



A Comparative Study of Character Education Content in Indonesian and the Netherland National Curricula

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Abstract. The purpose of this study is to compare how character education is implemented in Indonesia and the Netherlands. The study focuses on three things: the background, strategy, and issues of character education in the two nations. The research technique employed is a qualitative literature-based methodology most commonly referred to as library research. The project's data sources include publications, government legislation, and research findings pertaining to character education in the two nations. The study's findings demonstrate that state ideology, societal norms, cultural practices, religious beliefs, legal codes, and governmental policies serve as the cornerstones of character education in Indonesia. Similar to the United States, the Netherlands bases character education on cultural ideals, national ideology, and laws. The value planting technique, the value clarification approach, the learning by doing approach, role modeling, and habituation are some of the methods used in Indonesia for character education. The technique is more likely to be habituation in the Netherlands, whereas for Dutch people, character is not taught but rather habituated. The issues with juvenile delinquency, free sex, vandalism, and thuggery are similar in Indonesia and the Netherlands. The Netherlands is different in that stress levels have an impact on younger generations' personalities.

Keywords: Character Education · Curriculum · Comparison Education

1 Introduction

Education is related to character education in children as well as education to increase children's intelligence. Children must be given a firm foundation in character education if they are to be prepared to tackle modern technology and society [1]. As we are all aware, as a result of technological advancements, the world is growing smaller and youngsters have easy access to a variety of ideas and impressions. Devices make it easier to access many forms of violence, criminality, and even movies or content that should not be viewed by children [2].

Children around the country suffer as a result of this. One obvious indicator is the increase in juvenile crimes including stealing, sexual assault, fights, and other similar

offenses. Such news is typically covered by both print and electronic media. [3] Therefore, it is “obligatory” for parents and instructors to instill moral principles in their children in order to preserve the future generation of the country. This is in line with what is stated in the Regulation of the Minister of Education Number 58 of 2009, which specifies that there are at least five areas that children must develop, including language, cognitive, physical-motor, social-emotional, and religious and moral values.

11,116 kids were involved in criminal proceedings overall from 2011 until the end of 2018, according to the Indonesian Child Protection Commission. Motorcycle gangs, theft, street crimes, and murder are some of these crimes. According to Putu Elvina, commissioner of the Indonesian Child Protection Commission, there were 695 crimes involving children in 2011, but there were 1,434 in 2018. The Special Children’s Correctional Institution said that 23.9 percent of the children enrolled there were there for stealing cases, 17.8 percent for drug cases, 13.2 percent for immoral cases, and so on. The first half of 2018 saw 1,885 cases processed, with the majority of them involving drugs, theft, and immorality, according to KPAI [4].

According to Law of the Republic of Indonesia Number 20 of 2003, national education serves to cultivate and mold the virtues of a dignified national civilization in order to accomplish the nation’s ambitions, namely to educate the life of the nation and work toward national progress. The potential and skills of students and to develop them into people with faith, noble character, knowledge, creativity, independence, and the capacity to participate in democracy and act as responsible citizens. In order to realize this duty of national education, all educational institutions in Indonesia, without exception, play a significant role. The achievement of national educational goals depends on all educational levels, including secondary schools. Education aims to develop children’s moral character as well as their cognitive intelligence. In keeping with Martin Luther King’s sentiment, “we must remember that intelligence alone is not enough,” this is true. True education aims to develop character in addition to intelligence [5].

Children are taught moral principles through their parents, schools, and other adult role models. According to Thomas Lickona, there are several reasons why schools should be committed to teaching moral values to children, including: 1) there is a clear and urgent need, as the younger generation harms themselves and others more frequently, and the less important it is to contribute to the welfare of other people. 2) Civilization’s job has always been to communicate values. For a civilization to endure and prosper, value education is necessary. 3) Since millions of youngsters receive minimal moral instruction from their parents and lack the influence of religious ideals in their lives, the function of schools as moral educators becomes even more crucial. 4) Because democracy is a form of government that is run by, for, and for the people, it places a high priority on moral education. There is no value-free education, and moral issues are significant concerns that all people, both as citizens and as individuals, must address [6].

In this essay, the author wants to discuss how character education is being implemented in two different Asian nations, namely Indonesia and the Netherlands. Along with Indonesia, which also has a vibrant culture, the Netherlands is renowned for having a strong culture that unites all of its communities. This article is intriguing because it contrasts the two educational approaches, providing information that any nation can use to execute character education with the best possible outcomes [7].

