

Learning from Diversity and Commonality: Ways Forward for Moral Education in the Asia-Pacific



APNME 8th Annual Conference

26 - 30 June 2013

Yogyakarta State University
Yogyakarta - INDONESIA

www.apnme2013.org



Organisers:

The Asia-Pacific Network for Moral Education (APNME)
Yogyakarta State University



CONFERENCE INFORMATION

Hotels

Royal Ambarrukmo

Address: Jl. Laksda Adisucipto 81, Seturan, Yogyakarta, Indonesia

Phone: +62-274-488488 Fax: +62-274-488789

www.royalambarrukmo.com; info@royalambarrukmo.com

UNY Hotel

Address: Kompleks Kampus UNY, Karangmalang, Depok, Sleman, Yogyakarta, Indonesia

Phone: 0274 553078/553079

<http://unyhotel.com>

Yogyakarta State University

Local Organising Committee Office

Address: Jl. Colombo, Karang Malang, Yogyakarta 55281

Phone: +62 274 586168

From 26th June the LOC will also have a Conference Office on the 2nd Floor of the Royal Ambarrukmo Hotel in Room **Trajumas I**. Please inform the Conference Office if you are not able to make your presentation as scheduled and consult the Office about any queries you may have in relation to arrangements during the conference. In case of **emergency** outside office hours please contact **Satoto E. Nayono on 081328385001**.

Mobile Phones

To avoid disturbance to presenters and participants the use of mobile phones is not permitted during the conference academic or cultural sessions. Please ensure that your mobile phone is switched off during all conference sessions.

Filming and Photography

Please note that some sessions or parts of the conference may be photographed or filmed. If you object to yourself or any accompanying person being included in any record of these events, please avoid sitting near the front of the room and notify the Conference Office in advance.

Garuda Office

There is a Garuda office in the Royal Ambarrukmo Hotel, open from 9.00 am to 3.00 pm on weekdays and 9.00 am to 12.00 noon on Saturday if you require assistance with flight bookings.





**LEARNING FROM DIVERSITY AND
COMMONALITY:
WAYS FORWARD FOR MORAL EDUCATION
IN THE ASIA-PACIFIC**

**8th Annual APNME
International Conference
26-30 June 2013
Yogyakarta, Indonesia**



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APNME encourages and welcomes open debate during its conferences in identifying, reflecting, deliberating on and discussing any issues related to moral, values or citizenship education and development and addressing moral issues and values questions faced by educators and students. Views and opinions expressed by presenters or other participants during APNME conferences (including invited speakers) do not necessarily reflect (and are not expected necessarily to reflect) those of APNME or commit APNME in any way.

The designations used and the presentation of material throughout this publication and the conference do not imply the expression of any opinion whatsoever by APNME concerning the legal status of any country, territory, city or area or of its authorities or other entities or concerning the delimitation of frontiers or boundaries.

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WELCOME MESSAGE FROM THE RECTOR OF YOGYAKARTA STATE UNIVERSITY

Prof. Dr. Rochmat Wahab, M, Pd., M.A.



H. E. Vice Minister of Education and Culture, Prof. Dr. Ir. Musliar Kasim, M.S.
Honourable Chairman of APNME, Mr. Christopher Drake
Prof. Dr. Amin Abdullah, our plenary speaker
Distinguished Speakers and participants
Distinguished guests, ladies and gentlemen

Assalamu'alaikumwarahmatullahiwabarakatuh
May peace and God's blessings be upon you all

May I first of all invite everyone to have a moment of silence to express our gratitude to God the Almighty for having blessed us with great health and prosperity.

In this auspicious occasion let me extend to you all my warmest greetings and welcome to our campus, Yogyakarta State University. We indeed feel honoured to have the opportunity to host this important conference, the APNME 8th Annual Conference, attended by academics and educational practitioners who have deep concerns for moral education. I am particularly happy with the theme of this conference "*Learning from Diversity and Commonality: Ways Forward for Moral Education in the Asia-Pacific*" for the following reasons. First, I believe moral values will save our humanity in a sustainable way. This happens to coincide with the three values – piety, independence and intellectuality – that are the foundation for the development of Yogyakarta State University. Second, Yogyakarta State University has so far served every year on average 32,000 students of various cultural backgrounds from all over Indonesia, and also some from abroad. Certain moral values such as mutual respect, tolerance, mutual understanding and mutual assistance have therefore to be observed in our diverse campus community. In this regard, we can certainly share our experiences. Third, since our core business is education, i.e. teacher education, our faculty may learn a great deal from the presentations and discussion. Above all, they may build moral education networks through which they search for more effective ways of implanting moral values. To reiterate, it is indeed a privilege for Yogyakarta State University to host this conference.



Distinguished guests, Ladies and Gentlemen,

I now have the opportunity and honour to invite H. E. Vice-Minister of Education and Culture, Professor Dr. Ir. Musliar Kasim, to declare this conference open in due time.

To conclude, allow me to wish you all productive deliberations, expanding networking and an enjoyable stay in the historic and cultural city of Yogyakarta.

Thank you very much for your attention.

Wassalamu'alaikumwarahmatullahiwabarakatuh.



WELCOME MESSAGE FROM THE CHAIRMAN OF THE ASIA-PACIFIC NETWORK FOR MORAL EDUCATION



Dear friends and colleagues,

On behalf of all the members of the committee of The Asia-Pacific Network for Moral Education (APNME) and of the international Conference Organising Committee, I am delighted to extend a very warm welcome to APNME's 8th Annual Conference, especially to those attending an APNME conference for the first time. While participants at our previous conferences have flown in from all over the world, this year we are breaking new ground-in coming to the southern hemisphere for the first time and it is a particular delight that our inaugural venture away from northern Asia should lead us to Indonesia. And where better within Indonesia to be than Yogyakarta which enjoys a solid reputation as both a major hub for education and the heartland of Javanese culture. This choice of venue lent itself readily to the conference theme of *Learning from Diversity and Commonality: Ways Forward for Moral Education in the Asia-Pacific* as diversity within Indonesia is both a current reality and a formational part of its rich historical legacy.

In a world where divisions and differences often seem to be over-emphasised, if not exaggerated, it also seemed timely to remind ourselves of the underlying one-ness and indivisibility of humanity, sharing, as we do, the one common home of our planet. As images of the earth from the space make clear, the borders and boundary lines that form and separate countries are largely a human creation, while in many different ways there are inherent similarities and relationships of inter-dependence between us all and we clearly share a common human heritage that dates back to ages past. And yet that universal or global perspective is counterpointed by the rich diversity that is apparent at the individual or local level, which presents the challenge of maintaining the awareness of the ties that bind us together while also retaining and remaining true to our unique character as individuals and the best of our diverse and rich traditions, cultures and ways of life around the world.

Some of the tensions implicit in this were referred to in the UNESCO-published Delors report *Learning: The Treasure Within*, which emphasised that the survival of humanity is highly dependent on understanding and accepting other people and their history, cultures, traditions and values. The report offered a vision of four pillars of education for the 21st Century of which two were "Learning to live together" and "Learning to be". At a time when financial and economic concerns seem to be holding the world's attention there has never been a greater need to ensure that material progress (which sadly remains a real need for many people, in itself a moral challenge) is balanced with social and personal development and responsibility and a greater awareness of our neighbours, both near and far. Indeed learning about our personhood and the nature of who we are as human beings is an

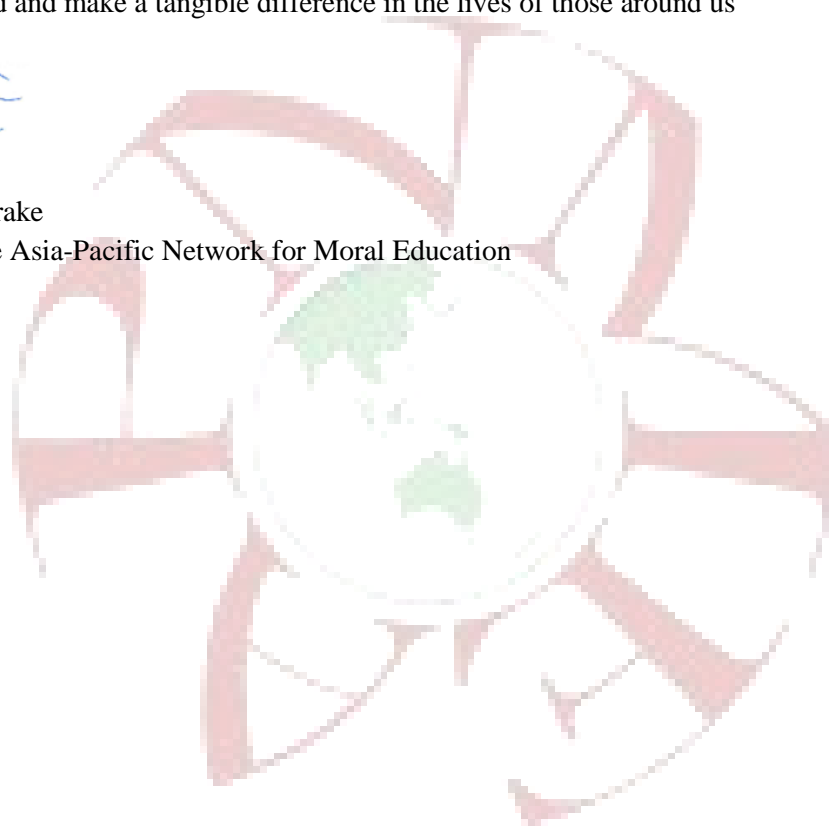


indispensable building block of social cohesion. In this regard, I think that we would all agree that education is one of the most important keys to a brighter future and there is doubtless much that we can all learn from each other to help turn the key and unlock the promise of tomorrow.

In closing, I would like to express APNME's gratefulness to our warm-hearted and hospitable hosts and the dedicated team at the Yogyakarta State University which has been working on organising the conference since late 2011. Their enthusiastic local work on the ground here has been complemented by that of an international Programme Committee charged with reviewing over 160 abstracts from around the region and beyond. Collectively we have sought to put together a conference in furtherance of APNME's aims of facilitating in-depth dialogue and the exchange of perspectives and ideas about teaching and learning in the areas of moral and values education. I hope that our time together over the next few days will be enjoyable and stimulate thinking on these, and other, issues and help us build the kind of education and understanding that can lay a path forward in the years ahead and make a tangible difference in the lives of those around us



Christopher Drake
Chairman, The Asia-Pacific Network for Moral Education



ABOUT APNME



The Asia-Pacific Network for Moral Education (“APNME”) brings together a focused group of educators from various disciplines to facilitate in-depth discussions and dialogue, the sharing of perspectives and the exchange of ideas with regard to teaching and learning in the areas of ethical and moral education, values education and citizenship education.

As a non-profit organisation with a formal constitution, APNME aims to foster collaborative relationships among its members, for the advancement of moral education and research in the region. It does this both formally, during its annual conference, and informally, through ongoing exchanges throughout the year. It also actively seeks to involve and support young researchers and post-graduate students of moral education and moral development, including through the award of its **Annual Best Poster Prize** for the best poster at its annual conference.

From small, informal beginnings in 2006, APNME has grown into a formal network of educators who are either located in the Asia-Pacific region, or who have a special interest in or connection with the region. Membership is open to interested educators and APNME currently has members from Australia, China, Hong Kong, India, Indonesia, Japan, Korea, Macau, Malaysia, Mongolia, New Zealand, Philippines, Taiwan, Thailand, the UK and USA.

Each year, the APNME Committee invites offers to host the APNME Annual Conference. Previous conferences have been held in Japan, China, Korea and Taiwan. APNME conferences aim to provide a forum for professional educators who have an interest in moral education and/or moral development and are committed to its advancement in the region and globally. APNME encourages and welcomes open debate during its conferences in identifying, reflecting, deliberating on and discussing any issues related to moral, values or citizenship education and development and addressing moral issues and values questions faced by educators and students.

Previous Conferences

Dates	Conference Theme	Local Host Institution
June 2012	<i>Research and Practice in Moral Education: Reflection, Dialogue and Interaction</i>	National Chung Cheng University, Taiwan
October 2011	<i>Cultivating Morality: Human Beings, Nature and the World</i>	Nanjing Normal University, P. R. China
June 2010	<i>Moral Education in Asia’s Globalising Societies: Concepts and Practices</i>	Nagasaki University, Japan
May 2009	<i>Interdisciplinary perspectives on Moral Education</i>	Seoul National University, Republic of Korea
April 2008	<i>Moral Education and Citizenship Education: Making Locally Relevant Choices in a Globalising World</i>	Beijing Normal University, P. R. China
May 2007	<i>Moral Education in Asian Countries</i>	Sun Yat-Sen University, P. R. China
October 2006	<i>Study Meeting on Moral Education in Asian Countries</i>	Reitaku University, Kashiwa, Japan



APNME is managed by an elected Committee, which at present comprises:

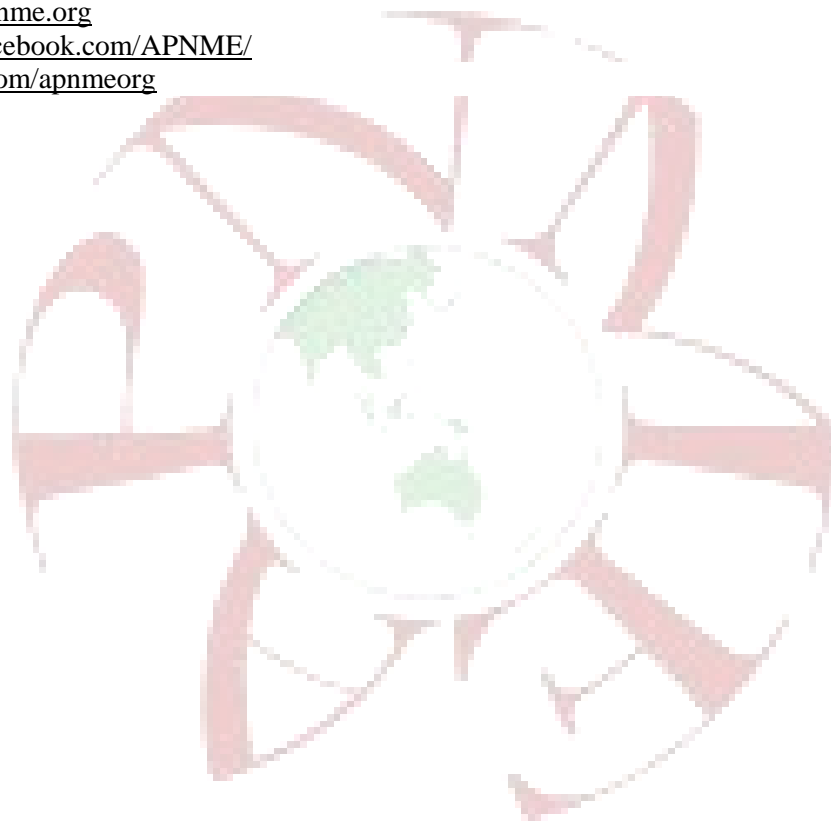
Christopher DRAKE, *Chairman*, Hong Kong
CHEN Yen-Hsin, *Deputy-Chairman*, Taiwan
Dorrie HANCOCK, *Secretary*, Australia
Mayumi NISHINO, *Treasurer*, Japan
Vishalache BALAKRISHNAN, Malaysia
Suwarsih MADYA, Indonesia
Derek PATTON, Australia
Laurance SPLITTER, Hong Kong
WANG Xiao-Lei, U.S.A
YOU Di, U.S.A

APNME also has an Honorary President (which is a non-executive position), currently Monica TAYLOR, Former Editor (1975-2011) *Journal of Moral Education*

<http://www.apnme.org>

<http://www.facebook.com/APNME/>

<http://twitter.com/apnmeorg>



CONFERENCE ORGANISATION

Overall Conference Committee

Christopher DRAKE
 Suwarsih MADYA
 Ing Satoto Endar NAYONO
 Derek SANKEY
 Mayumi NISHINO
 Dorrie HANCOCK

Programme Committee

Laurance SPLITTER
 Derek SANKEY
 Christopher DRAKE
 Slamet PAWIRO HARTO
 Suwarsih MADYA
 Vishalache BALAKRISHNAN
 Minkang KIM

Local Organising Committee and Secretariat

Rochmat WAHAB
 Nurfina AZNAM
 Moch. ALIP
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 Widyastuti PURBANI
 Jaka PRIYANA
 Eko MARPANAJI
 Nunik SUGESTI
 B Yuniar DIANTI
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Student Liaison Officers

Fahmi Dwi PRASETYO
 Satrio Aji PRAMONO
 Wahyu Aji PERMANA
 Denny TOTO PRASETYO
 Rasman RASMAN
 Winda Presti MAWARSIH
 Tika Destiratri SETIAWAN
 Astri Ollivia KUNCAHYA
 Reni NASTITI



SCHEDULE OF EVENTS AND PROGRAMME

Thursday 27th June 2013		
At Yogyakarta State University (YSU) and nearby schools		
08.00	Bus departs from Royal Ambarrukmo	in front of main entrance
08.15	Auditorium opens	Auditorium of YSU
08.30 – 09.00	Opening Ceremony Opening Remarks National Anthem <i>Sekar Pudjastuti</i> Welcome Dance Words of Welcome Opening Speech by H. E. The Vice-Minister of Education and Culture	Auditorium of YSU
09.00 – 10.00	Plenary Address by Professor Dr. Amin Abdullah Questions and Dialogue <i>Chair: Monica Taylor</i>	Auditorium of YSU
10.00	Group Photo <i>(Make sure you collect your photo before leaving the conference!)</i>	Rectorate Building, YSU
10.30 – 13.00	School Visits Buses 1-6 depart promptly at 10.30	Rectorate Building, YSU
13.00 – 14.30	Lunch and Networking	Auditorium of YSU
14.30 – 15.30	Plenary Reflections on School Visits – part 1 <i>Chair: Laurance J. Splitter</i>	Auditorium of YSU
15.30 – 16.00	Coffee Break	Auditorium of YSU
16.00 – 17.00	Plenary Reflections on School Visits – continued	Auditorium of YSU
17.00 – 18.00	YSU Campus Tour and Education Museum Visit	YSU Campus
19.00 – 21.30	Welcome Dinner and Traditional Performances <i>Angklung</i> Medley performed by YSU students Welcome by Vice-Governor of Yogyakarta <i>Menak Kelasworo Boyong</i> Ballet performed by YSU Students	Auditorium of YSU



Friday 28th June 2013

At Royal Ambarrukmo Hotel (RAH)

08.00	Bus departs from UNY Hotel	in front of main entrance
08.30 – 10.00	APNME Community Forum <i>Chair: Derek Patton</i>	Kraton Ballroom of RAH
10.00 – 10.30	Coffee Break	Executive Lounge
10.30 – 12.00	Parallel Session 1	RAH function rooms
12.00 – 13.00	Lunch and Networking	Royal Restaurant, RAH
13.00 – 14.30	Parallel Session 2	RAH function rooms
14.30 – 15.30	Poster Presentations and Coffee Break	Executive Lounge
15.30 – 16.30	Parallel Session 3	RAH function rooms
17.00 – 18.00	APNME AGM	Kraton Ballroom
19.00 – 21.30	Gala Dinner and Traditional Performances <i>Keroncong</i> welcoming acoustic music Folk Song Medley performed by YSU student choir Welcome remarks <i>Gamelan gadhon</i> music during dinner Traditional Dances from around Indonesia performed by YSU students: <ul style="list-style-type: none">➤ Aceh (<i>Saman</i> Dance)➤ Padang (<i>Piring</i> Dance)➤ Betawi (<i>Blantek</i> Dance)➤ Jawa (<i>Kelono Topeng</i> Dance)➤ Bali (<i>Cendrawasih</i> Dance)➤ Kalimantan (<i>Enggang</i> Dance)➤ Sulawesi (<i>Batara</i> Dance)➤ Papua (<i>Yosman</i> Dance)➤ Manado (<i>Poco-Poco</i>) – assisted by conference participants!	Kedaton of RAH



Saturday 29th June 2013

At Royal Ambarrukmo Hotel (RAH)

08.00	Bus departs from UNY Hotel	in front of main entrance
08.30 – 10.00	Parallel Session 4	RAH function rooms
10.00 – 10.30	Coffee Break	Executive Lounge
10.30 – 12.00	Parallel Session 5	RAH function rooms
12.00 – 13.00	Lunch and Networking	Royal Restaurant, RAH
13.00 – 14.30	Parallel Session 6	RAH function rooms
14.30 – 15.30	Poster Presentations and Coffee Break	Executive Lounge
15.30 – 17.00	Closing Plenary and Reflections APNME Best Poster Prize Award <i>Chair: Chris Drake</i>	Kraton Ballroom
17.30	Bus departs from RAH for Optional Dinner and Cultural Evening	in front of main entrance
22.00	Bus returns (approximate time)	

Sunday 30th June 2013**Optional Cultural Tour to Borobur, Kraton and (additional option) Malioboro Street**

08.00	Bus departs from Royal Ambarrukmo	
11.30	Bus returns from short tour	
16.00	Bus returns from full-day tour	

Participants who did not elect to join the optional Cultural Evening or Tour but who wish to do so should contact the Conference Office, although places cannot be guaranteed for either activity.



