Analisa

Journal of Social Science and Religion

Analisa is a peer-reviewed journal published by the Office of Religious Research and Development Ministry of Religious Affairs Semarang Indonesia. Analisa has been accredited by the Indonesian Institute of science as an academic journal. It was stated in a decree number: 752/AU2/P2MI-LIPI/08/2016. This journal specializes in these three aspects; religious life, religious education, religious text and heritage. Analisa aims to provide information on social and religious issues through publication of research based articles and critical analysis articles. Analisa has been published twice a year in Indonesian since 1996 and started from 2016 Analisa is fully published in English as a preparation to be an international journal. Since 2015, Analisa has become Crossref member, therefore all articles published by Analisa will have unique DOI number.

Munirul Ikhwan
Sunan Kalijaga Islamic State University, Yogyakarta, Indonesia

Tauseef Ahmad Parray
Government Degree College Pulwama (Higher Education Department),
Jammu & Kashmir, India

Umi Muzayanah
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

A.M Wibowo
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Umi Masfiah
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Mustolehudin
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Language Advisor
Firdaus Wajdi
Jakarta State University, Jakarta, Indonesia
Luthfi Rahman
Walisongo State Islamic University, Semarang, Indonesia

Assistant to Editor
Nurlaili Noviani
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Muhammad Purbaya
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

The online version of Analisa Journal of Social Science and Religion can be accessed at http://blasemarang.kemenag.go.id/journal/index.php/analisa/index

The online version of Analisa Journal of Social Science and Religion has been indexes and displayed by the following services:

1. CrossRef
2. Directory of Open Access Journals (DOAJ)
3. Google Scholar
4. The Indonesian Publication Index (IPI)
5. Open Academic Journals Index (OAJI)
6. Indonesian Scientek Journal Database
7. Universia Biblioteca de recursos
8. Western Theological Seminary
9. Simon Fraser University
10. Advance Science Index (ASI)
11. Library Of Congress
12. Universitats Bibliothek Leipzig (UBL)
13. Bibliotega de La Universidad De Oviedo
14. Naver Academic
15. Elibrary mpipks
16. Universiteit Leiden
17. Ilmenau University Library
18. World Wide Science
19. Office Of Academic Resources Chulalongkorn University
20. CORE
21. Hochschule Schmalkalden
22. British Library
23. Lincoln University
24. Tianjin University
25. University of Canterbury
26. Victoria University of Wellington
27. The University of Queensland library, Australia
28. Grifith university library
29. La Trobe University Library
30. Curtin University library Australia
31. University of south Australia library
32. University of new England library
33. Australian Catholic University Library, Australia
34. Bond university Library, Australia
35. Charles Sturt University library australia
36. Flinders University library Australia
37. James cook university library australia
38. Macquarie University - Library Australia
39. Murdoch University library australia
40. SCU Library - SCU - Southern Cross University library
41. Library - Swinburne University of Technology, Australia
42. Library Torrens University, Australia
43. Library - University of Canberra
44. University of New South Wales - Library Australia
45. University Library - University Library at Notre Dame Australia
46. USQ Library - University of Southern Queensland
47. Library | University of the Sunshine Coast, Queensland, Australia
48. University Library - The University of Western Australia
49. Western Sydney University Library, Australia
50. Mendeley

51. Mediathek der Künste
52. VUB Library
53. University of Birmingham library, the United Kingdom
54. University of Bolton Library, the United Kingdom
55. Library - University of Bradford, the United Kingdom
56. Libraries - University of Brighton, the United Kingdom
57. Library University of Bristol, the United Kingdom
58. Cambridge University Library, the United Kingdom
59. Library, Cardiff Metropolitan University, the United Kingdom
60. University of Arkansas Libraries, United State of America
61. University Library | California State University, Los Angeles, United State of America
62. University Libraries; University of Colorado Boulder, United State of America
63. Elihu Burritt Library Homepage - Central Connecticut State University, United State of America
64. University of Hawaii at Manoa Library, United State of America
65. University of Idaho Library, United State of America
66. The University of Iowa Libraries, United State of America
67. The University of Kansas Library, United State of America
68. Library | Kentucky State University, United State of America
69. University of Maine at Augusta Library; United State of America
70. SINTA: Science and Technology Index
71. SUNCAT
72. docplayer
73. Worldcat
74. Scilit; Scientific and Literature
75. BASE: Bielefeld Academic Search Engine

INTRODUCTION FROM THE EDITORIAL BOARDS

Analisa Journal of Social Science and Religion released a new edition vol.2.no.1.2017. This is the third edition published in English since its beginning in 2016. This volume released in the mid of various activities and the hectic schedule in the office. However, this edition is published as scheduled. Many people have contributed in this edition so that publication process of the journal is managed smoothly. The month of June in which this journal on the process of publishing is a month when Muslim people around the world celebrated the Ied Fitr, therefore we would also congratulate to all Muslim fellows to have happy and blessing day on that occasion.

This volume consistently issues eight articles consisting some topics related to Analisa scopes as follows; religious education, religious life, and religious text. Those articles are written by authors from different countries including Indonesia, Australia, India, and Greece. Three articles concern on the education, one article focuses on the life of Hindu people. Furthermore, three articles discuss about text and heritage, and the last article explores on the evaluation of research management.

The volume is opened with an article written by Muhammad Ulil Absor and Iwu Utomo entitled "Pattern and Determinant of Successful School to Work Transition of Young People in Islamic Developing Countries: Evidence from Egypt, Jordan and Bangladesh." This article talks about the effects of conservative culture to the success of school to work-transition for young generation in three different countries namely Egypt, Jordan and Bangladesh. This study found that female youth treated differently comparing to the male youth during the school-work transition. This is due to the conservative culture that affect to such treatment. Male youth received positive treatment, on the other hand female youth gained negative transitions.

The second article is about how Japanese moral education can be a model for enhancing Indonesian education especially on improving character education in schools. This paper is written by Mahfud Junaidi and Fatah Syukur based on the field study and library research. This study mentions that moral education in Japan aims to make young people adapt to the society and make them independent and competent in making decision on their own. This moral education has been applied in schools, family, community as well since these three places have interconnected each other.

The third article is written by Umi Muzayanah. It discussed about "The Role of the Islamic education subject and local tradition in strengthening nationalism of the border society. She explores more three materials of the Islamic education subject that can be used to reinforce nationalism namely tolerance, democracy, unity and harmony. Besides these three aspects, there is a local tradition called *saprahan* that plays on strengthening the nationalism of people living in the border area.

Zainal Abidin Eko and Kustini wrote an article concerning on the life of Balinese Hindu people settling in Cimahi West Java Indonesia. They lived in the society with Muslim as the majority. In this area, they have successfully adapted to the society and performed flexibility in practicing Hindu doctrine and Hindu rituals. This study is a result of their field research and documentary research.

The next article is written by Tauseef Ahmad Parray. It examines four main books on the topic of democracy and democratization in the Muslim world especially in South and South East Asian countries namely Pakistan, Bangladesh, Malaysia and Indonesia. This paper discusses deeply

on whether Islam is compatible with the democratization or not. He reviews literature written by Zoya Hasan (2007); Shiping Hua (2009); Mirjam Kunkler and Alfred Stepan (2013); and Esposito, Sonn and Voll (2016). To evaluate the data, he also uses various related books and journal articles. Thus this essay is rich in providing deep analysis.

Agus S Djamil and Mulyadi Kartenegara wrote an essay entitled "The philosophy of oceanic verses of the Qur'an and its relevance to Indonesian context". This essay discusses the semantic and ontological aspects of 42 oceanic verses in the Qur'an. This study uses paralellistic approach in order to reveal such verses. Then the authors explore more on the implementation of such verses on the Indonesian context in which this country has large marine areas.

Lydia Kanelli Kyvelou Kokkaliari and Bani Sudardi wrote a paper called "The reflection of transitional society of mytilene at the end of the archaic period (8th – 5th century b.c.) a study on Sappho's "Ode to Anaktoria". This paper is about an analysis of poet written by Sappho as a critical product from the Mytilene society of Greek.

The last article is written by Saimroh. She discusses the productivity of researchers at the Office of Research and Development and Training Ministry of Religious Affairs Republic Indonesia. The result of this study depicts that subjective well-being and research competence had direct positive effect on the research productivity. Meanwhile, knowledge sharing had direct negative impact on the research productivity but knowledge sharing had indirect positive effect through the research competence on the research productivity. Research competence contributes to the highest effect on the research productivity.

We do hope you all enjoy reading the articles.