The overall goal of this study is to compare character education in Indonesia and the Netherlands, but it has three specific objectives: to compare character education in Indonesia and the Netherlands from the perspectives of its foundation, method, and problems. In delivering education to students or their children, particularly those related to character, managers in the education field, teachers, or parents would undoubtedly benefit from this research.

2 Method

This study employed a qualitative research design based on literature review. The Indonesian government's character education policies, such as Presidential Regulation No. 87 of 2017 regarding strengthening character education and Minister of Education Regulation No. 20 of 2018 regarding regulation of the Minister of Education and Culture concerning Strengthening Character Education In the Formal Education Unit, were the source of the data for this study. Government policies, as well as books, research findings, and journal articles from the library. Data analysis utilizing descriptive techniques, i.e., research that aims to explain and analyze what already exists, evolving ideas, continuing processes, consequences, or outcomes, or emerging patterns. Data interpretation is a strength of library research, and it is accomplished by making comparisons to the literature.

3 Theoretical Review

Education and character are the two words that make up the term "character education." Islam defines education as "all efforts to uphold and cultivate the human nature that is present toward the formation of a whole person (human being) in accordance with Islamic norms." Character's etymology can be traced back to the Latin word *character*, which also implies morality, personality, and character [8].

Character is a concept that refers to the overall human nature that depends on a person's individual circumstances [9]. The psychological, moral, or ethical traits that define a person or group of people are sometimes referred to as a person's character [10]. These traits are ideals based on religious standards, laws, etiquette, culture, and customs that are expressed in thoughts, attitudes, feelings, words, and acts with regard to God Almighty, oneself, fellow humans, the environment, and nationality. Customs.

Additionally, it's important to comprehend the variations in manners, morals, and manners in order to comprehend character education. Character or morals are qualities that are innate in everyone, and morals teach people more about how to relate to Allah SWT and other people. As opposed to these two interpretations, *adab* emphasizes behaviors based on common sense and in conformity with social norms and values, which, if they become ingrained social norms, become manners in interpersonal interactions among community members [11]. Character education actually holds a significant position in Law Number 20 of 2003 concerning the national education system, as can be seen from the goals of national education, which state that: "National education functions to develop capabilities and shape the character and civilization of a nation. The goal of dignity in the framework of educating the nation's life is to help students realize their full potential as people who have faith and piety, noble character, are healthy,

knowledgeable, capable, creative, independent, and democratic, as well as responsible citizens.

Article 3 of Law Number 20 of 2013 Concerning the National Education System states that the purpose of national education is to develop students' potential to become human beings who believe in and fear God, as well as to form a dignified national character and civilization in the context of educating the nation's life. The Almighty has a good reputation, is in good physical and mental health, is competent and creative, independent, and develops into a democratic and responsible citizen.

Education seeks to develop students' character so they can meet challenges head-on and approach difficulties with diligence, patience, and intelligence. To do this, high-quality instruction with qualified teachers covering the following topics is required. 1) Personality development (or formal values), 2) Knowledge growth (or material values), specifically knowledge material, 3) Skill development (or practical values), and 4) Physical and mental health development are the four main areas of development. The Qur'an, which serves as a guide and guideline for humans who have provided information on education, is the primary source of teachings and is inseparable from education. It explains that Allah will raise the degree of people who constantly seek knowledge and knowledge through education [12].

Character, psychological make-up, morality, or manners that set one person apart from another are all defined by their etymology. A person with character is someone who has personality or character. Character is a way of describing how someone behaves by emphasizing values (right-wrong, good-bad). Character can relate to a person's traits, their behavior, their moral fiber, or their reputation. Thus, character is a measurement of a person's moral characteristics or other attributes, such as the absence of virtues like loyalty, honesty, courage, and good habits, [13].

Character is a way of describing how someone behaves by emphasizing values (right-wrong, good-bad). Character is defined as the psychological makeup, morality, or conduct that set one person apart from another, according to Marzuki, who was cited by Muhammad Najid et al. Character education is a set of fundamental moral values and characteristics that a kid must possess and develop into habits from the time he is a starter until he becomes a mulatto, or an adult who has carried the burden [14]. Character education, in Zubaedi's opinion, aims to develop a person's intelligence of thought, appreciation of others in the form of attitudes, and experience of the world in the form of behavior in accordance with the noble values that become his identity and are expressed in interactions with God, other people, and the environment among others [15].

