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## Character Education in the Perspective of Humanistic Theory: A Case Study in Indonesia

**ABSTRACT:** Character education has been an important agenda since the beginning of Indonesian independence. This article, based on the qualitative study and historical approach, tries to elaborate the character education in Indonesia. Findings show that the government policy in later periods affects the character education models in the schools. In the Old Order era, 1959-1966, especially in the Guided Democracy era, the character education had tended to be indoctrinated. Similarly, during the New Order era, 1966-1998, tend to be indoctrinated too. During the Reform era, 1998 to date, the character education is integrated into every lesson, self-development activities, and school culture. The learning model is given to the teachers. Teachers can develop innovative learning models according to student characteristics and learning needs. In the perspective of character education as a process of values education, the concept is initially a component that touches the philosophy of educational objectives of humanizing humans or humanistic learning. The learning models relevant to the concept are constructivist learning. With these models, students will discover and understand the values of the nation's character as the basis for taking certain attitudes and actions through internalization process, i.e. the developmental change from externally controlled behavior to internally controlled behavior. Indoctrination models, such as in the Old Order era and New Order era in Indonesia, did not suitable with the humanistic philosophy of value education.

**KEY WORDS:** Character Education; Indoctrination; Humanistic Theory; Indonesian Governments Policy; Learning Models.

### INTRODUCTION

The nation's character development has been an essential agenda since the beginning of Indonesian independence. It was proclaimed as the primary goal of education at the time. The *Undang-Undang Nomor 4 Tahun 1950 tentang Dasar-dasar Pendidikan dan Pengajaran di Sekolah, Pasal 3*, or "Law Number 4 Year 1950 on Basic Education and Teaching in the School was Regulated

in Article 3", affirmed that the purpose of education and teaching is to establish capable's citizens and democratic citizens also responsible for the welfare of citizens and homeland. While Article 4 asserted that education and teaching were based on the principles, which were outlined in the *Pancasila* (five basic principles of the Republic of Indonesia), the 1945 Constitution of the Republic of Indonesia, and on Indonesian

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national culture (Nishimura, 1995; Sutisna, 2011; and Nurdin, 2015).

Educational activities in the homeland in the early days of Independence were directed at consolidating nationalism values, national identity, and the development of the ideological foundations of life as a nation and as a state. The efforts to inflame the spirit of nationalism at that time were very high, so that Azyumardi Azra (2007) and Bunyamin Maftuh (2008) look it as the second phase of nationalism growth in the Republic of Indonesia (Azra, 2007; and Maftuh, 2008:135).

The first President of the Republic of Indonesia, Ir. Soekarno, brings also the spirit of nation and character building in education (Nugroho, 2017). Excessively, intellectualistic colonial education is replaced by education that can make a personality, can develop self-confidence, and generate courage, initiative, and spirit at work (Penders, 1968).

A few months after Proclamation of Indonesian Independence, Ki Hadjar Dewantara, the first Minister of Education, released a General Instruction that proclaims to remove of the colonial education system and prioritizing patriotism (Dewantara, 2004; and Wahyudin & Suwirta, 2017). The basic education of independence based on *Pancasila*, which is the state philosophy, although only on the determination, because it has not been explained how to lay the foundation on each lesson. The curriculum at that time was called the "Lesson Plan of 1947", or more popular with the *Leer Plan* in Dutch language, which meant lesson plan (Sutisna, 2011; and Wahyudin & Suwirta, 2017).

The 1947 Lesson Plan is also political, which does not want to see the education world is still applying the Dutch curriculum. The arrangement of 1947 Lesson Plan is straightforward, containing only two main points that are the list of subjects and teaching hours, and the outlines of the teaching (Sanjaya, 2007:8). Lesson plans focus on character education, the awareness of nation and state rather than intellectual education as the antithesis of colonial model education in Indonesia (Sutisna, 2011; and Wahyudin & Suwirta, 2017).

Looking at the history of the nation is far before Indonesian independence, the nation's leaders have pioneered the education of Indonesian character. Ki Hadjar Dewantara, then as a National Hero of Indonesia and the first Minister of National Education of the Republic of Indonesia, who had thought on the issue of character education in Indonesia. Improving an intellect is good, because it can build good character and reliable until realizing their personality and character, or the soul, which is based on of the law (Dewantara, 2004).

