Curriculum Analysis Of The Character Education System In Indonesia And Malaysia

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Informasi Artikel	Abstract
                   Keywords: Curriculum Analysis, Character Education System, Indonesia, Malaysia.	*This research aims to analyze the comparison of character education system curricula in Indonesia and Malaysia, with a focus on the approach, implementation and effectiveness in shaping students' moral values and character. The aim is to identify similarities and differences between the two education systems, as well as provide recommendations for improving the quality of character education in Indonesia. The research method used is a literature study with a qualitative approach. The research results show that Malaysia integrates character education through special subjects such as Islamic and Moral Education, while Indonesia emphasizes the integration of character values in all subjects through the 2013 Curriculum. However, both countries face challenges in implementation, such as a lack of teacher training and gaps between theory and practice. The research results also reveal that Malaysia places more emphasis on religious values and multiculturalism in character education, while Indonesia focuses on the values of nationalism and diversity. Nevertheless, both countries agree that character education plays an important role in forming a generation with noble and responsible morals. Recommendations from this research are the need to increase teacher training, strengthen collaboration between schools, families and communities, as well as develop a more contextual and applicable curriculum. By adopting best practices from Malaysia and adapting them to the local context, Indonesia can increase the effectiveness of character education in forming students who are not only academically intelligent but also have strong character.*

Abstrak
Penelitian ini bertujuan untuk menganalisis perbandingan kurikulum sistem pendidikan karakter di Indonesia dan Malaysia, dengan fokus pada pendekatan, implementasi, dan efektivitasnya dalam membentuk nilai-nilai moral dan karakter siswa. Tujuannya adalah mengidentifikasi persamaan dan perbedaan antara kedua sistem pendidikan, serta memberikan rekomendasi untuk meningkatkan kualitas pendidikan karakter di Indonesia. Metode penelitian yang digunakan adalah studi literatur dengan pendekatan kualitatif. Hasil penelitian menunjukkan bahwa Malaysia mengintegrasikan pendidikan karakter melalui mata pelajaran khusus seperti Pendidikan Islam dan Moral, sementara Indonesia menekankan integrasi nilai-nilai karakter dalam seluruh mata pelajaran melalui Kurikulum 2013. Namun, kedua negara menghadapi tantangan dalam implementasi, seperti kurangnya pelatihan guru dan kesenjangan antara teori dan praktik. Hasil penelitian juga mengungkapkan bahwa Malaysia lebih menekankan pada nilai-nilai keagamaan dan multikulturalisme dalam pendidikan karakter, sementara Indonesia fokus pada nilai-nilai nasionalisme dan kebhinekaan. Meskipun demikian, kedua negara sepakat bahwa pendidikan karakter memainkan peran penting dalam membentuk generasi yang berakhlak mulia dan bertanggung jawab. Rekomendasi dari penelitian ini adalah perlunya peningkatan pelatihan guru, penguatan kolaborasi antara sekolah, keluarga, dan masyarakat, serta pengembangan kurikulum yang lebih kontekstual dan aplikatif. Dengan mengadopsi praktik terbaik dari Malaysia dan menyesuaikannya dengan konteks lokal, Indonesia dapat meningkatkan efektivitas pendidikan karakter dalam membentuk siswa yang tidak hanya cerdas secara akademis tetapi juga berkarakter kuat.

Kata Kunci : Analisis Kurikulum, Sistem Pendidikan Karakter, Indonesia, Malaysia.

INTRODUCTION

The curriculum plays a very important role in education because it is the main foundation that directs the entire learning process (Annisa, Akrim and Manurung, 2020). As a structured design, the

curriculum determines the objectives, materials, methods and evaluation of learning that must be achieved by students. Without a clear curriculum, the educational process can lose direction and be unable to produce graduates who are competent and have character. The curriculum functions as a map that directs all educational stakeholders, including teachers, students and school officials, to achieve the educational goals that have been set. With the curriculum, education becomes more planned and systematic, thus enabling the optimal development of student potential. Apart from that, the curriculum also plays a role in adapting education to the needs of the times. In the era of globalization and industrial revolution 4.0, the curriculum must be able to integrate 21st century skills, such as critical thinking, creativity, collaboration and communication. This is important so that students not only master academic knowledge, but are also ready to face challenges in the world of work and social life. A curriculum that is dynamic and responsive to change will ensure that education remains relevant and beneficial to society. Thus, the curriculum not only functions as a tool to transfer knowledge, but also as an instrument to prepare the younger generation to face a future full of uncertainty.