The goal of character education is to develop students' physical, emotional, social, artistic, spiritual, and intellectual selves to their fullest potential. Moreover, to mold people into actual learners. This long-term objective is a dialectical activity that brings idealism and reality closer by a continual process of reflection and interaction between idealism, rather than merely an idealistic pursuit in which the determination of the methods to attain the goal cannot be established. The method of decision and the immediate outcomes can be evaluated objectively [16].

As a result, character education requires the cooperation of both families and schools in order to deliver instruction in practice as an extension of the academic material taught in class. So, in summary, character education tries to inculcate good values, shape a full

human person, and develop each potential student's potential so that they can grow in a positive way while also being knowledgeable in their thinking and respectful of the environment. Meanwhile, according to the Ministry of Education and Culture, character education has the following goals: (1) Encouraging students to reach their full potential as morally upright people. (2) developing pupils who, as the country's future generation, have Pancasila character, are religious, and have responsibility. (3) strengthening pupils' capacity to develop as independent, imaginative, and nationalist individuals. (4) Creating a safe, honest, creative, friendly, and supportive learning environment at school, as well as a strong and stable national perspective.

Based on this, character education's goal is to raise the standard of school administrators and academic results. The construction of students' character and noble character as a whole, integrated, and balanced in accordance with graduate competency standards, is the direction of achievement. Additionally, it is desired that via character education, students would be able to develop on their own, make use of their knowledge, understand, assimilate, and personalize the virtues of character and noble character so that they are demonstrated in their daily actions.

It takes continual work to grow, develop, and become acclimated to in order to comprehend that character values must be instilled in pupils in order for them to become human beings with character. The Ministry of National Education suggests the following guidelines for creating character education.

- a. Continuous refers to a long-term process that begins at the time students first enroll and lasts until the end of an educational unit.
- b. The process of developing character values is implemented through each subject, self-development, and school culture.
- c. Values are not taught; rather, they are formed during the educational process. In contrast to the disciplines of Islamic Religious Education, National Education, Natural Sciences, Social Sciences, and others, character values material does not contain concepts, theories, methods, or facts.
- d. The educational process is carried out by students in an active and enjoyable fashion. These character values can be introduced into existing subject matter and subject matter that can be used as a character value developer. According to this notion, learning environments must promote enjoyment during the educational process [17].

It should be noted that character education in each country has differences and characteristics, especially those that come from cultural values. Because character education is closely related to culture, it is natural that every cultural difference in a country also influences character education in every country. In addition to the cultural philosophy or foundation of a country, it also gives a different color to its character education model. That is because every action, or policy must be in accordance with the foundation, philosophy and ideology of a country.

In this study, character is believed to originate from these two things, namely culture and the basis of the state, although in Indonesia religion is also considered to be strong in influencing the model of character education. Between the two of them are actually in line, the basic existence or philosophy of a country is also colored by the culture that exists in that country. So that the two are almost inseparable. It is from these two that the characteristics, goals, and even give birth to approaches in instilling character

education in humans. Indonesia and the Netherlands are countries that are included in the same continent, namely Asia, but both are different in quality. Indonesia is still referred to as a developing country, while the Netherlands is referred to as a developed country. Of course this affects the model of human character in that country, because theoretically the development of a country is also in line with the development of the nation's character, and vice versa. It is not surprising that advanced societies certainly have more superior characters than developing ones, but on the other hand it must also be realized that developed societies have more complex life problems so that this also affects their character.

4 Result of Research

Three research goals the foundation of character education, the character education strategy, and the issues with character education in two nations, namely Indonesia and the Netherlands are outlined in the introduction. The foundation being discussed here serves as the cornerstone for character education in both nations. Later, this foundation served as the cornerstone for the growth of character education in that nation. There are significant contrasts between Indonesia and the Netherlands, notably the foundation or tenets of character education.

Character education in Indonesia is based on a number of factors, including culture, national ideology, and religion. The ideals of cultural legacy that have been passed down from generation to generation serve as the basis for thinking, acting, and making decisions. Culture is in fact the basic foundation of character education in Indonesia. It cannot be disputed that Indonesian culture has given rise to a number of moral principles. For instance, the *gotong royong* culture later evolved into the spirit of progress for the country and state, and it also became one of the key principles of character education that the Ministry of Education and Culture reiterated.

