 2001). This demand necessitates the importance of value transmission so that the students internalize the values (Barni, et al, 2011; and Schönpflug, 2001). In the last decade of this period, the New Order period, there was a policy to socialize the Pancasila Guidance and Practice (P4) to the public.

This P4 policy affects the schooling curriculum, so that the subject of PMP (*Pendidikan Moral Pancasila*/ Pancasila Moral Education) is raised. The content of the PMP material further broadens and emphasizes 36 points of the P4. The 36 points of P4 are an elaboration of the precepts of Pancasila, which is the ideology of the State. The implementation of value education in primary schools became more indoctrinating and transmitting (Ramage, 1995). Further, any opportunity to discuss it openly was virtually impossible. The New Order period is better known as the doctrinal times, given that it influenced indoctrination in the implementation of value education in Indonesian primary schools. The implementation of value education in primary schools is emphasized students to memorize the 36 points of the P4. At this time, there were several subjects that contained this value as stated by Winataputra (2001). They are: Civics (1957 to 1962 Curriculum); Community Education, which is the integration of History, Earth Sciences, and Citizenship (1964 Curriculum); Citizenship Education, which is a combination of Earth Sciences,

Indonesian History, and Civics (1968 to 1969 Curriculum); Citizenship Education and Civics & Law (1973); Pancasila Moral Education (PMP, in 1975 to 1984 Curriculum); Pancasila Education and Citizenship (PPKn, in 1994 Curriculum).

Secondly, since the end of the New Order era, the purpose of education in Law number 20 of 2003 concerning the National Education System, Chapter II, Article 3 states that national education functions to develop ability and to shape dignified national character and civilization in the framework of educating the life of the nation, aimed at developing the potential of students to become faithful and fearful human beings to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen. The mission of education value is included in these national goals but, in practice, they are influenced by political changes, namely that everything that "smells" of the New Order following its end has been changed. Subsequently, P4 has been abolished. Subjects with P4 content were eliminated, even Pancasila Education, perceived as an ideological subject. This left a vacuum in value education in schools, including in primary schools. Changes in politics from the New Order era to the Reform Order that opened the climate of openness has had an impact on social life. Many people felt free, including influences in adherence to law. The law no longer served as a reference and a measure for society, causing national unrest and panic (Webber, 2006; King, 2003). This encouraged education experts to reiterate the importance of value education.

In 2006, education experts and members of the education commission of the House of Representatives gathered at the initiative of the Directorate of Kindergarten and Primary Schools of the Ministry of National Education to restore value education to the world of schooling. The results of the discussion recommended the need for new value education programs. The results of this decision were implemented in 2007-2008 in the form of the PNP program with two approaches, namely the Practice of Learning Citizenship and the Creation of School Atmosphere. This policy only lasted for one year because there remained concern that this PNP program would re-establish New Order values in education. The demands of the education community who saw the importance of value education were increasingly widespread, so in 2011-2015 the idea of character education emerged with four approaches, namely through PAKEM (Active, Creative, Effective, and Fun Learning), Extra-Curricular Activities, School Culture Development, and Community Participation. In 2016, *Budi Pekerti* Education emerged with a more entrenched Character Education function at the national core. Subsequently, in 2017, it emerged with

Strengthening Character Education through extra-curricular, extra-curricular, school development, and school collaboration with the community.