According to Ki Hadjar Dewantara (2004), education is an effort to promote the growth of right-minded or noble character or inner strength and character, mind or intellect, and the body of the child (Dewantara (2004). All of it cannot be separated, so that we can bring the proper life to our children (Kemdiknas RI, 2010:1). Ki Hadjar Dewantara, through the *Taman Siswa* (literally "Garden of Students"), pioneered the character-based education of Indonesia. According to Ki Hadjar Dewantara, in his first part of "Education", reveals that there are six pillars of characters derived from the noble values of the nation, namely: giving example or *woorbeeld*; habituation or *pakulinan*, *gewoontevorming*; teaching process or *leering*, *wulang-wuruk*; command, coercion, and punishment; behavior; and inner experience that includes *ngerti*, *ngroso*, *nglakoni* or knowing, feeling, and doing (Dewantara, 2004:28).

Before Ki Hadjar Dewantara, there was R.A. (Raden Adjeng) Kartini, 1879-1904. She was a leading feminist of women emancipation in Indonesia, who persistently defended the rights of women to get the education by building the establishment of *Sekolah Gadis*, literally Female School, at Jepara which opened in 1903; and at Rembang in Central Java, Indonesia (Jaquet ed., 2000). When R.A. Kartini was 12 years old, she had to quit studying, because she had to do the *pingit* at that time, a rule of Javanese custom that forbids a woman to go outside before marriage, but does not reduce her spirit to move forward. She learned a lot from reading books and writing a letter to her friends and acquaintances (Keesing, 1999; and Jaquet ed., 2000).

Although she got the disappointing situation, R.A. Kartini has opened the first Female School in Indonesia successfully. Looking at R.A. Kartini's biography, Manijo (2013) stated that R.A. Kartini as a character with the ideal figure of a woman who has strong-minded, dynamic, independent, broad-minded era with high intellectual, modern-minded, social sensitivity, soul of nationalism, and the deep sense of religious person (Manijo, 2013). Her thinking about women's education and education was quite progressive in her time. She thinks that need for science education and character education is done together, because the moral education is the earliest education, it becomes the responsibility of each mother. By herself, all mothers need to be empowered about it through education (cf Keesing, 1999; Jaquet ed., 2000; and Manijo, 2013).

Similarly, character education took also place in *pesantren* (Islamic boarding schools in Indonesia), which existed before the arrival of the Dutch colonials. Education in *pesantren* gives priority to the noble character. According to Zamakhsyari Dhofier (2011), education in the *pesantren* is not to enrich the minds of the *santri* or students with explanations, but to elevate noble morals, train and improve the spirit, appreciate spiritual values and humanity, teach the attitude and behavior of honest and moral, and prepare their *santris* to live in simple life's and have pure heart (Dhofier, 2011:21). Among the important educational ideals in *pesantren* is to train their *santris* stay on their own and to build themselves up so as not to hang anything except to God. In colonial times, *pesantren* became the antithesis of the colonial education system (Niam, 2010).

Character education policy cannot be separated from various problems and the challenges that faced by the Indonesian nation. The policy influences the learning model of the nation's character values in schools (Saidek, Islami & Abdoludin, 2016). Learning models of learning values about the nation's character can be changed from time to time.

This article, based on the qualitative study and historical approach (Creswell, 2003;

Sjamsuddin, 2007; and Williams, 2007), tries to elaborate the character education in Indonesia related to: Historical Perspective; Character Education in the Reform Era; and Humanistic Perspective from Indoctrination to Internalization.

## FINDINGS AND DISCUSSION

**Historical Perspective.** During the Old Order era (1959-1966), President Soekarno as the first President of the Republic of Indonesia released a MANIPOL (*Manifesto Politik* or Political Manifesto) after the Decree of the President on July 5, 1959. From the ideological side, the MANIPOL was indoctrinated in all layers of the Indonesian peoples at all levels of education, so that it cannot make specified other interpretations other than the government has set it (Ricklefs, 1992; and Hering, 2001). Regarding education policy, the national educational principles are *Pancasila*, or five basic principles of the Republic of Indonesia; and MANIPOL USDEK, or Political Manifesto on the 1945 Constitution of the Republic of Indonesia, Indonesian Socialism, Guided Democracy, Guided Economy, and Indonesian Culture (Oey, 1971; and Ricklefs, 1992).

The purpose of national education is to give birth to Indonesian socialist citizens, who have noble moral, responsible for the implementation of socialist society of Indonesia, just and prosperous both spiritual and material, and the soul of *Pancasila*, namely: (1) Belief in the One and Only God; (2) Just and Civilized Humanity; (3) the Unity of Indonesia; (4) Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Amongst Representatives; and (5) Social Justice for All the People of Indonesia (cf Nishimura, 1995; and Taniredja, Afandi & Faridli, 2012). The concept of socialism in education at this time provided the basis that education was the right of all groups of society without looking at social class (Yamin, 2009:87).

