

# Comparative Analysis of Government Policies Indonesia and Malaysia About Character Education in Primary Schools

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**Abstract**—The implementation of character planting in Indonesia and Malaysia has been carried out since formal schools began. Malaysian education began during the British colonial era. The rapid economic and technological growth of the two countries has led to changes in the structure of society and their behavior which makes moral education a compulsory lesson to anticipate social change and is the implementation of character education in schools. Due to this complexity, the state has sparked the most strategic policies that are aimed at creating generations, a nation that has noble character and can answer future challenges. Indonesia has 5 main values which are implemented in the Strengthening Character Education program and sixteen pure values which are integrated by Malaysian schools in various subjects and aspects of life. Various challenges faced by students in learning character education, from teaching methods by teachers in the classroom, learning by students outside the classroom (school culture), and implementation patterns applied in both countries.

**Keywords**—government policy, character education, moral education

## I. INTRODUCTION

Indonesia and Malaysia are countries in Asia that have experienced economic development that has changed from agriculture to the manufacturing industry. Even now, the Malaysian state wants to move towards a knowledge-based economy. One thing that might inevitably happen is the existence of social changes in the structure of society due to the displacement of each population and changes in the economic structure which are felt to have negative impacts, such as increased crime, the use of drugs and narcotics, promiscuity and changes in behavior that are not society's value system [1], [2].

Education in Malaysia adopts a lot of the system from the UK, this is because Malaysia was a former British colony. The British state is very concerned

about education for its colonies. So all British neglect, especially in terms of education, is very well guarded by the Malaysian state. It is different from Indonesia, which is a former Dutch colony because the Netherlands only wants to extract the wealth of its colony without providing a good and proper education for its colony. Although Malaysia and Indonesia were once colonies of large countries, now it cannot be denied that the education systems in both countries are moving in a better direction than before.

Government policies in Indonesia and Malaysia regarding the implementation of the education system emphasize overcoming and dealing with the negative impacts of changing social structures. This step begins by establishing the implementation of moral education in the world of education, especially starting from basic education [3]. The different labeling of names between the two countries in triggering moral education policies in their respective countries makes the implementation scheme different. In Indonesia, moral education is known as Strengthening Character Education (in Indonesian term as "*PPK or Penguatan Pendidikan Karakter*") while in Malaysia it is known as Moral Education. Moral Education in Malaysia is carried out separately or has its curriculum [4], [5]. This is of course different from Indonesia which integrates character values into various kinds of subjects and activities at school. The purpose of cultivating this character is to produce the nation's children under the National Education Goals in each country. Moral education is one of the most appropriate solutions as an effort to develop human resources so that they have knowledge and skills as well as respect and apply values and morals in personal life.

In the implementation of future national education, attention to improving the national education system is aimed at aspects of the curriculum, educational facilities and infrastructure, education personnel,

education management, and community participation in education delivery. For this reason, a study is needed that can be used as an illustration of the direction of a good educational concept and policy. One way is to compare character education in Indonesia with character education in a country with better quality education, one of which is Malaysia.

**II. LITERATURE REVIEW**

The character can be said as a value in action [6]. Value learning is a facilitation effort made by educators to students so that they appreciate the values of goodness. The values of goodness that are embedded in students determine future behavior. Value learning needs to be integrated through a strategy that integrates the values of goodness in a comprehensive-comprehensive learning environment which is described in Figure 1.

**integrated character education**  
  
**character education with a comprehensive approach**



Fig. 1. Comprehensive approach [6]

Value learning strategies can be implemented well through learning strategies in the classroom where teachers can become facilitators, mentors as well as role models for their students; make the classroom atmosphere an ethical community; creating a disciplined and democratic classroom environment; integrating character values into the curriculum; cultivate a cooperative learning model, give rewards to students' work, reflect on ethics, and teach problem-solving. Integrating character values in learning activities requires attention to aspects of the learning experience outside the classroom; make the environment a source of learning and make schools, parents, and the community partners; make a culture of excellence and ethics.