DETAILED SCHEDULE OF PARALLEL SESSIONS

Friday, 28 June 2013		
PARALLEL SESSION 1		
TIME		VENUE
10.30 – 12.00	<p><u>Peter CAREY</u> Prince Diponegoro and the Quest for a Moral Order in Java <i>1.A.1</i></p> <p><u>Slamet PAWIRO HARTO</u> Ki Hadjar Dewantara's Ideas of Education <i>1.A.2</i></p> <p><i>Chair: Chris DRAKE</i></p>	Ballroom
	<p><u>Maila Dinia Husni RAHIEM</u> How Teachers Understand Morality in Story Books and How They Convey These Moral values to Their Students <i>1.B.1</i></p> <p><u>TSE Thomas Kwan-choi</u> Role Models in the Elementary School textbooks of People's Republic of China, 1999-2005 <i>1.B.2</i></p> <p><u>Dian SWANDAYANI</u> Marcel Aymé's <i>Les Contes du Chat Perché</i> as a Resource for Moral Education in Schools <i>1.B.3</i></p> <p><i>Chair: Karena MENZIE</i></p>	Pamendengan II
	<p><u>Wiel VEUGELERS</u> Moral Values: Balancing Adaptation, Autonomy and Social Concern. Lessons We Should (not) Learn from the West <i>1.C.1</i></p> <p><u>Mayumi NISHINO</u> Developing Moral Competence for Living in a Global Information Society <i>1.C.2</i></p> <p><i>Chair: Dorrie HANCOCK</i></p>	Pamendengan III
	<p><u>SUGIRIN</u> Nurturing Moral Values through Sharing Dilemmas and Conflicts <i>1.D.1</i></p> <p><u>SUKARNO</u> Promoting Moral Education through Blended Cultures in Teaching English as an International Language in Multi-cultural Settings <i>1.D.2</i></p> <p><u>Widyastuti PURBANI</u> Improving Caring, Tolerance and Responsibility among Young People in Literature-based Classes in Yogyakarta State University <i>1.D.3</i></p> <p><i>Chair: LI Maosen</i></p>	Pamendengan IV



PARALLEL SESSION 2		
TIME		VENUE
1.00 – 2.30	<p><u>Derek SANKEY</u> Minds, Brains and the Problem of Free-will: Is Moral Education Possible? 2.A.1</p> <p><u>Nina H. B. JORGENSEN</u> The “Conscience of Mankind” and International Morality as Law 2.A.2</p> <p><i>Chair: Laurance SPLITTER</i></p>	Ballroom
	<p><u>Dyah KUMALASARI</u> Character Education based on Religion and Culture as an Alternative Solution to Developing Civil Society 2.B.1</p> <p><u>Ayu Niza MACHFAUZIA</u> Moral Values in the Song <i>Cublak-cublak Suweng</i> 2.B.2</p> <p><u>Husni RAHIM & Maila Dinia Husni RAHIEM</u> Understanding Islamic Moral Values through the Stories of the Prophets 2.B.3</p> <p><i>Chair: Nunik SUGESTI</i></p>	Pamendengan II
	<p><u>Nobumichi IWASA</u> To Teach is to Learn – Teachers’ Role in Moral Education 2.C.1</p> <p><u>Udin Saripudin WINATAPUTRA</u> <i>Pancasila</i>-oriented Moral Education: A Re-constructed Philosophical Approach to Values Education 2.C.2</p> <p><u>Arini BEAUMARIS</u> Fostering Moral Values in Early Childhood Education 2.C.3</p> <p><i>Chair: Yuniar DIYANTI</i></p>	Pamendengan III
	<p><u>Suzanna EDDYONO</u> Theorising Moral Order in Citizenship Education Textbooks: A Case Study from Indonesia 2.D.1</p> <p><u>PENG Xiaolan</u> Hidden Education Method in Moral Education 2.D.2</p>	Pamendengan IV



	<p>Weni Mardi WALUYANI Perspectives on Indonesian National Education and their Implications for Moral Education 2.D.3 <i>Chair: ZHAO Zhenzhou</i></p>	
PARALLEL SESSION 3		
TIME		VENUE
3.30 – 4.30	<p>LI Maosen A Confucian Idea of Moral Development 3.A.1</p> <p>WU Meiyao The Paradox of the Great Ethical Doctrines: Confucianism and Post-structural Ethics 3.A.2 <i>Chair: Peter CAREY</i></p>	Ballroom
	<p>Ira Meilita IBRAHIM The Role of Moral Education on the University Dress Code 3.B.1</p> <p>Megawati SIMANJUNTAK The Benevolent Effects of Students' Participation in Campus Activities at Bogor Agricultural University on their Character Development 3.B.2 <i>Chair: Edgardo MARTINEZ</i></p>	Pamendengan II
	<p>Noor Zulina S De ASILDO & Maila Dinia Husni RAHIEM Understanding Moral Behaviour Problems among Secondary School Youth in Malaysia 3.C.1</p> <p>Vishalache BALAKRISHNAN Using Real-Life Dilemma Discussion (Re-LiMDD) as a Way to Teach Moral Education 3.C.2 <i>Chair: Kun ASTUTI</i></p>	Pamendengan III
	<p>Jiyoung CHOI The Moral Issues in Korean Elementary Multi-cultural Classrooms 3.D.1</p> <p>CHANG Lee Hoon Promoting Universal Human Rights Practices in Malaysian Schools: Lessons Learnt 3.D.2 <i>Chair: Minkang KIM</i></p>	Pamendengan IV



SATURDAY, 29 JUNE 2013

PARALLEL SESSION 4

TIME			VENUE
8.30 – 10.00	<p><u>Minkang KIM & Derek SANKEY</u> Exploring Korean Children’s National and International Prejudices Using Pedagogically-embedded Research (Symposium) 4.A.1</p>		Ballroom
	<p><u>WONG Mei-Yee</u> Teaching Values in Religious Studies Lessons in Hong Kong 4.B.1</p> <p><u>Naf’an TARIHORAN</u> The Role of the State Islamic Institute (IAIN) and the Development of Moral Education in the Madrasah 4.B.2</p> <p><u>MARYATI</u> Implementation of Moral Education at Islamic Integrated Schools in Yogyakarta 4.B.3</p> <p><i>Chair: Arini BEAUMARIS</i></p>		Pamendengan II
	<p><u>Darmiyati ZUCHDI</u> Unity in Diversity as an Indonesian Nationality Pillar 4.C.1</p> <p><u>YI Lianyun & LONG Hongxia</u> On Cultivating the “Life-practice” Concept in Children’s Everyday Life at School 4.C.2</p> <p><u>Nunik SUGESTI</u> Fostering Moral Education in the English Classrooms through Language Games 4.C.3</p> <p><i>Chair: Mayumi NISHINO</i></p>		Pamendengan III
	<p><u>Yen-Hsin CHEN & Kohtaro KAMIZONO</u> Diversity of Consciousness and its Implications for Assessment-based Teaching 4.D.1</p> <p><u>Putu SUDIRA</u> “Tri Hita Karana” and the Morality of Sustainable Vocational Education 4.D.2</p> <p><u>SAMSURI</u> Creating Good Citizens through Moral Education in the Indonesian Context 4.D.3</p>		Pamendengan IV



	<i>Chair: Slamet PAWIRO HARTO</i>	
PARALLEL SESSION 5		
TIME		VENUE
10.30 – 12.00	<p><u>Laurance J. SPLITTER</u> Morality and <i>Personhood</i> Are Made for Each Other OR What Moral Education is <i>Not!</i> 5.A.1</p> <p><u>Rahayu APRILASWATI</u> Preparing Children to Live in a Democratic Society through Positive Civil Discourse Development 5.A.2</p> <p><i>Chair: Derek SANKEY</i></p>	Ballroom
	<p><u>Eugeniusz SWITALA</u> Secondary Teachers' Views on Values and Sustainability: a Comparison between Schools in Poland and Latvia 5.B.1</p> <p><u>SON Kyung Won & Vishalache BALAKRISHNAN</u> A Comparative Study of Moral Education between Malaysia and Korea 5.B.2</p> <p><u>Dorrie HANCOCK</u> Configuring Moral Education Today 5.B.3</p> <p><i>Chair: Nina JORGENSEN</i></p>	Pamendengan II
	<p><u>Ihavenil NARINASAMY & Wan Hasmah Wan MAMAT</u> Developing Empathy among Multi-ethnic Students in Moral Education 5.C.1</p> <p><u>LI Chia Hui</u> Action Research: A Programme for Integrating Moral Education into the Curriculum, Cooperation, Sharing and Helping Others 5.C.2</p> <p><u>WANG Sheng-Chung & Yen-Hsin CHEN</u> Action Research on the Practical Strategies of Moral Education by an Elementary School-teacher 5.C.3</p> <p><i>Chair: Derek PATTON</i></p>	Pamendengan III



	<p><u>FU Wei-Hsin</u> Ethical Decision-making Models and Media Literacy: An Examination of the Edison Chen Photo Scandal Coverage 5.D.1</p> <p><u>Diana Septi PURNAMA</u> Multi-cultural Education and Character Education: Theory and Practice 5.D.2</p> <p><u>Kun Setyaning ASTUTI</u> Developing a Cooperative Attitude through Cooperative Music Learning 5.D.3</p> <p><i>Chair: Nobumichi IWASA</i></p>	Pamendengan IV
PARALLEL SESSION 6		
TIME		VENUE
1.00 – 2.30	<p><u>Mayumi NISHINO, Vishalache BALAKRISHNAN, CHANG Lee Hoon, WONG Mei-Yee & Yen-Hsin CHEN</u> Creating Shared Values in Moral Education in Asia and the Pacific Region (Roundtable) 6.A.1</p>	Ballroom
	<p><u>XU Ruifang</u> The Problems of the Cognitive-development-oriented Model in Western Moral Education and its Theoretical Revision 6.B.1</p> <p><u>Edgardo Armando MARTINEZ</u> A Psychological Approach to Business Ethics through Dynamic Systems Theory 6.B.2</p> <p><u>Karena MENZIE</u> What’s In It For Me? – An Exploration of the Connections between Active Citizenship and Adolescent Well-being 6.B.3</p> <p><i>Chair: Wiel VEUGELERS</i></p>	Pamendengan II



	<p><u>JAMILAH</u> Have Young Javanese People Lost Their Cultural Identity? 6.C.1</p> <p><u>Isep Ali SANDI</u> Human Rights-based Education: A Review of Policies and Implementation Measures in Indonesia 6.C.2</p> <p><u>ZHAO Zhenzhou</u> Teacher-State Relations in China: An Exploration of Class Teachers' Experiences 6.C.3</p> <p><i>Chair: Maila Dinia Husni RAHIEM</i></p>	<p>Pamendengan III</p>
	<p><u>LI Jia-Ru</u> The Relationship between Positive and Negative Emotion-regulation Strategies and Pro-social Behaviour 6.D.1</p> <p><u>Huriah RACHMAH</u> Student Discipline, Practice through Example: A Case Study from West Java 6.D.2</p> <p><u>MARGANA</u> Integrating Moral Education into the Process of English Language Teaching and Learning for non-English Students at University Level 6.D.3</p> <p><i>Chair: PENG Xiaolan</i></p>	<p>Pamendengan IV</p>



PLENARY ADDRESS

Professor Dr. M. Amin ABDULLAH



ESTABLISHING A FOUNDATION FOR HARMONY AMONGST DIVERSE COMMUNITIES: THE INDONESIAN EXPERIENCE

ABSTRACT

In our globalising world, humanity encounters three types of values: local, national and global. Local values are inherent in traditions, customs and religion; national values are involved in being a member of a nation-state, while global values are part of what it means to be a world citizen. Each cluster has its own sub-divisions and each sub-division usually has its own (truth) claim. In the present day, all these values are coming together, intermingling and intermixing. Not all people, citizens and nations can successfully overcome or reconcile clashes of these values. How can moral educators, values educators and citizenship educators solve these difficult problems of today's world? Humanity needs peace and harmony more than ever. Intense bloody clashes that are raging almost daily, due to political, ethnic, religious and sectarian conflicts, continue to claim the lives of numerous innocent people across the globe. In the face of such catastrophic tragedies and losses, humanity seems to have lost its course or sense of direction and is desperate to find solutions in order to restore peace to the world.

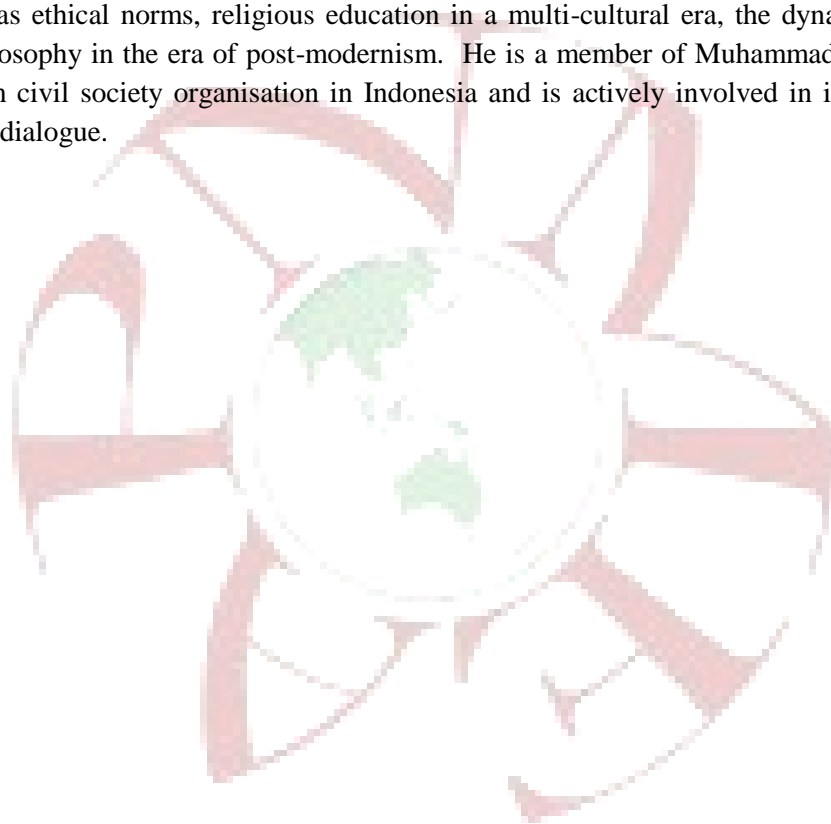
It goes without saying that the role of moral principles and values in shaping the minds of people is very significant and immeasurable. And education, especially moral and values education, plays a decisive part in the process of the formation and development of the human mind and personality. In other words, an individual's conduct in life and his/her relations with his/her fellow citizens and all other beings are generally governed by the moral values and principles of the religion and beliefs to which he/she adheres. This being the case, then we should reflect on the roots of those values and principles and re-examine their sources, methods and approaches as they relate to both the present and upcoming generations. What is the most appropriate method for understanding and interpreting values today? What is the soundest and most effective method of deriving principles from scriptures and customs and relating them to the life of an individual, to society and the world community? In what way and how can these local values (religious moral teachings, customs), national values (democracy, the idea of constitutions) and global values (human dignity and human rights) be taught in educational institutions? Where are the best practices in the Asia-Pacific region that we may together learn from and about in order to help solve these difficult, crucial and challenging questions?

Given that morality and values encompass the entire life of a man/woman and also influence him/her in every respect, including his/her feelings, reasoning and behaviour, one cannot deny the power and role of moral and values education in contributing to the resolution of global problems. Therefore, there is an urgent need for underscoring the positive aspects of moral and values education and bringing out its guiding principles and values for the well-being of society. At the same time, one should look into possible causes of the manipulation of those principles by certain people who misuse them for their own ill-motifs or to justify the violence which they cause.



This paper looks at the Indonesian experience in dealing with the above problems, focusing on how *Pancasila*, Indonesia's official philosophical foundation or ideology, is interpreted and applied. *Pancasila* can be viewed as comprising a set of secular principles for society as well as an endorsement of monotheism, in which monotheistic religions are accorded equal status, since religion is defined as ethics and separated from the state. This is the foundation which made it possible to overcome the tension between Islam and a secular national state in Indonesia and to put forward a successful model for the harmonious unity of culturally, ethnically and religiously differing communities.

Professor Dr. M. Amin ABDULLAH is a professor of philosophy and Islamic studies in the State Islamic University (UIN) Yogyakarta, Indonesia and previously served as Rector/President of UIN Yogyakarta from 2002-2010. He is a member of the Indonesian Academy of Sciences (API) and the Advisory Board of the Ministry of Religious Affairs. His publications include a number of books on subjects such as ethical norms, religious education in a multi-cultural era, the dynamics of cultural Islam and philosophy in the era of post-modernism. He is a member of Muhammadiyah, the second largest Muslim civil society organisation in Indonesia and is actively involved in inter-cultural and inter-religious dialogue.



Establishing a Foundation for Harmony amongst Diverse Communities: the Indonesian Experience

Professor Dr. M. Amin ABDULLAH

Introduction

Plurality is a fact of our contemporary world, both on a global scale and often on the level of specific societies. Throughout most of recorded history, humanity has experienced a rich plurality of religions, races, ethnicities, languages and cultures. This is due to the manifoldness of the divine revelation and of its human pursuit in different cultures. “Religions are many and varied and they reflect the desire of men and women throughout the ages to enter into relationship with the Absolute Being.”¹

It is a fact that Indonesia, the fourth most populous nation in the world, is also the world's largest majority-Muslim country. Some 88 percent of this nation's 220 to 230 million people officially profess Islam. Plurality is also the very texture of Indonesia. In terms of religion in Indonesia, many researchers maintain that there is a demographic paradox: despite the huge Muslim majority population, Indonesia is constitutionally *not* an Islamic state. On the other hand, it is not a secular state either. Constitutionally it is a unitary state which embodies and simplifies a philosophy called *Pancasila* (“Five Principles”). These principles are: (1) belief in the one Supreme God; (2) a just and civilized humanity; (3) the unity of Indonesia; (4) democracy led by the wisdom of unanimity arising from deliberations among representatives of the people; and (5) social justice for the whole people of Indonesia. Therefore, Muslims' acceptance of Pancasila is no doubt one of the most important Indonesian Islamic roots of pluralism.

Despite its religious diversity, Indonesia has until recently been generally known as a country where a number of great world religions meet and develop in peaceful co-existence. The region is also known as one of the least Arabicised areas throughout the Muslim world.

Indeed, most Indonesians are Muslims, and the rest are Christian (Catholic and Protestant), Hindus, Buddhist, Confucians and even a very small Jewish community. The reality of religious pluralism is not just a matter of the historical past, but also a reality of the living present, reflected in curiosity about other religions, studying them at various levels and reading each other's scripture. As we do so,

¹Pope John Paul II in Assisi, 27 Oct 1986



we are often inspired by each other's insights and practices. Sometimes we find that our various traditions share some of the same fundamental values that each of us cherish in our own religions, albeit expressed in different ways. One might say that, *to be religious today in Indonesia is to be inter-religious*. Avoiding pluralism is avoiding the reality of different points of view and beliefs in society. From the beginning, people in Indonesia grappled with what social theorists today sometimes regard as a uniquely modern problem: cultural pluralism.

Indonesia and plurality of religions and cultures

For decades, Indonesia was seen as a model of a harmonious country where people of different religious backgrounds, and different traditions within the same religion, could live and cooperate peacefully. In fact there is a long-held-near-consensus among specialists that the vast majority of Indonesian Muslims are steadily moderate in their religious views. Beginning from the American anthropologist Clifford Geertz in 1950s through to contemporary social scientists such as Robert W. Hefner, all have emphasised the pluralistic nature of Indonesian Islam, which is conducive for furthering the moderation process of the Muslim community in Indonesia. However, in the last ten years or so the international media and some academics have warned of rising intolerance in Indonesia. This fact shows that in the last few years the more radical expressions of Islam are prevalent in the country, which is undoubtedly a setback for harmony. Just to mention what we heard recently, there has been conflict between Shi'i and Sunni communities in Sampang, Madura, attacks on the Ahmadiyah community, conflict in many areas for church building, etc. Here religion has become what Kimball called "a lethal force"².

Of course there are many reasons that we can count for the cause of those conflicts and intolerance leading to conflict (economic, social and political), but one of the cause I believe is *religious illiteracy*. I am not only talking about the very uninformed of other religious traditions, I also believe that some are not well informed, or are illiterate, about their own traditions. The Chair of the religion department at Boston University, Stephen Prothero, mentioned in his article "Worshipping in Ignorance," and in his book *Religious Literacy: What Every American Needs to Know-and Doesn't*, how little most Americans know about the most rudimentary teachings and practices in the world religions. I am wondering that Indonesians are both deeply religious and profoundly ignorant about religions.

According to the survey conducted by the Centre for Islamic and Society Studies (PPIM) at Syarif Hidayatullah State Islamic University in Jakarta, most teachers of Islam in public and private schools in Java opposed pluralism, and were even inclined to radicalism and conservatism.

²See Charles Kimball, *When Religion Becomes Lethal*, Jossey-Bass, A Wiley Imprint, 2011



The survey reveals that 68.6 percent of the respondents are against non-Muslim school principals and 33.8 percent resisted non-Muslim teachers at their schools. Some 73.1 percent of the teachers refused to allow their non-Muslim fellows to build houses of worship in their neighbourhoods.