The Minister of Education and Culture, in the period 1957-1966, drawn up a short-term plan which will then be followed by long-term plans to adjust education policy with the Political Manifesto. A short plan was devised

a plan which called *Sapta Usaha Tama* (Seven Main Agendas). It contains a controlling to the the steps; and to implement the *Sapta Usaha Tama* is formed a special term, which called business affairs *Sapta Usaha Tama* and *Panca Wardhana* or Five Educational Agendas in Indonesia (Sutisna, 2011; Haridza & Irving, 2017; and Wahyudin & Suwirta, 2017).

*Panca Wardhana* has implications for education. The curriculum should be directed to develop the qualities of education that expressed in *Panca Wardhana* with MANIPOL-USDEK spirits. The goal of education will change from creating a good human and democratic human into a good socialist human and be pioneering in defense of MANIPOL-USDEK. A prominent change in the curriculum is the presence of Civics subjects, which directed to the establishment of citizens who have characterized by the MANIPOL-USDEK. Liberalism and individualism are enemies and must be cleansed in Civics lessons, because it is unsuitable with the mind and spirit of MANIPOL-USDEK in Indonesia (Oey, 1971; Ricklefs, 1992; and Nurdin, 2015).

The goals of an education system based on the principles of *Panca Wardhana* is to create an Indonesian socialist human being based on their creativity, feeling, intention, and creation on the following principles: the personality and culture of Indonesia; high patriot spirits; based on *Pancasila*; enthusiastic to *gotong-royong* or mutual cooperation; has a pioneer spirit or self-help and creativity; moral human beings and noble-minded; unpretentious awareness and priority of honesty; consciousness to prioritizing obligations rather than rights; awareness of prioritizing public interest rather than personal interest; willingness to sacrifice and live frugally; recognize Guided Democracy principles; recognize Guided Economic principles; discipline; have the ability to appreciate time; rational and economics thinking; and working awareness to build more by working hard (Assegaf, 2005:81).

The education policy based on *Sapta Usaha Tama* and *Panca Wardhana* was contained in the instruction of the Minister of PP & K (*Pengadjaran, Pendidikan dan Kebudayaan* or

Teaching, Education and Culture), Number 1 of 1959. The character education model during the Old Order era, 1959-1966, was also reinforced by MPRS RI (*Madjelis Permusjawaratan Rakjat Sementara Republik Indonesia* or Provisional People's Consultative Assembly of the Republic of Indonesia)'s Decree, Number II/MPRS/1960, about the Outline of the National Development Plan of the First Planning at 1961-1969 (Oey, 1971; Ricklefs, 1992; Hering, 2001; and Nurdin, 2015).

In Article 2 of TAP (*Ketetapan* or Decree) MPRS/II/1960 stated also that the development strategy of the Mental/Religious/Spiritual sectors was implementing the Political Manifesto in the field of Mental/Religious/Spiritual and Cultural coaching by guaranteeing the spiritual and material requirements, so that every citizen can develop their personality and national cultures of Indonesia and reject the bad influences of foreign culture. The next strategy was to establish *Pancasila* and MANIPOL-USDEK as subjects in basic education up to universities (Oey, 1971; Ricklefs, 1992; Hering, 2001; and Nurdin, 2015).

The character education policy was carried out centrally. The educational policy of this period was directed to the process of indoctrination and rejects all cultural elements that come from outside (foreign cultures). The materials which given was not only about *Pancasila* and the 1945 Constitution of the Republic of Indonesia, but also materials which contain the sovereigns political view of the time. The indoctrination materials were known as "seven staple of indoctrinations", or called TUBAPI (*Tudjuh Bahan Pokok Indoktrinasi*), consisting and including of *Pancasila* and MANIPOL-USDEK (Oey, 1971; and Ricklefs, 1992). Historical records that in the next period, especially in the New Order era (1966-1998), what the Old Order era (1959-1966) did was seen as an indoctrination efforts in Indonesia (Bourchier & Legge, 1994; and Nurdin, 2015).

