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COMPARISON OF CHARACTER EDUCATION IN THE EDUCATION CURRICULUM IN INDONESIA AND MALAYSIA

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Abstrak

Tujuan penelitian ini adalah untuk mengetahui perbandingan pendidikan karakter dalam kurikulum pendidikan di Indonesia dan Malaysia. Dulu Malaysia belajar ilmu pengetahuan dari Indonesia, karena banyak ahli pendidikan di Indonesia. Namun saat ini WNI berbondong-bondong belajar ke Malaysia. Hal ini menandakan adanya kemajuan pesat di Malaysia dan kemunduran sistem pendidikan di Indonesia. Madrasah Manbaul Uloom Malaysia memberi kita gambaran tentang perbedaan pendidikan karakter yang diterapkan dalam kurikulum pendidikan di Indonesia. Metode penelitian ini adalah kualitatif, dengan jenis penelitian deskriptif. Kehadiran peneliti adalah sebagai informan sekaligus pengumpul data. Teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Teknik analisis data menggunakan reduksi data, penyajian data dan penarikan kesimpulan. Validitas hasil penelitian menggunakan uji kredibilitas, uji transferabilitas, uji ketergantungan, dan uji konfirmabilitas. Kesimpulan dari perbandingan pendidikan karakter dalam kurikulum pendidikan di Indonesia dan Malaysia yaitu: 1) terdapat kesamaan dalam penerapan pendidikan karakter, terdapat kerjasama antara guru dan siswa dalam pembentukan pendidikan karakter, dan terdapat evaluasi terhadap pendidikan karakter. dalam kurikulum pendidikan di Indonesia dan Malaysia; dan 2) perbedaan penerapan kurikulum Indonesia yang menggunakan dua kurikulum (kurikulum 2013 dan kurikulum Merdeka) dan di Malaysia yang menggunakan kurikulum pendidikan moral dan etika; nilai-nilai pendidikan karakter di Malaysia berlandaskan pada pendidikan moral dan etika, sedangkan di Indonesia berlandaskan nilai-nilai Pancasila; sistem pendukung di Indonesia adalah tripusat pendidikan, sistem pendukung di Malaysia adalah guru atau ustad; pendidikan karakter di masing-masing negara (Indonesia sesuai kurikulum yang digunakan, Malaysia sesuai mata pelajaran). Demikian

perbandingan pendidikan karakter di Indonesia (agama, kebangsaan, integritas, kerjasama, kreativitas) dan Malaysia (moral dan etika, sikap positif, kebangsaan, keagamaan, kesadaran sosial). Implikasi penelitian ini bagi peneliti selanjutnya dapat disesuaikan dengan kebijakan kurikulum pendidikan masing-masing negara sesuai dengan perkembangan saat ini.

Kata Kunci: Pendidikan Karakter, Kurikulum di Indonesia dan Malaysia

Abstract

The aim of this research is to determine the comparison of character education in the education curriculum in Indonesia and Malaysia. Malaysia used to learn science from Indonesia, because there were many educational experts in Indonesia. However, currently Indonesian citizens are flocking to study in Malaysia. This indicates that there is rapid progress in Malaysia and a setback in the education system in Indonesia. Madrasah Manbaul Uloom Malaysia gives us an idea of the differences in character education implemented in the educational curriculum in Indonesia. This research method is qualitative, with a descriptive research type. The researcher's presence is as an informant as well as collecting data. Data collection techniques use observation, interviews and documentation. The data analysis technique uses data reduction, data presentation and drawing conclusions. The validity of the research results uses credibility tests, transferability tests, dependability tests, and confirmability tests. Conclusions from the comparison of character education in the education curriculum in Indonesia and Malaysia, namely: 1) there are similarities in the implementation of character education, there is collaboration between teachers and students in forming character education, and there is an evaluation of character education in the education curriculum in Indonesia and Malaysia ; and 2) the difference is in the implementation of the Indonesian curriculum using two curricula (2013 curriculum and the Merdeka curriculum) and in Malaysia using a moral and ethical education curriculum; character education values in Malaysia are based on moral and ethical education, while in Indonesia they are based on Pancasila values; the support system in Indonesia is the tricentre of education, the support system in Malaysia is the teacher or ustad; character education in each country (Indonesia according to the curriculum used, Malaysia according to the subjects). Thus, a comparison of character education in Indonesia (religion, nationality, integrity, cooperation, creativity) and Malaysia (morals and ethics, positive attitudes, nationality, religion, social awareness). The implications of this research for future researchers can be adjusted to the educational curriculum policies of each country in accordance with current developments.