I am sure that participants of this research “know next to nothing” about other religious traditions they are opposed to. It is common in many religious traditions that exclusivist tendencies are likely to be uninformed from within as well as from without.

Uninformed from within means they are usually deaf to alternative interpretative possibilities from inside their own tradition. *Uninformed from without* means they are usually articulated with little to no experience of genuine encounters with the other, or if there is experience of the other, it is short-lived and highly negative³.

The same condition is prevalent and can be seen in other areas of the Muslim community. We are witnessing conflict between Sunni and Shi'i in the Arab world, or between Muslims and Sufis in many countries, such as destroying Sufi Shrines and the assault on Libya's Mosques and Mausoleums, where the League of Libyan Ulema issued a statement about the assault⁴. Some Muslim communities do not understand the richness and diversity of their own traditions.

Establishing a Foundation: Celebrating Differences

The impact of this religious ignorance is actually deeper. That great pioneer of the modern discipline of the history of religions, Friedrich Max Muller, once famously wrote: “He who knows one religion knows none”, perhaps largely referring in his own scholarly context to those who aspired to become experts in the study of a particular religious tradition.

Yet today, this dictum seems to have significance well beyond the membership of the American Academy of Religion and similar scholarly societies. In today's increasingly religiously plural social contexts, these words suggest not only that a failure to engage pluralism is an act of self-marginalization within our own social contexts. They also suggest that, without some understanding of the faith of our neighbour, the religious person (or community) living in a religiously plural society cannot even understand oneself (or itself).

³See, Syafaatun Almirzanah, *When Mystic Masters Meet, Toward a New Matrix for Christian Muslim Dialogue*, Blue Dome Publication, New Jersey, USA, 2011.

⁴See, Statement by the League of Libyan Ulema Regarding the Assault on Libya's Mosques and Mausoleums on 28 August 2012, Fatwa by the League of Libyan Ulema (<http://www.scribd.com/doc/104317849/Fatwa-by-the-League-of-Libyan-Ulema-English>, seen on 31 August 2012)



Today, religious ignorance is pervasive, and certainly dangerous. In an era of the massive power that religions wield, something that no one can deny, we can ask ourselves whether one can understand any culture and history - political or social - without understanding other relevant religions. Whether one is religious or not, understanding religion is a key to understanding other cultures. Religions have been powerful forces throughout history in any country, sometimes working for good and sometimes to destroy. They have inspired some of the greatest and noblest of acts; equally they have inspired some of the most ruthless brutality. They are central to much social and political history.

In addition, racial and religious prejudices are major issues in the contemporary world, including Indonesia. One major motive in the understanding of religions is to encourage knowledge and understanding between religions and cultures, based on the assumption that prejudice will be overcome if each knows more about the other.

It is hoped that the knowledge of others will result in understanding and better relations between peoples. Above all, the understanding of other religions (including diversity within religious traditions) is to enable us to “see through the spectacles” of other cultures. If someone can develop an empathetic understanding of another culture, the result will be that they are more ready to empathise with other cultures as well. Unfortunately, our world community today lacks this basic religious knowledge. As a result, many are too easily swayed by demagogues. This ignorance endangers our public life. Thus, we need to equip our community with a basic understanding of the world’s religions.

There are many reasons to expect from the world’s future leaders at least minimal religious literacy, which can be cultivated in a wide variety of forms of education, including courses in schools and universities. The most obvious is a world religions course that covers, at a minimum, Christianity, Islam, Buddhism, Hinduism and Confucianism. During such a course, students would learn the basic symbols, beliefs, practices and narratives of those religions.

We are not living in a secularised world. The world today is as fervently religious as it ever was, and in some places more so than ever. To contribute fully to the politics of the nation or the affairs of the world, we need to foster students’ basic knowledge about the world’s religions.

Indonesia has made all efforts to establish peaceful conditions for its people, through Academia, Government and also non-governmental organisations, either by establishing departments of comparative religion to enhance understanding between religious communities or establishing centres and having activities and workshops on interfaith dialogue internationally and nationally.



Of prominent importance today is developing inter-faith, and upgrading intra-faith, dialogue. Pluralism is more than toleration. Pluralism necessitates the will to build a constructive understanding about “others”. Thus, pluralism is a dialogue. In this situation it is important to reconstruct “diversity” in current social change. Diversity is a fact and cannot be avoided but more important is how diversity can build the attitude of togetherness. Diversity can result in a commitment to build Indonesian justice and harmony. Diana Eck (2002), the director of Pluralism Project, Harvard University, highlights the meaning of pluralism: that is, pluralism is an *active engagement* into diversities and differences. Diversity necessitates a *participative attitude*, thus pluralism actually is about fact and reality, and not about theological differences. It means that in the level of theology, we have to admit that every religion has its own ritual, that differs from one religion to others. But at the social level, we need active engagement between communities to build togetherness/cooperation. Only by cooperation will the nation grow better and be capable of birthing luminous works. Thus, at the social level, pluralism is more than “admitting” differences but “combining” differences for the purpose of togetherness. As Diana Eck said, pluralism is a process of continuous creativity, because pluralism is an effort to solve the problem of diversity, and not an effort to divide, let alone make social unrest.

Closing Remarks

With those characteristics, that is Indonesia under *Pancasila* as described above, it is upon us, as leaders, to implement values. There are two key qur’anic concepts which can be roughly translated as “human being.” They are *bashar* and *insan*. Unlike *bashar*, which always relates to the human being as a biological entity – a species among species – the word *insan* is related to the animating breath breathed into the human by God and therefore is indicative of the special relationship the human person has with God. The human being is the creature who observed the divine attributes and who is thus responsible for reflecting these attributes in his or her life. The human being as *insan* is the only creature who volunteers to bear the *amanah*, or divine “Trust” which God “offered to the heavens and the earth and the mountains,” each of which, despite their majesty and strength, declined to bear it (33: 72). It was the human being alone who opted to accept the *amanah* to uphold divine law, thus holding himself or herself accountable for the building of just societies.⁵ It is in this sense that the human being is responsible to “enjoin the good and forbid the evil,” thus fulfilling his or her role as *khalifa* or “vicegerent” of God. Being a “vicegerent” of God, however, ought never to be interpreted as permission to exert dominance and ownership over a creation which belongs only to God. Rather, it is a sacred responsibility to nurture and care for one’s environment and especially one’s fellow

⁵Fazlur Rahman, “The Qur’anic Concept of God, the Universe, and Man”, *Islamic Studies*, March, 1967, VI, I, 9



human beings by living out a commitment of service to all.

Let me close by quoting from Kasimow and Sherwin:

The Religions of the world are no more self-sufficient, nor more independent, no more isolated than individuals or nations. . . . Horizons are wider, dangers are greater. . . . No religion is an island. We are all involved with one another. Spiritual betrayal on the part of one of us affects the faith of all of us.⁶

And quoting from Rumi:

"Be like a compass: Stand firm on your one foot well-established in the centre of the circle (belief and love of God) and travel with your other foot with people of 72 nations of different races, colours, religions, ideologies, worldviews, cultures, personalities. Be so tolerant that your heart becomes wide like the ocean. Become inspired with faith and love for others. Love all the creation because of the Creator. Offer a hand to those in trouble, and be concerned about everyone. So long as you remain in yourself, you are a particle. But if you get united with everybody, you are a mine, an ocean. All spirits are One! And all bodies are One! There are many languages in the world, in meaning all are the same. If you break the cups, water will be unified and will flow together." (Mathnavi)

Yogyakarta, 11 June 2013

⁶Kasimow and Sherwin, *No Religion is an Island*, p. 6



PAPER ABSTRACTS

(Abstracts are listed in alphabetical order by presenter's surname)

Preparing Children to Live in a Democratic Society through Positive Civil Discourse Development

*Presenter: Rahayu APRILASWATI, Tanjungpura University, Indonesia
Presentation 5.A.2*

Using an action research case-study, this qualitative study focused on developing the positive civil discourse of elementary school students. The data of this study were obtained from a three-cycle action research project, conducted with a fourth grade class of Elementary School 42 Pontianak, Indonesia. The data were collected from classroom observations, including audio tapings, artefact collections and interviews as well as conversations with teachers and students which allowed an in-depth investigation into how teachers developed the positive civil discourse of students in the classroom. The results of the study showed that students performed all indicators of positive civil discourse in peer interactions: listening attentively, contributing ideas, asking questions, handling agreement and disagreement, and reaching compromise in a civil manner such as maintaining direct eye contact, standing still, taking turns at talking, contributing ideas, asking referential and essential questions relevant to the topic, agreeing and disagreeing respectfully and trusting one another. Therefore they could reach compromises easily and in a civil manner. This study concludes that, through peer interactions in the classroom, teachers could develop the positive civil discourse of students to prepare them for living in a democratic society.

Understanding Moral Behaviour Problems among Secondary School Youth in Malaysia

*Presenters: Noor Zulina S De ASILDO & Maila Dinia Husni RAHIEM, University Putra Malaysia, Malaysia
Co-authors: Nur Surayah Madhubala ABDULLAH, Norzihani SAHARUDDIN & Wan IZZATI, University Putra Malaysia, Malaysia
Presentation 3.C.1*

Social problems among young people are a global issue faced by all countries, worldwide. In attempting to address this problem, most countries undertake initiatives to mould moral values through formal education in school. However, this effort, as currently practised, especially in Malaysia, continues to be questioned with regard to its effectiveness in cultivating good moral behaviour among pupils. This paper will discuss the issues of moral behaviour problems among secondary school youth, especially the influences that prevent them transferring the moral values learned in class to their daily lives. It will discuss the latest literature studies that relate to the theory, cause and prevention of misbehaviour among youth. Then, based on literature, it will consider the role of Moral Education in addressing this problem. Finally, for future research, the paper will provide an overview of how good moral behaviour in everyday life can be improved, based on the moral values learnt in the classroom.



Developing a Cooperative Attitude through Cooperative Music Learning

Presenter: Kun Setyaning ASTUTI, Yogyakarta State University, Indonesia

Presentation 5.D.3

This paper is based on research entitled “Developing a learning model for music based on cooperative learning in international classes in Yogyakarta”. Passive attitudes of students in the classroom were the main focus of the research. Students became passive because they were not given an opportunity to interact with other students during the teaching and learning process. Teachers mostly taught in such a way that they gave little opportunity for the students to initiate activities. Over the long-term, this was seen to cause students to be passive and selfish. Implementing cooperative learning can be an alternative to developing students’ cooperative attitudes by involving them actively in groups. This research used a pre-test and post test experimental design. The research results show that the students were very active and they exhibited good cooperative attitudes, especially when discussing and reaching agreement on interpreting the symbols and playing them on instruments. As a result of this cooperative approach, the teaching and learning process also became very enjoyable; some 90% of students said that the learning process was fun.

Using Real-Life Dilemma Discussion (Re-LiMDD) as a Way to Teach Moral Education

Presenter: Vishalache BALAKRISHNAN, University of Malaya, Malaysia

Presentation 3.C.2

The moral education (ME) curriculum should explore current issues. Re-LiMDD allows students to examine the current moral conflicts they face. It is a method in which students explore moral dilemmas encountered in daily life, where they are guided through a step by step procedure of understanding the dilemma and thinking through alternatives to resolve it. It provides space for individual reflection and collaborative discussion and decision-making. A more in-depth reflection on how students’ discursive construction of these issues might be changing is required. Re-LiMDD fosters a culture of understanding which can be successful in encouraging students to understand and appreciate differences within and among themselves and enables them to see themselves and others within a cultural kaleidoscope. This encourages greater understanding of individual and collaborative moral decision-making while also fostering greater understanding and tolerance among ME students. For Re-LiMDD to work, the ME curriculum has to allow space for students to be reflective. Reflective students tend to resolve moral conflicts in a more holistic way, following through the process and thinking through the consequences of an action. This paper looks into using Re-LiMDD as a way to teach ME and bridge what is studied within the classroom and daily life.

Fostering Moral Values in Early Childhood Education

Presenter: Arini BEAUMARIS, Newcastle University, Australia

Presentation 2.C.3

Dealing with behaviour management issues is the cause of considerable frustration to many teachers. Schools consider parents should train children to behave appropriately and many parents consider schools should train their children. Difficult behaviour could arguably be due to the lack of moral competence. It seems a vital opportunity is provided from such teachable moments to help cultivate moral values and help children learn how to make wise



moral choices. The question is what methodologies will help cultivate morality in the early years. The session will share an approach based on research and best practices that enables children to reflect upon their actions in a safe and caring environment. Facilitated reflection supports the creation of new moral prototypes, or exemplars, to help develop moral imagination and to learn how to respond more appropriately the next time a child is faced with a similar moral scenario. The model incorporates an emphasis on the development of three key integrated capacities: our capacity to love, our capacity to know (consciousness) and our capacity to use our will. The model supports brain functioning theories on moral learning that challenge conventional notions of how we manage behaviour and learn to function in the moral domain.

Prince Diponegoro and the Quest for a Moral Order in Java

Presenter: Peter CAREY, Universitas Indonesia, Indonesia

Presentation 1.A.1

Prince Diponegoro (meaning, in Javanese, “The Light of the Country”) was the chief protagonist in the Java War (1825–30) in which the Javanese aristocratic and religious elites stood against the Dutch. He was betrayed, captured and exiled to Sulawesi (Celebes) where he wrote his autobiography and reflections on Javanese history and Islam, the latter indicating his strong Sufi leanings. The eldest son of the third ruler of the south-central Javanese sultanate of Yogyakarta, Hamengkubuwono III, Prince Diponegoro witnessed Yogyakarta’s humiliation at the hands of the new imperialism unleashed by late-eighteenth-century Europe’s twin industrial and political revolutions. His youthful experiences led directly to his decision to wage a holy war (jihād) against the Dutch, a struggle which would become an inspiration for future generations and which would ultimately be recognized, post-independence, when he became one of the country’s first ten national heroes (*pahlawannasional*). This presentation will look at Diponegoro’s moral values, which were based on pre-colonial Javanese traditions. It will also consider how these traditions and the example of the prince’s life are relevant to current challenges faced by contemporary Indonesia: such as corruption, abuse of power and the devastation of public space and values.

Promoting Universal Human Rights Practices in Malaysian Schools: Lessons Learnt

Presenter: CHANG Lee Hoon, Sultan Idris Education University, Malaysia;

Co-authors: Jane TENG Yan Fang, Stefan BUCHER, Nurhudabt BASIRAN, Nafisah Ilhambt HUSSIN & Siti Norainizahhafizahbt BOYMAN, Sultan Idris Education University, Malaysia

Presentation 3.D.2

Aligned with the World Programme for Human Rights Education, the Human Rights Commission of Malaysia (SUHAKAM), in partnership with the Ministry of Education Malaysia, implemented in five selected secondary schools in Malaysia the first phase of the Best Practices of Human Rights programme, known as the ATHAM programme. The main aim of this programme is to create and practise a culture of human rights in schools responsibly, for continual social harmony and the well-being of society. A research study using a mixed-method sequential exploratory design was conducted to examine the schools’ experiences with the ATHAM programme in terms of participation, implementation and challenges. The respondents consisted of school administrators, teachers and pupils: in total, 103 respondents were interviewed and 798 respondents answered the questionnaires. Drawing from these schools’ experiences (and acknowledging the comments of



SUHAKAM), this paper focuses on how these schools promoted universal human rights under the ATHAM programme and what lessons can be learnt from their experiences.

Diversity of Consciousness and its Implications for Assessment-based Teaching

Presenters: Yen-Hsin CHEN, National Chung Cheng University, Taiwan & Kohtaro KAMIZONO, Nagasaki University, Japan

Presentation 4.D.1

Using the story of a stray cat, three essentially identical moral education lessons were carried out in Taiwan at the beginning of January 2013 in order to attempt a different type of lesson, in which children had the opportunity to think together in a group. According to the results of assessment by association method, the direction and depth of consciousness after the lesson was different in each school culture. At an elementary school in a medium-sized city, 4th graders recalled the main elements of the story and had a positive image of the stray cat, connected with consciousness of their own lives, and attained a positive consciousness of themselves. At a school in the middle of a city area, the same tendency was found, but the reaction of consciousness was less significant, and pupils' consciousness was more focused on the cat itself. The 3rd graders at an elementary school in a country area were shown to have enough space to be educated in listening and thinking, and demonstrated the tendency to recall negative aspects of the cat. The diverse results from the same lesson assert the need for assessment-based diagnosis of moral education in each class and school.

The Moral Issues in Korean Elementary Multi-cultural Classrooms

Presenter: Jiyoung CHOI, Hannam University, Republic of Korea

Presentation 3.D.1

The purpose of this study is to explore the characteristics of the moral issues among multicultural students and general students in multicultural classrooms in Korea. There are two specific research questions. First, what is the attitude of teachers toward multicultural students? Second, what are important factors in moral dilemmas between multicultural students and general students? Ten teachers from multicultural classrooms participate in the present study. Research methods include surveys and in-depth interviews for teachers. The survey includes prejudice to multicultural students and general attitude questions. In-depth interviews use a semi-structured interview guide, which includes the following questions: "What is the most serious moral conflict in your multicultural classroom? How did you feel when it happened?", "Describe in detail the episode about the moral conflict between multicultural students and general students". Data is analyzed using content analysis. Basic codes and moral issues among students are identified by the researcher. For the validity of the content analysis, another moral psychologist conducts cross-check for redundancy and clarity of the code and the category. This study can theoretically extend the moral sensitivity concept in multicultural classes and practically it can give us important educational implications for cooperation among heterogeneous students in multicultural classes.



Theorising Moral Order in Citizenship Education Textbooks: A Case Study from Indonesia

Presenter: Suzanna EDDYONO, University of Pittsburgh, USA

Presentation 2.D.1

As the Indonesian political system moves to democracy, there is a demand from various groups, including national elites and policy-makers, to redefine Indonesian unified identity. In the last five years, moral education in Indonesia has been closely related to the character building programme of the new national curricula. Implemented nationally, the character building programme in higher education includes three different courses: citizenship and/or *Pancasila*, religion and Bahasa Indonesia (Indonesian language). This study interrogates how moral order is theorised in Citizenship Education in Post-Suharto Indonesia. In addition to conducting discourse analysis of the content of related textbooks at the university level, this study will apply in-depth interviews with tutors or teaching staff of citizenship education. This study demonstrates that discourses on citizenship in Post-Suharto Indonesia reveal several typologies of moral order that are different from the previous regime. Whereas in the New Order regime moral order was defined around *Pancasila* as the state ideology, Post-Suharto discourses provide multiple narratives of moral order embracing at least Islamic, (neo) liberal, and *Pancasila*-based morality.

Ethical Decision-making Models and Media Literacy: An Examination of the Edison Chen Photo Scandal Coverage

Presenter: FU Wei-Hsin, Tzu Chi University, Taiwan

Co-author: JIANG Wan-Ling, Tzu Chi University, Taiwan

Presentation 5.D.1

On 27th January 2008, the Edison Chen photo scandal shocked the Chinese-speaking society including in Hong Kong, Taiwan and China. This news event revolves around the illegal distribution over the internet of intimate photos of Hong Kong actor Edison Chen with various actresses. Knowing how to produce media content is one way to define media literacy. On the other hand, this research tries to adopt an ethical approach to explore a different aspect of media literacy. This study employs Bok's and Potter's ethical decision-making models to examine the coverage of Edison Chen's photo scandal. The preliminary results show that these frameworks are likely to be beneficial to audiences (e.g., citizens, parents and children) and media practitioners in terms of enhancing their media literacy. This study will analyze the coverage of the Edison Chen scandal in four of Taiwan's newspapers. The study will attempt to argue that ethical decision-making models help our news judgments, our understanding about news productions and ethical values and provide a feasible model for media literacy education both at school and in the workplace.

Configuring Moral Education Today

Presenter: Dorrie HANCOCK, Queensland University of Technology, Australia

Presentation 5.B.3

Moral education practices emerge from and are shaped by their histories and socio-political cultures. An important side to understanding moral education practices is to see them in their histories and note the values or concerns they were intended to address. This presentation explores the contexts of the United Kingdom and the USA for two reasons. Firstly, it



illustrates that revealing historical and cultural contexts illuminates richer understandings about moral education, suggesting the value of similar exploration of other moral education traditions. Secondly, the moral education traditions of these particular countries have significant influence in other societies than their own as evidenced by: the widespread adoption of many American and British moral education features that were significantly shaped through their particular histories and cultures; and, research from these two countries is referred to and adopted across many societies, their journals having significant standing globally. This review explores the diversity of moral education approaches as responses to cultural and political experiences and purposes, including its economic role, and as being confused and conflicted about sources of moral authority, further complicated by recognizing plurality. Features of human being and becoming causing such diversity are highlighted, prompting re-conceptualising of what moral education is.