The New Order era, governments brought the jargon of economic development in Indonesia (Ricklefs, 1992; and Bourchier, 2007). At this time, national education was

directed to give the younger generation to be able to bring the nation and the state being on a line with other countries which and more advanced quickly. Education was regulated by a national education system that was closely related to the political life of the nation at that time. At this time, education became an instrument of implementation of development programs in various fields, especially in the field of pedagogy, curriculum, organization, and evaluation of education was directed to the acceleration of development implementation. Educational activities in this era were colored by centralist policies that lead to the function of education as an instrument of national economic development (cf Bourchier, 2007; Nurdin, 2015; and Wahyudin & Suwirta, 2017).

Character education was contained explicitly in the highest political product of state institutions, like MPR (*Majelis Permusyawaratan Rakyat Republik Indonesia* or People's Consultative Assembly of the Republic of Indonesia), in the form of GBHN (*Garis-garis Besar Haluan Negara* or Broad Outlines of State Policy) in Indonesia. The character education of the nation at this time was manifested in TAP (*Ketetapan* or Decree) MPR No.II/MPR/1978 on the *Ekaprasetia Pancakarsa* or Guidelines for Instilling and Implementing of *Pancasila*, which called as P4 or *Pedoman Penghayatan dan Pengamalan Pancasila* (Nurdin, 2015; and Komara, 2017).

To implement and follow up the TAP MPR NO.II/MPR/1978 was issued Presidential Instruction Number 10 of 1978 about Upgrading of Employees of the Republic of Indonesia concerning results of General Meeting of the People's Consultative Assembly of the Republic of Indonesia at 1978. The next step was to organize the upgrading of P-4 for the citizens in general, as well as the civil servants in their respective agencies. For this activities, it was made Non-Departmental Government Institution which called Implementing Education Developments of Guidelines for Instilling and Implementing of *Pancasila* as BP-7 (*Badan Penasihat Presiden tentang Pelaksanaan P4*) by Presidential Decree Number 10 of 1979 (Anggono, 2014:506-

507; Nurdin, 2015; Hartono, 2017; and Komara, 2017).

Since 1983, the upgrading of P4 was a thing, which must be followed by every new student in all schools throughout Indonesia (Nurdin, 2015; Hartono, 2017; and Komara, 2017). In the New Order era, government asserted that P4 was an operational guide to practicing *Pancasila* in daily life, including in education. The purpose of the upgrading of P4 was the realization of the attitude and behavior of all government apparatus and citizens following *Pancasila* and the 1945 Constitution of the Republic of Indonesia. The indoctrination process has occurred in the application of P4 upgrading that done in every school, from elementary school to university, which contains about *Pancasila* grains. Upgrading P4 became an essential and decisive element for the future of students during the New Order era (Bourchier, 2007; Nurdin, 2015; Hartono, 2017; and Komara, 2017).

The subject of *Pancasila* Moral Education, at that time, stood alone in the structure of the curriculum program at all levels of school. In P-4 concept, *Pancasila* was broken down into 36 grains, which become the standard of man's ability to understand about *Pancasila*, both at school or society. Upgrading P-4 was encouraged to start from village areas up to national level, including universities, lecturers, and students (Bourchier, 2007; Nurdin, 2015; Hartono, 2017; and Komara, 2017).

In the 1994 Curriculum, *Pancasila* Education has been transformed from stand-alone subjects, and then combined into PPKN (*Pendidikan Pancasila dan Kewargaan Negara* or Citizenship and *Pancasila* Education) subject. *Pancasila* Education is integrated as knowledge to strengthen the mind and spirit of nationality through citizenship sciences (Nurdin, 2015; Komara, 2017; and Wahyudin & Suwirta, 2017). In this context, Niels Mulder (2001) describes indoctrination in the *Pancasila* Moral Subjects, as follows:

The themes that discussed in the first-grade textbooks are: "Neatness", "Love", "Pride", "Discipline", "Mutual Help", "Harmony", "Bravery", "Hygiene and Health", "Saving Attitude", "Justice", "Compliance", "Compassion", "Loyalty", "Grace" and

“Mutual Respect”. These themes are repeated continuously up to the Senior High School. In the years between the first year and the twelfth years, values education becomes political indoctrination, which because of repetition becomes overlapped, being bored and uncomfortable which could be forgotten after the tests or exams have passed (Mulder, 2001:30-31).

Before the implementation of the 1984 Curriculum, in 1983, the lesson of PSPB (*Pendidikan Sejarah Perjuangan Bangsa* or History Education of the National Struggle) was defined as compulsory subjects. This determination was based on the decision of the Minister of Education and Culture of the Republic of Indonesia, Number 0461/U/1983, which have signed by Nugroho Notosusanto (*cf* Sardiman & Yuliantri, 2012; and Hartono, 2017).