The policy for strengthening character education (PPK) has had a fundamental and strategic position since the government inaugurated Presidential Regulation No. 87 of 2017 concerning KDP followed by the Nawacita program, president point 8 concerning the revolution of the nation's character [14]. The Character Education Strengthening Program positions character education as a priority dimension in National education so that character education becomes the main focus in the implementation of primary and secondary education. The implementation of strengthening character education in educational practice requires a comprehensive approach, implemented systematically

and continuously. What is meant by a comprehensive approach to the cultivation of values is to emphasize the balance of the moral development of knowing, moral feeling, and moral action [8].

Strengthening Character Education (In Indonesia term as KDP) is implemented through three main bases, namely based on in-class learning, school culture, and community participation. This strengthening of character education uses an interrelated approach that becomes a whole. Through this approach to strengthening character education, each school is expected to be assisted in planning and implementing programs and activities that reflect the practice of cultivating character values.

The values that determine the character are very many, even difficult to determine how many. What characters need to be prioritized in character education related to what values need to be prioritized in the process of internalizing (learning) values. What values should be prioritized depends on the character problem that needs to be fixed and built. The five main values become the axis that turns the wheels of education in schools. The five main values are integrated into various learning activities at school. In the education system in Indonesia, there are five prioritized character values, namely religious, nationalist, cooperation, integrity, and independence values which are modeled as follows.

First, the implementation of the main values of KDP through strengthening class-based character education can be done through planning and implementing learning activities. In lesson planning, this character value can be internalized in learning tools - syllabus and lesson plans, class arrangement of rules - which are built with student commitment as a disciplinary step, and provision of classroom facilities both physically, socially, and psychologically - spatial arrangement, furniture, accessories - posters, displays, seats according to internalized values. A conducive classroom arrangement can bring motivation, enthusiasm, and enthusiasm to students in learning activities so that various physical and social symptoms in the classroom can become material for educative dialogue for students. Internalization of the main values of characters in teaching and learning activities can be observed starting from exploration, elaboration, and confirmation of students during learning activities [2]. Teachers in learning activities should be able to act as facilitators so that students are given the widest possible opportunity to build their learning experiences.

Second, character education is described as a curriculum that is specifically developed to teach students about the qualities and traits of good character [3]. The school curriculum must cover all school activities as well as rules / SOPs - as a reference for activities. The development of school programs can be carried out through habituation activities, which include: (a) routine activities - welcoming students at

the school gate, ceremonies, praying before and after starting learning activities, praying "dhuhr" in the congregation for Muslim teachers and students, entering class in an orderly manner, with school uniforms neat and clean, and others; (2) spontaneous activities social charity, smiles-greetings when passing, queuing, visiting and praying for students who are sick, and so on; (3) exemplary - all school members behave and act following the code of ethics for educators and education personnel, as well as development activities in themselves - in arts, sports, and health in schools.

Third, the integration of religious values and discipline will work well if all school members are directly involved in implementing character education practices in schools. Character education is a deliberate attempt to develop good moral behavior in students [1]. To instill religious values in students related to community participation activities, it can be carried out by regular lecturing activities by religious leaders around the school environment, routine recitation programs, and religious activities involving the guardians of students ("*Idhul Adha*"). To instill the value of discipline in all school members, consistency is needed — carried out continuously and consequently as a preventive measure for deviant activities. Community participation related to the development of religious and disciplinary values can be done by compiling SOPs and MoUs as guidelines in establishing cooperation.

The moral education system that prevails in Malaysia begins with formal education in the colonial era, moral education is given in the form of bible teaching, namely subjects given at the high school level specifically for Christian students. Meanwhile, non-Christian students are given weekly ethics lessons accompanied by a free summary of the Bible and an emphasis on how to be a good person [9]. After Malaysia became independent, the same pattern was applied, only the teaching of the Bible was changed to the teaching of Islam because Islam is the official religion of the State of Malaysia, and it is given only to Muslim students.

The Center for Curriculum Development at the Malaysian Ministry of Teaching then develops the content of the moral education curriculum which must reflect the values that exist in Malaysian society. In the beginning, moral education emphasized the spiritual, human, and social aspects of Malaysia's plural society which students should understand. However, its form then changed to determining the main values that could be accepted and had to be approved by various groups of existing religious adherents such as; Christianity, Catholicism, Hinduism, Buddhism, Confucianism, Taoism, and other traditional community groups that do not follow a formal religion [10].