ACKNOWLEDGMENTS

TABLE OF CONTENT

Analisa

Journal of Social Science and Religion

MORAL EDUCATION IN JAPANESE SCHOOLS
A MODEL FOR IMPROVING CHARACTER EDUCATION IN INDONESIA

MAHFUD JUNAEDI[1] AND FATAH SYUKUR[2]

[1]Graduate School of Islamic Education - Walisongo State Islamic University
Address: Jl. Walisongo No. 3-5 (Kampus I), Semarang - Indonesia
Phone 024-7604554-7624334 Fax. 024-7601293
mahfudjunaedi@walisongo.ac.id

[2]Faculty of Education and Teacher Training – Walisongo State Islamic University
Address: Jl. Prof. Hamka – Ngaliyan (Kampus II) Semarang - Indonesia
Phone 024-7601295 Fax. 024-7615387
fsyukur@walisongo.ac.id

ABSTRACT

Moral or character education has been playing an important role in educating children, teenagers, and younger people noble values of Japanese cultures. This research is based on two research questions: how the practice of moral education in Japanese schools is and how the model for improving character education in Indonesian schools is. This is a qualitative field research with phenomenological approach, in which the data were collected in Japanese schools by using observation, indepth interview, and documentary. The data were analysed descriptively and continuously. The Japanese government gave one hour lesson for moral education in a week. With the moral education, Japanese younger generation is expected to be able to adapt to the social environment and have the ability to think, to make effective decisions and to act independently. In addition, they are also expected to have ability to identify issues they face, and be able to interact with others in international relations and play an important role in international world as well. Japanese moral education has been using the interactive and communicative approach, promoting moral discovery by learners themselves, avoiding the application of indoctrination approach, and no test or final exam, for every course of study in moral education (zero test). In addition the most important thing is that moral education in Japan applied an integrated and connected approach among three centers of education: school, family, and community. All of three educational environments have very important role as laboratory of moral or character education.

Keywords*: Moral education, character education, school culture.*

INTRODUCTION

Character education for a nation is crucial, because a nation will be able to maintain its identities. The varieties of values may collide with the values that are exist. Such character could be uprooted and even abandoned by the children and youth of the nation, they think that the old values of the nation are neither up to date nor relevant any more. They find new values are learned, more suited to this era. Thus, character education, aimed at the inculcation of specific virtues, depends heavily on the identification and description of exemplars (Noddings, 1995: 150).

The first president of the Republic of Indonesia, Sukarno, asserted that Indonesia must be built on priority to the development of character or character building, for the development of character will make Indonesia into a great nation, developed and prosperous, and dignified (Samani, 2012: 1-2). The development of children character is done through educational institutions in a systematic and massive, ranging primary school untill university level. Therefore, character education is a serious attempt, planned systematically in instilling noble values at the core of the character of a nation, so that people of a nation will not lose their identity. Suppose the value of cooperation and mutual help to each other, is one of the values that have been long existed in Indonesia, along with the times, this value is deemed no longer necessary, because it is influenced by the inclusion of the values that

uphold personalism and egoism, such as the value of cooperation and mutual help, in this case must be constantly inculcated among the younger generations, children and adolescents.

It is very important for Indonesian, to learn another nation, for example Japan, how Japanese people cultivate and educate characters to children and adolescents, especially in educating values that characterize the Japanese people. Therefore they are very well-known as a very highly developed nation in science and technology, and very rapidly in the economic and industrial advancement. Japan, is also known as a highly advanced state with unique identity. Japan, and the Japanese, in terms of the nature and character, is known as a nation that upholds the culture and traditions / customs, so they have a clear identity, which distinguishes them with other people or other nations. Foreigners are very familiar with the Japanese not only the advancement of science and technology but also its civilization. Even there are ten special characters for Japaneses, ie: polite, punctual, kind, hard-working, respectful, shy, intelligent (smart), grouping or collectivism, formal, clean, honest and serious. The nature and character of the Japanese people, rooted in traditional values were a major source of Japanese culture: traditional Japanese values revolve araound pride, honor, discipline, hard work, self sacrifice, loyalty and modesty. Loyalty, obligation self sacrifice and mono no aware ("the awareness of the transcience of life and things, and the gentle sadness at their passing") with an element of supernatural or major themes of Japanese literature and theater.

According to Thomas Lickona (2014: 25), there are several reasons why the school must commit to perform character education for children, teenagers and younger generation. They are: 1) there is a clear and urgent need, namely young people more often ruin themselves and others, and the more it does not matter to contribute to the welfare of their fellow human beings. 2) Communicating the value is always the duty of civilization. A society needs values education to survive and flourish. 3) The role of the school as a moral educator becomes increasingly vital at a time when millions of children get little moral teachings of their parents and when the influence of places of worship at the center value is not present in their lives. 4) Democracy is very concerned about moral education, because democracy is government of, by and for the people. 5) no value-free education, and 6) moral questions is a big question that must be faced by humanbeing both individuals and citizens. Whatever, the school, according to Everett K Wilson, that has a very important function and very special to create a new creature is formed according to the needs of society, and the school became moral educational background for children and adolescents (Durkheim, 1990: xiii). Education, in the school system, proved to have a very important contribution in building the character of a nation (and national character building). Therefore, character education is a necessity for any nation, anywhere, and anytime.

RESEARCH METHOD

This study is a qualitative research using phenomenological approach. This research is based on two research questions: How is the practice of moral education in Japanese schools? and how is the model for improving character education in Indonesian schools? Researchers observed intensely all the phenomena, that manifested in the behavior of the local wisdom-based character education, and then the researchers made interpretation to find the meaning of behavior that the researchers observed. In this study, researchers doing *epoche*, in order to avoid bias in capturing meanings.

This study was conducted for one month, September-October, 2016 and was carried out at 4 schools in Japan. Japan was chosen because this country is known as post industrial and developed and characterized country. Since the schooling system is regarded as "one of the dominant contributing factors to Japan's economic success", many researchers have taken an interest in Japanese education, too. Japanese education was selected as a research topic for the

following reasons. First, as an advanced country Japan has managed to provide a high level of schooling for its citizens, which has been proven by its pupils' high scores in international ability tests. Second, despite its material prosperity and remarkable academic achievements, Japan, like so many other countries, has encountered various educational problems, but unlike many others, it has made efforts to reinforce its moral education. Third, as a representative of the Asian cultural context, Japan provides a valuable source of cross-cultural information for Western readers to use in reflecting on their own education and values.

The main instrument of this research is researchers themeselves, with the help of electronic recording equipment for recording the interviews and photo cameras to document the results of observation.The focus of this research is the study of the sociological and historical background in the Japanese character education and character education practices based on local wisdom in the primary school in Japan.

In order to collect the data, the researchers used observation, interview, and documentation. Observation used was a non-participant observation, where researchers studied the the students' behaviour when they were at schools (Suyaku Primary School in Kyoto, Afiliated Lower and Upper Secondary School in Nagoya, Sunadabashi Primary School in Nagoya). While interviewing techniques applied in research is in-depth interview. This technique was used for interviewing informants and participants in this study (Nishino Setsuo, Mitsugi Nakagawa, Oka Jima, Iim Fujikawa, and Yosuke Fujiwara). While the data analysis in this study is a deep descriptive analysis, and performed continuously either when the reserachers were still working on research field or after. The analysis was done by managing, sorting, classifying, coding and categorizing data. After that, the researchers looked for some themes that can be used as the focus of research which were then observed and deepened through the next interview. In this analysis, the talk was data, and the researchers did not intervene.

RESULT AND DISCUSSION

Socio-Cultural Background

Japan is a cresent–shaped island country lying from north to south in Far east Asia and has four seasons. Japan consists of approximately 3,900 islands with four main islands (Hondu, Hokkaido, Kyusyu, Shikoku) and is divided into 47 prefectures which are subdivided into cities and villages.

Traditionally, agriculture has been a main industry of Japanese people, so thet they have relied on a rice corp, and have created their typical cooperative working system in community called *yui* and food culture characterized by rice. However, today, Japan is well known as a country with advancement of science and technology, and high manufacturing engineering industry, especially in the field of automobile, machine – electronic- robotic and aviation industry, and no days without innovation or discovery in technology as well.

Ethnically, Most of the Japanese are Asian Mongoloid. Japan is almost a monoracial country, and forms a remarkable contrast with other multy racial countries. Linguistically, the Japanese language is used as national language, and used in all educational institutions including schools and universities. Religiously, the majority of Japanese are Budhists. As Japanese are quite tolerant, they have almost no conflict caused by the difference of religion or sect. The above mentioned natural and cultural backgrounds have affected national consciousness or behavior pattern of Japanese people. Socially, there is no severe disparity in wealth among Japanese people, and recent studies show that most of them feel that they are in the middle class. Educationally, compulsory education of nine years is provided for children from 6 – 15, and all of children of that age go to school. Almost of lower secondary school graduates go to upper secondary school, and majority, upper secondary school graduates go to university or junior college.

Japan is a homegeneous society with a very elaborate political and social structure. And also

Japan is a democratic society with a high rate of social mobility, with school tend to encourage co-operation, social harmony and a common culture. Japan is a member of the developed countries which are members of the Group of Seven (G.7), namely Canada, France, Germany, Italy, America, Japan, and the United Kingdom. Based on the report of the Human Development Index in 2015, Japan ranked 20th in the world. This means that the level of welfare of the Japanese people are very good (very high human development) in a global scale. The UNDP report noted that per capita income of the Japanese population, the average per year amounted to 36.927 US dollars, while the average time / mileage school year was 15.3 years. Thus, both economically and educationally Japan is at the top level.