The PSPB positions as the primary matter and the compulsory subject of the curriculum got a stronger legal position when MPR RI (*Majelis Permusyawaratan Rakyat Republik Indonesia* or People’s Consultative Assembly of the Republic of Indonesia) has released the TAP (*Ketetapan* or Decree) MPR No.II/MPR/1983, which PSPB declared as part of *Pancasila* Education. Thus, the education of ideology has been done through *Pancasila* Education, which has a component of the P-4 (*Pedoman Penghayatan dan Pengamalan Pancasila* or Guidelines for Instilling and Implementing *Pancasila*); PMP (*Pendidikan Moral Pancasila* or *Pancasila* Moral Education); and PSPB or History Education of National Struggle (Mulder, 2001; Bouchier, 2007; Sardiman & Yuliantri, 2012; and Hartono, 2017).

The substitution of the Civics lesson during the Old Order era, 1959-1966, became the PMP or *Pancasila* Moral Education during the New Order era, 1966-1998, had a considerable political impact. Civics subjects taught the rights and obligations of citizens, as well as the state’s obligations to their citizens (Darmaningtyas, 2004:10; Nurdin, 2015; and Komara, 2017). Thus, every student/learner has been taught to be critical to the state.

The prevailing PSPB since the 1984 Curriculum was seen as a hegemonic educational endeavor that inherent in

political nuance, because it focused only on the role of the Indonesian Army who against the PKI (*Partai Komunis Indonesia* or Indonesian Communist Party) in 1965-1966. Through the subjects of PSPB, it is expected that the formal education graduates have a high appreciation towards ABRI (*Angkatan Bersenjata Republik Indonesia* or Indonesian Armed Forces), PMP, P4, or PSPB; and it can be said to be an effort of the New Order government to create the character of the Indonesian nation (Mulder, 2001; Bouchier, 2007; Sardiman & Yuliantri, 2012; and Hartono, 2017).

#### ***Character Education in the Reform Era.***

Character education during the Old Order era, 1959-1966, and New Order era, 1966-1998, was characterized by patterns of indoctrination values inculcation. According H.A.R. Tilaar (2012), indoctrination is a pattern of implementation (praxis) in education based on powers. Learning of indoctrination education praxis also follows the pattern of indoctrination (Tilaar, 2012:146). Particularly during the New Order era of the mid-1980s, ideology of government attempted to incorporate a collection of ideas of “national indoctrination” into coherent state theory (Bouchier, 2007:3).

However, this indoctrination does not just happen in Indonesia. Gonzalo de Amézola (2007) examined indoctrination through historical learning in Argentina. The result was that all history textbooks published between 1956 and 1983 in Argentina had always included the concept of homeland, authority, order, and rank. The dictatorship was described as an inevitable and natural thing in the Argentine government (Amézola, 2007).

The same phenomenon also occurs in Russia. According to Victor Shnirelman (2009), historical views in history textbooks in Russia was highly centralized and controlled by the state. An alternative view outside the official discussion of the state was not allowed to appear in books. The implications of this centralization and uniformity of views were the existence of certain ethnic groups in Russia, who isolate and their collective memory not recognized by the state (Shnirelman, 2009).

During the Reform era (1998 to date), character building becomes the mainstream of national development. This is reflected in the national development mission, which positioned the nations character education as the first mission to realize the vision of national development, as stated in the RPJPN (*Rencana Pembangunan Jangka Panjang Nasional* or National Long-Term Development Plan), 2005 – 2025, based on the Law of the Republic of Indonesia Number 17 of 2007, which namely the realization of nation characters that is strong, competitive, noble and moral based on *Pancasila*, which characterized by the character and behavior among society of Indonesia are diverse, faithful and be piety to God Almighty, virtuous, tolerant, mutual cooperative, patriotic spirited, dynamic, and science-oriented (Kemdiknas RI, 2010:2-3; Nurdin, 2015; and Komara, 2017).

The UUSPN (*Undang-Undang Sistem Pendidikan Nasional* or Law on National Education System), Number 20, Year 2003, at Article 3, mandated that national education function to develop the ability and create the character and civilization of dignified nation in order to create intelligent nations, which aimed to improve the students skills to be a human who believed and piety to God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The UUSPN and RPJPN are a solid foundation for implementing nations character education operationally in Indonesia (Kemdiknas RI, 2010).<sup>1</sup>

In the term of nation's character education, the 2004 Curriculum referred to as KBK (*Kurikulum Berbasis Kompetensi* or Competency-Based Curriculum) which eliminated the word of *Pancasila* from PPKn (*Pendidikan Pancasila dan Kewarganegaraan* or Citizenship and *Pancasila* Education) lessons become PKn (*Pendidikan Kewarganegaraan* or Citizenship Education), without mentioning *Pancasila* anymore (Nurdin, 2015; and

Komara, 2017). This year has also generated the concept of life skill, or life skills training, which is implemented in the learning as part of the effort to create a good personality, having excellent skills, both in the daily life or after graduated from school (Nurdin, 2015; Hartono, 2017; and Komara, 2017).