Keywords: Character Education, Curriculum in Indonesia and Malaysia

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INTRODUCTION

Education is the process of transmitting knowledge, skills, values and culture from one generation to the next. This is an important part of the formation of individuals and society (Agus Suprijono, 2020). This is in accordance with Law No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by himself, society, nation and state (Kemendikbudristek, 2022). In connection with the existence of a national education system, which includes students, education staff and educators.

With the collaboration of the education system, the character of students will be formed in accordance with the educational goals of each country (Fadhilah et al., 2022). Character is a term to describe an individual's combination of traits, values, attitudes and behavior (Ramadan et al., 2022). This is a comprehensive picture of a person's interactions with the people around him. In essence, character includes various aspects of personality that influence how a person acts, thinks and feels.

Character education is the process of forming positive values, attitudes and behavior in individuals to help them become good, ethical and responsible citizens (Achmad Zainuri Arif, 2017). In addition, character education focuses on developing the moral and ethical aspects of individuals, as well as helping them recognize the difference between right and wrong (Hartati & Hidayat, 2021). It also aims to help individuals develop personal qualities such as integrity, empathy, respect, honesty, and leadership.

An educational curriculum is a systematic plan or guide used in the educational process to design, develop and organize learning materials, teaching methods and educational objectives (Culture, 2022). This curriculum covers various aspects, including what is taught, how it is taught, and how student progress is measured. This covers various levels of education, from early childhood education to higher education. The aim is to provide a clear framework for the learning process so that it can achieve certain educational goals.

The education curriculum in Indonesia currently uses two curricula, specifically the 2013 curriculum and the Merdeka curriculum. The 2013 curriculum is a national curriculum framework introduced by the Indonesian government in 2013. This is an effort to modernize education in Indonesia with a focus on developing student competencies. K-13 emphasizes project-based learning, mastery of basic competencies, and character development (Ministry of Education and Culture, 2012). The Merdeka Curriculum is a curriculum with diverse intracurricular learning where the content will be more optimal so that students have enough time to explore concepts and strengthen competencies (Rahmadayanti & Hartoyo, 2022). Where the Merdeka curriculum tends to be the Pancasila student profile project as one of the character development of students.

Education in Malaysia follows a curriculum system regulated by the Malaysian Ministry of Education, including (Zaitun, 2011): Low School Standard Curriculum (KSSR)

is the standard curriculum for lower schools (School Low Kebangsaan - SRK) in Malaysia. It covers core subjects such as Bahasa Melayu, English, Mathematics, Science, History, and Islamic Education (for Muslim students). This curriculum emphasizes a competency-based approach and active learning; The Middle School Standard Curriculum (KSSM) is the standard curriculum for secondary schools (Sekolah Tengah Kebangsaan - SMK) in Malaysia. It also covers more advanced core subjects such as Bahasa Melayu, English, Mathematics, Science, History, etc. KSSM is designed to prepare students for the final secondary school level examination known as Sijil Belajar Malaysia (SPM); The Pre-University Curriculum is implemented after completing secondary school education, students in Malaysia have the option to continue to higher education programs such as universities or polytechnics. Curriculum and study program options will vary according to the type of institution and program taken; Higher Education Curriculum: Universities in Malaysia have varying curricula depending on the study program and level of education offered. Malaysia also hosts several international universities that offer a variety of international programs; Religion Curriculum: Malaysia has a diverse religious and cultural community. Therefore, there is a religious curriculum for Muslim students and a religious curriculum for students of other religions who follow religions such as Christianity, Buddhism, Hinduism, and others.

Malaysia used to learn science from Indonesia, because there were many educational experts in Indonesia. However, currently Indonesian citizens are flocking to study in Malaysia. This indicates that there is rapid progress in Malaysia and a setback in the education system in Indonesia. Madrasah Manbaul Uloom Malaysia gives us an idea of the differences in character education implemented in the educational curriculum in Indonesia.

Thus, researchers when carrying out research in Malaysia found several differences in character education in the educational curriculum in Indonesia and Malaysia. The aim of this research is to determine the comparison of character education in the education curriculum in Indonesia and Malaysia. This can be used as a scientific basis for future educators in Indonesia to produce a superior generation that is in line with current developments. The novelty in this research is that character education in the education curriculum in Malaysia is known as "moral and ethical education" and Indonesia has two curricula used, namely the 2013 curriculum which focuses more on the 5 main characters and the Merdeka learning curriculum which emphasizes the Pancasila student profile dimension.