The formation of the character of Malaysian children has been carried out since 1983 which was deliberately formulated by the government by

implementing Islamic religious education for Muslim and non-Muslim students. Moral education is given to non-Muslim students when Muslim students learn Islamic religious lessons. For students who are Muslim, value and moral education are taught directly through Islamic religious education subjects; while non-Muslim students value and moral education are taught directly through the subject of moral education [5]. Initially, moral education was only given at the elementary school level, but over time moral education was implemented in secondary schools as contained in the Secondary School Integrated Curriculum.

Moral education is formulated by the Malaysian government to create a generation of character, even in its implementation through social interaction methods at school and outside of school. Interaction at school is carried out in the learning process in class. Moral education is implemented by direct learning methods. Besides through subjects, moral education is carried out by every subject teacher through the integration of values into each subject. This last policy causes teachers to feel burdened because when teaching he is also required to be a role model for students in the learning process. Moral education outside of school intends to provide a situation that helps students to apply moral values in everyday life. Another method used by teachers is the memorization method; where students are asked to memorize moral education material [11]. This happens because teachers do not have the capacity and skills to carry out moral education in the classroom.

Malaysia is a multicultural country in terms of religion, race, and ethnicity. In terms of religion, the population of Malaysia adheres to Islam, Christianity, Catholicism, Hinduism, Buddhism, and Konghuchu. Meanwhile, in terms of ethnicity, Malaysia is inhabited by Malays, Chinese, Indians, and others. Considering that the majority of the population of Malaysia is Muslim, Islam is used as a religion of association, even though other religions are practiced by its adherents safely and peacefully. The teaching of religious education both as a science (knowledge) with the goal is cognitive and as a value with the goal is attitude and effective behavior. Malaysia uses several Islamic educational institutions as institutions that teach Islam. Among the institutions in question are Six Years Low Schools, Middle Schools, Lodges, and National Islamic Higher Education [12].

*a) At the low school level:* the emphasis on the competencies that students must have is the Koran and Jawi, teaching worship, "*aqidah*", "*sirah prophets*", and charity practices. This school curriculum follows the curriculum programmed by the government so that students take low school assessment exams, as well as provide religious teaching.

*b) Middle-level schools:* emphasizing the competencies that students must have are religious subjects such as tafsir, hadith, fiqh, tawhid, Arabic, and

others with general subjects such as mathematics, biology, physics, English, and others.

In Malaysia, after religious education has become part of the National education system, the curriculum must follow national education policies [11]. The madrasa curriculum in Malaysia requires that its subjects be based on the "*naqli*" and "*aqli*" sciences as the integrated curriculum. The paradigm that is built is a constructivist paradigm that develops individual potential holistically with integrated material to produce students who have balanced and harmonious intellectual, spiritual, emotional, and physical intelligence based on belief and obedience to God. The moral education assessment system in schools is subjective, objectively assessing is a continuous challenge and doesn't seem to end. After various revisions to the testing system, finally, the assessment was carried out in two aspects, namely written knowledge and practical work, namely student activities in the physical and affective domains.

### III. METHOD

#### A. Research Approach and Design

This study used a qualitative research approach with a literature study design. Literature studies use various collection tools such as books, tapes, journal newspapers, video films, and others [8]. This research was conducted through a data collection process using materials in the library in the form of documents, books, magazines; researchers studied various reference books and similar previous research results; data collection was carried out by examining literature, books, notes, and various reports related to problems to be [13]. The literature study is a systematic activity to collect, process, with certain methods to obtain answers through the literature. Literature studies the data required in the form of books, encyclopedias, dictionaries, journals, documents, magazines, and others [14].

The data collected in this study are about government policies regarding Character Education carried out by the Indonesian and Malaysian governments which are contained in the Curriculum Structure and the supporting policies in both countries. What national, institutional, and local content learning programs combine character values that are prioritized in the learning process. The research also focuses on the implementation of value and character education in the two countries which focuses on and utilizes both classroom and outside classroom learning strategies.