Learning from the last era that tends to be indoctrination, character education in the Reform era does not become a specific subject. Character education of this model occurs in naturally, when implemented naturally and informally too. Therefore, there is no need for particular subjects on character education. Also, there is no need for programmatic attempts to develop character education that eventually falls on formalism, or even indoctrination (Koesoema, 2007:9; and Gunawan, 2012).

At the implementation of KTSP (*Kurikulum Tingkat Satuan Pendidikan* or School-Based Curriculum) of 2006, the nation's character was not included as the subject but integrated into the subjects of the learning process, self-development, and school culture (Wahyudin & Suwirta, 2017). After the implementation of KTSP 2006 for approximately five years, character education has decreased. In the National Discussions in 2010 was proclaimed the target of education in 2010 by 10%; in 2011 by 30%; and in 2012 up to 100% (Hartono, 2017).

The concept of character education reaches its peak in 2011 and 2012 with a syllabus and RPP (*Rencana Pelaksanaan Pembelajaran* or Lesson Implementation Plan) based on character formats. The syllabus and RPP models have begun to integrate with the components value that is part of character education, such as responsibility, respect or be tolerant for others, and some other values (Sanjaya, 2007; and Wahyudin & Suwirta, 2017).

The 2013 Curriculum gives opportunities for students in developing the domain of attitudes, knowledge, and skills that is outlined in the SKL (*Standar Kompetensi Kelulusan* or Graduates Competency Standard) at the elementary school, junior and senior high school/vocational level, which are further elaborated in the KI

<sup>1</sup>See also "Rencana Pembangunan Jangka Panjang Nasional, 2005 – 2025". Available online at: [http://id.wikipedia.org/wiki/Sistem\\_Perencanaan\\_Pembangunan\\_Nasional](http://id.wikipedia.org/wiki/Sistem_Perencanaan_Pembangunan_Nasional) [accessed in Surakarta City, Indonesia: October 25, 2017].

(*Kompetensi Inti* or Core Competencies) which consisting of KI of spiritual attitude, KI of social attitude, KI of knowledge, and KI of skills (Sutisna, 2011; and Wahyudin & Suwirta, 2017).

This KI is like an umbrella for all subjects which have taught at a particular school level. The KI is elaborated in each subject in the form of KD (*Kompetensi Dasar* or Basic Competence), which includes KD of religious attitude, KD of social attitude, KD of knowledge, and KD of skills. In the learning process that teachers do to the students should include KD of spiritual attitude, KD of social attitude, KD of knowledge, and KD of skills, so that the developing competencies in the students' self is certainly comprehensive from all domains of attitude, knowledge, and abilities (Haridza & Irving, 2017; and Wahyudin & Suwirta, 2017).

One of its graduate competencies requires students to be able to appreciate and demonstrate honesty, discipline, responsibility, tolerance, politeness, and self-confidence in social and natural environments. Students should have abilities in strengthening equality, accommodating differences, and participating actively in building harmonious relationships in society (Sutisna, 2011; Haridza & Irving, 2017:100; and Wahyudin & Suwirta, 2017).

The 2013 Curriculum always correlate with attitudes, knowledge, and skills in a learning context. The teacher explains the material from the KD that comes from KI 3, which is the knowledge element; then developed the KD from KI 4 (skill element); then think the attitude (based on KD from KI 1 and 2) what will be improved through KD 3 and KD 4. Thus, a learning process will take place and students can develop attitudinal aspects, knowledge, and skills together. It means that by the 2013 Curriculum, it is expected to build character education automatically, because of the inculcation of values life (character values), including the integrated character in each learning process. The learning model is given to the teacher. Then, teachers can develop innovative learning models, according to student characteristics and learning needs (Haridza & Irving, 2017; and Wahyudin & Suwirta, 2017).

***Humanistic Perspectives from Indoctrination to Internalization.*** In the theoretical perspective models, the learning model must be acknowledged that each student has own character, which cannot be equated with others (Schunk, 2012). Twenty of the students who are faced, it will be faced with twenty characters as well. The teachers must find little in common to support the application of learning models and methods, the formulation of approach strategies with other approaches (Nirwana *et al.*, 2006:159-160).