METHODE

This research method is qualitative, with a descriptive research type. Qualitative research is a research approach that focuses on in-depth understanding of a phenomenon, concept or social situation through collecting and analyzing non-numerical data (qualitative data) (Sahir, 2022). Meanwhile, descriptive research is a type of scientific research that aims to describe or describe existing phenomena or events in an objective and

systematic way. It aims to provide a clear and comprehensive picture of something being researched. The researcher's presence is as an informant as well as collecting data.

The subjects of this research are students and teachers in supporting character education in the educational curriculum in Indonesia and Malaysia. The location of this research is 2 countries, namely Indonesia and Malaysia, within approximately 1 month. Data collection techniques are of course observation, interviews and documentation. The data analysis technique uses data reduction, data presentation and drawing conclusions. The validity of the research results uses credibility tests (extension of observations, increasing accuracy in research, triangulation), transferability tests, dependability tests, and confirmability tests.

RESEARCH RESULTS AND DISCUSSION

Education is a systematic process designed to help individuals develop the knowledge, skills, values and understanding needed to function well in society (Syarifin et al., 2020). It involves the transfer of information and knowledge from one generation to the next as well as the development of an individual's cognitive, social, and physical abilities. Meanwhile, character is a collection of traits, values, attitudes and behavior that form the personality of an individual or group.

Character education can be instilled in various ways, including in the formal education curriculum, through daily experiences, within the family, and through extracurricular activities (Mutik Nur Fadhilah, 2021). It can also involve understanding and applying moral values in various situations of everyday life. So character education aims to help individuals become good citizens and contribute positively to society.

Likewise, the education curriculum in Indonesia has changed according to the times. Currently, the education curriculum in Indonesia uses two curricula to support students' learning processes. The education curriculum in Indonesia uses the 2013 curriculum and the Merdeka curriculum (Faradilla Intan Sari et al., 2022). Each educational institution has the freedom to use its own educational curriculum according to the capabilities of the relevant institution.

The 2013 curriculum is a set of plans and arrangements regarding objectives, content and learning materials as well as methods used as guidelines for implementing learning activities to achieve certain educational goals (UU number 20 of 2003; PP number 19 of 2005), and has four aspects of assessment, namely knowledge aspects, skills aspects, attitude aspects and behavior (Sholekah, 2020). The subject matter (especially Mathematics and Natural Sciences) is adapted to international standard learning materials (such as PISA and TIMSS) so that the government hopes to balance education at home with education abroad. The attitude assessment of students has a percentage of 60%, this shows that the focus of this educational curriculum tends to be on character education values that are included in the learning process.

The Merdeka Curriculum is a curriculum with diverse intracurricular learning where the content will be more optimal so that students have enough time to explore concepts and strengthen competencies (Utami & Fajarianti, 2022). In the learning process, teachers have

the freedom to choose various learning tools so that learning can be tailored to the learning needs and interests of students. In this curriculum there is a project to strengthen the achievement of the Pancasila student profile. The main characteristics of this curriculum that support learning recovery are project-based learning for the development of soft skills and character according to the Pancasila student profile; focus on essential material so that there is sufficient time for in-depth learning of basic competencies such as literacy and numeracy; and flexibility for teachers to carry out differentiated learning according to students' abilities and make adjustments to local context and content.

Based on the results of observations we obtained in the field, many MI/SD level educational institutions use two curricula. At the low level of education (grades one to three) use the Merdeka curriculum, while in high grades (grades four to six) use the 2013 curriculum. Of course this is adjusted to the capabilities of each school, there are several schools that have used the Merdeka curriculum as a reference in the learning process. This makes it easier for institutional institutions to improve student character education through the Pancasila profile project.

The results of an interview with Mrs. Eri as the principal of SDN Bugih 5 stated, "the character education that we apply to students can be seen from the 2013 education curriculum and the Merdeka curriculum which we use as a guide. Both curricula emphasize character development, even though the language used is different, the meaning is the same. The importance of the education system which has now been improved, with the Merdeka curriculum. "Students develop character education through the Pancasila profile project as an application of moral values." Based on the results of this interview, it shows that there is an educational curriculum in Indonesia that is integrated with character education.