Culturally, ordinary citizens of Japan adopt much more informal, vulgar, unassuming, ostentatious, and down-to-earth cultural styles. In contrast to the organized subculture of companies and schools, Japan's city life abounds with hedonism, intemperance, and over indulgence. The Japanese also enjoy various forms of traditional grassroots culture, ranging from colorful agrarian festivals to local folk dances. Further, Japan has a range of counter-cultural groups even though their public visibility may be limited. Whilst Japan's popular culture is multi various, it represents the ways of life the common people enjoy and share. The popular culture devided into three categories: mass culture, which has spread with the expansion of the consumer market and the development of mass communication; folk culture, which has been based upon conventions, mores, and customs of the indigenous tradition; and alternative culture, which a small number of ordinary citizens generate spontaneously as counterculture challenging the cultural status quo (Sugimoto, 2010: 249).

The identity of Japanese sosiety and culture are based on tradition of bushido. Nitobe Inazo pointed out eight codes of conduct of samurai, namely are: 1. Righteousness (*gi*) rectitude or Justice, 2. Courage (*yū*), that is doing what is right, 3. Benevolence (*jin*), love, magnanimity, affection for others, sympathy and pity, as the highest requirement of a ruler of men, 4. Respect (*rei*), courtesy and good manners. 5. Sincerity (*makoto*), encouraged thrift, not for economical reasons so much as for the exercise of abstinence. 6. Honour (*meiyo*), the sense of honor, a vivid consciousness of personal dignity and worth, 7. Loyalty (*chūgi*). and 8. Self-Control (*jisei*) (The Bushido Code, 2016). The eight wisdom of Bushido is the soul or spirit of Japan. It has been the foundation of behavioral habituation and awareness of the entire of Japanese society and culture.

In education, the majority of children receive primary and secondary education services. Government of Japan requires every citizen to obtain a minimum of nine years of basic education, which means they have to learn a minimum of up to secondary school (*Chugakko*), and after completing primary education, majority of them went to high school (*Koto-gakko*). The Japanese school enrollment rate is among the highest in the world. The enrollment rate in the nine years compulsory education is 100 % and that of the upper secondary education is over 95 %. More than 60 % of upper secondary school graduates proceeds to universities, junior colleges, or special training schools. Because of the high enrollment rate, however, the name of the school and university which one graduated from became important in deciding one's future, and the life of a child has become school centered while family and community play less an important role in providing education to the child (Takakura, Murata, 1997: 17). The Japanese students, as reported by the OECD PISA, have excelled in the field of Science and Mathematics and has a high interest, and was ranked fifth in the world in 2012. The performance of Japan's students in mathematics and science compared with those in the other OECD countries is impressive, and its comparative performance on the PISA reading

survey, though not in the very top ranks, is also impressive. There is nothing new about this consistently good performance; Japan has placed at or near the top of the international rankings on all such surveys since they began. Japanese school children consistently achieve impressive results in international benchmarking tests such as the OECD Program for International Student Assessment (PISA), which is testimony to a high school system that enrolls over 97 percent of junior school students and graduates close to all of them. In the United States, by comparison, 88 percent of junior high school students go on to high school, from where only 70 percent graduate within four years.

At the high school level, the government actually prepare the Japanese youth to become scientists or professionals. And then at the university level, there are at least 692 universities. In the universities the youth learn and deepen the basic sciences and applied technology, to develop science, technology and industry (high technology and industry) in various fields, to the triumph of Japan in the field of science and technology. Education plays an important role in the development of human resources in Japan. Moreover, Japan has tried so far to absorb the advanced science and technology, social system and educational and cultural knowledge from European and American countries since the beginning of the modern period. Therefore, today in Japan many knowledgeable people have recognized, and Japan has become an information providing nation.

In the aspect of culture, Japan today, is a synthesis of Confucianism, Buddhism, Shinto and Western civilization, especially America, or between Japanese traditionalism and American modernism. The major philosophical traditions to influence Japan from abroad have been Confucianism, Buddhism, neo-Confucianism and Western philosophy. Taoism also had an impact, but more in the areas of alchemy, prognostication and folk medicine than in philosophy. Although these traditions often overlapped, each also had distinctive influences (Kasulis, 2016).

In the era of globalization, there has been dynamic in all aspects of life in contemporary Japanese society. Robust local tradition, the core in Confucianism, Buddhism Japan - Shinto, interact with Western civilization, particularly the United States has established a culture of Japan's dynamic and unique at the same time. Japanese society, has been shown to make the traditional values as a basis for developing models of contemporary life. This means that Japan has a tradition of durability and simultaneously strong adaptability when confronted or faced with the wave of globalization. This indicates that there has been a dynamic struggle between the elements of the local and global elements, or in other words, there has been a so-called glocalisation, along with it has occurred within the community, globalisation and Japanese culture. Therefore, Japan is known as a nation that is very advanced in the field of science and technology but still manages to maintain its cultural identity.

The Japanese School Culture

School culture as an integral part of character (moral) education in Japan. School culture has important role in cultivating and habituating as well as developing students' characters or identities. Katherine Woodward state that "identities are produced, consumed and regulated within culture - creating meanings through symbolic systems of representation about the identity positions (Woodward, ed., 1999: 2). Moral education in Japanese schools can't be separated from school culture or school life in general. School culture manifests itself in customs, rituals, symbols, stories, and language, the "artefacts" of culture. (Stoll, 1999 : 35). It is the commonly held beliefs of teachers, students, and principals that guide their actions (Stolp and Smith, 1995: 35). Willard Waller, an educational sociologist, argued that every school has a culture of its own, with a set of rituals and folkways and a moral code that shapes behavior and relationships (Peterson, and Deal, 2009: 8).

In Japan, school daily activities start at 8.30 in the morning and finish at 2.30 pm for

elementary schools, at 3.45 pm. for secondary schools, with five school days, Monday through to Friday. Generally, children of elementary and lower secondary schools meet to walk to school together in neighborhood groups led by the 6th grade children. Classroom activities begin at 8:30 a.m. with a 15 minutes morning class meeting, which is led by student monitors. Students are organized in small, mixed ability groups called han. These groups of 4-6 students are cooperative study and work units. Teachers frequently ask the class to divide into han to work on specific assignments and have them report the results to the class. The han is also the primary unit for discipline, chores, and various classroom activities. Then two class periods are followed by a 25-minute recess and two more class periods. In most lower and upper secondary schools, at 3:50 p.m., students scatter to school organized clubs, private lessons, or homeworks. Club activities include sports, music, and crafts. After two periods of afternoon classes, the day ends with a 10-minute class meeting. Following this, students pack their textbooks, notebooks, and other materials into their backpacks to carry home. No books or notebooks are left in students' desks.

The use of han and monitors, teachers delegate much responsibility for classroom management and discipline to the students themselves. Through frequent rotation of roles and responsibilities, all students have the opportunity to gain leadership experience and develop first-hand understanding of the importance of cooperation and mutual effort in achieving a smoothly run classroom. Student monitors are an important part of Japanese classroom management. Each day or two, a different pair of students is in charge of calling the class to order, assisting the teacher in administrative tasks, and encouraging classroom discipline. The monitor role is rotated frequently so that every student in the class has the opportunity to serve in this capacity.

In fact, the daily life of the school, however, is usually directed by the principal. Ninety-seven percent of elementary school principals are men,

and most are between the ages of 50 and 55. The head teacher is thoroughly knowledgeable about the entire school and its activities. He manages the implementation of policy in regular school activities, special projects, and other programs of the school. His main responsibilities are administrative. He teaches only about 3 hours per week. Head teachers get paid very little extra; the short term reward is in the honor and respect of one's peers. Longer term, head teacher experience is an important part of the career path to a possible principalship. Each class is headed by a single teacher who, with rare exceptions, is responsible for all subjects. Teachers average 22-23 hours per week in direct teaching activities. They also spend considerable time working and planning together outside their classrooms. Teachers teach a different grade level each year, thus gaining broad experience with the curriculum and characteristics of all six grades. It is common for a given teacher to teach the same group of students for 2 years in a row. Talented and experienced teachers are more frequently assigned to the 1st grade because that stage is considered critical in establishing children's attitudes and learning habits for the rest of their school lives. Approximately 60 percent of elementary school teachers are women. Two-thirds of all teachers are under the age of 40. More than one-half (about 58 percent) of the faculty have 4-year degrees, and approximately one-third have graduated from a junior college. Fewer than 1 percent of the teachers have graduate degrees (Interview with Nishino, Oct. 18, 2016).

In Japanese students' culture, almost all lower and upper secondary schools require their students to wear school uniforms. While some schools have their own attire, traditional Japanese school uniform consists of a military style for boys and a sailor outfit for girls. The uniform policy is intended to remove social barriers among students and get them into a working mood. Besides, wearing school uniform helps to promote a sense of community among the children. Japanese school uniforms are common in many public and private schools

across the country. By wearing the same clother as their classmates, Japanese students feel less social barriers among students than students in countries without uniforms. And the European-style navy-influenced uniforms also help students get in the working spirit. But school uniform is not obligation in public elemantary schools.

In teaching hours per week, Japan is on par with the average for industrialized countries. Japanese students, however, tend to stay in school after school hours to participate in extra-curricular activities or to play sports or games with their classmates, and some do not leave until the evening. In addition, Japanese students have quite a bit of homework to do. The majority engage in various kinds of out-of-school learning activity such as private "cram schools" (Juku), private tutoring, correspondence education, and private cultural lessons. They devote most of their spare time to preparation or review for their lessons at school. Schools often supervise the lives of their students out of school.