The Role of Moral Education on the University Dress Code

Presenter: Ira Meilita IBRAHIM, Universiti Tunku Abdul Rahman, Malaysia

Co-authors: Taufik LATIF, Universiti Tunku Abdul Rahman, Malaysia, Afi Roshezry ABU BAKAR, Universiti Tunku Abdul Rahman, Malaysia and Muthualagan a/l THANGAVELU, Universiti Tunku Abdul Rahman, Malaysia

Presentation 3.B.1

It is a basic desire of every human being to look decent and presentable in what he or she wears. The dressing style in campuses, especially in private institutions of higher learning, is under particular scrutiny, as it is often said to be inappropriate for a learning environment. This study looked at the importance of moral education, and its role in implementing the dress code for students among university students, especially between two types of university, i.e. public and private. It focused on the dressing style of students, both male and female, and the factors that lead to their dressing pattern. This study also advocated the students' understanding of the content of dress codes in their learning institution and the role of moral education in regard to dress code. The overall study highlighted students' perception towards the implementation of the dress code and punishment in their learning institution. The methodologies used in the study were questionnaires and interviews.

To Teach is to Learn – Teachers' Role in Moral Education

Presenter: Nobumichi IWASA, Reitaku University, Japan

Presentation 2.C.1.

“To teach is to learn.” What does this sentence mean? I suggest there are at least three interpretations: (1) In order to teach, teachers learn as they prepare their lessons. (2) Teaching is a two-way process where teachers learn from students when engaged in teaching. (3) Students learn from their teachers' commitment to advance their own learning. The first two interpretations are answers one might expect from student teachers. However, the third seems to be especially relevant in moral education. In moral education, teachers do not necessarily consider that they have already mastered what they teach. Instead, rather, teachers may become more and more aware that they themselves need to learn morally and cultivate their own moral character. It is precisely teachers' attitude of serious commitment to learning, in trying to improve their own morality, that can teach students about the essential nature of morality. In this paper the teachers' role in moral education is discussed in



connection with theories of moral development and the Japanese study of “Morality”. In these theories there are stages of morality still to be attained by adults, including teachers.

Have Young Javanese People Lost Their Cultural Identity?

Presenter: JAMILAH, Yogyakarta State University, Indonesia

Presentation 6.C.1

There is a saying “*wong jawa wis ilang jawane*” which means that many young Javanese people have lost their Javanese character. There are so many moral values taught in Javanese culture, either through its language, its proverbs, its traditions, symbols or literature. However, many Javanese people are tending to be much less familiar with their core moral values, due to the fact that they are more exposed to global cultures that are quite different from Javanese culture. This, in turn, leads to the older generation complaining that the young generation don’t behave well and show no respect to older people. The focus of this paper is to consider what important Javanese moral values need to be taught to the young generation and how to teach them through education. Education is one of the main factors in maintaining or destroying a local culture. It is time to re-examine our education policy in order to revitalize local wisdom as a means to improve our young generation’s morality.

The “Conscience of Mankind” and International Morality as Law

Presenter: Nina H. B. JORGENSEN, Chinese University of Hong Kong, Hong Kong SAR, P. R. China

Presentation 2.A.2.

The 1899 “Martens Clause” allowed reference to be made to the “dictates of the public conscience” in interpreting international law. Following the Second World War, humankind’s conscience was “shocked” into strengthening international legal protections against war crimes. The failure to prevent genocide in Rwanda and Srebrenica in the 1990s led to the emergence of “responsibility to protect” (“R2P”). This notion was formally acknowledged in 2005 and invoked by the UN Security Council in connection with military intervention in Libya in 2011. R2P emphasizes each State’s duty to protect its own population from genocide and other international crimes. If the State fails in its responsibilities, the international community has at least an ethical duty to intervene. R2P is designed to change human behaviour by giving the conscience of humankind a framework for action. This paper examines the role of international law both in giving legal substance to moral principles and in reinvigorating the common conscience. It considers whether there is room for diversity in approaches to R2P or whether it depends on commonality and universality. Finally, it discusses how the idea of a common conscience can be promoted so future generations do not become impervious to daily images of human destruction.

Character Education based on Religion and Culture as an Alternative Solution to Developing Civil Society

Presenter: Dyah KUMALASARI, Yogyakarta State University, Indonesia

Presentation 2.B.1

This study aims to investigate: (1) innovative ideas of education based on religion and culture implemented by K.H. Ahmad Dahlan and Ki Hadjar Dewantara; and (2) dimensions of



education based on religion and culture in their educational concepts as a foundation to deal with situations. The results of the study are as follows. First, K.H. Ahmad Dahlan combined general knowledge and religious teaching, which was intended to provide students with a balance between intellectual intelligence and spiritual intelligence. Ki Hadjar Dewantara placed more emphasis on education based on local culture. The *Tamansiswa* educational institutions that he established had the primary philosophy of self-independence and the foundation of nationalism while aiming to offer education that developed a national culture to fight against colonial culture by inculcating independence of spirit. Second, K.H. Ahmad Dahlan's education was based on Islamic teachings, namely faith, knowledge and deeds. He believed that in principle, a religion was not only cognitive in nature but had to be put into practice as well. Meanwhile, according to Ki Hadjar Dewantara, education had to take into account the need for balanced growth of a child's character, intellect and physical aspects in order for the child to develop perfectly.

Action Research: A Programme for Integrating Moral Education into the Curriculum, Cooperation, Sharing and Helping Others

Presenter: LI Chia Hui, Sun Yat-Sen Institute for Education, Taiwan
Presentation 5.C.2.

In Taiwan today, students tend to have a lower sense of morality than past generations. Teachers are therefore more aware of the importance of moral education. The project presented in this paper used action research in developing moral education through curriculum integration, where students experienced the capacity of self internalization by taking initiatives to pursue knowledge, construct their own values and increase understanding of the outside world. The content of the research included four dimensions, namely respect, action, responsibility and control. The research comprised 7 weeks of data collection, organization and analysis, using learning sheets, parent observation checklists and teacher observation checklists. In general, the research discovered that action research and teaching based on curriculum integration of moral education are not only feasible but are also highly recognised and supported by parents, students and teachers. The recommendations include: integrating curriculum teaching into examples in life, grasping educational opportunity, positively promoting students' moral practices, developing students with application in daily life, in addition to classifying into different situations and parental initiatives in assistance. Together these can substantially improve teaching effectiveness.

The Relationship between Positive and Negative Emotion-regulation Strategies and Pro-social Behaviour

Presenter: LI Jia-Ru, National Changhua University of Education, Taiwan
Co-authors: Ching-Wen LIN & Chih-Hung WANG
Presentation 6.D.1.

Pro-social behaviour (i.e. sharing, helping or comforting) has been regarded as an important content of moral behaviour. Pro-social behaviour is regarded as a kind of constructive coping to reduce one's own and another's aversive emotional state (Eisenberg, 2000). The experience of positive rather than negative emotions is believed to be correlated with pro-social behaviour (Eisenberg, 1996). The purpose of the present study was to investigate the relationship between positive/negative emotion-regulation strategies and pro-social behaviour among adolescents in Taiwan. A survey was conducted among 208 students (12 to 14 years



old). The results were as follows: First, there was a gender difference with these variables. Compared to boys, girls report more pro-social behaviour and a greater tendency to express and discuss their own negative emotions. Girls also do more to prolong or sustain positive emotions than boys. Secondly, the results of multiple regression analysis indicate that the ability to expressive negative emotions and the ability to prolong and sustain positive emotion were predicted by pro-social behaviour. The release of negative emotions by screaming or tossing objects was inversely related to pro-social behaviour. The results support that positive emotion regulation, negative emotion regulation and pro-social skills are intimately linked in development.

A Confucian Idea of Moral Development

Presenter: LI Maosen, Renmin University of China, P. R. China
Presentation 3.A.1.

Confucianism is one of the major resources of traditional Chinese ethical ideas. This paper argues that the cognitive-developmental approach in modern pedagogy of moral education and some conditions for the growth of moral autonomy seem to be compatible with the early Confucian tradition. The idea of moral development in the *Analects of Confucius* is tracked in this paper by two frameworks. One is Confucius' statement of his personal development in that he set up his mind on learning at fifteen, established by knowing the rituals at thirty, got through with any puzzles at forty, understood the most universal and essential principle (destiny) at fifty, attained discernment at sixty, and reached freedom of thinking at seventy. These six critical points divide the developmental stages by age. The other framework may be found in the early Confucian understanding of moral development in such a sequence like mean man (*Xiaoren*), gentleman (*Junzi*), full man (*Chengren*) and holy man (*Shanren*). The paper shows that the Confucian tradition lays much stress on moral practice and its development through learning and instruction, and advocates the proper ethical (including social and political) environment for role-centred moral development.

Moral Values in the Song *Cublak-cublak Suweng*

Presenter: Ayu Niza MACHFAUZIA, Yogyakarta State University, Indonesia
Presentation 2.B.2

This presentation will discuss the moral values to be found in the song *Cublak-cublak suweng*. *Cublak-cublak suweng* is a children's song of Central Java, which has always been sung in the traditional game of the same name. *Cublak-cublak suweng* literally means a box of treasure. Broadly speaking, *cublak-cublak suweng* tells about God's grace, and how His grace is spread across to people around us. However, there are also some people who don't know about the existence of such grace. Only those who live a simple life of humility, sensitivity to the environment and respect or other people will get *suweng* (treasure). Therefore, the moral values contained in the song *cublak-cublak suweng* teach that, as a being created by God, an individual must always draw closer to Him, understand the essence of life when facing life itself, and have a pure and noble heart when being grateful for every grace given by God. In addition, individuals should respect each other.



Integrating Moral Education into the Process of English Language Teaching and Learning for non-English Students at University Level

Presenter: MARGANA, Yogyakarta State University, Indonesia

Presentation 6.D.3

Nowadays, the Indonesian government, via the Ministry of National Education (Ministry of Education and Culture), has been struggling hard to institutionalise the embedding of moral education in educational contexts. This is in response to the fact that secondary school and university students tend to participate in street fighting, juvenile delinquency, and sexual harassment and are lacking social sensitivity. Such practices create national worries as the young generation is required to sustain Indonesian civilisation and make Indonesia into a superior and established country in terms of its economy, social-culture achievements, education and technology. At the university level moral education can be explicitly embedded in any subject offered in the curriculum including English, as one of the compulsory subjects for university students. English lecturers can therefore integrate moral education into English subjects when they are engaged in teaching macro-language skills of English, one of which is reading for non-English students. This paper attempts to present an overview of how to integrate moral education into English subjects at the university level in the process of teaching reading for non-English students.

A Psychological Approach to Business Ethics through Dynamic Systems Theory

Presenter: Edgardo Armando MARTINEZ, The University of Sydney, Australia

Presentation 6.B.2.

Over recent years many unethical practices in the business sector have hit the headlines as scandals, but unethical practices in business not only result in scandals, they also call into question whether business can be ethical. Surely, critics say, business is driven by the profit motive, not ethical principles. Nevertheless, as individuals within the business community, there are many personal, situational and organizational influences that help to shape our own decision-making processes. How we come to make moral or ethical decisions was a main focus of the developmental theories of Piaget and Kohlberg, which have strongly influenced courses on business ethics. However these theories, which view moral development occurring in discrete stages have seen widespread criticism over recent years. Stage theory has been criticised as too linear, with a known starting point and end point. Also these theories ignore the cultural context. In response to these criticisms, Dynamic Systems Theory provides an image of development as culturally and historically situated and always in flux, with no set starting point and end point. This presentation explores this theoretical perspective more fully, as a potentially improved model for use in teaching business ethics.

Implementation of Moral Education at Islamic Integrated Schools in Yogyakarta

Presenter: MARYATI, Yogyakarta State University, Indonesia

Co-author: Indyah Sulistyo ARTY, Yogyakarta State University, Indonesia

Presentation 4.B.3

This study aims to describe and explain the application of moral education at Islamic Integrated Schools in Yogyakarta. This is exciting because moral education is a very important part of the national education system and Islamic Integrated schools have grown a great deal in Indonesia. This research was qualitative and the sample included the



headmasters, teachers, auxiliary staff, students and parents from 10 Primary Islamic Integrated schools. Data were collected by observation through active participation, in-depth interviews, document analysis and the triangulation of data. The results of this study concluded that Islamic Integrated Schools produce a generation that excels in rational thinking, a personality according to the moral values of Islam, and combines piety and faith with science and technology in students' learning. The schools implement moral education by: (a) the addition of local content about Islamic values and life skills in the application of the national curriculum; (b) conditioning the school environment; (c) familiarising students with Islamic morality as applied in daily life; (d) prayers; (e) providing good examples; (f) encouraging cooperation between schools and parents in maintaining the moral quality of students; and (g) outdoor activities.

What's In It For Me? – An Exploration of the Connections between Active Citizenship and Adolescent Well-being

*Presenter: Karena MENZIE, University of Queensland, Australia
Presentation 6.B.3.*

Competing political and ideological priorities often emphasize disparities in the theory and practice of citizenship education, giving the appearance that there is conflict between the various approaches, content and practices. In contrast, this paper uses a PhD case study to exemplify how the experiences reported by students involved in an active citizenship project draw together overlapping themes evident in literature regarding the skills needed for the 21st century globalized world; current theory on citizenship education; and research into adolescent well-being. This information is then used to examine how these experiences might be replicated in school settings. To do this, a model will be presented based on the new Australian curriculum, particularly the General Capabilities of Critical and Creative Thinking; Personal and Social Capability; Ethical Behaviour and Intercultural Understanding. The model will explore the reciprocal way in which planning using these General Capabilities enhances the knowledge, skills and attitudes required for active local and global citizenship and how engaging in active citizenship has the potential to enhance students' well-being as well as their capabilities in the areas outlined.

Developing Empathy among Multi-ethnic Students in Moral Education

*Presenters: Ilhavenil NARINASAMY, University of Malaya, Malaysia & Wan Hasmah Wan MAMAT, University of Malaya, Malaysia
Presentation 5.C.1*

Empathy, a concept advocated by Slote (2007) that has a strong link in the Care-Ethics Theory, plays a crucial role in developing an individual into a caring human being. This case study highlights the approaches two teachers had undertaken to develop empathy among the multi-ethnic students in their Moral Education lessons in two Malaysian schools. Non-participant observations, semi-structured interviews, teachers' journals and documents analysis were methods adopted in a period of over eight months of this study. The findings showed that in displaying caring, limited strategies were utilised by the teachers in instilling empathy among the students, illuminating cognitive empathy over affective empathy. It also revealed that there is a need for professional development and training programmes for teachers to nurture empathy, which is the basis of caring in students in order for them to blossom as caring individuals.



Developing Moral Competence for Living in a Global Information Society

*Presenter: Mayumi NISHINO, National Institute for Educational Policy Research, Japan
Presentation I.C.2*

Children today are living in a world of a highly-networked information society. Although the rapid changes in information technology have directly affected all our lives, including the style of communication, moral education in schools in Japan has not created a coherent design for developing moral competence in children living in an information society. During almost 20 years of advancement of information technology in schools, moral education has put a focus on the negative side of the information society and the main theme of discussion has been how to protect children from the evil influences of the new technology. But it is not educationally effective only to teach children about the negative aspects of the society they live in without engaging them in thinking about how to live healthy and happy lives in coping with this society. This presentation summarises the current situation regarding curriculum and materials development in moral education to cope with the information society, but then introduces a new approach for developing children's moral competence, by focusing on cultivating communication skills in the global network society.

Ki Hadjar Dewantara's Ideas of Education

*Presenter: Slamet PAWIRO HARTO, Yogyakarta State University, Indonesia
Presentation I.A.2*

This paper presents and assesses the current relevance to Indonesian education of Ki Hadjar Dewantara's educational ideology, philosophy and concepts. Well-known as a father of education in Indonesia, Dewantara established *Tamansiswa Foundation* in 1922 as part of his struggle for Indonesia's independence from colonialism through educational and cultural development while contributing significantly to the development of ideologies, philosophies and concepts of education. **Ideologically**, he claimed that *Pancasila* (belief in God, humanity, nationalism, democracy and social justice) must be the basis for the development of education in Indonesia. **Philosophically**, education must empower students by the development of values such as freedom/independence, autonomy, nationalism, humanity/morality, care, simplicity, humility, integrity, responsibility, honesty, tolerance and pro-citizenry. He also developed education **concepts** such as: (1) "among system" (student-centred, with caring teachers); (2) three souls of education development (head, heart and desire); (3) three processes of learning (knowing, feeling, acting); (4) three centres of education (home, school and community); (5) three learning/leadership concepts: being a model/example when in the front, an influencer/encourager when in the middle and a supporter/facilitator when in the back; (6) three "cons" (continuity, convergence and concentricity); (7) feature, form, content and rhythm; and (8) learning processes: seeing/listening, paying attention, applying and creating.



Hidden Education Method in Moral Education

Presenter: PENG Xiaolan, South China University of Technology, P. R. China

Co-authors: LIN Nan, South Medical University, P. R. China & YU Lujun, Sun Yat-sen University, P. R. China

Presentation 2.D.2

Many scholars articulate the potential influence of “hidden education” in schools and universities. Against the backdrop of China’s socialist market economy, the increasing flow of information and more multicultural viewpoints, our students seek greater self-determination and independence, which has led to resistance to the more traditional and formal ways of moral education. This has led to calls for education to be more human-oriented and relevant to people’s actual daily life and at the same time society is paying more attention to moral education. This presentation describes “hidden education theory” and discusses three closely-related problems of hidden education as regards moral education, which are: why hidden education is possible, why it is necessary and how it may be applied and put into practice. It also explores the impact of social demands on moral education and considers four aspects of hidden education as they relate to moral education: the importance of teachers fulfilling a moral function through being a model of values, the role that emotional values play in the school environment, the potential for hidden education to add inspiration to the classroom teaching process and for it to contribute to students developing greater self-control.

Improving Caring, Tolerance and Responsibility among Young People in Literature-based Classes in Yogyakarta State University

Presenter: Widyastuti PURBANI, Yogyakarta State University, Indonesia

Presentation 1.D.3

Caring, tolerance and responsibility are three values perceived as important in moral education. In countries as economically, socially, religiously, and ethnically diverse as Indonesia, the call for caring and tolerance based on responsibility is even more necessary. While they are important, I do not see these values growing strongly and becoming well-established in my students’ personalities. Segregation, ignorance and neglect of their environment remain key issues. This paper is written based on experience gained from classroom action research, conducted in classes using literature as the main resource. The underlying belief is that positive attitudes do not develop in the absence of consciousness, and awareness does not develop unless there are inspirational moments that may move the heart. Some inspiring literary works such as *Everything that Rises Must Converge*, *Island of Blue Dolphins*, *Julie*, *The Kite Runner* and *The Giver* are used to raise young people’s consciousness. Activities such as group and class discussion, debate, role-play and drama performance follow intensive reading are aimed at deepening students’ understanding. This is followed by reflection and a mini-project, when students are given an environmental improvement activity assignment, in which they apply their awareness of the importance of caring, tolerance and responsibility.



Multi-cultural Education and Character Education: Theory and Practice

*Presenter: Diana Septi PURNAMA, Yogyakarta State University, Indonesia
Presentation 5.D.2*

This study focused on the role of Indonesian schools in improving teachers' performance in the classroom under various models of multi-cultural and character education. In line with the spirit of education, principals have been given greater opportunities to implement the various functions of their three roles. The first role is to provide coordination for their teachers. To carry out this role successfully they first have to be technically capable. The second role is providing management leadership. The third role is implementing multi-cultural and character education in school. Principals are embracing their new roles although they would appear to be more comfortable in the role of consultant than as instructional leaders. In this context, they are showing a greater awareness than before of the characteristics displayed by good teachers. However, principals still need to collaborate with teachers more often and for longer so that they can give support for multi-cultural and character education in the classroom. Neither principals nor teachers work alone in improving their school. The enabling climate for innovation and change at school level requires a supportive institution. Institutions for their part also need to show active and open support for progressive school improvement.

Student Discipline, Practice through Example: A Case Study from West Java

*Presenter: Huriah RACHMAH, STKIP Pasundan Cimahi, Indonesia
Presentation 6.D.2*

Discipline is an important component of moral education in schools. Without discipline and school rules, the rights of others will be ignored with the result that a productive educational environment will not be formed. Discipline can begin by example, with the behaviour and actions of the teacher, so that students can learn to imitate the sayings, deeds and actions of the teacher. The purpose of this research is to describe the discipline of students with examples of an exemplary teacher. Discipline strategies undertaken in the research were adapted from Thomas Lickona's eight discipline strategies, tailored to the conditions of learning in schools. This study, which involved a social studies teacher at MA Al-Istiqomah Bandung, uses a descriptive quantitative research method. The results of this study are expected to contribute to the discipline of students through emphasising kindness, and thus change the way of thinking and reinforce the character of students.

How Teachers Understand Morality in Story Books and How They Convey These Moral Values to Their Students

*Presenter: Maila Dinia Husni RAHIEM, Universiti Putra Malaysia, Malaysia
Co-author: Nur Surayyah Madhubala ABDULLAH, Universiti Putra Malaysia, Malaysia
Presentation 1.B.1*

Literature is widely recognised as having the potential to contribute significantly to the moral education of children and adults. Literature is effective at providing role models and opportunities to discuss moral dilemmas, and has the potential to contribute significantly to the moral education of children and adults. Through story-reading and story-telling activities, children become familiar not only with a variety of examples of good and bad deeds, they also learn to empathise, to consider reasons for taking actions and to think about the



consequences of actions. Stories, through the characters and events depicted, provide children with the chance to learn new ideas and concepts. Children can learn without being afraid. They can draw their own lessons from a story. Moreover, stories are fun for students and also for teachers, who play an important role in helping children understand the story and capture the messages. In this research, we look at kindergarten teachers' understanding of morality and their beliefs regarding the potential of story-telling as a form of moral education for young children. We will suggest that a teacher's understanding of morality influences how she/he conveys the moral messages in the stories. A qualitative research design is applied in this study.