The same thing was also expressed by Ustad Nur, one of the teachers at Anak Saleh Elementary School, Malang City, "character education for students is already in our vision and mission, namely five characters. Five characters are one of the identities of this school. "The characteristics of SD Anak Saleh are in accordance with the Independent Learning education curriculum in Indonesia in curriculum education, especially in the Pancasila profile project." This shows the distinctive characteristics of a school in character education in accordance with the education curriculum in Indonesia through the Merdeka curriculum. Where the Pancasila student profile refers to a description of the characteristics, values, attitudes and behavior expected from students, pupils or university students in Indonesia who attend formal and informal education. Pancasila as the basic ideology of the Indonesian state has an important role in shaping student character and behavior. There are several characteristics of the Pancasila student profile as follows (M. N. Fadilah, 2022): 1) Have faith, be devoted to God Almighty, and have noble character, Indonesian students who have faith, are devoted to God Almighty, and have noble morals are students who have morals in their relationship with God Almighty. He understands religious teachings and beliefs and applies this understanding in his daily life. There are five key elements of faith, devotion to God Almighty, and noble character: (a) religious morals; (b) personal morals; (c) morals towards humans; (d) morals towards nature; and (e)

state morals; 2) Global diversity, Indonesian students maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures, thereby fostering a sense of mutual respect and the possibility of forming a noble culture that is positive and does not conflict with the noble culture of the nation. Elements and keys to global diversity include recognizing and appreciating culture, intercultural communication skills in interacting with others, and reflection and responsibility for experiences of diversity; 3) Work together, Indonesian students have the ability to work together, namely the ability to carry out activities together voluntarily so that the activities carried out can run smoothly, easily and easily. The elements of mutual cooperation are collaboration, caring, and sharing; 4) Independent, Indonesian students are independent students, namely students who are responsible for the process and results of their learning. The key elements of independence consist of awareness of oneself and the situation at hand as well as self-regulation; 5) Critical reasoning, students who reason critically are able to objectively process both qualitative and quantitative information, build relationships between various information, analyze information, evaluate and conclude. The elements of critical reasoning are obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thinking processes, and making decisions; 6) Creative, students are able to modify and produce something original, meaningful, useful and impactful. The key elements of creativity consist of generating original ideas and producing original works and actions.

Thus, character education in the education curriculum in Indonesia adopts two curricula, namely the 2013 curriculum and the Merdeka curriculum. In the 2013 curriculum, character education is included in the attitude assessment aspect at 60%, as is the case in the Merdeka Belajar curriculum where character education is included in the values of the Pancasila student profile. The six dimensions of the Pancasila student profile illustrate the existence of character education as one of the characteristics of the education curriculum in Indonesia.

The Curriculum Development Center at the Malaysian Ministry of Teaching develops the content of the moral education curriculum which must reflect the values that exist in Malaysian society. Character education emphasizes the spiritual, humanitarian and social aspects of Malaysia's pluralistic society which must be understood by students. However, its form then changed to determining the main values that could be accepted and had to be agreed upon by various existing religious groups (Christians, Catholics, Hindus, Buddhists, Confucians, Taoists and others) and other traditional community groups who did not formally adhere to religion. In exams on moral/character subjects, there is a special dynamic. Because morality is subjective, objective assessment is an ongoing and seemingly never-ending challenge. After various revisions to the testing system, the assessment was finally carried out in two aspects, namely written knowledge and practical work, namely student activities in the physical and affective domains (Sumintono et al., 2012). Character education in Malaysia is known as "Moral and Ethical Education" which is integrated into the education system as a compulsory subject. The following is some information about how character education is implemented in the education curriculum in

Malaysia (Wahab Syakhrani et al., 2022):Moral and Ethical Education Subject: Moral and Ethical Education (or known as "Moral Education" in some times) is a compulsory subject taught at all levels of education in Malaysia, from Primary School to Senior High School. This subject is designed to teach students moral values, ethics and good behavior: 1) Curriculum Structure: The Moral and Ethics Education Curriculum is generally structured based on a syllabus that emphasizes learning values such as honesty, respect, responsibility, politeness and justice. These are values that are considered important to shape student character; 2) Contextual Learning: Moral and Ethics Education is often delivered through contextual learning, where students are invited to understand these values in the context of everyday life and the social and cultural realities of Malaysia; 3) Attitude and Behavior Development: Apart from teaching moral values, this subject also focuses on developing positive attitudes and behavior, such as communication skills, cooperation and empathy; 4) Evaluation: Students are tested and assessed in the Moral and Ethics Education subject as well as other subjects in the curriculum. This evaluation often includes written exams, projects, or assignments related to moral values; 5) Integration with other subjects: Moral and ethical education is also integrated with other subjects in the curriculum to ensure that moral and ethical values are applied in a wider context.

Moral and Ethics Education is a significant effort in shaping the character of Malaysian students and developing a young generation who is ethical, responsible and has positive values. The role of teachers in this subject is very important in guiding and inspiring students to live these values in their daily lives. There is integration between teachers and students who are able to form good ethics in accordance with the objectives of the education curriculum in Malaysia (Zaitun, 2011).