In detail, the various dimensions of focus in this study are presented as follows; (1) core values - what values are prioritized in character education; (2) curriculum -integration of character values in national, international, and local content; (3) learning in classroom-learning of values and character through classroom learning: objectives, strategies, models, and methods, learning sources and media, and assessments;

(4) school culture - learning values and character through school culture: on routine activities, spontaneous activities, and programmatic activities and arrangements: physical, social, and psychological; (5) community participation-community involvement in society in learning values and character. In this research, the data were collected through (1) documentation study internet browsing, (2) literature study; (3) previous research results; and other relevant literature sources. Data analysis was carried out qualitatively through a process of description, reduction, categorization, and interpretation. The collected data is then analyzed meta-ly and discussed to obtain inputs to improve policies in character education in both countries.

#### B. Research Steps

The steps of library research activities carried out with preparing equipment and compile a working bibliography of the library sources to be used the set time, read and record research notes. The steps for library research according also formulated with topic selection, information exploration, determining research focus, collecting data sources, preparing data presentation, and preparing reports [10].

Another step was formulated by determining general ideas about the research topic; looking for information that supports the topic; reinforce the research focus; read and take research notes; reviewing and enriching reading material again; reclassify reading material and start writing reports [15]. In other procedures, this step was breaking down research activities into two steps [16]. First, records all findings regarding the problem examined from various literature and sources or the latest findings. Second, integrating various findings both related to theory and new findings; analyzing all the findings from various readings related to the weaknesses and strengths of the sources or their respective links to what was discussed; criticize and provide critical ideas in terms of research on previous discourses by presenting new findings in collaborating different thoughts on research problems.

#### C. Data Analysis Techniques

In this research, data analysis was conducted by used content analysis [16]. The steps are including (1) determining the goals to be achieved; (2) define important terms; (3) specifying the unit to be analyzed; (4) searching for relevant data; (5) construct rational or conceptual relationships to explain how data relates to objectives; (5) planning sampling; (6) formulate category coding. Content analysis is used to obtain valid inferences and can be reviewed based on the context. There is a process of selecting, comparing, combining, and selecting several definitions until relevant data is found. To maintain the accuracy of the review process and prevent and resolve misinformation, inter-literature checks are carried out and consider expert comments.

Data analysis by Miles and Huberman can be used for content analysis [16]. The analysis is carried out interactively and continuously until the data is sufficient. The analysis stages are: analysis during data collection and after data collection by the process of data reduction, data display, and conclusion drawing or verification. Data analysis was carried out qualitatively through a process of description, reduction, categorization, and interpretation. The collected data is then analyzed meta-ly and discussed to obtain inputs to improve policies in character education in both countries.

#### IV. RESULT AND DISCUSSION

The core values applied by Indonesia and Malaysia are not much different, because both countries have the same goal, namely to produce a generation of children with good and noble character. However, the two countries have their ways of implementing moral education in schools. In Indonesia, character planting has been carried out for a long time, but now the policy is being strengthened again with the existence of Government Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) [7]. The values that are applied to be instilled in each school are summarized in the Strengthening Character Education policy which emphasizes the integration of character values in 5 main values namely Religious, Nationalist, Mutual Cooperation, Integrity, and Independence values.

Each of these core values has sub-values that each school can develop and adapt to its application. The implementation of the KDP program is integrated comprehensively (thoroughly), meaning that character values in schools can be integrated through teaching and learning activities, school culture, and by involving community participation, as well as being integrated with the management and governance of school programs.

Similar to Indonesia, the State of Malaysia also has its way of implementing moral education, which is carried out by learning independently through the subject of Moral Education. The application of moral education in Malaysia is a policy formulation of the Malaysian Ministry of Teaching in the context of shaping the character of the nation's children. There are sixteen main values assigned (which are often referred to as 'pure values'), namely (1) kind; (2) independent; (3) "*hemah*" high (courtesy); (4) respect; (5) affection; (6) justice; (7) freedom; (8) courage; (9) cleanliness and mental health; (10) honesty; (11) crafts; (12) cooperation; (13) simplicity; (14) gratitude; (15) rational; and (16) social spirit (mutual cooperation) [4]. These character values are derived from religious values, traditions, and customs of the people that exist in Malaysia by considering universal values [17].