A new learning model can cause discomfort. There are several causes for the convenience of the teacher, when trying something new in learning. According to Bruce Joyce, Marsha Weil & Emily Calhoun (2011), sometimes discomfort arises, because teachers have to adapt to things that are entirely new and must have good skills to influence students to use the new strategy. Another reason, the teachers should study additional skills, so they can interact with students by the new model; but the teachers are not confident to apply new models (Joyce, Weil & Calhoun, 2011:453).

Some of the factors above may cause teachers to be reluctant to try new learning models. However, again according to Bruce Joyce, Marsha Weil & Emily Calhoun (2011), when the teacher has experienced in several experiments, so the teacher will become more comfortable, even they try to develop in using the new strategy (Joyce, Weil & Calhoun, 2011). The teacher's conceptual level is a predictor of the ability to get something new. The teachers with higher theoretical level will control a new model unit more thoroughly and tend to use it more than once than teachers with lower conceptual levels. The relationship between the teacher's conceptual level and their ability to learn new strategies is closely related to how manages their discomfort feelings to learn something new (*cf* Sanjaya, 2007; Joyce, Weil & Calhoun, 2011; and Schunk, 2012).

Discomfort can also happen to students. By the time a teacher uses a new model, the students may experience quite a pain. For example, gregarious students will usually feel very comfortable with social models



and can take advantage of the model quickly. However, less gregarious students need a learning model that makes them comfortable (Dalyono, 2012; Krišto, 2012; and Schunk, 2012).

In developmental theory, discomfort feeling is a sign of growth. Most developmental theories stage is not only focused on natural growth at every step, but also the arrestment and accommodation that is needed to reach a higher stage of development (Baltes, Reese & Lipsett, 1980; and McLeod, 2017). Carl Rogers (1961) said that the natural tendency of students is to imprison themselves in some realm that makes them feel good. A teacher's task is to help the learner reach these realms that seem to be enveloped by fear (Rogers, 1961; and Rogers, Lyon & Tausch, 2013). Being develop the students must feel discomfort and be given the task of destroying their fear of suffering. The teachers' duty not only presents an environment that can bind students, but also help them become active seekers after passing new developments (Rogers, Lyon & Tausch, 2013; and Anggono, 2014).

To help students should be developed the dynamic imbalance continuously. Rather than matching learning approaches to students by reducing their convenience, the real task of the teacher is to expose new models that in sometimes will be more comfortable to them. The challenge is not to choose the most appealing model, but that allows students to develop skills to interact with various models (Joyce, Weil & Calhoun, 2011:454; and Rogers, Lyon & Tausch, 2013). Trying new learning models is a professional demand for a teacher.

The education character is a process of education values. The education values are increasingly important today, as Hari P. Krishna (2012) said that people could see real change in students' behavior in terms of thinking, lifestyle, habits, proactive leadership, relationships, positive attitudes, and responsibilities, in addition to skills such as time management and stress (Krishna, 2012:125-126). Based on the urgent need to instill the education value, it takes an effort with the idea of developing the right kind of input in teaching values, morals, and

ethics today.

Education value will build a value system for each student. The benefit of having a good value system are: values will guide students to live ethically, make informed decisions and actions; values will help students to evaluate and assess the other similar actions; values and beliefs will influence essential attitudes to bring success and harmony in life; values will help feelings of peace from inside and live in harmony with in students and society; and values will provide direction to student life (Ali & Sinha, 2016:90).

Philosophically, the initial concept of education value is a component that touches on the philosophy of humanistic education. The main idea of humanistic education thought is to respect human dignity and prestige (Mastuhu, 2003:136). Humanistic theories as applied in the learning are constructive and emphasize the cognitive and influencing processes. This theory explains the abilities and potentials of people as they choose and seek control over their lives. Humanistic theories emphasize the motivation to develop the full potential of people (Mastuhu, 2003; and Schunk, 2012:482). The main purpose of educators is to help students to improve themselves, which helps individuals to know themselves as unique human beings and assist in realizing the potentials that exist within them (Dalyono, 2012:43; and Rogers, Lyon & Tausch, 2013).

The theory of humanism is relevant to apply in learning materials that are personality or character formation, attitude change, and analysis of social phenomena. The model which is used to stimulates the student's active role. Based on this philosophy, the ways of indoctrination should be avoided, such as the explanatory learning models through lectures or talk (Feist & Feist, 2009; and Stefaroi, 2015).