The Japanese education system does its best to ensure that the students eat healthy and balanced meals. Therefore, almost all elementary and lower secondary schools provide school lunch. In public schools, the lunch for students is cooked according to a standardized menu developed not only by qualified chefs but also by health care professionals. Sometimes, traditional local specialties are also served as school lunch. An ordinary school lunch menu consists of staple food (bread, rice, or noodles), main dish or soup, a drink (milk or fat-free milk), and dessert. School lunch menus are supervised by nutrition teachers, and all children are served with the same menu unless they have allergies or other special conditions. In some Schools, lunches are either prepared at school lunch centers, where the lunches for several schools are all prepared together and delivered to each school by trucks, etc., or at school lunch preparation room attached to private schools. Usually, pupils alternately take charge of serving meals. In most cases, pupils eat their lunch in their classrooms, while some schools use spare classrooms as

dining rooms where pupils from different grades eat together. All classmates eat in their classroom together with the teacher. This helps build positive teacher-student relationships. School lunch is an integral part of school life as well as a part of the educational activities. Lunch at 12:30 p.m. is followed by a recess which lasts 1:40 p.m.

After lunch and recess, the students spend about 20 minutes cleaning and sweeping. In Japanese schools, students have to clean the classrooms, cafeterias, and even toilets all by themselves. When cleaning, students are divided into small groups and assigned tasks that rotate throughout the year. The Japanese education system believes that requiring students to clean up everything themselves teaches them to work in a team and help each other. Besides, spending their own time sweeping, mopping, and wiping makes kids respect their own work and the work of others. The activities are deemed important for character development.

Japanese students learn respect for their culture in the form of traditional art like calligraphy and poetry. Japanese calligraphy, or shodo, is practiced with a brush and ink and students must learn kanji to master it. For Japanese people, Shodo is an art which is as popular as traditional painting. Haiku, on the other hand, is a form of poetry that uses simple expressions to convey deep emotions to readers. Both classes teach children to respect their own culture and old traditions, and helps student to connect with the spirit of their national character.

At the end of upper secondary school, Japanese students have to take a very important exam that decides their future. The students can choose one college they would like to go to. If they could not meet the required score of the college, they probably don't go to college. The competition is very high — only 76% of school graduates continue their education after high schools. It's no wonder that the period of preparation for entrance to higher education institutions is caled as 'examination hell.'

In another aspect, Japanese school buildings

are plain, but functional. Generally, they are three-story, rectangular, concrete structures which are lack of central heating or air conditioning. Room stoves are commonly used in cold weather. The lack of decoration and furnishings is believed to help the students focus on learning and building character. Yet all schools have excellent educational facilities, including libraries, music rooms, art rooms, gymnasia, and playgrounds. Seventy-five percent of public schools have swimming pools. Music rooms ordinarily include electric organs, pianos, xylophones, various percussion instruments, and often a blackboard suitable for teaching music reading. Science and art rooms are similarly well equipped. The principal's office and teachers' room are on the ground floor. The desks in the teachers' room are arranged so that the teachers of a given grade sit face to face with desks touching. When they are not in their classrooms, the teachers work and relax in this face-to-face situation. This create a situation to make them easier to cooperate and coordinate with each teachers at the same grade.

Each of grade occupies a separate section or floor of the building, with each class assigned its own room. Classrooms are uniformly rectangular with windows on one side and a doorway on the other that opens to a hallway running the length of the building. The rooms are crowded with desks. Decorations are usually limited to a display of recent pupil artwork or perhaps a tank of goldfish. Desks are typically arranged facing the blackboard. The rows are two seats wide and each pair of seats is usually occupied by a boy and a girl. Also, teachers may have students rearrange their desks into a U-shape to facilitate class discussion or into clusters of 4-6 desks for collaborative activity in small groups. Japanese classes are large according to American standards. The average class size was 34 students and the legal maximum was 45. Hence 45 students may be assigned to a single class before two smaller classes are formed. Monbusho (MEXT) is now midway through a plan to reduce the maximum permitted class size from 45 to 40.

Practice of Moral Education in Japanese School

Today, in Japan, youth problems are becoming increasingly complex due to expanding income gaps in society. It says that juvenile crime can stem from a lack of communication with family and others, an unstable employment outlook and the financial difficulties of parents. It recommends that approved textbooks should be used for moral education in the classroom. According to the guidelines from the Ministry of Education, Culture, Sport, Science and Technology (MEXT), that Elementary school and Junior High school students from first to ninth grades will be taught the importance of life, to listen to others with different opinion s, to be fair, respect their country and learn about foreign cultures. Teachers will be tasked with encouraging students to think for themselves rather than just giving their opinions. The government advocated more class discussions and interactive exchanges between students.

With the moral education, young generation expected will be able to respond the progress, and able to adapt to the social environment and have the ability to think, make effective decisions and act independently, and so will have the ability to identify issues they face (Bolton, 2015: 12). Today commonly refers to character education as the "education of *kokora*" (*kokoro kyoiku*), which can be translated as "education of the heart". This is supposed to complete the Japanese notion of the "whole person" education, (*zenjin kyouiku*), where the aim is to educate one's body, mind, and heart, i.e. physical, mental, and moral education. *Kokoro Kyoiku* is a term commonly used to describe a particular brand of education that focuses on children's learning to become a man to behave commendable (virtuous) morally and become law-abiding citizens, both nationally and internationally (Bolton, 2015: 5).

In contrast to the period before losing the war, this time, *kokoro kyoiku* is a character education for children and adolescents which is widely opened and global oriented. It is influenced by the historical background of Japan itself. Post Japan's defeat in

World War 2, education was under influence of the West (US and Germany). Japan then applied the model of American and Germany education, while maintaining the basic values or the spirit of Japan to build the civilization. Besides, *kokoro kyoiku* has become a compulsory curriculum of primary education and lower secondary schools since 1958 until today. *Kokoro Kyoiku* is reapplied, instead of *Shuushin*, after the Japanese government viewed the phenomenon of juvenile delinquency, violences, and crimes are more frequently done by teenagers.

The implementation of character education in Japanese schools can be seen from the practice of moral education, which can be devided into three categories, namely: 1) Moral education in special class. The instructon in this class should be given in such a way to develop students' ability to practice morality by maintaining close relations with moral education conducted in the class of each sucject and in special activities, and suplementing, intensifying, and integrating this moral education through systematic and developmental instruction, by enriching their moral sentiments, by enhancing student's ability to make moral judgement, and by seeking improvements in their moral oral attitudes and the willingness for practice. 2) Moral education in special activities, aim to foster voluntary and independent abilities and life attitudes by deepening self awareness as a member of the group. Similarly, special activities cultivate moral thinking ability in response to various moral problem as well as the ability to judge. 3) Moral education in subject teaching, the course of study states educational objectives and content for each subject. The development of abilities and skills in each subject is deeply related to various abilities and skills for realizing ethical practice (Bolton, 2015: 5).

The practice of moral education in Japanese schools can be analyzed through the implementation of the curriculum of moral education. Curriculum can be defined as "the total effort of schools to influence learning whether in the classroom, on the playground or out of school" (Saylor and Alexander, 1960: 4). Moral education in Japan is a part of the curriculum of Primary School and Lower Secondary School, and is taught once a week with 35 hours of lessons per year in each class (grade I to IX). It is not non-subject as as Japanese subjects or music (subjects), resulting in the implementation of the teachers have the flexibility in processing and conveying moral values in the classroom. However, the moral education is interconected with each subject teaching and special activities at school.

The curriculum is a systematic plan used by the teacher both in the classroom and outside the classroom to develop the potential of learners. The curriculum is structured along three strands: knowledge (cognitive domain), morality (afective domain), and body (psychomotoric domain). Curriculum usually includes four components, namely the objectives, materials (contents), strategies or teaching methods and evaluation. Firstly, moral education in Japan has the objective: "to foster the morality in children as the foundation, by which they can realize a spirit of respect for human dignity and reverence for life in family, school, and community life, endeavor to create a unique culture and to develop democratic society and state, and to foster independent Japanese citizens, capable of contributing willingly to a peaceful international society" (Takakura and Murata, 1997 : 207). From the formulation of the objective, it can be concluded that *kokoro kyoiku* is an attempt of Japanese government and the people to inculcate morality of individual to students who aim to develop independence in Japanese children with three main characteristics: First, the Japanese children should be able to realize the "respect for human dignity" and "reverence for life" in various situations of life. Second, Japanese children, both men and women should be able to create "a unique culture" and developing a democratic society and the state. Finally, third, children are able to contribute in creating a society which is peaceful international. The purpose of moral education is based on the formulation of national education goals of Japan, namely: "Education should aim for the full development of personality and strive to nurture the citizens, sound in mind and body, who are imbued with the qualities necessary for those who form a peaceful and democratic state and

society" (Takakura and Murata,1997). Because, moral education is one of the efforts to achieve national education goals.