All of these values are closely related to daily life, relationships between people in family, colleagues,

society, or organizations. The sixteen pure values must be taught to students so that they will continue to understand and be embedded in students. The inculcation of character values is of course adjusted to the grade level and the maturity of students. This moral education is instilled from pre-school age children to college. In cultivating character values in Malaysia, most of the values are adjusted to the conditions of a country that has a multicultural society. However, each school has variations in implementing moral education, this is adjusted to the race of the community students in each school.

The application of character planting in the school curriculum is contained in the dimensions of the vision of education for the two countries, both Indonesia and Malaysia, which are focused on developing a quality education system and producing pro-active national children who can compete both domestically and abroad. The similarity in determining core values in the education system is focused on improving the quality of human resources (HR) which are the outputs of the education system or can be said as the self-image of a country. In Indonesia, the PPK (Strengthening Character Education) program is an umbrella program for integrating the implementation of character education in schools [18]. For the core value itself, it is not quite different, it's just that Indonesia places more emphasis on the 5 main character values. The Indonesian state has until now printed several distinctive school programs as a manifestation of the implementation of character education in schools including KDP, GSF, Adiwiyata, Child-Friendly Schools, and so on.

Meanwhile, the Malaysian state emphasizes 16 characters values which are the result of developing the character values listed in the VISION of the Malaysian Ministry of Teaching. The Malaysian state makes a (separate) Moral education curriculum that is implemented in a structured and regular manner in schools. In the moral education curriculum, there is a philosophy of national education. This philosophy is what gives birth to character values in each subject or subject matter. This national education philosophy is located on the front page (in all Malaysian curricula), this indicates that although moral education stands alone, this moral education must still be prioritized in every subject.

Moral learning is related to 3 interrelated aspects, including the domain of moral judgment, moral emotions, and moral treatment. The application of pure values is intended so that students become equal human beings. This balanced person is a student who has 6 skills in himself, including: (1) being able to communicate well; (2) having a spiritual attitude and pure values in daily life; (3) has humanity - lives democratic values, can solve problems with rational and scientific thinking, etc; (4) know and realize the potential/skills in yourself; (5) physical and aesthetic

development in developing innovation and creativity in students; (6) mastery of science & technology-being a capable, creative, innovative, and critical human being. The achievement of the vision of the education system in Indonesia and Malaysia lies in the implementation of the program itself [19].

Each country is equally willing to develop its potential and educate the nation's children in a better direction, both spiritually, socially, and emotionally. With the formulation of values in the dimensions of this vision, it is hoped that the education system of the two countries will be able to produce national children who have creativity, knowledge, personality, independence, and become more capable and responsible individuals that shown in Figure 2.

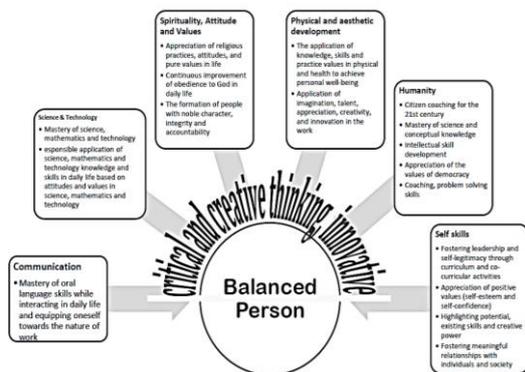


Fig. 2. Moral education curriculum framework [20]

The integration of character values in the education system in Indonesia covers all subjects, both national, international, and local. This is indicated by the presence of KDP values that have been integrated with the curriculum of every education unit and school program. Starting from learning activities in the classroom and outside the classroom. There is also one school that deliberately creates a structured program specifically for inculcating character values - commonly known as KDP week. This KDP week is held regularly and once a month by including community participation in it. In Malaysia, the implementation of moral education has begun to be instilled through the subjects of Islam. Islamic religious education is mandatory and tested nationally. As the situation develops, now pure values have been integrated into all subjects, both national, international, and local. Moral education has now developed in the community (local wisdom), this is indicated by the use of religious buildings and cultural heritage for the implementation of moral education directly and managed directly by the Malaysian Ministry of Teaching [20].