Understanding Islamic Moral Values through the Stories of the Prophets

Presenters: Husni RAHIM State Islamic University (UIN), Indonesia & Maila Dinia Husni RAHIEM, State Islamic University (UIN), Indonesia

Presentation 2.B.3

Many Muslim parents believe that passing values onto the next generation is very important and that it is necessary that their children start learning about their religion from an early age. They want their children to learn about Islam and they introduce them to prayer, fasting and other forms of worship. They hope that their children will learn and get accustomed to Islamic Values. One way to teach Islam to children is through the stories of the prophets in the Qur'an. The Prophet Stories Book is one of the most popular books published in Indonesia. Muslim parents use the lives of the prophets as role-models for their children. They name their children after the prophets and they expect their children to behave like the prophets. In order to understand the values that Muslim communities want to pass on to future generations one must analyse the stories told to Muslim children. In the research undertaken for this paper, using content analysis, we have examined the stories of the prophets. Our units of analysis are: the character of each prophet, what the Qur'an says about these prophets, and what kind of moral values children are expected to learn from the stories.

Creating Good Citizens through Moral Education in the Indonesian Context

Presenter: SAMSURI, Yogyakarta State University, Indonesia

Presentation 4.D.3

How can we create good citizens? What does it mean to be a good citizen and who determines this? This presentation explores three contexts for moral education within civic education policy in Indonesia. Firstly, making people be good citizens through moral education in the New Order of Indonesia was based on the interpretation of the state ideology of *Pancasila* (Five Principles) as embodying core values that were the essence of the character of "good citizens". In this context, the characterising of good citizens according to political ideology dominated moral education curricula. Secondly, the reform movement in Indonesia post-1998 put forward a new paradigm of citizenship education, stating that its mission should be internalising *Pancasila* values as civic virtues. Civic disposition was seen as a civic competency in the context of a reinterpretation of the relationship between citizen and state (government). Thirdly, and currently, the Ministry of Education and Culture has adopted character education as one its missions and this has influenced all educational policies, with an emphasis being put on building good character. With these contexts as a background, this presentation looks for a new formulation of moral education as part of civic education programmes within Indonesian character education.



Human Rights-based Education: A Review of Policies and Implementation Measures in Indonesia

Presenter: Isep Ali SANDI, State Islamic University, Indonesia

Co-author: Rohmalina WAHAB, Institute Islamic Religious State (IAIN) of Raden Fatah Palembang, Indonesia

Presentation 6.C.2

Education is a fundamental right of every citizen in the world. However, in practice, human rights remain a low priority within the implementation of education in Indonesia whether looking at the structured curriculum or from the perspective of the hidden curriculum. This weakness certainly needs serious attention because human rights-based education is a necessity. Basically, the goal of education for, or learning about, human rights involves social transformation at both the individual and group levels. Transformation in this regard means a change in knowledge, skills, attitudes, perspectives and self awareness. Human rights based-education involves teaching the underlying principles of equality, justice, freedom, dignity, universality, inalienability, indivisibility and non-discrimination. But, in Indonesia, human rights education cannot be implemented properly because public policy and the academic environment within higher education are not sufficiently supportive. This presentation is based on research from early 2010 to late 2012 in West, Central and East Java and in West and East Nusa Tenggara by interview and observation, using quantitative descriptive methods in analyzing the implementation of government education policy to build a culture of social morality and civilization. The research shows that there seems to be decreasing awareness amongst students about maintaining ethics and morals.

Minds, Brains and the Problem of Free-will: Is Moral Education Possible?

Presenter: Derek SANKEY, The University of Sydney, Australia

Presentation 2.A.1

If minds are the products of brains, and brains operate according to the deterministic ‘laws of physics’, how can it be claimed that human agents exercise free-will? If, as human agents, we cannot exercise free-will, even though our brains may give the illusion of acting freely, presumably we cannot act “morally”. We have no choice in how we act. If we cannot act morally, moral education is not possible, even though educators may harbour the illusion it is. Although largely disregarded in education, these claims represent what might justifiably be called the ‘standard view’ of neuroscience. For example, the Libet experiment indicates that the brain has already decided to act, *before* our conscious decision to act. Conscious decisions follow actions, and therefore do not cause them. This paper will carefully consider these claims. It will challenge the premise that brains are fully deterministic systems, arguing instead that they are dynamic, complex, non-linear, emergent, self-organising systems and, as such, are deeply unpredictable; everything we do affects everything that follows. And, though moral decisions may not always be under conscious control, free-will is an emergent property of the conscious/sub-conscious self. Moral education is therefore not only possible, it is also highly desirable.



The Benevolent Effects of Students' Participation in Campus Activities at Bogor Agricultural University, Indonesia on their Character Development

Presenter: Megawati SIMANJUNTAK, Bogor Agricultural University, Indonesia

Co-author: RIMBAWAN, Bogor Agricultural University, Indonesia

Presentation 3.B.2

Human resources are perceived as the most important factor in the advancement of a nation and character education must therefore be positioned as an integrated part of the education system. The research presented here aimed to analyse the main factors that influence undergraduate students' character development. The study was conducted at Bogor Agricultural University from June to November 2012 with the involvement of 1,002 active students. The total sample was determined by using the Slovin formula while the sample selection was carried out by quota sampling. The results indicated that most of the sample students were categorised as of good character, meaning that they knew the good, loved or desired the good and acted out the good. Further analysis showed that the character of undergraduate students was significantly influenced by gender, personality type, moral messages delivered by the lecturer in class and participation in: dorm activities; management skills training; character education training conducted by the Directorate of Student Affairs; and an Emotional and Spiritual Quotient programme, while students who received a scholarship also had a better character. The study is of value to decision-makers in educational institutions and other policy-makers designing appropriate mechanisms to improve students' character.

A Comparative Study of Moral Education between Malaysia and Korea

Presenters: SON Kyung Won, Seoul National University, Republic of Korea & Vishalache BALAKRISHNAN, University of Malaya, Malaysia

Presentation 5.B.2

Even though Korea and Malaysia have compulsory moral education, concerned with building good character in children, their social and political systems are very different. Malaysia is a multi-cultural and Islamic society. Korea, on the other hand, has been a unilateral society, though it is now changing into a multicultural society. In this paper we review the history, content, teaching and assessment of moral education in these two nations. We analyse the effectiveness of moral education as a subject in both countries. We consider whether, in each country, there are arguments for the effectiveness of moral education as a subject. We also discuss whether and in what ways moral education teachers, professors, parents and students in both countries are able to deal with the current sidetracking of moral education as a subject with little or no economic importance. What experiential learning in moral education as a formal subject is truly important for living in the real world? What might moral educators in other countries learn from this comparative study?

Morality and Personhood Are Made for Each Other OR What Moral Education is Not!

Presenter: Laurance J. SPLITTER, Hong Kong Institute of Education, Hong Kong SAR, P. R. China

Presentation 5.A.1.

According to the *Principle of Personal Worth*, (i) persons are more valuable than non-persons; and (ii) no one person is more valuable than any other. "Non-persons" include, not



merely rocks, phones, birds and most mammals, but such “supra-personal” entities as nations, cultures, religions, traditions, gangs and “family”. Rejecting *individualism* and *collectivism*, I argue that persons are essentially *relational*, ranging from our most intimate relationships to embrace all others we do, or might, relate to. It is precisely upon such relationships that morality – whether religion-based or secular – is grounded. I argue that the core business of education is nurturing and assisting the development of “full personhood”, rather than such subsidiary tasks as vocational training, citizenship, socialization, etc. Morality and moral education deal with *universalistic* ideas about how we ought to treat one another as *persons*, rather than allegiances to particular religious or other affiliations. The Ancients knew this when they asked: “Is it good because the Gods declared it so or do the Gods declare it good because it *is* good?” We need to engage young people in *dialogical* processes of *deciding whether or not something is good* rather than teaching them what this or that god *declares to be good*.

“Tri Hita Karana” and the Morality of Sustainable Vocational Education

Presenter: Putu SUDIRA, Yogyakarta State University, Indonesia

Presentation 4.D.2

The main aims of Indonesian vocational education implicit in the Constitution are to build a balanced society for social harmony and progress, contribute to harmony and the preservation of the environment, preserve cultural values, strengthen national identity and the wise use of natural resources and commit to continual improvement of the quality of labour. *Tri Hita Karana* (three sources of harmonies) is an ideology that directs the balance of life and harmony between humans and God, among humans, and between humans and the environment. As an ideology, *Tri Hita Karana* is a unified whole, synergistic, integral and systemic. *Tri Hita Karana* is used as the basis for the management and development of Balinese culture. In the context of developing vocational education, *Tri Hita Karana* directs the moral foundation of sustainable vocational education in local, national, regional and global contexts. *Tri Hita Karana* also provides core values as a moral foundation to strengthen the integrity and identity of the Indonesian people in building sustainable vocational education as part of sustainable development. The aim of this presentation is to introduce *Tri Hita Karana*, discuss its key teachings and emphasise its important role in working towards a sustainable Indonesian vocational education.

Fostering Moral Education in the English Classrooms through Language Games

Presenter: Nunik SUGESTI, Yogyakarta State University, Indonesia

Presentation 4.C.3

The goal of Indonesian national education is to develop students’ potential to be faithful and devoted to God, healthy, knowledgeable, skilful, creative and independent and to be of good character as well as democratic and responsible citizens (Law Number 20 of 2003). Due to the importance given to having a good character, the demand for character education in formal education institutions is dramatically increasing. Character education in such institutions can be implemented through the teaching and learning process, school management and extra-curricular activities. In the teaching and learning of English, character education can be enhanced through the use of games. Games have long been advocated for assisting English language learning. In addition to improving students’ language competence, games can cultivate moral values among the students. In this case, creative



teachers can play a pivotal role in helping students develop good characters. This paper discusses the reasons for using games to cultivate good character in English classrooms, to explain the various categories of games and to give suggestions on when and how to use games to achieve a positive impact on the development of character in students.

Nurturing Moral Values through Sharing Dilemmas and Conflicts

Presenter: SUGIRIN, Yogyakarta State University, Indonesia

Presentation 1.D.1

Transparency is an essential basis for advancement (Prita Kemal Gani, 2012) and the Indonesian transparency index rose from 51 in 2010 to 62 in 2012 (Aditya Revianur, 2013). In education, transparency supports faculty and students in implementing high-impact learning and teaching practices while identifying practices that offer the greatest beneficial impact on students' learning (Winkelmes, 2009). Meanwhile, teachers' ability to make reflection is demanded in improving instruction (Henning, Stone & Kelly, 2009). Teachers should reflect not only on their successes in teaching but also on problems they face. As Johnston (2008) asserts, English language teaching is not merely training students in a particular set of skills but is profoundly imbued with values, which are complex and riven with dilemmas and conflicts. While Zuhdi (2005) and Nyabul (2009) see these dilemmas as rooted in the diversity of religions and cultures, the problems I face as a practitioner are more complicated and resemble Johnston's moral dilemmas: dilemmas of pedagogy, teacher-student relations, and beliefs and values. Sharing dilemmas and conflicts with my students through using selected articles and real world problems for classroom discussion has been an effective means of explaining why we sometimes make decisions contrary to our own beliefs and values.

Promoting Moral Education through Blended Cultures in Teaching English as an International Language in Multi-cultural Settings

Presenter: SUKARNO, Yogyakarta State University, Indonesia

Presentation 1.D.2

Language as a cultural product of a particular society is a means of communicating other cultural products that are closely related to morals. Teaching and learning a language, including teaching and learning English as an international language (TEIL), cannot be conducted in a vacuum but can include moral values. However, as English is an international language and there are many people from culturally diverse backgrounds involved in using English communication, serious impediments will appear if there is only one culture integrated in TEIL. The wise way to proceed in TEIL is for English teachers to integrate a blend of cultures into learning materials and activities which simultaneously can be employed as accoutrements for moral education. This paper attempts to discuss how to promote moral education through blended cultures in TEIL in multi-cultural settings. The suggested phases to follow are (1) providing students with input texts about cultures consisting of moral values, (2) discussing the contents and language elements related to moral values, (3) producing new texts relating to students' and others' cultures, and (4) accentuating moral education through drawing on the values embedded in texts. The result of this TEIL model is that students display good morality in international relationships.



Marcel Aymé's *Les Contes du Chat Perché* as a Resource for Moral Education in Schools

Presenter: Dian SWANDAYANI, Yogyakarta State University, Indonesia

Presentation 1.B.3

This paper aims to describe the essence of the moral values in the French Roman, *Les Contes du Chat Perché* by Marcel Aymé. This satirical French work of literature comprises a collection of medieval beast fables that satirise human society by bestowing human characteristic upon animals, filled with personal invective and angry moral indignation. The fable also exposes the world's evil, i.e. the injustice, the vanity, the avarice, the hypocrisy, the pedantry, the corruption, the wiliness and the deceit. This presentation will argue that discussing the fables in *Les Contes du Chat Perché* and carefully considering the moral values and issues they raise can be an important resource for moral education in schools. Students can analyse what the fable is saying about what it means to be human, what really matters in our personal and social lives, and how each of us should live our lives to achieve truly important social goals.

Secondary Teachers' Views on Values and Sustainability: a Comparison between Schools in Poland and Latvia

Presenter: Eugeniusz SWITALA, Daugavpils University, Latvia

Co-author: Ilga SALITE, Daugavpils University, Latvia

Presentation 5.B.1

The purpose of this paper is to explore and compare how secondary school teachers understand the concept of values and their relevance to sustainable development and education for sustainability. The research was conducted with the participation of approximately 50-60 secondary school teachers in Latvia and Poland. The teachers who participated in the study were working at schools operating in diverse religious, economic, natural and social environments. The aim of this article is: (1) to present the results of the research carried out by the authors, (2) to compare the understanding of values in these countries, (3) to compare the understanding of sustainable development by Latvian and Polish teachers; (4) to understand the importance of values and values education for sustainable development; and (5) address the gap in information about values in education for sustainability at secondary school level. The results and conclusions arising from the research reveal a wide range in secondary school teachers' understanding of values, sustainability and the importance of values for sustainable development. The results could be used by teachers and school management teams to improve the quality of education for sustainability in the curriculum, the classroom and in schools in general.

The Role of the State Islamic Institute (IAIN) and the Development of Moral Education in the *Madrasah*

Presenter: Naf'an TARIHORAN, Sultan Maulana Hasanuddin State Islamic Institute, Indonesia

Presentation 4.B.2

The State Islamic Institute (IAIN) is part of Islamic education in Indonesia, providing a continuation of the education offered at primary and secondary levels in the *madrasah* (Islamic school). The establishment of the *madrasah* was initiated by the Muslim community



to provide Islamic education to the general public. During the early years of national independence, the *madrasah* was the only centre for producing *ulama* (Islamic scholars) and maintaining Islamic traditions, and it was orientated towards the ritual and the spiritual. Today, the *madrasah* has developed social aspects, including moral education. In Islamic education, the Qur'an is the moral manual that contains all dos and don'ts. Morality in Islam centres on the theory of what is allowed and what is forbidden (*alhalalwal haram*) in accordance with Islamic law (*shari'ah*), the primary sources of which are the Qur'an and the *Hadith*. The philosophy of Islamic education is to inculcate moral values such as honesty, integrity, tolerance, truthfulness, self-discipline, humanity and patience. Its moral instructions are believed to be universal without boundary of time or space. This paper will discuss: the *madrasah* of today, its moral education and the role of IAIN in the development of moral education in the *madrasah*.

Role Models in the Elementary School Textbooks of People's Republic of China, 1999-2005

Presenter: TSE Thomas Kwan-choi, The Chinese University of Hong Kong, Hong Kong SAR, P. R. China

Presentation 1.B.2

Comparing four sets of textbooks – *Thought and Character, Society, Character and Living, and Character and Society* – at elementary level (aged 6-12) compiled and published by People's Education Press over the years 1999-2005 with regard to the role models advocated, this paper serves to depict the similarities and differences between these textbooks, in terms of the moral codes or virtues conveyed with the aid of documentary analysis. It also helps to reveal certain features and underlying forces that constitute such continuities or changes. Role models are classified in terms of personal identity, gender, ethnicity, communist affiliation, era, nationality, occupation/field of excellence and moral codes. Frequency counts are recorded in code sheets, with simple statistics used to summarize the data coded. In addition, textual analysis, in the light of quotations from textbooks as illustrations, is used to complement the part of quantitative analysis. Implications of the findings and suggestions are discussed at the end of the paper.

Moral Values: Balancing Adaptation, Autonomy and Social Concern. Lessons We Should (Not) Learn from the West

Presenter: Wiel VEUGELERS, University of Amsterdam, the Netherlands

Presentation 1.C.1

Moral education can focus on different values. In empirical research in the Netherlands we find three clusters of pedagogical goals on moral values: adaptation, autonomy and social concern. Other relevant moral values are diversity and social justice. With these different moral values we can distinguish three different types of citizenship: adaptive citizenship, individualistic citizenship and critical-democratic citizenship. A critical-democratic type combines autonomy and social concern. Teachers can focus on different moral values, also students can argue for different values. Many teachers like social concern, but in practice the educational system works more on adaptation and individualisation. Studies among youngsters in the Netherlands (for example the ICCS-study) show that there is a strong individualistic tendency in youngsters and a weak social concern. How can education find a better balance between adaptation, autonomy and social concern? An interesting question is



the comparative aspect. How is the social-cultural context (social class, multicultural) influencing educational goals and practices? And what can we learn from the “West” and the “East” to make this balance better? The paper will show the theoretical framework of the study, the social-cultural context of moral education in the Netherlands and the results of several empirical studies among teachers and students.

Perspectives on Indonesian National Education and their Implications for Moral Education

*Presenter: Weni Mardi WALUYANI, Sampoerna School of Education, Indonesia
Presentation 2.D.3*

The Indonesian national education system has changed several times due to political and other factors. It has also experienced a long journey from the period prior to the Hindu Kingdom, onward through the Hindu Kingdom, the Islamic Kingdom, the Dutch colonial era and the Japanese occupation up to the Post-colonial era. Each of these different eras rendered a different story, adding to the chronicle of Indonesian national education because each of the eras implemented different educational perspectives. This paper briefly recalls and comments on the journey of those eras. This paper also analyses the perspectives that have been brought by authorities in regulating for Indonesian national education from Dutch colonialism, Japanese occupation, the old order, the new order and reformation eras. In addition, this paper examines the implications of changed perspectives on moral education subjects (civic and religion education) that are taught in schools from Dutch colonial times up to the reformation eras. This historical study is conducted using two kinds of perspectives; the functionalist and liberal perspectives of education.

Action Research on the Practical Strategies of Moral Education by an Elementary School-teacher

*Presenters: WANG Sheng-Chung, National Taichung University of Education, Taiwan & Yen-Hsin CHEN, National Chung Cheng University, Taiwan
Presentation 5.C.3*

In Taiwan, school-teachers have to implement moral education through integrating moral elements into their daily lives and teaching in their classes. The purpose of this study was to explore how school-teachers can practise moral education in the school in order to promote pupils' good character. In this study, the teacher as a researcher conducted action research to explore what the teacher does and how best to practise moral education in the school. Data was collected from 1st September 2012 to 18th January 2013 using different methods, including records and field notes of activities, the participant pupils' diaries, pupils' works and dialogue. Based on the results of the study, the authors suggest three feasible strategies: 1) Teachers provide good examples of moral education practice for their students in the school, teaching their students service-learning to enhance their good character; 2) Pupils can promote their good consciousness through doing recycling in the school; 3) Pupils can learn and reflect on themselves through doing toilet-cleaning, which can be an effective strategy to promote school-based character education.



Pancasila-oriented Moral Education: A Re-constructed Philosophical Approach to Values Education

Presenter: Udin Saripudin WINATAPUTRA, Universitas Terbuka, Indonesia

Co-author: Riza Al-RAKHMAN, Universitas Terbuka, Indonesia

Presentation 2.C.2

Theoretically, morality has been classified into two categories, i.e. prohibition-oriented morality and pro-social morality (Kohlberg: 1958; Eisenberg-Berg: 1982). Prohibition-oriented morality is the individual's moral reasoning, feeling and action on the basis of a rules-abiding society, whereas pro-social morality is the individual's moral reasoning, feeling and action accepted in and conformed to society. Basically these morality domains cannot be separated; both are concerned with goodness perceived, and actualised, by individuals in society. The foundational ideas of *Pancasila* (which may be seen as Indonesia's state ideology) are symbolised by five iconic values pictured on *Garuda Pancasila* and have been nationally accepted as a means of integrating diverse Indonesian cultural aspects into one. This commitment is built upon the value system of *Pancasila*, i.e. religiousness, humanity, unity in diversity, consensual democracy and social justice. It is in order to disseminate these values in Indonesia that moral education is constitutionally mandated in the school curriculum. This paper will analyse the needs, vision, mission and strategies for developing a *Pancasila-oriented* moral education at the school level. A re-constructed conceptual approach inspired by perennialism, essentialism, progressivism and re-constructionism will be applied in order to map out the curriculum entity, i.e. competencies, content, learning experiences and assessment.