Materials of Policy and Value Education Socialization since the Reform Until Now

Firstly, the Policy of the PNP program, the results of the 2006 National Discussion initiated by the Ministry of Education and Culture's Directorate of Kindergarten and Primary School in collaboration with Commission X of the House of Representatives, recommended the need for strict value education in schools. The Ministry of Education and Culture responded to this recommendation in the form of the PNP program. The development of the PNP program was directed with two spearheads. The first is the PBK (*Praktik Belajar Kewarganegaraan*/ Citizenship Learning Practice), to implement the values of Pancasila intra-curricular through Civics Education classes in the classroom. PBK is expected to enable students using problem-solving methods to recognize problems, to formulate problems, to collect data, to analyze and to propose alternative solutions, and to recommend problem solving to policy makers based on Pancasila values. Essentially, PBK was established to respond to constructionist approaches in value education. PBK implementation requires creative and dedicated teachers who are supported by conducive school leaders and persuasive parents. The second is the PSS (*Penanaman Suasana Sekolah*/ School Atmosphere Management). This PSS is essentially to build a school culture to practice the values of Pancasila in the school environment. Implementation of Pancasila values is carried out every day by creating a religious atmosphere, a humanity-based atmosphere, a national atmosphere, a democratic atmosphere, and a social justice atmosphere. Schools create these atmospheres through: appropriate slogans; enriching the facilities so that these values can be implemented (such as places of worship, hygiene facilities, school parks, and supporting textbooks); and familiarizing teachers, education personnel, and students to implement the value of Pancasila inside the school area every day (such as greeting, shaking hands, worshiping together, praying before and after learning, getting used to giving donations, cleaning the school environment, processing garbage, and creating an honesty canteen). The development of PSS in primary schools essentially responds to the value transmission approach in schools.

To socialize this program, the Directorate of Kindergarten and Primary School took a number of actions: (1) a team of experts created a PBK and PSS guidebook; (2) they published enrichment books containing the values of Pancasila for Primary Schools; (3) they conducted a

piloting project at six provinces representing western (North and West Sumatra), central (West and East Java), and eastern parts of Indonesia (East Kalimantan and South Sulawesi) ; (4) they appointed a team of advisory consultants for each province involving local education colleges; (5) they provided training to advisory consultant teams; (6) they provided training to principals and education service personnel in each province about PBK and PSS; and (7) they conducted monitoring and evaluation. The seven programs were implemented in 2007 but the PNP budget to follow up on the program in 2008 did not qualify in the House of Representatives. As such, it was implemented only in one fiscal year.

Secondly, in 2011-2015, the idea of character education emerged as a response to the invitation of President Susilo Bambang Yudhoyono in 2010 to commemorate *Nyepi* Day (Day of Silence, fasting and meditation for the Balinese) to build a good society rooted in human beings who possess *akhlaq*, *budi pekerti* (virtuous), and well-behaved. The Ministry of National Education responded to this invitation by the development of character education. The Directorate of Basic Education specifically composed a team to develop character education. The team was tasked to create a Guidebook. The results consisted of five series: (1) General Character Education Handbook, containing background and policy for developing character education in primary schools; (2) character education through active, creative, effective and fun learning (PAKEM); (3) character education through extra-curricular activities; (4) character education through school culture; and (5) character education through Community Participation (PSM).

Character Education through PAKEM essentially integrated Pancasila values and universal values through intra-curricular learning by integrating learning planning, implementing learning, and evaluations that are active and creative in a pleasant learning environment. Character education through integration in each learning is expected to respond to value education with a constructionist approach. Character education through extra-curricular activities essentially seeks to provide opportunities for primary school students to be able to actualize Pancasila values and universal values by taking roles in activities outside the classroom in teacher-guided activities, such as Scouts, Sports, Arts, religious activities, as well as developing talents and interests. Character education activities through the development of school culture essentially creates a positive school atmosphere. Schools were urged to create facilities for character development such as making slogans and the school's vision and mission, organizing hygiene and health facilities, creating honesty canteens, school parks and charity boxes, and familiarizing students to do good

deeds in their daily lives at school – such as greeting, worship, social service, community service and so on. Character Education Development through PSM is essentially to familiarize students' good behavior in school to be in line with the habits and to foster them in the family and community.

It was expected that there is a continuity between the positive character-building activities of students in school and their activities in the family and community (Etzioni, 1996; Halstead & Bacon, 2006). The community involved in the first character building is the School Committee as an organization of parents. The next is the class community, which is the parent organization of students of a class. Then, it also includes the community leaders, the business world and industry in the school, as well as government and private institutions. The implementation of character education through Community Participation requires the Principal's managerial abilities as a leader of an educational institution.