The implementation of character values through learning activities in the classroom is the first basis in the school environment. Teaching and learning activities in Indonesia begin with the teacher conducting peer discussions, making syllabus and lesson plans in learning planning activities. The teacher has integrated character values into the syllabus and

lesson plans. Learning implementation activities include preliminary, core, and closing activities. Preliminary activities include activities: praying together, reading Asma'ul Husna, singing Indonesia Raya songs and / National songs, the curiosity of students when the teacher makes apperception, and conveying learning objectives and material that will be learned by students. In the core activities, several student activities reflect character values.

These activities include the independence of students in doing assignments, being able to complete assignments on time, having the courage to ask questions about material that has not been understood by using Indonesian properly and politely, diversifying reading sources, conducting experimental activities in groups, always disposing of garbage according to the type of place trash, and dare to communicate the results of his work in front of the class. In the closing activity, there are several forms of instilling character values, which include: students conclude teaching and learning activities, reflect on the teacher, follow up, pray together and give greetings, and peek at their respective benches before leaving the classroom. From the results of the research findings above, there are integrated character values, including discipline, religion, tolerance, national spirit, independence, honesty, responsibility, curiosity, fondness of reading, hard work, creativity, environmental care, democratic, respect for achievement, and communicative.

In Malaysia, the teaching and learning process of material content, especially moral education at each level is different, this can be described as follows: first, elementary school education - subjects at the primary school education level are Science, Mathematics, Islamic Religious Education such as Fiqh and Tawheed [21]. The subjects at the primary school level are the same as those at the pre-school education level, but at the pre-school education level, they are only for the introduction. Second, subjects at the middle-low level are divided into two parts, namely main subjects, and additional subjects. All students are required to choose all main subjects and are free to have additional subjects such as Chinese, Tamil, Arabic, or others. Third, subjects at the school level win over are also divided into two, namely main subjects and additional subjects.

In addition, various elective subjects are provided to fulfill the talents, potentials, and interests of students. By giving the freedom to choose elective courses, students are expected to be able to contribute to the development of the State according to their respective majors. The elective subjects are categorized as follows: a collection of Humanity, Vocational, Technology, Science, Islamic Education. Fourth, in higher education, students are more focused on the majors they choose, such as Applied Sciences which include Science, Mathematics. Apart from that, there are also regional cultural sciences such as medicine, Islamic cultures such as monotheism and fiqh, or arts.

The implementation of character education in the implementation of moral education in Malaysia shows various developments. Moral education that teaches pure values as emphasized by the curriculum in the classroom is mostly done by direct teaching, which at the same time must be integrated into other subjects. In addition, the complexity of Malaysian multiculturalism is more suitable to provide examples of problems in everyday life so that students can think independently and get conclusions about moral values that do not conflict with social norms [17].

The inculcation of character values through school culture in Indonesia can be seen in several activities. First, in general, every school has implemented a good physical, social and psychological arrangement. The school has procured facilities and infrastructure under the cultivation of character values. Good physical arrangement in the classroom and the schoolyard. Some of the facilities and infrastructure that support the inculcation of character values are: (a) in class arrangement there are hours of honesty, attendance boards, school rules, lesson schedules, picket schedules, calendars, boards made by students, boards to get stars, washing hands (sink), first aid kit, reading corner, learning media storage area, three bins, and classroom cleaning equipment; (b) the arrangement of the schoolyard has an entrance gate, exit gate, parking area for teachers and students, helmet racks, security posts, libraries, fountains, trash places and displays of every corner of the room, bird cages, gazebos, schools, prayer rooms, places composting, shelves for lost items, canteen, UKS, laboratory, as well as various toga trees and plants, vegetables, flowers, and fruits.