Teaching Values in Religious Studies Lessons in Hong Kong

Presenter: WONG Mei-Yee, The Hong Kong Institute of Education, Hong Kong SAR, P. R. China

Presentation 4.B.1

Religious education is one of the ways traditionally used to implement moral and values education in schools. In Hong Kong, more than half of the schools are religious schools. It is important to understand how the religious schools promote moral values in Hong Kong schools. In particular, based on the data collected from document reviews, individual interviews and observations in three religious elementary schools, this paper explores how the schools carry out moral and values education and how teachers teach values in religious lessons. The paper has three major research questions: (a) What are the schools' curriculum of moral and values education?; (b) What are the teachers' perceptions of teaching values, especially in Religious Studies lessons?; and (c) How do the teachers teach values in the observed Religious Studies lessons? The study finds the teachers rely on textbooks, other teaching materials or on their own understanding of religious beliefs, etc to teach in the observed lessons. The paper argues that the teacher plays an important role in moral and values education and that relevant teacher education is necessary.



The Paradox of the Great Ethical Doctrines: Confucianism and Post-structural Ethics

Presenter: WU Meiyao, National Kaohsiung Normal University, Taiwan

Presentation 3.A.2

Although some great ethical doctrines seem full of human sympathy and humaneness, for example Kant's or Aristotle's ethics in the West or Confucianism and Buddhism in the East, human rights and ethical concern for marginalized groups or disadvantaged minorities have been largely ignored; at least until the rise of western poststructuralist ethics in the 1980s, with thinkers like the later Derrida and Levinas. Why has there been this lack of concern for the marginalised and disadvantaged? In order to answer this question, the author will attempt to reflect on the central concept of a great ethical doctrine, the concept of "ren" (humaneness) in Confucian ethics, and try to understand how *ren* could have been the central theme of a philosophy that upheld the superiority of Confucianism to other philosophical schools, on issues such as men's superiority to women, China's superiority to its ("barbarian") others, etc. With the help of a post-structuralist ethical perspective, more specifically that of Levinas and the later Derrida, the author will examine Confucian ethics more closely and suggest the possibility of further broadening or opening some of its key concepts.

The Problems of the Cognitive-development-oriented Model in Western Moral Education and its Theoretical Revision

Presenter: XU Ruifang, East China Normal University, P. R. China

Presentation 6.B.1

In the 20th century, a cognitive-development-oriented model aimed to develop students' moral cognitive ability in western moral education. Since it was based on liberalism, which stressed the philosophical idea of rational autonomy in morality, the cognitive-development-oriented model brought some problems in its practice, such as paying much attention to moral knowledge but less in the capability to practice, emphasising normative criteria rather than the good life as a whole. According to Eamonn Callan's restricted modification on moral rational autonomy philosophy, this laid much stress on individual's moral sentiments rather than the individual's moral cognitive ability; the cognitive-development-oriented model can perfect itself through adjusting its educational goal, deepening educational contents and improving educational methodology. This paper maintains that the experience (of the perfection of the cognitive-development-oriented model in western moral education) could provide important inspiration for China, which should adopt a holistic perspective, as follows: 1) the improvement of rational cognitive ability should have the same status as cultivating moral sentiments in the goal of moral education ; 2) to deepen the content of moral education to promote students' moral judgment and the development of moral autonomy; and 3) to form life-oriented educational methods.

On Cultivating the "Life-practice" Concept in Children's Everyday Life at School

Presenters: YI Lianyun, Southwest University, P. R. China & LONG Hongxia, Southwest University, P. R. China

Presentation 4.C.2

Educators of "Life-Practice" pedagogy believe the core value of education is to improve the development of children's lives, emphasizing the focus on life, and fostering their self-



awareness and spontaneity through practical activities at school. School life is supposed to be an important platform for the practice of life. As a critical place for children's life activities, it is supposed to be very meaningful, and critically so for the enrichment of life experience and the advancement of life growth. But in a system of school education where knowledge delivery plays a leading role, school life has been simplified into classroom teaching. Its various uses for the fostering of life are dying away; teacher-student relationships, as well as relationships between fellow students, are becoming simple and mechanical; school life as a spiritual lead is no longer as effective. Therefore, a review and reflection on cultivating 'life-practice' has critical practical significance.

Teacher-State Relations in China: An Exploration of Class Teachers' Experiences

Presenter: ZHAO Zhenzhou, The Hong Kong Institute of Education, Hong Kong SAR. P. R. China

Presentation 6.C.3

With the relaxation of the command system in the public schooling sector and the decline of ideological coercion in the post-Mao era, the Chinese State has reshaped its control over individual teachers. Much effort has been made to analyse the State's influence on teachers' academic activities at school, but little attention is given to another facet of teachers' work: undertaking the socialisation of students. This presentation is on a study that sought to explore teachers' perceptions of their relationship with the State in China through focusing on the group of home-room teachers, who are responsible for both teaching and managing all student affairs within a class. Using a multi-method approach, the findings reveal that teachers have a complicated understanding of their roles and status as decided by the State. The evolving trend of teaching as a profession, schools and the market economy play a mediating role in re-shaping China's teacher-state relations.

Unity in Diversity as an Indonesian Nationality Pillar

Presenter: Darmiyati ZUCHDI, Yogyakarta State University, Indonesia

Presentation 4.C.1

Indonesia has four pillars of nationality, namely: *Pancasila*, the *1945 Law*, the *Unity of the People* and *Bhineka Tunggal Ika* (Unity in Diversity). It is not very easy to erect the last pillar since Indonesia is geographically diverse; a maritime country consisting of 17,667 islands. Besides, Indonesia is multi-cultural in nature: there are 300 ethnics, more than 250 local languages (Mustanzir, in Zubeir, Mustofa, and Sukri, 1997: 173) and many religious beliefs. Indonesian nationality is currently facing challenges that can be categorized as internal and external. The former is the high rate of unemployment, corruption cases, low GNP, and so forth, while the latter is the penetration of foreign cultures that cannot be easily prevented, especially those contradictory to genuine local culture. They can produce variables affecting nationality through social conflicts, which is why multi-cultural skills are extremely important for Indonesia, if it is to be a robust nation. Multi-culturalism constitutes moral values that should be possessed and actualized in everyday life. It has to be developed seriously and to be actualised nationwide in order to be strong and united. At the same time multi-culturalism in the global world is very important for human beings to live peacefully.



SYMPOSIUM AND ROUNDTABLE ABSTRACTS

SYMPOSIUM:

Exploring Korean Children's National and International Prejudices Using Pedagogically-embedded Research

Organiser: Minkang KIM, The University of Sydney, Australia

Presentation 4.A.1

Prejudice against another nation or culture is often perceived as a major hindrance to world peace. This symposium will report on the early emergence of such prejudices, identified in eight-year-old primary school students in Korea. The research, conducted in June 2012, investigated Korean children's reactions to the 2011 Japanese Tsunami. The research project, conducted using the Pedagogically Embedded Research Method (PERM), revealed that the young Korean children surveyed are significantly prejudiced. Their prejudices are nationally and culturally deep-seated, and reinforced by parochial viewpoints projected by mass media programmes, both of which put significant constraints on children's ability to empathise with people beyond their national borders. This symposium will provide an overview of the research findings, describe the research method used and show how it can provide a valuable tool for teachers investigating the moral reasoning of children in their classrooms, and discuss important moral education issues that emerge from the research for moral educators. The symposium will operate at the interface between moral education research and classroom teaching and be of interest to both researchers and teachers of moral education. It will be underpinned by theoretical assumptions regarding morality and emotion and their underlying neurobiology, drawn from dynamic systems theory.

Paper 1. Korean Children's Prejudice: Findings from Children's Responses to the Japanese Tsunami of 2011

Presenter: Minkang KIM, The University of Sydney, Australia

The devastation of the 2011 tsunami in Japan was carried to all parts of the world by the mass media. The purpose of this project was to investigate the perspectives and attitudes of a group of some 100 eight-year-old students in a Korean primary school, one year after the tsunami. The students were asked to respond to two videos of the tsunami; one a collation of clips from the Korean mass media, and the other excerpts from a BBC production. A specially designed worksheet allowed the students to register their views after viewing the clips. The quantitative findings of this research produced insights into some rather alarming views and prejudices of these children. Children's anti-Japanese sentiment was transferred to the tsunami event and they frequently made nationalistic associations in assessing Japanese past practices and present events. This presentation will also show how the perspectives taken by the mass media on such events may either consolidate or challenge the child's prejudices and parochial views.

Paper 2. Teachers as Moral Education Researchers in Their Classrooms: The Pedagogically Embedded Research Methodology (PERM)

Presenter: Derek SANKEY, The University of Sydney, Australia

The notion of teachers as researchers into their own practice has a long pedigree. Much of the research undertaken so far has taken the form of action research, where the explicit aim is to improve the classroom teaching performance of teachers. In the Asia-Pacific region



Lesson Studies in Japan and Learning studies in Hong Kong are prime examples. The focus of the research undertaken for this project was not concerned with teacher performance, however, but rather aimed to investigate the beliefs, values and prejudices of children in a non-intrusive and ethically defensible manner. To this end, it employed a pedagogically embedded research methodology (PERM), where the teaching and learning materials not only provided a highly worthwhile learning experience for children, but also yielded significant research data. This presentation will provide a summary outline of PERM and discuss its relevance as a research tool for moral education teachers in their classrooms.

Session 3. Open discussion: What Is the Role of the Moral Educator in school?

As teachers we often make assumptions about the values and beliefs of our students without actually investigating whether our assumptions are correct. At the same time, learning theories such as constructivism and dynamics theory emphasise that what students bring to their learning in terms of past learning and beliefs can profoundly influence what they learn and how they understand what they are being taught. If, as this project showed, young children bring their national prejudice to moral education lessons, what role should the moral educator play? Is it the role of moral education to “correct” such prejudices? If it is, what teaching strategies should be employed? Surely it is not sufficient, or even educationally defensible, to impose a counter prejudice. This section of the symposium will be an open discussion session where everyone attending can consider these important questions, by first addressing a more fundamental question: what is the role of the moral educator in school?

ROUNDTABLE:

Creating Shared Values in Moral Education in Asia and the Pacific Region

Organiser: Mayumi NISHINO, National Institute for Educational Policy Research, Japan

Presenters: Vishalache BALAKRISHNAN, University of Malaya, Malaysia

CHANG Lee Hoon, Sultan Idris Education University, Malaysia

WONG Mei-Yee, Hong Kong Institute of Education, Hong Kong SAR, P. R. China

Yen-Hsin CHEN, National Chung Cheng University, Taiwan

Presentation 6.A.1

Moral education has always been underscored as a significant component of the social transformation process in most of the countries in Asia and the Pacific region. Although the status of moral education in the school curriculum differs from one country to another, we share certain practices, problems, issues and trends in its implementation. One of the important topics in moral education today is to identify the values taught in schools for our children living in global and local communities. As our societies become increasingly interdependent and face some global and societal challenges, it is important for us to discuss and share with one another our concerns and issues in teaching values in each country.

The objectives of this round table discussion are to:

- 1) review the status of moral education in the school curriculum in each country;
- 2) identify values traditionally fostered in each society and values specifically promoted in schools;
- 3) identify common problems, issues and trends in teaching values in the context of each country; and
- 4) explore the possibility of constructing a framework for common shared values in Asia and Pacific countries.



POSTER ABSTRACTS

(Abstracts are listed in alphabetical order by presenter's surname)

Fun Hand Puppet Story: A Way of Teaching Moral Education in Elementary Schools

Presenter: Syarifudin Ahmad BRILIYAN, Yogyakarta State University, Indonesia

Poster 1

Fun hand-puppet stories are an alternative way of teaching moral education for elementary school children. The aim of this research is to design and create a fun hand-puppet story as a medium of learning moral education for elementary school children. The steps taken in the development of a hand-puppet fun media story include: (1) preliminary studies; (2) design model; (3) design validation; and (4) revision of the design. Preliminary studies are based on less than optimal media used in primary schools. Model design is done so that the story contains moral education values. Products are validated by media experts and subject matter experts to assess the feasibility of the story. Design revisions are then made to improve weaknesses identified by the experts. It is expected that the results of this research will validate the use of fun hand-puppet stories and puppet theatre as a worthwhile learning medium of moral education in primary schools. To this end, the stories and performances will be developed with an engaging design, content and interesting material with the aim of gaining the attention of children, such that the moral value of the story can easily be delivered to them.

Efforts to Increase 5-6 Year-old Children's Cooperation through Holistic Study

Presenter: Beatriks N. BUNGA, Nusa Cendana University, Indonesia

Co-authors: Merly Aclin N. KLASS, Nusa Cendana University, Indonesia & Marsehalia F.P TANGDUIL, Nusa Cendana University, Indonesia

Poster 2

This poster will present a class action research project aimed at increasing children's cooperative behaviour through holistic study. Holistic study is a method of teaching character for children which consists of a "knowing" step, a "feeling" step and an "action" step. Eleven children (5 boys and 6 girls) aged 5-6 years old from *Play Group Satu Hati* participated in the research. The class action research steps were: planning, action, observation and reflection, which were performed in two cycles. Indicators to assess children's cooperative behaviour included actions such as showing mutual aid, mutual respect, initiative to help friends and patience when dealing with others. Results indicated an increase in children's cooperative behaviour as a result of the holistic study. Pre-test score showed that only 18 % of the children exhibited cooperative behaviour, whereas after the first cycle, 55 % of the children showed cooperative behaviour, with the percentage in the second cycle increasing to 100 %. This indicates that the holistic method is useful in increasing children's cooperative behaviour.



The Role of Informal Leaders in the Practice of Moral Education in Society: A Case Study from West Java

Presenter: Rudy GUNAWAN, Pendidikan Sejarah FKIP Universitas, Indonesia
Poster 3

Leadership is a process involving a leader with character and integrity, compassion, cognisance, commitment, confidence and communication, and a follower who is obedient to the leader, though with critical thinking and an innovative and independent spirit. Informal leaders are not officially appointed by a particular decree. They come to power and authority as a result of their influence on a group. There is no objective measure of how informal leaders become leaders. Selection of informal leaders is determined by the feelings of sympathy and antipathy generated in individuals and groups. This presentation discusses how leaders in the community can provide moral education through examples and psychological ties that have been ingrained in the minds of the people. The research method used qualitative methods and data collected from informants in Kelurahan Bintara. The expected outcome of this research is to show that informal leaders are able to provide examples and take real actions in public such that moral education can be cultivated, starting with the smallest neighbourhood family, and expanding into neighbourhoods and villages up to the higher levels of society.

Performance-based Assessment Rubrics in Teaching Academic Honesty for College Students

Presenter: Astri HAPSARI, Universitas Islam, Indonesia
Poster 4

Academic honesty is a moral value that must be sustained in an academic culture. It involves acknowledging the originality of an idea and avoiding misconduct such as cheating and copying others' work without proper acknowledgement. This value will bring advancement to knowledge, because learners are able to trace knowledge's origins. Therefore, academic honesty should be integrated in the course assessment framework. One of the instruments to assess this moral value is performance-based assessment, which requires learners to perform tasks that are "as authentic as possible" and are "rated by qualified judges" (Norris et al., 1998, p. 8). Thus, performance-based assessment rubrics enable learners to reflect on their ability to demonstrate academic honesty in their classroom tasks. Moreover, these rubrics also increase learners' awareness of plagiarism issues. This presentation discusses how to design and implement the criteria of academic honesty in performance-based assessment rubrics. It also highlights the importance of the dynamic assessment framework in order to internalize the moral values of academic honesty in learners' learning habits.

The Significance of Moral Education in the Indonesian Islamic State Universities

Presenter: Zulkipli LESSY, Universitas Islam Negeri Sunan Kalijaga, Indonesia
Poster 5

Muslims believe moral education can guide students' moral development because it teaches an ethic on how to determine what they should and should not do. Moral education is taught in the modern educational system as stemming from religious and philosophical values, such as honesty, responsibility and respect for other people. Religion cherishes unique characteristics, and moral education in Islam originates from the Qur'an, virtues in sayings of



the prophet Muhammad, Islamic traditions and contemporary developments in Muslim societies. Islamic moral education is implemented via curricula that guide students towards achieving spiritual, economic and social goals. Moral education should enable students to empower themselves and fulfil their needs and should be included in a variety of courses, including language teaching, philosophy, culture and pedagogy, both by implicitly embedding values and also by explicitly modelling behaviour. The findings of my research show that the teaching of moral education in Indonesian Islamic higher education should include how to avoid plagiarism, pessimism, prejudice and bullying. Students can be taught ethics that guide them in avoiding those negative practices. Recognizing the significance of this instruction to avoid larger negative effects in the future, the Faculty of Tarbiyah and Keguruan has intensively implemented such moral education.

Increasing Children's Social Competence through Counselling Service, Using a Learning Pyramid Model

Presenter: Aan LISTIANA, Indonesia University of Education, Indonesia

Poster 6

The aim of this research was to examine the effectiveness of the counselling service, when using a learning pyramid model, to increase children's social competence. Furthermore, it also studied the interaction between the counselling service and gender, school type, parenting style as well as family socio-economic background in influencing children's social competence. The research used a quasi-experimental method with factorial experimental design. There were 48 young children who became the subjects of this research, consisting of 27 students (14 girls and 13 boys) from the core school and 21 students (11 girls and 10 boys) from an impacted school, both were taken from cluster random sampling. This research also used questionnaires to measure parenting style, children's social competence and the family's socio-economic background. The data collected was analyzed using t-test and two-way ANOVA. The findings showed that the learning pyramid model was effective in increasing children's social competence, especially their social skills, but not in improving children's emotional maturity. The findings also suggested that the effectiveness of the learning pyramid model does not depend on gender, school type, parenting style or family socio-economic background.

Moral Education at an Islamic Orphanage in Yogyakarta

Presenter: MARYANTI, Yogyakarta State University, Indonesia

Poster 7

The moral education of orphan children is different from that of children who live with their own parents and responsibility for moral education shifts from their parents to the orphanage. The "Panti Asuhan Yatim Putri Islam Yogyakarta" is an all-girls Islamic Orphanage in Yogyakarta which provides a home for 55 orphan girls, aged 10 to 18. They live there for several reasons, primarily because their fathers have passed away (that is why it is a "Yatim" orphanage). But in practice, there are several other reasons such as that the family is too poor to send their children to school or that the children are from a broken home family. Once the girls are accepted, they will live there until they leave senior high school. In this presentation, firstly we will describe the teaching of moral values to the orphan children by means of habituation process. Secondly, the obstacles in teaching will be presented, as well as the orphans' view points of and response to this habituation process. Thirdly, we will



describe varying perceptions of the success of the orphanage's moral value education activities, both in the eyes of the orphanage's committees as well as of the orphan children themselves.

The Development of Social Skills in Kindergarten

Presenter: Endang POERWANTI, PGSD-FKIP Muhammadiyah University of Malang,

Indonesia

Poster 8

Character education is one of the efforts made to habituate children in thinking, feeling and doing things related to acceptable moral values. Schools are places of cultural socialization. The development of character education should be implemented at the school from kindergarten onwards. Measures of achievement in kindergarten students' character education focus on knowledge development, attitude, and behaviour related to good values. Theoretically, it is assessed with regard to four character aspects; the religious, personal, social and national aspects. The curriculum in Kindergarten comprises two areas of development, namely the development of habit and basic skills. Basic skills include activities designed to develop children's capability and creativity, especially in preparing them to attend formal education. Social skills are multi-dimensional psychological constructs that consist of four sub-constructs: social interests, social self-efficacy, empathy skills and social skills. This presentation will discuss in detail how learning in kindergarten contains social skills in the context of the character education framework.

Analysis of Moral Development in Diversity; Descriptive Research about Child Tolerance after Play and Learn in Inclusive Early Childhood Education

Presenters: Mardha Tresnowaty PUTRI, Yayasan Bijak Bestari, Indonesia & Yanti Dewi PURWANTI, Yayasan Bijak Bestari, Indonesia

Poster 9

Nowadays, there are so many conflicts which happen because of differences. The government of Indonesia anticipated such conflicts and has been using education to tackle the issue. The government requires the teaching of character and national culture education. One of the values included in this is tolerance. Tolerance is an attitude that appreciates and allows for other opinions, point of views, beliefs and habits which are different from one's own. Tolerance can be developed from early childhood, which is famous as "the golden age" of learning. One of the ways to introduce tolerance is by holding inclusive early childhood education. This research was conducted to ascertain whether tolerance that has been introduced in early childhood education continues to the next level of development. A qualitative approach was used involving six children from 3 categories of ages; 2 from early childhood, 2 late childhood and 2 teenagers, all coming from the same inclusive early childhood education. The results of descriptive analysis show that the value of tolerance has been maintained although exhibited by different attitudes, which accorded with the level of the children's moral and cognitive development.