To socialize Character Education program, the Directorate of Basic Education formed a national team consisting of six education value experts from higher education institutions accompanied by a special team from the Ministry of National Education. The national team is tasked with developing guidelines and conducting socialization and training to the provincial team. Each province is represented by elements of the Provincial Education Office that are in charge of primary school education and the elements of Education Supervision selected by the respective Provincial Education Offices. The Provincial Character Education Team is tasked with socializing and training district/city teams in their respective provinces that are accompanied by the national team. The Regency/City Character Education Team consists of elements from the District/City Education Office and selected Education supervisors. Each Regency/City team must socialize the character education program to each core school in its area; and each core school must socialize the Character Education program to the impact schools that are under its guidance.

Third, in 2016, the idea of the *Budi Pekerti* Development Movement (GPBP –*Gerakan Penumbuhan Budi Pekerti*) emerged to enable character education to be more rooted in national personality. The GPBP is based on the idea that every student has a positive value. Therefore, school education must create a planned program so that the potential positive value grows and develops well as autonomous or independent outer and independent behavior by creating the school as a fun learning park for students, teachers, and educational personnel. It can be implemented by building harmonious cooperation between school, family, and community. On

that basis, the GPBP: (1) is not a separate subject; (2) does not add a theme or subject matter; (3) is integrated into school activities; (4) involves all students, school residents, and the community; (5) make a positive approach in solving problems; (6) plans relevant activities so that students develop positive potential; (7) use every educational activity as a means of developing students' *budi pekerti*; and (8) provides opportunities for each school to develop different initiatives according to their respective environmental conditions.

The national team is tasked to develop guidelines and to conduct dissemination and training to the regency/city teams. The Regency/City Character Education Team consists of elements from the District/City Education Office, selected Education supervisors, and Model Principals in each Regency/City. The Regency/City GPBP team must socialize the program to every core school in its area; and each core school must socialize the GPBP program to the impact schools. GPBP essentially strengthens the value transmission approach in school value education by building a school culture that can facilitate all school elements to be accustomed to carrying out positive values in accordance with the school's potential and local ethics.

Fourth, in 2017, the idea of Strengthening Character Education emerged through intra-curricular and extra-curricular activities, school culture development, and school collaboration with the community. The Strengthening Character Education Program essentially continued the Character Education program implemented in 2011-2015 and GPBP in 2016 by way of integrating Character Education as a School Quality Culture. Thus, quality schools are schools with characters, having educators and educational personnel with positive characters, and the leadership has a vision and mission of character education, attitudes, and managerial with positive characters. The schools also have a conducive school environment to develop positive characters, learning to develop positive characters, integrating extra-curricular activities in character education, the community school environment that supports the implementation of Character Education, and the capability of utilizing the community's environment in developing the positive characters of their students.

In this Strengthening Character Education Program, the socialization was carried out based on *in-on-in*, i.e. the program was carried out at the national level and, subsequently, the target schools conducted Character Education Strengthening activities in their schools and spread it to other schools. The impact of each school's experiences with various advantages and problems were raised again in a national workshop. To attract a productive dissemination, each province

chose the best school to represent it at the national level in a competition of character-school quality culture. In this competition, participants were divided to represent quality culture competitions with their respective concentration choices, namely intra-curricular activities, extra-curricular activities, school culture, and school management. This competition essentially provided opportunities for each school to show their character and to learn from the excellence of other schools in building school quality and fostering students' characters.

The Implementation of Value Education Policies in Primary Schools since the Reform era until Now

The policy of the Directorate of Kindergarten and Elementary School in 2007 concerning the Cultivation of Pancasila Values stated the importance of Value Education with two main activities. First, the PBK emphasized the importance of constructing students' values in the form of problem solving so that the moral consideration of students increased, and they possessed rational basics when facing conflict value situations (Clark, 1996; Mackenzie, 1909). Second, the creation of Schools with PSS Atmosphere by facilitating schools with facilities and activities so that students are able to implement and to familiarize Pancasila values in everyday life. The PBK activities essentially responded to the importance of developing students' value potential so that they gradually moved towards maturity. This PBK used a constructionist approach to values, while the PSS responded to students' readiness to accept the noble values of Pancasila so that the noble values are internalized in the students' personalities and are able to be carried out in daily life.