The aim should be taken into account when planning all lesson content and school activities to enrich it through deeply integrated, structured and developmental supervision to additionally deepen thinking on autonomous living and consciousness of moral values to underpin application in real. The aim of the moral education, translated into more specific objectives, both at the level of the institution of school and grade level. At the school level, goal of moral education is to teach and instill moral values that include moral sentiments, moral judgment, moral attitudes, and the ability and willingness to practice values the overall value through educational activities in schools, and at the level of the class, moral education aims to intensify the values of self-awareness, and to develop the ability of learners to practice the moral values to maintain harmonious relationships with others. Furthermore, each teachers in every classroom set individual goals to be achieved by each learner for a certain period of time, such as individual goals for every one week or two weeks, or it could be monthly depending on the level of complexity of the moral values that will be practiced. So, students know well what purpose will be achieved within a certain time, teachers usually write it down on a sheet of paper and stick it in front of the class. In addition, to achieve individual goals that have been established, teacher always communicate these ojectives to the parents, through a letter, so parents will understand and take responsibility for achieving these objectives (Interview with Qoba, 17 Oct, 2016).

Japanese students up to the age of 16 receive one school hour (45 minutes in elementary, 50 minutes in junior high schools) of moral education per week. Teachers can draw on a series of recommended texts and instruction books and integrate these with practical stories and examples from the students own lives. Particularly at the elementary school stage, the emphasis is on encouraging students to think about how they would respond to real-life moral decisions. Moral education in Japanese schools is divided into four major areas of study. These are self-awareness, relations with other people, relations with groups and with society and relations with nature and the universe.

Table 1: Content of Moral Education In Japanese Schools

Area of Moral Awareness	Key Concept	Target
Relating mainly to the self (Self Awareness)	Moderation, Courage, Freedom and Order, Love for Truth, Diligence, Sincerity, Self-Improvement, autonomous living, self discipline, self control and strong will, pursuit of truth, creatifvity, ambition to improve one self/self improvement, responsibility.	Students are independent, they do what they can do themselves, and live moderately
Relating mainly to Relationship with Other people	Courtesy, Thanks and Respect, Friendship, Modesty, reliance and trust, mutual understanding, and accomodation.	Students understand and practice the importance of courtesy and communicate honestly with other people.
Relating mainly to relationship with Group and Society	Public Duty Justice, Group Participation Responsibility, Respect for Family, observance of laws and civic virtue, fairness justice and social justice, Respect for Teachers, Contribution to Society, Respect for Tradition and culture, Love of Nation, Respect for Other Cultures, enrichment of family life, participation, public spirit, labour, respect for other countries and peace.	Students keep promises, follow rules, and have a sense of public duty.

Relating mainly to realtionship with Nature and sublime or the universe	Respect and care for Nature, Respect for Life, Aesthetic Sensitivity, Nobility, to enjoy life more, awe and reverence for the sublime.	Students moved by the magnificence and wonder of nature, and feel the importance of nature and living things.

Source: Moccullough, 2008

Based on table 1, the content of character (moral) education in Japanese primary schools consists of four types. *First*, Content focusing on oneself, consists of : (1) guiding students to seek higher goal with strong and constant will, hope and courage; (2) guiding students to make importance of the spirit of independence, think autonomously, and practice one's thought sincerely with taking responsibility for the result of one's act; (3) guiding students to reflect in order to improve oneself and seek a fruitful lifestyle by improving one's individuality. *Second*, Content focusing relationship with other individuals, include of: (1) guiding students to love human deeply with warm heart and show sincerity and consideration for others; (2) guiding students to understand the preciousness of friendship, make friends whom one can trust from one's heart, encourage and improve each other; (3) guiding boy and girls students to respect each other and have a healthy view of the other sex. *Third*, Content focusing on nature and supre being, include of: (1) guiding students to love nature, have a matured heart which can be moved by beauty, and reverence to the being beyong the human ability; and (2) guiding students to understand to the preciousness of life and respect one's life and the others' which can not be subtituted by students. *Fourth*, Content focusing on relationship with groups and society, include of: (1) guiding students to become aware that one is a member of a class and a school, respect and love one's teachers and peers, and cooperate to establish better tradition, and creation of a new culture; (2) encouraging students to love Japan with the awareness of nationality and endeavor

for the sake of the development of nation, the inheritance of superior tradition, and creation of a new culture; and (3) encouraging students to see themselves as Japanese in the world, and endevor for the sake of realization of the peace in the world and happiness of all humankind from the international point of view (Takakura, 1997: 208).

Materials of moral education is organized in a textbook entitled *Kokoro no Noto*, as description of moral values whish is always accompanied by attractive and colorful pictures and in a language that is clear and straightforward, the images of cartoons or actual pictures, so attractive and easily understood and enjoyable to read for students.

The *Kokoro no nōto* booklets for elementary school come in three editions: one for the 1st and 2nd grades, one for the 3rd and 4th grades, and one for the 5th and 6th grades. The front pages are illustrated with colorful drawings—for the 1st and 2nd grades, the page is warm orange and pink in color, with an illustration of a small boy and girl floating in the air surrounded by soap bubbles, smiling with their eyes closed, a book in their arms and the sun shining in the corner. This signifies a dreamy and safe atmosphere. The front page picture on the booklet for the 3rd and 4th grades is less dreamy: the boy and girl are older, and they are waving and running, apparently shouting in excitement. The color scheme is blue and green with splashes of yellow, orange, and pink. The children are surrounded by objects of the modern world, such as airplanes, buildings, and trains, evoking an exciting, active, and modern mood. For the 5th and 6th grades, the boy and girl look like adolescents, and the color scheme is green and blue. The adolescents are in a wooded area, apparently having just released three white birds, presumably pigeons, judging from their shape and relative plumpness. Here, the impression is one of harmony and balance. In this way, the front pages set the tone for the content in the booklets; there is an attempt to adapt the booklets to the developmental stages of the readers, starting with the dreamy state of child-like innocence, advancing to the stage of

a zest for life, and ending with a stage close to maturity, with allusions to peace (white birds) and a green environment (trees and the color green dominate the picture).

Kokoro no nōto for the 3rd and 4th grades also introduces the "great person" approach using examples of athletes. Under the title "Let's learn from the athletes we look up to" (*akogare no supōtsu senshu ni manabō*), we find a picture of Takahashi Naoko—a gold medalist marathon runner at the Sydney Olympics in 2000—waving a flag; we get to read the testimonies of two unnamed athletes, a volleyball player and a baseball player. The overall message from all three examples is that it is important to have a goal in life and that to achieve this goal one must take control of one's own life and work to strengthen the body and soul. (MEXT 2009b: 14). This message is further developed on pages 52–53 under the title "Learning together, supporting each other, helping each other" (*manabiai, sasaeai, tasukeai*).

Kokoro no nōto for the 5th and 6th grades, on page 10 – 19, contains a greater number of examples of the "great person" approach. The first major section, "Building yourself" (*jibun osodateru*), starts by sketching the desirable physical regimen for everyday life (sleeping, eating, exercising, studying, etc.) and then proceeds to discuss how to set goals and realize dreams.

The next moral icons in the volume for the 5th and 6th grades are found under the heading "Curiosity (*kōkishin*) is the starting point." Here, the objective is innovation and creativity and ultimately making oneself useful to society. The moral icons are Nobel laureates Yukawa Hideki (theoretical physics) and Marie Curie. The text invited children to think about the invention of useful things in their immediate environment, from paper clips to airplanes. Behind every invention lies the effort and hard work of creative and innovative people.

Another section, on page 104 – 107, is titled "A heart that loves our country and home"

(*Kyōdo ya kuni o aisuru kokoro*). Through this section, readers were asked to think about their hometowns, that is, where they come from (*furusato*), and their country. They told that the country is made up of different people from different hometowns and regions (*furusato*), each having a rich tradition and culture, and the present residents are the keepers of this tradition.

The final icon presented under the heading "We live holding each other's hands" (*te o toriatte ikiru*) on page 84-87; the icon here is Mother Theresa. The piece on Mother Theresa forms part of a larger section about fairness, justice, and the equality of human beings regardless of gender, skin color, and age. The text begins with an explanation of the ideals of equality and fairness. Students are then invited to think about their own knowledge and strengths and how they can use this knowledge to help other people; they are also encouraged to think about what can be done for other people immediately. *Kokoro no nōto* for the 5th and 6th grades also contains a section titled "Not clouding the window of the heart" (*Kokoro no mado o kumorasenai*) on page 87, with an illustration of a boy standing aside from a larger group. Here, readers are urged to consider whether they are causing other people pain and if this is really the kind of people they want to be. From this perspective, Mother Theresa is presented almost as though she were the "world consciousness" personified. Mother Theresa's relevance to the Japanese identity lies in references to caring and helping and in relation to other people, general, universal values that are promoted as central to the formation of the Japanese identity as well as central to the world at large.

The values developed in moral education (*kokoro kyoiku*), do not lead to and coming from certain religious teachings in Japan. Such that the moral education in schools should not lead learners to follow or believe in a certain religion. Furthermore, the teachers do not prohibit the students to believe in a religion. This is due to Japan as a country that is split between religious affairs and education, or can be referred to as a

secular state. In Japan, religion is as a private affair of each citizen. The strong influence of Western countries, especially America, after Japan's defeat in World War 2, to make Japan as a secular state, including in the education practice, which is highly nuanced American (interview with Nishino, 21 Oct., 2016).