Based on observations at an educational institution in Malaysia, we found that there is a learning process in character education that is integrated into all subjects and the lives of students. There is collaboration between teachers and administrators in providing examples to students. And there is an evaluation system in moral and ethical education subjects through written exams, projects and assignments. The results of an interview with Ustad Qowi at the Manbaul Uloom Malaysia institution, "the character education process in our institution's educational curriculum is in accordance with Malaysian government regulations. "So that character education in Madrasas is implemented in all subjects, activities in Madrasas, as well as the learning process carried out between teachers and students." Based on this, there is an integrated education curriculum with the existing Malaysian education curriculum in all subjects. As well as evaluation through written tests, practice or assignments.

Table 1. Comparison of Character Education in the Education Curriculum in Indonesia and Malaysia

	Indonesia	Malaysia
Implementation of character education in the education curriculum in	Indonesia has two curricula implemented in each educational institution, namely the 2013 curriculum and the Merdeka	Malaysia's moral education curriculum reflects the values that exist in society. Each educational institution

Indonesia	curriculum. Where the 2013 character education curriculum contains the attitude aspect which dominates as much as 60%. Meanwhile, in the Merdeka curriculum, character education is contained in the Pancasila profile project which has 6 dimensions of the Pancasila student profile.	in Malaysia integrates character education in all subjects
character building	<p>Indonesia is based on the values of Pancasila, namely:</p> <ol style="list-style-type: none"> 1. Religiosity, a country with a majority Muslim population, so that religious values, such as faith, piety and worship, are highly emphasized in character education. 2. Nationality includes character education which also includes national values such as love of the country, patriotism and the spirit of mutual cooperation. 3. Integrity, students are taught to be individuals who are honest, fair and have integrity. 4. Intercultural cooperation and tolerance are also emphasized in Indonesian character education. 5. Creativity and Innovation in critical thinking skills, creativity and innovation are also important parts of character education. 	<p>Malaysia is based on moral and ethical education in the education curriculum, namely:</p> <ol style="list-style-type: none"> 1. Morals and Ethics: Malaysian Moral Education emphasizes moral and ethical values which include integrity, honesty and responsibility. 2. Positive Attitude: Students are taught to have a positive attitude, such as patience, respect and empathy towards others. 3. Nationality: National values such as love for Malaysia, understanding of institutions, and the spirit of unity are also emphasized. 4. Religion: Because Malaysia has a variety of religions, character education also includes understanding and respecting religious diversity. 5. Social Awareness: Malaysian Moral Education also includes social awareness, including awareness of environmental and social issues.

Support system for successful character education	Indonesia is a tricenter of education (teachers, parents and society).	Malaysia supports this successful character education system with teachers and the daily environment which shape the moral and ethical education of students.
Evaluation of character education	Indonesia in accordance with the educational curriculum adopted by each educational institution. When using the 2013 curriculum there are four aspects of assessment, while the Merdeka curriculum uses the Pancasila profile project with six dimensions.	Malaysia evaluates character education learning through all moral and ethical education subjects.

It can be concluded that character education is an important part of the educational curriculum in various countries, including Indonesia and Malaysia. The aim of character education is to develop moral, ethical, social and leadership values in students so that they can become good and responsible citizens. It is important to remember that implementation and emphasis on character values may vary between schools and specific regions in these two countries (Daga, 2018).

Conclusion

Conclusions from the comparison of character education in the education curriculum in Indonesia and Malaysia, namely: 1) there are similarities in the implementation of character education, there is collaboration between teachers and students in forming character education, and there is an evaluation of character education in the education curriculum in Indonesia and Malaysia ; and 2) the difference is in the implementation of the educational curriculum in Indonesia and Malaysia. Indonesia uses two curricula (2013 curriculum and the Merdeka curriculum) and in Malaysia uses a moral and ethical education curriculum. The second difference in the values of character education in Malaysia is based on moral and ethical education, while in Indonesia it is based on Pancasila values. Meanwhile, the third difference lies in the support system in Indonesia which is the tricentre of education, while the support system in Malaysia is the teacher or ustad. The fourth difference lies in the evaluation of character education in each country (Indonesia according to the curriculum used, Malaysia according to the subjects). Thus, a comparison of character education in Indonesia (religion, nationality, integrity, cooperation, creativity) and Malaysia (morals and ethics, positive attitudes, nationality, religion, social awareness).

The implications of this research for future researchers can be adjusted to the educational curriculum policies of each country in accordance with current developments. As time goes by, there are significant developments, so it is necessary to formulate

character education. Where character education has an important role for students' morals to be able to socialize with society.

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