Based on the results of monitoring in primary schools in six provinces (the pilot projects), they were ready and had implemented the PSS approach in their schools. The schools were equipped with parks. There were also hygiene facilities such as adequate trash bins and toilets, worship facilities, an honesty canteen, and a school environment that was decorated with a slogan of positive value. Likewise, there have been attempts to familiarize positive behavior, such as the teacher standing at the door of the gate to welcome students with a smile and greetings, starting learning with greetings and prayers, and ending learning with prayers as well. In contrast, PBK activities in the implementation of Civic Education learning are lacking. The schools still used traditional patterns such as delivering ordinary lessons and teachers were not ready to design and to involve students in problem solving situations. At this time, the Cultivation of the Pancasila Values was very strong with PSS and, in the following year, when the PBK program would be

increased, it was ended. Finally, the primary school is more familiar with the value transmission approach.

The policy of the Directorate of Basic Education in 2011 to 2015 rolled out Character Education with four pillars of approach, namely: (1) Character Education through Active, Creative, Effective, and Fun Learning (PAKEM); (2) Character Education through Extra-Curricular Activities; (3) Character Education through School Culture; and (4) Character education through PSM. Character Education through PAKEM, which was originally conceived to build the basis for developing a stage of moral consideration and developing the principles of rational value of students in practice, leads to more enjoyable learning through songs and games, so that more students get additional treasury scores without the opportunity to choose and be different with others in dealing value conflict situations. This condition above only directs students to moral information levels in the transmission of values. Likewise, extracurricular activities, which were originally expected to strengthen positive value practices and provide rational grounds for dealing with moral dilemmas, place more emphasis on moral training, modeling, and habituation, so that the stages of moral consideration of students in dealing with conflict of values are not honed. Similarly, school culture is more directed at the habituation of students to conduct good behavior in the form of courtesy and social attitudes and does not train students to disagree and to believe in the principle of their values. Moreover, the PSM, which is actually prepared to strengthen the positive behavior of students in the family and community, has not supported the development of students' moral considerations. Thus, in the present, Value Education in Indonesian primary schools was very thick with the transmission approach, and little or almost no implementation of value education with a constructionist approach.

The policy of the Directorate of Basic Education, by rolling out the 2016 GPBP, in essence strengthened the value transmission approach in schools' value education by building a school culture that facilitated all school residents to be accustomed to carrying out positive values in line with the school's potential and local ethics. This program emphasized the practices of national values, universal values, and local values by training, modeling, conditioning, and habituation. Thus, the GPBP further strengthened Education Values in the form of value transmission.

The Directorate of Basic Education issued the idea of Strengthening Character Education through intra-curricular and extra-curricular activities, the development of school culture, and school collaboration with the community in essence continuing the Character Education program

that has been implemented within 2011-2015 and GPBP in 2016 by bringing together Character Education as School Quality Culture. Thus, quality schools are schools of characters. However, in its implementation, headmasters, teachers, and extra-curricular coaches had a low ability to provide the basics of constructing values for students, both when integrating them into intra-curricular and extra-curricular activities, especially in the development of school culture. This can be seen in the practice of education in schools, as well as when performing Best Practice, when principals and teachers take part in a quality culture competition at the national level.

Tradition of Character Education in Indonesian Primary Schools

All sample primary schools applied intra-curricular learning activities to implement student character building. The implementation of the school's discipline started when students were entering the classroom. Students are told to line up and to check the neatness of their clothes, to clean their nails, to enter the class one by one, and to handshake the teacher. When learning begins, students are accustomed to greeting and praying led by one of the students. When the learning process takes place, students are required to study in an orderly manner, and for students who want to ask questions, they must raise their hands first. When the lesson ends, students are told to pray and say greeting led by one of the students. In this intra-curricular activity, the character values inculcated are discipline, religiosity, respect for the teacher, orderly, clean, diligent and cooperative. Thus, intra-curricular activities transmit more values through training, modeling, and habituation. However, in the process of student activities, the basis of constructing values already exist such as giving the opportunity to ask questions and communicating student findings from learning outcomes.