Integrity Education: Practice and Application for a Corruption-free Society

*Presenter: Shanta Akther SHEEMA, Yogyakarta State University, Indonesia/Bangladesh
Poster 10*

Moral education has a significant role to play in making life honest and prosperous. Integrity as a core moral value is very important in aiming to produce a corruption-free society and many studies show the importance a corruption-free society. For example, a peaceful and prosperous world can be built by a corruption free society. So integrity education is very important for children because they are society's future. Educators and parents have an important role to play in influencing students and children to learn about and practise integrity in their life. However, this study, conducted from January to February 2013 in Yogyakarta, Indonesia, showed the necessity of including integrity education as a subject in the curriculum for children (instead of just relying on influence). To conduct this study, educators, students and parents were randomly selected from two higher secondary schools in Yogyakarta. Different religious educators were also selected from these two schools and church. An interview instrument was used for data collection. The results of this study also provided some other lessons about building a corruption-free society in Indonesia.

Character Education: Behaviour Performance and Attitude Admiration Discourse between Students and Biology Teachers in Yogyakarta Province

*Presenter: Slamet SUYANTO, Yogyakarta State University, Indonesia
Poster 11*

One of the critical points in character education is the perception between students and teachers of what constitutes good or bad character. If there is discourse on these perceptions, then there may be seen to be discrepancies in the classroom regarding whether or not one or the other of them is a person of good character. Some students who believe that they have good attitudes and express good aspects of their character in their behaviour might be judged by a teacher as bad students. On the other hand, some teachers who believe that they have good attitudes and are a model of good character might be considered in poor light, or disliked, by students. This poster presents a survey research, conducted in 12 middle schools in Yogyakarta Special Province and involving 120 students and 24 biology teachers, which investigated the discourse between students and teachers about what constitutes an admirable personal character. The questionnaire was concerned with three aspects of character, namely performance, attitudes and behaviour. Correlation and multiple regression analysis were administered to learn about discourse on admirable personal character. The results indicate some discourses between student and teacher on character.

Moral Education Evaluation Model in Relation to the Local Ethical Culture of Gusjigang

*Presenter: Sri UTAMININGSIH, Muria Kudus University, Indonesia
Co-author: Erik ADITYA, Indonesia
Poster 12*

Many children who live in Kudus (in Central Java, Indonesia) do not live up to the standards of moral behaviour required by their local ethical culture, which is known as "gusjigang". Gusjigang means good, clever and smart in trading. "Good" is understood as meaning good attitudes and behaviour in daily life, in accordance with the norms and values prevailing in



society and religion. “Smart” means smart in terms of religious knowledge and general knowledge, as well as at trading, so that a child understands that he/she has a soul and may be active in religion. Teachers and parents have a responsibility to teach moral education with reference to *gusjigang*. To make this moral education successful it needs a model of evaluation that can measure its effectiveness and see whether or not it is able to change the mindset of students so that they are serious about applying *gusjigang* in everyday life. The purpose of this presentation is to discuss a moral education evaluation model for *gusjigang* in the belief that *gusjigang* culture needs to be embedded in children living in Kudus and that they need an effective model of it within three groups of people: teachers, friends and the community.

Character Education Strategy through Responsibilities as a Consumer

Presenter: Sri WENING, Yogyakarta State University, Indonesia

Poster 13

This study analysed the exercise of consumer responsibility by students. A survey was conducted of students following a consumer education class to know how character education works in the classroom. According to Lickona, there are three elements of moral action, namely competence, will and habit. An action is categorised as good when it is done habitually and becomes a habit. It is categorised as enough when it is being done but has not yet become a habit. It is categorised as less good when it is thought of but never done. The survey was done through a reflective analysis by documenting the students’ exercise of responsibility in consumption activities. The results were as follows: 1) students’ critical behaviour in reading the user guide information before buying something was satisfactory; 2) their response to dishonest sellers was good enough; 3) students’ social concern to avoid jealousy was satisfactory; 4) their awareness of the importance of living in a healthy environment and keeping the surrounding environment clean and green was good enough; and 5) the students’ camaraderie, such as by working together as a class to help the needy by organizing a “cheap market” (*pasarmurah*), was categorised as not really good.



SCHOOL VISITS

While most schools in Indonesia will be on holiday at the time of the conference, arrangements have been made for conference participants to have the option of visiting one of six schools (described below) on the morning of **27 June** after the opening plenary session, travelling by coach from Yogyakarta State University and returning to the University for lunch. Each visit will include refreshments (on arrival), a briefing about the school and its place within the overall Indonesian education system, observing one of the school's teachers conducting a class of or related to moral education, discussion about the class and the opportunity to interact with teachers and students. The class will be conducted in Indonesian but explanation will be given in English and the visit should give a good opportunity to learn about moral and other educational aspects of a local school and provide a context for the formal sessions of the conference, especially those relating to moral education in Indonesia. Following the school visits, there will be a plenary session during which teachers and students from each school will be invited to share their reflections on and discuss the class that conference participants have observed.

1. **SD IT LUKMAN AL-HAKIM YOGYAKARTA**

Established in November 2007, the **Elementary School of Luqman al-Hakim International (LHI)**, run by an Islamic foundation, adopts the principle of *tarbiyah* (transformative education) in which learning is an integrated process involving the following seven aspects:

*curiosity (spiritual aspect),
character (moral aspect),
contemplation (intellectual aspect),
concretion (physical and practical aspect),
collaboration (interpersonal aspect),
cultivation (cultural aspect), and
caring (social aspect).*

LHI has some special activities such as morning motivation, reflection and clean-up before going home, and market-day activities. There is also a reading group and morning maths programme to develop pupils' literacy and problem-solving skills.

LHI participates actively in various programmes organized by the Regional Centre of Expertise (RCE) of Yogyakarta promoting education for sustainable development (ESD) and by the Waste Refinery Centre of Indonesia, which address the issue of school waste management and refinery.

Website: <http://sdit-lhi.sch.id/>

2. **SD KANISIUS SANG TIMUR YOGYAKARTA**

Kanisius Elementary School of Sang Timur Yogyakarta, established in 1967, is run by a Catholic foundation. This school aims to foster the internalisation of religiosity, honesty, discipline, sharing and care, amongst other values. There is a focus on both academic content and values, with values being integrated in learning materials and classroom activities and taught through all subjects and all school activities as well as being introduced in the school's social programmes.

Website: <http://sdsangtimurjogja.sch.id/>



3. **SMP 1 YOGYAKARTA**

State Junior Secondary School 1 Yogyakarta, established in 1942, places an emphasis on values education through three strategies. First, values education is integrated in all subjects in the learning materials and practised in the class routines and learning activities, with teachers being encouraged to serve as role models both inside and outside the classroom. Second, values are taught through scouting, which is compulsory for all year seven students and optional for students of years eight and nine. Third, values education is integrated in personal development programmes such as the science club and sports clubs.

Website: <http://smpn1yk.tripod.com/>

4. **SMP 5 YOGYAKARTA**

Established in 1945, **State Junior High School 5 Yogyakarta** has a long experience of moral education and seeks to develop students' critical thinking, independence, confidence, discipline, politeness, leadership skills and ability to work in teams. As in other state schools, values education is integrated in the learning process in all subjects but SMA 5 also uses project work as intensive way for students to learn about and internalise values. It also offers a number of extra-curricular activities that students may choose to join such as music, dancing, marching, batik painting and taking part in activities of science or sports clubs. Scouting is compulsory for all year seven students and optional after that.

Website: <http://www.smpn5yogyakarta.sch.id/site/html/index.php>

5. **SMA 3 YOGYAKARTA**

Established in 1942, **State Senior High School 3 Yogyakarta** emphasises the development of independence, creativity, confidence, critical thinking, respect for diversity and environmental awareness. Attempts are made to integrate values in the learning process for all subjects and students are encouraged to observe, conduct experiments, reason and question critically, draw conclusions and present what they have learnt. The school offers students opportunities to participate in various extra-curricular activities such as research, sports, theatre, scouting, marching and those of the nature lovers club.

Website: <http://www.sman3-yog.sch.id/html/index.php>

6. **SMA 6 YOGYAKARTA**

State Senior High School 6 Yogyakarta was established in 1950 and is a green school and a research school. Students are all involved in the 'go green' programme which has been very successful. There are numerous trees and plants within the school premises which are also used as resources of learning. As a research school, SMA 6 provides training for students to develop and then practise research skills and many of them have invented products or processes, participated in national research competitions and won a lot of research contests.

Website: <http://www.sman6-yogya.sch.id/>

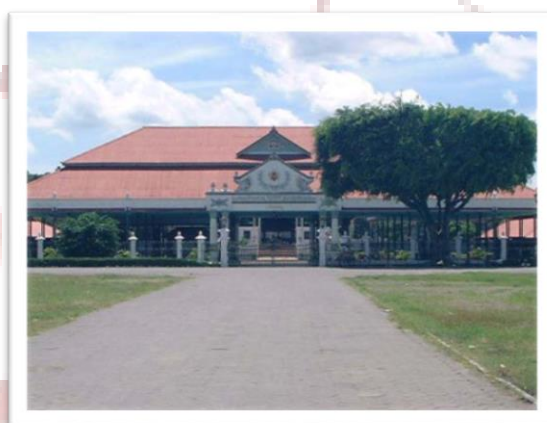


CULTURAL TOUR

Conference participants have the option of joining a cultural tour on Sunday 30th June to visit the *Kraton* (Sultan's Palace), the world-renowned Borobudur and, after lunch at a local open-air restaurant near Borobudur, the bustling Malioboro Street in Yogyakarta's city centre.

THE KRATON (SULTAN'S PALACE)

The Kraton has been the centre of Yogya's traditional life since the mid-18th century and is actually a walled city within the city with luxurious pavilions in which the current Sultan still resides. Yogyakarta is also the only major city in Indonesia where traditional 'Becak' (rickshaw-style) transport is used and many becak may be found around the Kraton.



Built by Pangeran (Prince) Mangkubumi in 1755, the Kraton is located, with symbolic resonance, in the centre of the axis stretching from the north to the south of the city and in the secondary east-west axis. The city is encircled by a row of mountains called the Horizon, including the great Merapi volcano, which may be seen as the border between the city and the rest of the universe and with which the Kraton is aligned. As well as being the focal point of Javanese culture, the Kraton is also a living museum where traditional ways continue to be lived and preserved.

CANDI BOROBUDUR (BOROBUDUR TEMPLE)

Borobudur was built during the Old Mataram Kingdom, and construction, which took nearly a hundred years, was completed in about 824. One of the world's largest Buddhist monuments, Borobudur comprises ten terraces with six lower square terraces (resting on a terrace base) leading to two upper circular terraces topped by a further circular terrace with a monumental stupa surrounded by 72 openwork stupas, each containing a statue of the Buddha.

Each terrace symbolises a stage of human life and spiritual endeavour that, in accordance with Mahayana Buddhist philosophy, each individual must pass through to reach the level of





enlightenment, or nirvana, transcending baser tendencies and understanding along the way. The walls and balustrades of the terraces are replete with beautiful relief panels covering a total surface area of 2,500 m². and, walking clockwise from the entrance of the temple, the panels tell the legendary story of the Ramayana, reflect various social

conditions and activities of the time and express Buddhist teachings as a giant educational monument. Abandoned and practically consumed by the jungle over many centuries, Borobudur has now been lovingly restored and is a UNESCO world heritage site.



MALIOBORO STREET

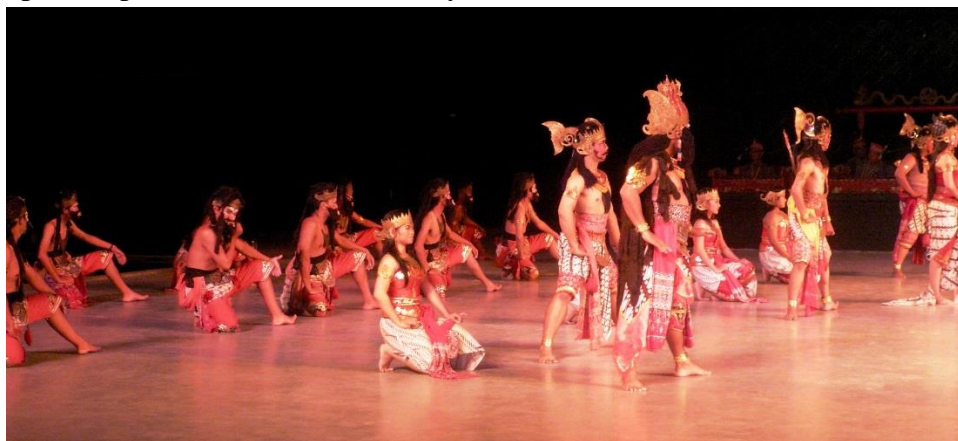
Malioboro Street is the heart of contemporary Yogyakarta and its busy and bustling pavements are packed with locals and tourists who come to sample the street's many offerings, be they culinary, cultural, commercial or leisure. Following a north-south axis, in bygone times a mile-long stretch of Malioboro (which means flower bouquets in Sanskrit) would be filled with bouquets of flowers as ceremonial processions passed along it. While that era has long gone, Malioboro maintains the atmosphere and bustling charm of a busy main street at the hub of a city full of cultural life.



CULTURAL EVENING

Ramayana Ballet at Prambanan

On Saturday 29th June there is an optional visit to Prambanan for dinner followed by a dramatic open-air performance of the Ramayana.



The **Ramayana** is an ancient Sanskrit epic that has the exploration of human values as a main theme and dance-drama adaptations of the story of Rama, dating back to Java's pre-Islamic Hindu roots, have long been a tradition within Javanese culture. This performance, to the accompaniment of a live gamelan music orchestra, will be held on an open-air stage in front of a stunning background of the 9th century Prambanan temples, a UNESCO World Heritage site which has bas reliefs of Ramayana scenes carved on its balustrades. Many centuries later, the Ramayana remains a source of moral and spiritual guidance as well as aesthetic expression and entertainment.



Completed in around 856, **Prambanan** is the biggest and one of the most beautiful ancient Hindu temple complexes in South East Asia. Located on the plains about 15 kilometres from Yogyakarta, and built during the Mataram Kingdom but then abandoned in the 10th Century, there were originally some 250 temples, many of which collapsed in an earthquake in the 16th century, leaving the temples largely forgotten in the jungle for many centuries until restoration began in the 1930s. The central compound of the Prambanan Temple Complex consists of eight large temples along with eight smaller ones on a square elevated platform surrounded by a wall with gates corresponding to each of the four cardinal points. There are three main inner shrines (the "Trimurti Temple") of which the largest is the masterpiece dedicated to Lord Shiva and known as *Loro Jonggrang* (meaning Slender Maiden).



CULTURAL PERFORMANCES AT WELCOME DINNER AND GALA DINNER

WELCOME DINNER

ANKLUNG

The *Angklung* is an Indonesian musical instrument consisting of two to four bamboo tubes suspended in a bamboo frame, bound with rattan cords. The tubes are carefully whittled and cut by a master craftsman to produce certain notes when the bamboo frame is shaken or tapped. Each *Angklung* produces a single note or chord, so several players must collaborate in order to play melodies. It is associated with traditional customs, arts, ceremonies and cultural identity in Indonesia. Because of the collaborative nature of *Angklung* music, playing promotes the values such as cooperation and mutual respect among the musicians.

MENAK KELASWARA PALAKRAMA DANCE

The *Menak Kelaswara Palakrama* dance is one of the most well-known Indonesian traditional dances and describes a story within classical Indonesian traditional history about Tyang Agung Jayanegara of the Koperman Kingdom who was travelling in Kelan Kingdom to spread his beliefs. The King of Kelan Kingdom considered this to be a threat and asked his daughter, Dewi Kelaswara, to send female warriors to fight him but she fell in love with him and then he too fell in love with her.

GALA DINNER

KERONCONG

Keroncong music draws inspiration from Portuguese sailor songs brought to the Indonesian Archipelago in the 16th century. It evolved over the centuries until reaching its modern form in the 1880s and has enjoyed widespread popularity, adopting foreign influences and often played with ukulele, cello, guitar, bass, violin and flute. In its traditional acoustic form, it is similar to the melancholic Portuguese Fado music

FOLK SONGS MEDLEY

“Mariam Tomo (Tapanuli)”

Mariam Tomo is a folksong from Tapanuli, North Sumatra.

“Eslilin (West Java)”

Eslilin is a traditional song from West Java that has been sung in many languages.

“Janger”

Janger is a folk song from Bali sung on many occasions, both formal and informal.



“Cikcik Periuk”

Cikcik Periuk is a traditional song from West Kalimantan and popular throughout Indonesia.

“Apuse”

Apuse is a familiar folksong in Indonesia that has also been adapted for modern tastes.

GAMELAN

A *gamelan* is a traditional Indonesian musical ensemble of a number of different instruments including drums, gongs, bamboo flutes, stringed instruments and metallophones, and may be played with choral singers. Gamelan is integral to Indonesian culture, especially in Java and Bali, and is often played to accompany dance performances, *wayang* puppet performances and at ceremonies and religious rituals. It also features within the court tradition of central Java, frequently played in the *pendopo* or open pavilion.



MEDLEY OF TRADITIONAL DANCES FROM AROUND INDONESIA

1. Saman Dance (Aceh)

The Saman dance is part of the cultural heritage of the Gayo people of Aceh province in Sumatra. Boys and young men perform the Saman wearing a black costume embroidered with colourful Gayo motifs that symbolise nature and noble values. Often performed on holidays, the dance movements, combined with song, symbolise aspects of daily life and nature



2. Piring Dance (West Sumatra)

Tari Piring (Plate Dance) is one of many traditional dances from West Sumatra. Dancers hold two plates tightly on the palms of their hands and make quick, swaying motions, producing a distinctive sound when the rings on their fingers touch a plate. In pre-Islamic society, the dance was ritualistically performed after harvest to express gratitude to the Gods and its fast tempo and quick movements, and the bright red and gold costumes of the dancers, make it a joyful and uplifting delight to see

3. Blantek Dance (Jakarta)

Blantek is a classical Betawi folk dance originating in traditional ritual ceremonies and blending dance with Betawi martial art movements. Later modified by Chinese and European influences, the dance underwent further reconstruction in recent decades and is now a Jakarta favourite known around Indonesia.

4. Enggang Dance (Kalimantan, Borneo)

The Enggang Terbang dance of the Dayak Kenyah tribe is performed by a group of girls wearing Dayak motifs and ornaments on their head.

5. Cendrawasih Dance (Bali)

Cendrawasih means “Bird of Paradise” and this beautiful bird can be found in Papua Island in the eastern part of the Indonesian archipelago. The dance is a call to preserve and protect scarce wildlife and portrays the lively spirit of the bird, with dancers dressed in red and with wings and ornaments designed to represent features of a bird of paradise.

6. Yospan Dance (Papua)

Papua is Indonesia's eastern-most province and is renowned for its beautiful panorama and rich cultures, among which are many traditional dances. This dance features varied and colourful costumes and accessories with lively musical accompaniment to the dynamic dance moves.

7. Poco-poco Dance (Sulawesi)

Poco-poco is understood to originate in Sulawesi and its simple and rhythmic movements, derived from several traditional dances, have made it popular throughout Indonesia and further afield. It involves two small steps to the right, back to the left, then two steps backwards before moving forwards while spinning, as though boxing a compass and then coming back to the point of origin.

8. Pakarena Dance (Sulawesi)

The Pakarena Dance is part of the folk culture of the Gowa regency of South Sulawesi and portrays an angel coming down from heaven to earth to give guidance to humanity; the population of the earth then express gratitude to the inhabitants of heaven in artistic and ritual dance movements.