Social and psychological arrangements can be seen from some displays and slogans that can be found in every corner of the school and displays on school discipline, as well as pledges of character education, and a culture of shame. Second, habituation activities are carried out including routine, spontaneous, and exemplary activities. Routine activities are seen in handshake activities every morning before entering school, marching before class, praying before and after studying, reading "*Asma'ul Husna*", singing Indonesia Raya songs and National songs, flag ceremonies, praying together with residents school, class pickets, cleanliness week, congregational prayer, Friday "*infaq*", national holidays and religious observances (PHBI and PHBN), and Istigotsah with all school members and student guardians which are routinely carried out every year.

Spontaneous activities include: collecting donations, giving direct advice to students who make mistakes, the culture of queuing up by students in the school environment, throwing garbage in its place, the activeness of students in learning, the attitudes of students towards fellow friends, and the canteen. Exemplary forms taken by the teacher include: teachers arrive on time, use good and polite language,

dress neatly, get used to shaking hands when meeting, and carry out the SRA (Child-Friendly School) program.

Third, extracurricular activities are generally divided into two activities, namely compulsory and optional. The extracurricular activities in Indonesian schools are Boy Scouts, while the extracurricular options generally include: Drum Band, Pencak Silat, Karawitan, Dance, Music, and others. In scout extracurricular activities, there are lots of activities to instill character values, including students gather on time, the activity begins by marching in an orderly manner followed by praying together. Game activities that reflect character values, namely: studying the history of scouting Pancasila and scouting, various kinds of games, memorizing youth oaths, scout songs, Trisatya, Dasa Darma, scouting and government organizational structures, the meaning of symbols, scouting techniques such as "*simapor*", morse, rigging, first aid kit, field science such as compass, estimating, ribbon map, skills and dexterity, ceremonial and PBB, various games, cubits of work, cooking, independent tents, religious activities, social ethics, SKU, Ramu, raft. Activities.

In Drum band extracurricular activities, several values are manifested including the value of discipline is seen when participants arrive on time, religion is seen when the peseta starts the activity by praying first, hard work and responsibility can be seen when children practice with musical instruments respectively, caring for the environment were seen when the participants finished cleaning the practice area together, and the communicative value was seen when the participants communicated with the trainer using Indonesian well and politely. In the extracurricular "*Pencak silat*" activities, it can be seen when participants arrive on time, pray and say "*Pencak silat*" vows, line up and warm-up, and finish practicing cleaning the practice site.

The implementation of character education through community participation begins with planning activities, namely with a cover letter and MOU from community agencies outside the school environment. This is under the states that schools as institutions that collaborate must take the initiative to create documents that contain information about how to work together [22]. Collaborating with the community (agencies, companies) requires an umbrella MoU as a guide for collaboration and is made by the two cooperating parties. After the administration of community participation is complete, each school carries out scheduling activities for the KDP program based on community participation to keep community participation-based KDP activities running as needed. In preparing the PPK implementation schedule at the "*Waka Humas*" school, consider the situation, conditions, time, and form of cooperation to be carried out. Forms of cooperation that can be implemented

include financial, material, academic, cultural, and evaluative [23].

The implementation of integrating character values by involving the community in educating students generally includes activities learning outside the classroom (outing class) in museums, cultural heritage and studios, mentoring with local artists and cultural observers, inspiration classes, radio broadcast programs on-air, collaboration with television, newspapers, and magazines, literacy movements, digital literacy, collaboration with universities: lecturer-teacher research, apprenticeship programs, cooperation with religious communities. KDP based on community participation can be done through entrepreneurial activities. Entrepreneurial activities can instill discipline, honesty, self-confidence, cooperation, courage, and communicative character values.

#### V. CONCLUSION

The policies of the Indonesian and Malaysian governments in establishing moral-character value education in schools have been started since the establishment of formal education. The dimensions of integrating character values in Indonesia include 5 main values, namely religion, integrity, independence, nationalism, and cooperation. Malaysia has 16 pure values which are considered a reflection of the moral values adopted by the multicultural Malaysian society and are encapsulated in the framework of moral education subjects. This policy of instilling moral values is contained in a curriculum document for each educational unit in carrying out school programs, meaning that it is not limited to learning activities but co-curricular and extracurricular activities. The integration of these noble values can be carried out in national, international subjects, as well as local content adapted to the school environment. Policies like this support the creation of the nation's children with good character under the ideals of education as stated in the goals of National education.

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