The Indonesian has a long experience in education models of indoctrination character. During the Old Order era (1959-1966), especially the Guided Democracy era, that used the seven basic materials of indoctrination (Hartono, 2017; and Nurdin, 2015). During the New Order era (1966-

1998), upgrading the P4 (*Pedoman Penghayatan dan Pengamalan Pancasila* or Guidelines for Instilling and Implementing *Pancasila*); the lesson of PMP (*Pendidikan Moral Pancasila* or *Pancasila Moral Education*); and the subject of PSPB (*Pendidikan Sejarah Perjuangan Bangsa* or History Education of National Struggle). All is a form indoctrination manners in the process of education (*cf* Bouchier, 2007; Sardiman & Yuliantri, 2012; Hartono, 2017; and Nurdin, 2015).

To get knowledge of the values, attitudes, and exemplary behavior of historical stories of national heroes, the relevant approach is an inductive approach. The use of an inductive approach in character education through stories is based on the assumption that: this approach presents a direct link between students and stories; students have the freedom to define the point of view and express opinions about the story being read; students will try to dig up their own values in the story; students have the freedom to empathize, sympathize, and antipathy to the stories which they read; the “expert opinion” regarding the value in the story is not a final one that limits the student’s opinion; the teacher acts as moderator and facilitator for student disagreements; teachers and students as like as a readers, and teachers’ opinions only as an alternative according to their point of view; and the main concern for the message contained in the story (Prayitno & Setyaningsih, 2011; and Watz, 2011).

The learning models that relevant to the inductive approach are constructivist learning models, such as DL or Discovery Learning; PBL or Problem-Based Learning; and PjBL or Project-Based Learning (Oguz-Unver & Arabacioglu, 2014). These learning models are relevant to the character education in the context of the 2013 Curriculum that uses a scientific approach as applied in Senior High School 1 in Surakarta and Senior High School of Batik 1 in Surakarta, Central Java, Indonesia. With these models, the students will discover and understand the values as the basis for taking certain moral attitudes and actions through the internalization process, i.e. the developmental changing from externally controlled behavior to internally

controlled behavior (Haridza & Irving, 2017; and Wahyudin & Suwirta, 2017).

Models of values that tend to be indoctrinated through lectures or talk are irrelevant, because it can give bad effect for students. Again, according H.A.R. Tilaar (2012), indoctrination is one pattern of implementation or praxis education based on power. Learning in indoctrination education praxis also follows the pattern of indoctrination (Tilaar, 2012). Even, indoctrination creates false success in a short time, can foster antipathy, aridity, lies, ignorance, hatred, and especially resistance to it (Surakhmad, 2008:2).

Indoctrination in the world of education can kill learner’s creativity. Indoctrination models actually can weaken the character education itself. Using a model that tends to be indoctrinated is irrelevant to the philosophy of education values based on the philosophy of humanistic education (*cf* Koesoema, 2007; Sanjaya, 2007; and Scaramanga, 2017).

## CONCLUSION

Character education is organized to build and strengthen the nation’s character. The initial concept of character education or value education is a component that touches the philosophy of educational objectives of humanizing human or humanistic education. The humanistic theories applied in learning are constructive and emphasize the cognitive and influencing processes with relevant learning models, such as DL or Discovery Learning, PBL or Problem-Based Learning, and PjBL or Project-Based Learning.

With these models, students will discover and understand the values of the nation’s character as the basis for taking an attitude and actions through the process of internalization, i.e. the development changing which from externally controlled behavior to internally controlled behavior. Models that tend to be indoctrination are not suitable with the initial concept of character education as a process of value education, because it can give bad effect for students.

Indoctrination in the education world can kill students’ creativity and can undermine character education itself. The use of a model

that tends to be indoctrination is inconsistent with a humanistic philosophy of value education.<sup>2</sup>

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<sup>2</sup>Statement: Herewith, we declare that this paper is our original work; it is not product of plagiarism and not reviewed or published by other scholarly journals elsewhere.

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**Character Education in Indonesia**

(Source: <http://eng.egitimbersen.org.tr/manset>, 25/10/2017)

Character education is organized to build and strengthen the nation's character. The initial concept of character education or value education is a component that touches the philosophy of educational objectives of humanizing human or humanistic education. The humanistic theories applied in learning are constructive and emphasize the cognitive and influencing processes with relevant learning models, such as DL or Discovery Learning, PBL or Problem-Based Learning, and PjBL or Project-Based Learning.