The next component of the curriculum of moral education is learning strategy. In Japan, Pedagogy of moral education classtime is not prescribed. Practice is shared in professional development in interaction with optional textbooks, roomates are not followed strictly. Learning moral education in primary schools in Japan using a variety of learning methods such as stories telling with drawing tools, roleplaying, games and method of problem solving, as well as other active learning methods. As for the Lower Secondary School, teachers use a variety of teaching methods such as: discussion, case studies, problem solving, sociodrama, and other learning methods. Learning of moral education in the classroom of moral education is also supported by reading books (text book) entitled *Watashitachi no Doutoku* (Our Morals) and book *Kokoro no Noto* (Notebook of the Heart) legalized by the Ministry of Education , culture, sport, science and technology (MEXT),and also supported by the TV program (Bamkin, 2016). For example, in the NHK E-*tere* airing of a moral education (*dōtoku*) program about Kawaguchi Jun'ichirō, the creator of the satellite *Hayabusa*; the key words here are curiosity (*kōkishin*), persistence (*ganbaru*), and interest (*kyōmi*). An important lesson to be learned from Kawaguchi is to aim at being the first to do something rather than the best.

In addition to moral education in special classes, moral education is also integrated with the learning of all subjects taught at school, such as music, drawing and crafts, sports, Japanese, and Arithmetic, Natural and Social Science. And also integrated with special activities such as extra-curricular activities, school events, activities of student organizations, and lunch

activities. Special activities at school aims to train togetherness, cooperation, build awareness as a member of the group, and contribute in a concrete practical on the moral development of students (Takakura, 1997). With intense supervision carried out by teachers, moral education in specific activities can be performed optimally.

It needs to be underlined of learning strategies used in the classroom of moral education is the teacher should so avoid using indoctrination approach, since this approach makes learning moral education becomes very monotonous and boring, and counter productive in the development of moral values instilled in learners. Cultivating moral values to children and adolescents conducted by the following principles:

> 1) Young people learn best through clear messages – moral relativism and ambivalence leave young minds cold; 2) Young people learn from positive instances of examplary behavour; 3) young people have active, curious minds that eagerly seek new knowledge. They are not especially fragile, and the real danger is in turning them off by failing to provide sufficient inspiration, not in disturbing them with harmfull information; 4) and young minds have great intellectual flexibility, they are capable both of absorbing the traditional wisdom of their culture and of making smart choices for themselves when they need to (Damon, 2002: xiii).

The indoctrination approach is almost never applied in moral education classes in Japan. No indoctrination approach is deemed more suited to the conditions of Japan at this time. Indoctrination will result in a failure of character education. As described by Arthur J. Schwartz (2002:18) as follows:

> "That indoctrinations occures in schools and classrooms when : 1) the intention of a teacher or school is to make students believe in something despite the evidence; 2) the teaching methods are coercive or clearly inappropriate; 3) the content consists of prescribed doctrines and ideologies and everything else is strictly prohibited, and: 4) the consequence of the education results is a closed, intolerant mind".

In such a way, that indoctrination

approach applied in moral education, then it will not affect the productive and effective moral education in a democratic society of Japan. As illustration of an example of moral teaching in an elementary school classroom in Japan, a scene of a third grade moral education class of elementary school, as follows:

> The lesson opens with story. The story is read by the teacher, except for a letter in the story, which children read themselves. Children have the story in front of them so can read ahead if they wish. Leaving aside the details and retorical devices used in children stories, it about two ogres. They are best friends and both enjoy to watch the human children having fun and playing. The ogres understand that human children are affraid of ogres. Nonetheles they wistfully wish to play. The blue ogre offers to frighten the children so that the red ogre can pretend to protect them and become friends with them. They carry out the plan. As agreed, the red ogre hit the blue ogre. So the red ogre becomes very popular amongst the children, the red ogre and the children enjoy playing together. The red ogre decides to visit his friend, the blue ogre one day, but only finds a letter from the blue ogre pinned to the door saying that the blue ogre has left the area so that the red ogre can enjoy more time to play with the children. Finally the red ogre cried. At each step, children are asked to Summaries what has happened, then reflect on why the characters act as they do and how each character is thinking and feeling. They understand friendship and the difficulties of making a sacrifice an ongoing nature of friendship. At the next step, children roleplay the red ogre. Two children wear red and blue ogre masks on either side of a huge door prop. The red ogre is told that the blue ogre is actually still inside the house, so the red ogre can speak his /her feelings te the blue ogre. Finally, the teacher finds copies of letter about falling out and making up with friends from senior students (grade 4 and 5) and reads them out for the class. Children then have the opportunity to share experiences about when they made up with friends (Observation, Oct, 4, 2016).

The story used by teacher in the third grade moral education class, is relatively well established. By this method, students involve empathising with characters in the story. At times, the setting is students in class and children are asked "what would you do" rather than the thinking and feeling of the character. Usually, the topic is discussed briefly before the story: e.g.

"who has told a lie?" or "how often do we borrow items from our classmates?".

The final component of the curriculum is the evaluation of learning. In teaching moral and practices, which is called the evaluation of learning outcomes, as expected instead of the value in the form of numbers or letters, but it is real life behavior in everyday life, whenever and anywhere. Morality requires actualization rather than evaluation.(Interview with Nishino, Oct.22, 2016). This phenomenon, viewed from the perspective of teaching- learning theory is a deviation, but, what is applied in moral education at schools in Japan have managed to create a society that is healthy and moral, so Japan became civilized and developed country as well as a country with spirit.

The curriculum of moral education in the Japanese educational system, can be grouped into two parts, namely the formal curriculum as outlined by the Ministry of Education, Sport, Culture, Science and Technology (MEXT) of Japan, as described in textbooks, and curriculum non-formal or commonly referred as the hidden curriculum (non formal curriculum) which attached and are on the whole school activities both inside and outside the classroom. Such as special activities such as lunch, after lunch clean-up activities, extra-curricular activities and other activities. Hidden curriculum has a very important and dominant role in the formation of the moral behavior of learners, besides the formal curriculum. This is due to the formal curriculum is more rigid and less flexible.

A Lesson learnt for Improving Character Education in Indonesian Schools

The success of Japanese school moral education, can not be separated from the support of family and community environment. It is application of the model of integrated education. This means that the success of cultivating certain moral values to students is a joint effort amongst the school education, community and family environments. The three environments

of education are interrelated (interconected) to intensify and develop a moral value. It is meant that school moral education alone will not be effective and productive in shaping the moral value of self-learners. The moral education should have the support of society and the family environment. Family and community environment is the site of the socialization of moral values taught in schools. As Johnson's (1988:204) explanation as follows:

> A primary purpose of education is to socialize children, adolescents, and young adults into the conventions, values, attitudes, roles, competencies, and ways of perceiving the world that are shared by one's family, community, society, and culture Socialization takes place through group memberships (i.e., family, church, and school) and interpersonal relationships (i.e., parents, friends, teachers, colleagues). A central aspect of socialization is the inculcation of moral character. Morals and character are inherently social. They do not occur in a social vacuum. Moral values are by definition rules of "right"conduct, reflecting the cherished ideals that guide our behavior in the groups to which we belong and in our interpersonal relationships. Moral values are, therefore, learned, internalized, and expressed within groups and relationships within a larger community and society context.

From Johnson's explanation, it can be understood that moral education was not in a vacum, but is in a particular social context. Therefore, the successful of moral education is strongly influenced by social context. This opinion is supported by Nucci and Narvaez (1988: 5) who stated that "children's and adolescents' moral development and character formation, however, are not simply the result of schooling". It is also recommended by Aspen Declaration on Character Education (July 1992), which outlined 3 important points :

1. The present and the future well being of our society requires an involved, caring citizenry with good character.
2. Effective character education is based on core ethical values which form the foundation of democratic society, ---in particular, respect, responsibility, trustworthiness, caring, justice, fairness, civic virtue, and citizenship.

3. Character education is, first and foremost, an obligation of families. It is also the obligation of faith communities, schools, youth and other human service organozations (Sommers, 2002: 37).

Today in Japanese schools, teachers, administrators, parents, are again getting into the business of making it clear to students that they must behave honourably, courteously, and kindly, that they must work hard and strive for excellence. Moral education in Japan is applying the theory of integrated education, namely that moral educational success is determined by three environments ie school environment, family and community. The implementation of integrated education in Japan strongly contributes to the effectivity and productivity of teaching moral values.

Character education in Indonesia is actualized in subjects matters, such as *Pendidikan Agama Islam dan Budi Pekerti* (Islamic Education and Ethics), and *Pendidikan Kwarganegaraan* (Civic Education). The students receive character education at least 4 lesson-hours in a week. It means that they receive character education at least 150 lesson-hours in a year. In addition, all subject matters at schools should integrate character education in each of the learning process. Thus in terms of quantity, Indonesian students receive character education five times more than Japanese students (35 hours). The Ministry of National Education and Culture, introduces 18 main values of character to develop in all teaching learning activities and creating a codusive atmosphere at schools. The values consists of : Religious, honest, tolerant, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, patriotism, appreciate the achievement/excellence, friendship, love peace, love reading, environmental care, social care, and responsibility (*Pusat Kurikulum,* 2010: 9-10). School life, general conduct of all teachers and excellent teaching proficiency in all subjects seems to have a greater impact to moral and good conduct.