Indonesia is a cultured nation that respects noble character, noble ideals, wisdom, and character, according to the 'consideration' portion of Presidential Decree No. 87 of 2017. Additionally, it is stated that enhancing religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the motherland, respect for success, communicative, love of peace, love of reading, care for the environment, social care, and responsibility are all ways to enhance character education.

The construction of national ideology is also based on culture, and Indonesian character education is also based on this national ideology. The 1945 Constitution and Pancasila, the nation's ideology, are intertwined from character education in Indonesia. Even Pancasila's five commandments serve as a wonderful foundation for the development of the country's character. The five commandments are more than just an ideology that is elevated to the status of a hallowed saying without being put into practice. Every aspect of Pancasila captures the character of the country. Therefore, each citizen is required to fully comprehend its contents and put them into practice [18].

Religious principles are also fundamental philosophies. The ideals of religious teachings serve as the foundation for character development because Indonesia is known as a God-based nation. There is no denying that the national education system borrows many

of its character qualities from religious teachings. Even Nevertheless, it is inevitable that religious teachings and the character qualities promoted by the Ministry of Education and Culture will not clash.

The foundation of character education in the Netherlands also originates from the existing culture, which is similar to the foundation of character education in the Netherlands. The Netherlands is recognized as a nation that is still strong in upholding its cultural heritage in the present day. It is not surprising that character education is implemented in the Netherlands based on prevailing cultural norms given the country's numerous traditions, which demonstrate how culture serves as the foundation for thinking, behaving, and making decisions in the country. According to Nation Dutch, people may change their circumstances and qualities by making an effort on their own or with the help of others. They reject the idea that conditions for humanity have been predetermined from the start and cannot be altered or changed. With this attitude, the Dutch place a high value on education, which includes character development. The traits that make the Dutch people stand out as a nation, traits like discipline, perseverance, honesty, hard effort, great tolerance, etc.

The nation's philosophy serves as the second pillar of character education in the Netherlands. The Netherlands, as is well known, maintains a constitutional monarchy as its form of government. Because Dutch people value leaders and superiors highly, this concept also describes their way of life. The king's decision is regarded as the highest decision and serves as the foundation for all acts, including, of course, the decision to take action.

5 Discussion

The basic educational pattern in Dutch schools is comparable to that in Indonesia, where the country's education system is governed by the Basic Education Law and follows a 6-3-3-4 pattern. Similar to Indonesia, junior and senior secondary education each endure three years after the elementary schooling period of six years. Except for medical faculty, which requires six years, the tertiary level (undergraduate) takes four years. However, it appears that character education was an issue at the time because juvenile delinquency, thuggery, vandalism, drug use, and free sex were all common among elementary and middle school pupils [19].

The level of stress that is prevalent in the Netherlands is a different issue. Stress levels are rising because Dutch people are known for having high living demands. These psychiatric illnesses therefore have an effect on how a person's personality develops; of course, how the character appears in daily life will also have a negative effect. Parental involvement is also crucial to the success of character education, but in the Netherlands, where mobility is known to be high, parents are frequently busy at work or away from home, making it difficult to monitor their children's character education. Similar to Indonesia, urban areas in the Netherlands exhibit the same issues and urban populations there share the same concerns, which is why many parents completely cede control of their children's education to the school. Of course, this situation has an impact on how children are raised [20].

6 Conclusions

Based on the above justification, it can be inferred that the basis for character education in Indonesia is similar to that in the Netherlands, that is, based on culture and state ideology, with the exception that in Indonesia the basis for character education is also strongly rooted in religion. The value instilling method, the value analysis approach, the value clarifying approach, the learning to do approach, and the exemplary approach are all approaches to character education in Indonesia. The Netherlands has a tendency to use character education, or moral instruction imparted through schools, beginning at the elementary level and continuing through the high school level. Although they are part of the curriculum, these *doutoku-kyoiku* are not included in every topic. 2017 (Nishino). Education-related issues Both Indonesia and the Netherlands have similar characters; the issue is the level of parental worry; both countries have unfavorable environments; the difference is that in the Netherlands, the high level of stress brought on by daily expectations also has an impact.

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