All sample primary schools applied extra-curricular activities to implement student character formation, beginning with the establishment of attendance discipline to be on time, dressed uniformly especially in Scouting, sport and art activities. Second, students are accustomed to greeting and handshaking when meeting with the teacher. Third, students are accustomed to praying when starting the lesson and ending the class. Fourth, students are accustomed to working together and helping each other with other students when doing work. Fifth, students are accustomed to respecting older students, appreciating their friends, and loving their younger siblings. Sixth, students begin to get used to leading their friends and accepting their friends as leaders. In this extra-curricular activity, the inculcated character values are discipline, religiosity,

respectful attitude to teachers and friends, orderly, neat, sportsmanship, competitive, aesthetic, cooperation, and leadership. Thus, extra-curricular activities transmit more value through training, modeling, habituation, and taking role opportunities by the students.

All sample primary schools placed the objective character values in the school's vision and mission. The school's vision and mission were further developed into school objectives and programs established by the Principal and Teachers and School Committees. Furthermore, the school's programs were socialized to parents and students through official meetings, school ceremonies, and symbols installation around the school. The implementation of the objective character values was carried out, as a model and habituation, in the daily teachers and administrative staff activities. The cultivation of character values of the students begins with the habituation to come to the school, to welcome students with smiles and greetings, to clean the school environment every day, to perform official flag ceremonies every Monday, to perform *dhuha* (morning) prayers and congregations every day, to read the scriptures together, to commemorate the national holidays, to deliver social services, sports and arts performances, and to get used to clean living. All those activities above were carried out by the school in objective to train and familiarize all school residents to be positive.

School collaboration with the community to stimulate student character began when the school accepted new students and the students agreed to the school's rules. At the start of the academic period, the students were introduced to the school's vision and missions and agreed to support each other in fostering the student's character in the family and community. Coaching to student's parents was carried out during the class meeting, school committee meeting, report card distribution meeting each semester. The community organizations that were involved in fostering student characters are Classrooms, School Committees, Community Leaders, Community Institutions such as Puskesmas (*Pusat Kesehatan Masyarakat*/ Community Health Center) and the Police. The involvement of these community institutions in fostering student character is in the form of counseling, supervision, and strengthening the character values instilled by the school to students. The main implementation of character education carried out by the community is in the form of training, strengthening, modeling, and habituation.

Conclusion

Historically and constitutionally, value education in Indonesian schools has existed since the start of the Indonesian National Education system. Historically, a number of subjects carried out the Value Education mission. However, since the reform, there have been no more subjects of value education. The development of the value education program continues as PNP, Character Education, GPBP, and Character Education Strengthening programs. Since the existence of PNP policies to develop Value Education with value transmission and constructionist approaches, the value has been rolled out by the Directorate of Basic Education of the Ministry of Education and Culture. Nevertheless, in practice, primary schools only recognize the transmission approach that can be implemented by schools through training, modeling, conditioning, and habituation techniques. The constructionist approach still requires special training for primary school teachers to be able to provide the basics for students in the development of moral considerations and life-skills based on solid value beliefs.

Based on the results of observations and interviews in the field to the principals and teachers, they were well informed to implement Value Education through the value transmission approach, by moral training, modeling, conditioning, and habituation. However, most of them did not have the ability to develop value learning through moral dilemma (Kohlberg's model) which is in line with the local context and to familiarize students with the process of choosing, prizing, acting/behaving (the Raths model), especially creating it in the form of intra-curricular and extra-curricular learning. The value transmission approach is easier to replicate than other school activities, while the value constructionist approach requires special training and creative teachers to develop it (García-Ramírez, 2018). Based on observations in the socialization of each Value Education program conducted by the Directorate of Basic Education, teachers or principals almost never prepare a special time to train teachers to approach value construction in primary schools. However, there are elementary school obligations to foster and to develop 30% of the potential value of students to improve the basics of the stage of moral consideration and to provide the basics so that students can live in line with the principles of values they believe in.

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