The question is: wether character education

has been successful in realizing the moral or character younger generation. In fact, we often found the actions that contradict with moral values committed by children and adolescents, such as actions considered trivial as littering, damaging crops, lazy, no discipline, no traffic rules, intolerant, no social care, no environmental care, and criminal acts such as fighting, theft, sexual violence, killing and others.

The main problem of character education at Indonesian schools is the unefectifiveness in cultivating moral values, and forming a high moral society. Wether due to orientation that is more cognitively with evaluation at the end of the learning program (daily test, middle smester test, and the final exam), and method of indoctrination is more dominant in teaching and learning. And it is not connected to the environment of family education, cultural and social environment. Therefore, these aspects constitute main cause of ineffectiveness of character education in Indonesian schools. We can learn from the successful Japanese moral education which focuses more on the process of behavioral habituation and awareness (psychomotoric and affective domain) with no test/evaluation or examination than on the result of test. In addition, Japanese moral education also avoids indoctrination approach, as well as connected with family and community environment.

Formally character education at school can be a locus for starting point of the mental revolution. It is directed to the formation of the student ethos. Pedagogical process could make the ethos being a daily action. How to educate needs to be directed from discursive knowledge to practical knowledge. It means that shaping the ethos is not an ethical theories, but how to make these theories affect their daily actions. It is directed towards transformation at the level of habit. A mental revolution creates honesty and other virtues, become an inner disposition when students are faced with a concrete situation.

In developing character education system of Indonesian schools, teachers must stay away from the approach of indoctrination by applying rote methods for materials or specific content related to the one self, to other groups or communities and the natural environment, and also teacher should apply non test approach for certain topics and chapters. The most important is that Character education to be effective, should be associated with a family environment, and the community. In this case, it would appear the fundamental problem, that is the condition of the family and society in Indonesia which is not able to be a moral laboratory for students yet. In fact, culture and society as a laboratory of moral education become a serious problem for moral or character education in Indonesia. Environmental conditions that tended to be selfish and lack of respect for others, violence and crime, the low culture of discipline and orderly, low culture of honesty and hard work, the high level of corruption, and so make the community does not support the learning of moral or character. To improve the condition of society which is still far from ideal, then the only way is to do a behavior change radically and fundamentally, from corruptive culture towards a culture of honesty, from culture of laziness towards the culture of hard working, from culture of disorder and undisciplined toward the culture of discipline, and so forth, that all it is the main agenda of the national movement of mental revolution, as campaigned by the president Joko Widodo.

The mental revolution involves a cultural strategy. Its target is the transformation of ethos, which is a fundamental change in mentality which includes how to think, how to feel, how to trust that everything is manifest in the behavior and everyday actions. In such a way a mental revolution, the President of Jokowi's agenda, is done, so that culture will be better, and will greatly contribute to the success of character education in Indonesia. Mental revolution that become a nationwide movement needs to be done by everyone in daily life, the true transformation occurs in fidelity to move and drive change in routine matters.

CONCLUSION

First, moral education in Japanese schools is not a subject matter, but it is compulsory for the entire of students of primary schools and lower secondary shools. The government alocated one hour lesson for a week for each class. With the moral education, Japanese younger generation expected will be able to respond the progress, and able to adapt to the social environment and have the ability to think, make effective decisions and act independently, and so they will have the ability to identify issues they face. They will be able to interact in the arena of international realations and play an important role in international world as well.

Second, Japanese moral education has been using the interactive and communicative approach, promoting moral discovery by learners themselves, avoiding the application of indoctrination approach, and no test or final exam, for every course of study. The most important thing is that moral education in Japan applied an integrated and connected approach among three centers of education: school, family, and community environment. All of the environments of education have important function as laboratory of moral / character education.

Third, the practice of moral education in apanese schools, in some aspects, can be a model for improving character education in Indonesian schools. For example, the implementation of no test in teaching learning of character education, because of the focus of character education is changing of behavior, good conduct, not on knowledge or numbers.

REFERENCES

Bamkin, Sam. "Moral education at Japanese Elementary School." retrieved October 15, 2016. from www.wcmt.org.uk/sites/default/files/report-20final-pdf.

Bolton, Kristoffer Hornburg. 2015. "Moral Education in Japan, The Coming of New Dawn, Abe's New Moral Education." Oslo: Departement of Culture Studies and Oriental Language Universitetet i Oslo.

Center for Research and International Corporation in Educational Development. 2006. *Japanese Educational System and Practice*, Tsukuba: Tsukuba University.

Damon, William. *Bringing a new era in Character Education*. United States: Hoover Institution Press.

Durkheim, Emile. 1990. *Pendidikan Moral, Suatu Studi Teori dan Aplikasi Sosiologi Pendidikan* (*Moral Education*), trans., Lukas Ginting. Jakarta: Penerbit Erlangga.

Johnson, David W. and Roger T. Johnson. 1988. "Social Interdependence, Moral Character and Moral Education." In Larry, P. Nucci and Darcia Narvaez, *Handbook of Moral and Character Education*, New York: Routledge.

Kasulis, Thomas P. "Japanese Philosophy." In *Routledge Encyclopaedia of Philosophy,*. retrieved on October. 2. 2016. from https://www.rep.routledge.com/articles/japanese-philosophy/v-1;.

Lickona, Lickona. 2014. *Pendidikan Karakter, Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik* (*Educating for Character*), trans., Lita S., Bandung: Nusa Media.

Mccullough, David. 2008. "Moral and Social Education in Japanese Schools: Conflicting Conceptions of Citizenship." In *Citizenship Teaching and Learning*, Vol. 4. No. 1. July 2008. Retrieved Oct. 10. 2016. http://www.citized.info@2008.

Noddings, Neil. 1995. *Philosophy of Education*. Collorado: Westview Press.

Nucci, Larry, P. and Darcia Narvaez. 1988. *Handbook of Moral and Character Education*. New York: Routledge.

Peterson, Kent D. and Terrence E. Deal. 2009. *The shaping School Culture Fieldbook*, Second edition. San Fransisco: Jossey Bass.

Pusat Kurikulum. 2010. *Pengembangan Pendidikan Budaya dan Karakter Bangsa*. Jakarta: Badan Litbang Kementerian Pendidikan Nasional.

Samani, Muchlas and Hariyanto. 2012. *Konsep dan Model Pendidikan Karakter*, Bandung: Rosdakarya.

Saylor, J.Galen and M. Alexander. 1960, *Curriculum Planning For Better Teaching and Learning* New York: Reinhart Co.

Schwartz, Arthur J. 2002. "Transmitting moral wisdom in an age of the Autonomous self", in Damon, William, ed., *Bringing a New Era in Character Education,* Standford University: Hoover Institution Press.

Sommers, Christina Hoff. 2002. "How Moral Education is Finding its way Back into America's Schools" in Damon, William, ed., *Bringing a New Era in Character Education,* Standford University: Hoover Institution Press.

Stoll, Louise. 1999. "School Culture: Black Hole or Fertile Garden for School Improvement? in John Prosser, *School Culture*, London: Paul Chapman Publishing.

Stolp, Stephen and Stuart C. Smith. 1995. *Transforming School Culture*, USA:Eric.

Sugimoto, Yushio. 2010. *An Introduction to Japanese Society*, Cambridge: Cambridge University Press.

Takakura, Sho, and Yuko Murata, Ed. 1997. *Education in Japan, Present System and Tasks/Curriculum and* Instruction, Tokyo: University of Tsukuba.

Woodward, Katheryn. ed. 1999. *Identity and Difference,* London: Sage Publication.

GENERAL GUIDELINE

1. The article has not been previously published in other journals or other places

2. The article should be written in English (United State of America English) with a formal style and structure. This is because it is a fully peer-reviewed academic journal, so that an oral and informal language would not be accepted

3. The article should be written in word document (MS word), 1 space (single space), 12pt Georgia,

4. The article should be written between approximately 10,000 – 12,000 words including body text, all tables, figures, notes, and the reference list.

5. The article has to be an original work of the author/s

6. The author/s have responsibility to check thoroughly the accuracy of citation, grammar, table and figures before submission

7. The author/s has responsibility to revise their article after receiving a review from the editorial boards.

8. The author/s should register at the e-journal of Analisa before submitting their paper and fill the form completely.

9. The article should be submitted via online submission at the e-journal of Analisa

10. The articles will be reviewed by editorial boards

11. The author should use a "template" provided by Analisa Journal (it can be downloaded from the Analisa website) to write their article.