PARTICIPANT DIRECTORY

	Name		Institution	Email
1	AHMAD, Briliyan Syarifudin	Indonesia	Yogyakarta State University	
2	AKHMAD, Syaefudin Ali	Indonesia	Universitas Islam Indonesia	
3	AMBARWATI, Dwi Retno Sri	Indonesia	Yogyakarta State University (FBS)	
4	ANGGITA, Inggar	Indonesia	Raffles International Christian School	
5	APRILIASWATI, Rahayu	Indonesia	Tanjungpura University	
6	ARDIYANTO, Hedi	Indonesia	Yogyakarta State University (FIK)	
7	ASILDO, Noor Zulina S De	Malaysia	University Putra Malaya	
8	ASTUTI, Kun Setyaning	Indonesia	Yogyakarta State University	
9	BALAKRISHNAN, Vishalache	Malaysia	University of Malaya	
10	BAYU, Sugeng	Indonesia	Yogyakarta State University (FIP)	
11	BEAUMARIS, Arini	Australia	Newcastle University	
12	BUDIARTI, Ratna	Indonesia	Yogyakarta State University (FIK)	
13	CAO, Li	China	Beijing Institute of Education	
14	CAREY, Peter Brian Ramsay	Indonesia	Universitas Indonesia	
15	CHEN, Yen-Hsin	Taiwan	National Chung Cheng University	
16	CHOI, Jiyoung	Korea (ROK)	Hannam University	
17	DRAKE, Christopher	Hong Kong	The Asia-Pacific Network for Moral Education	
18	DWININGRUM, Siti Irene Astuti	Indonesia	Yogyakarta State University	
19	EDDYONO, Suzanna	USA	University of Pittsburgh	
20	FLORIASI, Tri Wahyuni	Indonesia	Yogyakarta State University (FBS)	
21	FU, Wei-Hsin	Taiwan	Tzu Chi University	
22	GUNAWAN, Rudy	Indonesia	Universitas Muhammadiyah Prof. Dr. Hamka Jakarta	
23	HAJAROH, Hajaroh	Indonesia	Yogyakarta State University (FIP)	
24	HANCOCK, Dorothea	Australia	Queensland University of Technology	
25	HAPSARI, Astri	Indonesia	Universitas Islam Indonesia	



26	HATMOJO, Yuwono E.	Indonesia	Yogyakarta State University (FT)
27	HIDAYATI	Indonesia	Yogyakarta State University (FIP)
28	HO, Ivy	Singapore	Singapore Ministry of Education
29	HOON, Chang Lee	Malaysia	Sultan Indris Education University
30	IBRAHIM, Ira Meilita	Malaysia	Universiti Tunku Abdul Rahman
31	IWASA, Nobumichi	Japan	Reitaku University
32	JAMILAH	Indonesia	Yogyakarta State University
33	JATI, Handaru	Indonesia	Yogyakarta State University (FT)
34	JATMIKA, Herka Maya	Indonesia	Yogyakarta State University (FIK)
35	JØRGENSEN, Nina Helene B.	Hong Kong	Chinese University of Hong Kong
36	KAMIZONO, Kohtaro	Japan	Nagasaki University
37	KAVELIN, Chris	Australia	Macquarie University
38	KHOLIS, Nur	Indonesia	Yogyakarta State University (FT)
39	KIM, Minkang	Australia	The University of Sydney
40	KOMARUDIN	Indonesia	Yogyakarta State University (FIK)
41	KUMALASARI, Dyah	Indonesia	Yogyakarta State University
42	LESSY, Zulkipli	Indonesia	Universitas Islam Negeri Sunan Kalijaga
43	LI, Chia-Hui	Taiwan	National Sun Yat-sen University
44	LI, Jia-Ru	Taiwan	National Changhua University of Education
45	LI, Maosen	China	Renmin University of China
46	LIM, Weixiang Charles	Singapore	Ministry of Education, Singapore
47	LISMADIANA	Indonesia	Yogyakarta State University (FIK)
48	LISTIANA, Aan	Indonesia	Universitas Pendidikan Indonesia
49	LONG, Hongxia	China	Southwest University
50	MAARIF, Samsul	Indonesia	Yogyakarta State University (FBS)
51	MACHFAUZIA, Ayu Niza	Indonesia	Yogyakarta State University
52	MAKATITA, Ronalda C.	Indonesia	Raffles International Christian School
53	MAMAT, Wan Hasmah Wan	Malaysia	University Malaya
54	MARGANA	Indonesia	Yogyakarta State University



55	MARSIGIT	Indonesia	Yogyakarta State University (FMIPA)
56	MARTINEZ, Edgardo Armando	Australia	The University of Sydney
57	MARTUBI	Indonesia	Yogyakarta State University (FT)
58	MARYANTI	Indonesia	Yogyakarta State University
59	MARYATI	Indonesia	Yogyakarta State University
60	SIMANJUNTAK, Megawati	Indonesia	Bogor Agricultural University
61	MENZIE, Karena Joy	Australia	University of Queensland
62	MUCHSON, R	Indonesia	Yogyakarta State University (FIS)
63	MUMPUNIARTI	Indonesia	Yogyakarta State University (FIP)
64	NARINASAMY, Ilhavenil	Malaysia	University Malaya
65	NISHINO, Mayumi	Japan	National Institute for Educational Policy Research
66	NUGROHO, Sigit	Indonesia	Yogyakarta State University (FIK)
67	NURHADI	Indonesia	Yogyakarta State University (FIS)
68	OKAZAKI, Ko	Japan	Nagasaki University
69	PAMUNGKAS, Joko	Indonesia	Yogyakarta State University (FIP)
70	PATTON, Derek	Australia	University of Melbourne
71	PAWIRO HARTO, Slamet	Indonesia	Yogyakarta State University
72	PENG, Xiaolan	China	South China University of Technology
73	PERMANASARI, Lis	Indonesia	Yogyakarta State University (FMIPA)
74	POERWANTI, Endang	Indonesia	Muhammadiyah University of Malang
75	PRIHANTANTA, Hadwi Prihantanta	Indonesia	Yogyakarta State University (FIK)
76	PRIYANTO, Wien Puji	Indonesia	Yogyakarta State University (FBS)
77	PURBANI, Widyastuti	Indonesia	Yogyakarta State University
78	PURNAMA, Diana Septi	Indonesia	Yogyakarta State University
79	PURWANTI, Yanti Dewi	Indonesia	Yayasan Bijak Bestari, Indonesia
80	PUTRA, Udin Saripudin Winata	Indonesia	Universitas Terbuka
81	PUTRI, Mardha Tresnowati	Indonesia	Yayasan Bijak Bestari
82	RACHMAH, Huriah	Indonesia	STKIP Pasundan Cimahi
83	RAHAYU, Sugi	Indonesia	Yogyakarta State University (FIS)



84	RAHAYU, Yayuk Eni	Indonesia	Yogyakarta State University (FBS)
85	RAHIEM, Maila Dinia Husni	Malaysia	University Putra Malaya
86	RAHIM, Husni	Indonesia	State Islamic University (UIN) Jakarta
87	RAHMAN, Fathur	Indonesia	Yogyakarta State University (FIP)
88	RAHMAYANI, Hestu Wahyu	Indonesia	Bina Cita Utama School
89	RETNOWATI, Tri Hartiti	Indonesia	Yogyakarta State University (FBS)
90	ROFIQ, Zaenur	Indonesia	Yogyakarta State University (FT)
91	ROKHMAN, M. Nur	Indonesia	Yogyakarta State University (FIS)
92	ROSANA, Dadan	Indonesia	Yogyakarta State University (FMIPA)
93	SAFRUDDIN, Cepi	Indonesia	Yogyakarta State University (FIP)
94	SAMSURI	Indonesia	Yogyakarta State University
95	SANDI, Isep Ali	Indonesia	State Islamic University Sunan Kalijaga
96	SANDJAJA, Soejanto	Indonesia	
97	SANKEY, Derek	Australia	The University of Sydney
98	SANTOSO, Agus	Indonesia	Yogyakarta State University (FT)
99	SARYONO	Indonesia	Yogyakarta State University (FIK)
100	SETIAWAN, Akbar Kuntardi	Indonesia	Yogyakarta State University (FBS)
101	SHEEMA, Shanta Akther	Bangladesh	(Yogyakarta State University)
102	SISWANTO, Tri Budi	Indonesia	Yogyakarta State University (FT)
103	SOENARTO, Sunaryo	Indonesia	Yogyakarta State University (FT)
104	SON, Kyung-Won	Korea (ROK)	Seoul National University
105	SPLITTER, Laurance J.	Hong Kong	Hong Kong Institute of Education
106	SUDIRA, Putu	Indonesia	Yogyakarta State University
107	SUGESTI, Nunik	Indonesia	Yogyakarta State University
108	SUGIRIN	Indonesia	Yogyakarta State University
109	SUGITO	Indonesia	Yogyakarta State University (FIP)
110	SUJARWO	Indonesia	Yogyakarta State University (FIP)
111	SUKARNO	Indonesia	Yogyakarta State University
112	SUPARNO	Indonesia	Yogyakarta State University (FMIPA)
113	SURYAMAN,	Indonesia	Yogyakarta State University



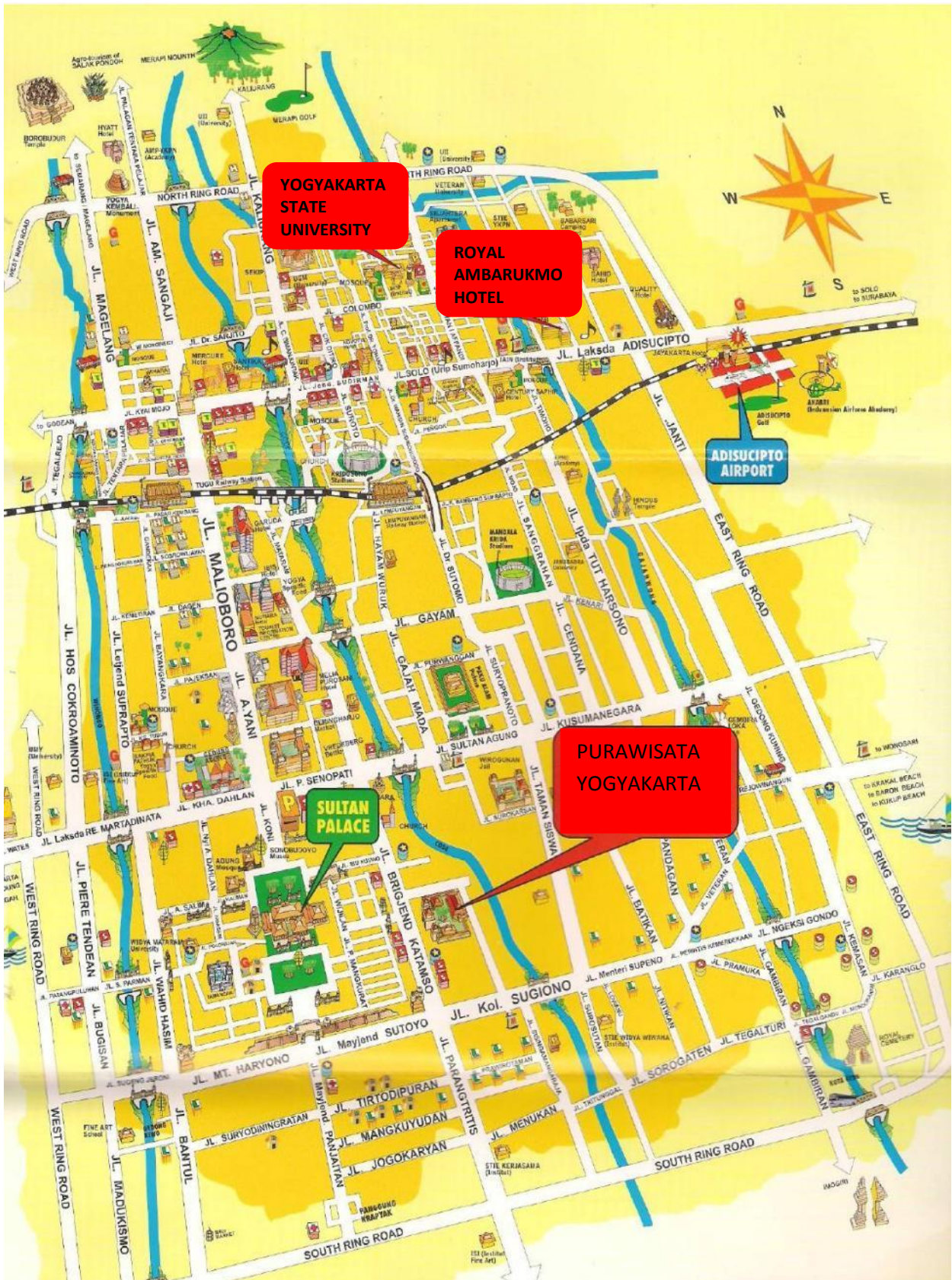
	Maman		(FBS)	
114	SUTOPO, Panggung	Indonesia	Yogyakarta State University (FIK)	
115	SUWARJO	Indonesia	Yogyakarta State University (FIP)	
116	SUYANTO, Slamet	Indonesia	Yogyakarta State University (FMIPA)	
117	SWANDAJANI, Dian	Indonesia	Yogyakarta State University (FBS)	
118	SWITALA, Eugeniusz	Latvia	Daugavpils University	
119	TARIHORAN, Nafa'an	Indonesia	IAIN SMH Banten	
120	TAYLOR, Monica	United Kingdom	University of London, Institute of Education	
121	TSE, Kwan-choi Thomas	Hong Kong	Chinese University of Hong Kong	
122	UTAMININGSIH, Sri	Indonesia	Muria Kudus University	
123	VEUGELERS, Wiel	Netherlands	University of Humanistic Studies Utrecht	
124	WAGIRAN	Indonesia	Yogyakarta State University (FT)	
125	WAHAB, Rohmalina	Indonesia	Institute Islamic Religious State of Raden Fatah Palembang	
126	WALUYANI, Weni	Indonesia	Sampoerna School of Education	
127	WANG, Sheng-Chung	Taiwan	National Taichung University	
128	WANG, Xinyan	China	Beijing Dongtiejiangying No.2 Middle School	
129	WARDANI, Ratna	Indonesia	Yogyakarta State University (FT)	
130	WENING, Sri	Indonesia	Yogyakarta State University	
131	WICAKSONO, Danang	Indonesia	Yogyakarta State University (FIK)	
132	WICAKSONO, Herwin Yogo	Indonesia	Yogyakarta State University (FBS)	
133	WONG, Mei-Yee	Hong Kong	The Hong Kong Institute of Education	
134	WU, Meiyao	Taiwan	National Kaohsiung Normal University	
135	WULANDARI, Taata	Indonesia	Yogyakarta State University (FIS)	
136	XU, Ruifang	China	Department of Politics, East China Normal University	
137	YI, Lianyun	China	Southwest University	
138	ZHANG, Xiaoyang	China	Fudan University	
139	ZHANG, Hong	China	Beijing Institute of Education	
140	ZHANG, Shanxun	China	Beijing Foreign Affairs School	



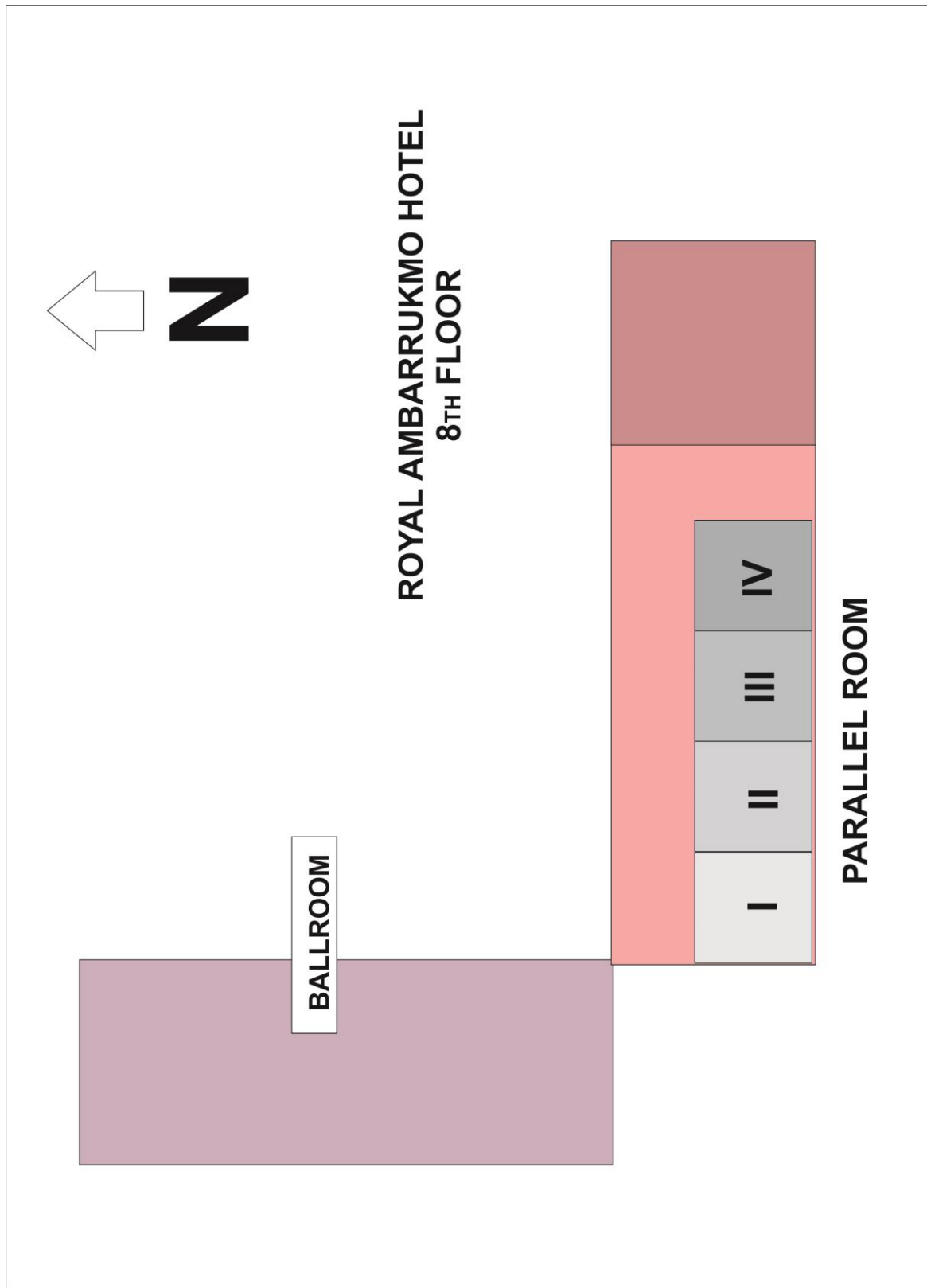
141	ZHAO, Yuru	China	Beijing Institute of Education	
142	ZHAO, Zhenzhou	Hong Kong	Hong Kong Institute of Education	
143	ZHONG, Yurong	China	Beijing Institute of Education	
144	ZUCHDI, Darmiyati	Indonesia	Yogyakarta State University	



MAP OF YOGYAKARTA CITY



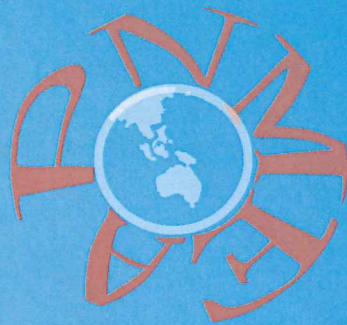
LAYOUT OF CONFERENCE ROOMS AT ROYAL AMBARRUKMO



The 8th APNME Annual Conference, Yogyakarta, Indonesia, 26 – 30 June 2013
PROGRAMME AT-A-GLANCE

	Wednesday 26 June 2013	Thursday 27 June 2013	Friday 28 June 2013	Saturday 29 June 2013	Sunday 30 June 2013
08.00 – 08.30		Transfer from Royal Ambarrukmo	Transfer from UNY Hotel	Transfer from UNY Hotel	CULTURAL VISIT
08.30 – 09.00	ARRIVAL and REGISTRATION	OPENING CEREMONY	APNME COMMUNITY FORUM	PARALLEL SESSION 4	Borobudur Temple
09.00 – 09.30	UNY Hotel	PLENARY ADDRESS	Ballroom of Royal Ambarrukmo Hotel	Parallel Meeting Rooms	Sultan's Palace
09.30 – 10.00	Royal Ambarrukmo Hotel	Auditorium of YSU	Royal Ambarrukmo Hotel	Royal Ambarrukmo Hotel	Malioboro Street
10.00 – 10.30		(Group Photo)	COFFEE BREAK		(Optional)
10.30 – 11.00			PARALLEL SESSION 1	PARALLEL SESSION 5	
11.00 – 11.30		SCHOOL VISIT	Parallel Meeting Rooms	Parallel Meeting Rooms	
11.30 – 12.00		Various schools around Yogyakarta	Royal Ambarrukmo Hotel	Royal Ambarrukmo Hotel	
12.00 – 12.30		(all participants are invited)	LUNCH and NETWORKING		
12.30 – 13.00			Main Restaurant of Royal Ambarrukmo Hotel		
13.00 – 13.30		LUNCH and NETWORKING	PARALLEL SESSION 2	PARALLEL SESSION 6	
13.30 – 14.00		Auditorium of YSU	Parallel Meeting Rooms	Parallel Meeting Rooms	
14.00 – 14.30			Royal Ambarrukmo Hotel	Royal Ambarrukmo Hotel	
14.30 – 15.00		PLENARY REFLECTIONS on School Visits	POSTER SESSION and COFFEE BREAK		
15.00 – 15.30		Auditorium of YSU	Executive Lounge of Royal Ambarrukmo Hotel		
15.30 – 16.00		COFFEE BREAK Auditorium of YSU	PARALLEL SESSION 3	CLOSING PLENARY AND REFLECTIONS	
16.00 – 16.30		PLENARY REFLECTIONS (continued)	Parallel Meeting Rooms, Royal Ambarrukmo	Ballroom of Royal Ambarrukmo Hotel	DEPARTURE
16.30 – 17.00		Auditorium of YSU	Free Time		
17.00 – 17.30		EDUCATION MUSEUM/CAMPUS TOUR	APNME Annual General Meeting	Free Time	
17.30 – 18.00		YSU Campus	Ballroom of Royal Ambarrukmo Hotel	Travel to Prambanan	
18.00 – 18.30		Free Time	Free Time		
18.30 – 19.00					
19.00 – 19.30		WELCOME DINNER and	GALA DINNER	CULTURAL EVENING	
19.30 – 20.00		TRADITIONAL PERFORMANCE	Kedaton of Royal Ambarrukmo Hotel	DINNER and RAMAYANA BALLET	
20.00 – 20.30		Auditorium of YSU	(all participants are invited)	Prambanan Temple	
20.30 – 21.00		(all participants are invited)		(Optional)	
21.00 – 21.30					





APNME 8th Annual Conference