STRUCTURE OF THE ARTICLE

1. Title
2. Author's name, email address, author's affiliation address
3. Abstract (250 words maximum, it consists of background of the study, research method, finding of the research)
4. Key words (3-5 words/phrases)
5. Introduction (it consists of background statement, research questions, theoretical framework, literature review)
6. Hypothesis (optional)
7. Methodology of the research (it consist of data collecting method, data analysis, time and place of the research if the article based on the field research).
8. Research findings and discussion
9. Conclusion
10. Acknowledgement (optional)
11. Reference
12. Index (optional)

WRITING SYSTEM

1. Title

a. Title should be clear, short and concise that depicts the main concern of the article

b. Title should contain the main variable of the research

c. Title should be typed in bold and capital letter

2. Name of the author/s

a. The author/s name should be typed below the title of the article without academic title

b. The author/s address (affiliation address)

should be typed below the name of the author/s

c. The author/s email address should be typed below the author/s address

d. If the author is more than one writer, it should be used a connecting word "and" not a symbol "&"

3. Abstract and key words

a. Abstract is the summary of article that consists of background of the study, data collecting method, data analysis method, research findings.

b. Abstract should be written in one paragraph, single space and in italic

c. Abstract should be no more than 250 words

d. The word "abstract" should be typed in bold, capital letter and italic

e. Key words should consist of 3-5 words or phrases.

f. Key words should be typed in italic

4. How to present table

a. Title of the table should be typed above the table and align text to the left, 12pt font Times New Roman

b. The word "table" and "number of the table" should be typed in bold, while title of the table should not be typed in bold (normal).

c. Numbering for the title of table should use an Arabic word (1, 2, 3, and so forth)

d. Table should be appeared align text to the left.

e. To write the content of the table, it might use 8-11pt font Time New Roman or 8-11pt Arial, 1.0 space.

f. Table should not be presented in picture, it should be type in real table-office word formating

g. Source of the table should be typed below the table, align text to the left, 10pt font Time New Roman.

h. Example:

Table 4. Number of Rice, Corn and Sweet potato Production

| product	2010	2011	2012	2013
Rice	1.500 Ton	1.800 Ton	1.950 Ton	2.100 Ton
Corn	950 Ton	1.100 Ton	1.250 Ton	1.750 Ton
Sweet potato	350 Ton	460 Ton	575 Ton	780 Ton

Source: Balai Pertanian Jateng, 2013.

5. How to present picture, graph, photo, and diagram

a. Picture, graph, figure, photo and diagram should be placed at the center

b. Number and title should be typed above the picture, graph, figure, photo and diagram.

c. Number and the word of the picture, graph, figure, photo and diagram should be typed in bold, 12pt *Georgia* and at the center, while title of them should be typed in normal (not bold).

d. Number of the picture, graph, figure, photo and diagram should use an Arabic word (1, 2, 3 and so forth).

e. Source of the picture, graph, figure, photo and diagram should be typed below the table, align text to the left, 10pt font Georgia.

f. Picture, graph, figure, photo, and diagram should not be in colorful type, and in high resolution, minimum 300-dpi/1600 pixel (should be in white and black, or gray,).

Example:

Figure 1

Indonesian employment in agriculture compared to others sectors (% of the total employment)
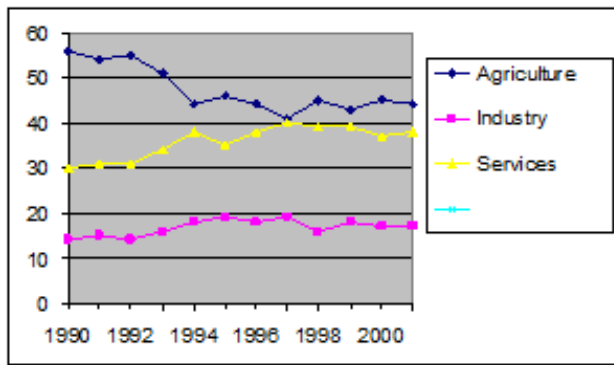
Source: World Development Indicator, 2005

6. Research finding

This part consists of the research findings, including description of the collected data, analysis of the data, and interpretation of the data using the relevant theory

7. Referencing system

Analisa uses the British Standard Harvard Style for referencing system.

a. Citations (In-text)

Analisa uses in note system (in-text citation) referring to the British Standard Harvard Style referencing system; format (last name of the author/s, year of publication: page number).

- Citing someone else's ideas.

Example:

Culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition (Afruch and Black, 2001: 7)

Afruch and Black (2001) explain that culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition.

- Citations; quotation from a book, or journal article

Quotations are the actual words of an author and should be in speech marks. You should include a page number.

Example:

Tibi (2012: 15) argues that "Islamism is not about violence but as the order of the world."

It has been suggested that "Islamism is not about violence but as the order of the world" (Tibi, 2012: 15)

- Citations - Paraphrasing a book or journal article

Paraphrasing is when we use someone else ideas/works and write them in our own words. This can be done two ways, either is correct.

Example:

Batley (2013) argues that some of the detainees in the bombing cases were members of JI.

It has been suggested that some of the detainees in the bombing cases were members of JI (Batley, 2013).

- Citing a source within a source (secondary citation)

Citing the source within a source, it should be mentioned both sources in the text. But, in the reference list, you should only mention the source you actually read.

Example:

Tibi (2012, cited in Benneth, 2014: 15) argues that Islamism is not about violence but as the order of the world.

It has been suggested that Islamism is not about violence but as the order of the world (Tibi, 2012 as cited in Benneth, 2014: 15).

- Citing several authors who have made similar points in different texts

In text citations with more than one source, use a semi colon to separate the authors.

Example:
Understanding the cultural differences is an important element for mediation process (John, 2006: 248-289; Kevin and George, 2006: 153-154; Kriesberg, 2001: 375; Alaeda, 2001: 7).

- Citations - Government bodies or organizations
  If you reference an organization or government body such as WHO, the Departments for Education or Health, the first time you mention the organization give their name in full with the abbreviation in brackets, from then on you can abbreviate the name.

Example :
The World Health Organization (WHO) (1999) suggests that.....

WHO (1999) explains that ......

- Citing from the internet
  If you cite a source from the internet (website), write last name of the writer, year of the uploaded/released: page numbers. If there is no author in that page, write the name of the body who release the article in that website, year of release.
  Please do not mention the address of the url in the in-text citation.

Example:
Syrian uprising has been prolonged for almost six years and has caused thousands people death as well as millions people has forced to flee from their homeland to seek safety (Aljazeera, 2016).
Religion is an important aspect for the life of many people in the recent era. The believe

system of religion plays as a guidance for some people (David, 2015: 12-13)

b. Reference list
- Book
  Last name of author/s, first name of the author/s year of publication. *Title of the book*. Place of publication: name of the publisher.

Example:
Aly, Anne. 2011. *Terrorism and global security, historical and contemporary perspectives*. South Yara Australia: Palgrave Macmillan.

Effendy, Bahtiar. 2003. *Islam and the state in Indonesia*. Singapore: Institute of Southeast Asian Studies.

- Chapter of the book
  Last name of the author/s, first name of the author/s. "Title of the chapter". In title of the book. Editor name, place of publication: name of publisher.

Example:
Dolnik, Adam. 2007. "Suicide terrorism and Southeast Asia." In *A handbook of terrorism and insurgency in Southeast Asia*. Tan, Andrew.T.H (ed). Cheltenham, UK and Northamtom, USA: Edward Elgar.

- Journal article
  Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the journal*. Volume. (Number): Page number.
  Example:
  Du Bois, Cora. 1961. "The Religion of Java by Clifford Geertz." *American Anthropologist, New Series*. 63. (3): 602-604

Sirry, Mun'im. 2013. "Fatwas and their

controversy: The case of the Council of Indonesian Ulama." *Journal of Southeast Asian Studies*, 44(1): 100-117.

- News paper
Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the newspaper*. Date of publication.

Example:
Eryanto, Hadi. 2010. "Menyiapkan Jihad di Aceh." *Kompas*. 18 March 2010.

- Internet
Last name of the author/s, first name of the author/s. Year of publication. "Title of the article or writing". Date of access. Web address

Example:
Suhendi, Adi. 2012. "Dana Osama bin Laden dipakai untuk bom Bali 1" (Osama bin Laden's fund was used for Bali Bomb 1). Accessed August, 20, 2014 from: http://nasional.kompas.com/read/2012/03/26/14001755/Dana.Osama.bin.L aden.Dipakai.untuk.Bom.Bali.I

- Internet
If there is no author in that page, write the name of the body who release the article in that website, year of release, date of accessed, address of the website
Example:
Aljazera. 2017. The voices missing from Syria's peace talks. Accessed 23 June 2017, from: http://www.aljazeera.com/indepth/features/2017/03/syria-war-missing-voices-syria-peace-talks-170322073131728.html

- Unpublished thesis/dissertation
Last name of the author/s, first name of the author/s. Year of publication. *Title of the thesis/dissertation*. Name of the university.

Example:
Muhtada, D. 2005. *Zakat and Peasant Empowerment: Case Study on Zakat Organizations in Yogyakarta*. Yogyakarta: Unpublished Master thesis for graduate school of social work at State Islamic University Sunan Kalijaga.

- Article/paper presented at seminar/conference
Last name of the author/s, first name of the author/s. Year of publication. "Title of the paper." Article presented at seminar/conference, host of the seminar, place of the seminar, date of the seminar.

Example:
Anwar, K. 2007. "Mengungkap Sisi Akidah dalam Naskah Syair Kiyamat." Paper presented at a seminar on text of religions, hosted by Office of Religious Research and Development Ministry of Religious Affairs Republic Indonesia. Jakarta, 30 November 2007-03 December 2007.

8. **Transliteration system**
Transliteration Arab-Latin system refers to SKB Ministry of Religious Affairs and Ministry of Education and Culture Republic of Indonesia Number 158 year 1987 and 0543/b/u/1987

Analisa

Journal of Social Science and Religion