The curriculum is also a tool for instilling character and cultural values in students (Hidayah, 2017). Through the curriculum, values such as integrity, tolerance, responsibility and cooperation can be integrated into the learning process. This is very important in forming a generation that is not only intellectually intelligent, but also has good morals and ethics. Character education through the curriculum helps create individuals who contribute positively to society and the nation. Without a curriculum that integrates character values, education risks producing graduates who only have technical abilities but minimal social awareness and moral responsibility. On the other hand, the curriculum also functions as a tool for evaluating educational success. Through the standards set in the curriculum, teachers and schools can measure the extent to which learning objectives have been achieved (Ani, 2013). This evaluation not only covers cognitive aspects, but also affective and psychomotor, thus providing a holistic picture of student development. With structured evaluation, the curriculum allows for continuous improvement and improvement in the quality of education. Without a clear curriculum, the evaluation process becomes undirected and it is difficult to identify areas that need improvement.

Overall, the curriculum is the main foundation in the education system which determines the direction and quality of learning. Without a good curriculum, education will lose its meaning and main goal, namely creating a generation that is intelligent, has character and is ready to face future challenges. Therefore, curriculum development must be carried out carefully, inclusively, and oriented towards the needs of students and society at large. With a quality curriculum, education can be an effective tool for forming individuals who not only have knowledge and skills, but also moral values and strong character, so that they are able to contribute positively to the development of the nation and state.

The urgency of research on character education curriculum analysis in Indonesia and Malaysia is very important in the context of developing the quality of education in both countries (Maisaroh and Untari, 2024). Character education plays a very vital role in shaping the personality, morals and ethics of the younger generation, which does not only focus on intellectual aspects, but also on aspects of attitudes and behavior. In Indonesia, character education has become an integral part of the education system since the implementation of the 2013 Curriculum which emphasizes strengthening student character as part of national education goals. Meanwhile, in Malaysia, character education is also receiving serious attention, especially with the implementation of programs based on moral and ethical values in their curriculum, as reflected in *Curriculum for Primary Schools* which also prioritizes character formation. However, even though both countries have the same focus on integrating character values in the education system, the implementation and approaches used in the two curricula are different. In Indonesia, character education is more emphasized in certain subjects and integrated into extracurricular activities, whereas in Malaysia, character education is more integrated in the various subjects taught. Therefore, research analyzing the character education curriculum in both countries is very relevant to find out the extent to which the implementation of this curriculum can create a generation that is not only intelligent, but also has noble character.

This research can provide very valuable insight into efforts to improve the education curriculum in both countries, as well as strengthen cooperation between countries in the field of character

education (Santoso, Karim and Maftuh, 2023). By understanding the successes and challenges faced by Indonesia and Malaysia in implementing a character education curriculum, we can identify best practices and develop more effective recommendations in developing a character education curriculum that is relevant to the needs of the times. Therefore, the urgency of this research is not only as an evaluation of existing education policies, but also as a contribution to creating education that is more meaningful and has an impact on the character formation of the younger generation in Southeast Asia.

METHOD

The research method used in analyzing the character education system curriculum in Indonesia and Malaysia can use a qualitative approach with a comparative study design. The qualitative approach allows researchers to explore in depth the implementation of the character education curriculum in both countries through collecting descriptive and analytical data. Data collection techniques that can be used include documentation studies, interviews with educators and education policy makers, as well as observations of curriculum implementation in the field. Documentation studies were carried out by analyzing official curriculum documents implemented in Indonesia and Malaysia, such as the 2013 Curriculum in Indonesia and *Curriculum for Primary Schools* in Malaysia, to understand the components related to character education. In addition, interviews with teachers, school principals, and educational policy makers in both countries can provide a deeper perspective regarding the challenges, strategies, and effectiveness of implementing the character education curriculum in each country. Observations of the learning process in the classroom are also very important to see the extent to which character education is integrated into daily activities at school. Using the comparative analysis method, this research aims to compare the similarities and differences in the approaches, objectives and results of the character education curriculum in Indonesia and Malaysia, and evaluate its success in shaping student character in both countries. The data obtained will be analyzed using thematic analysis techniques to identify the main patterns that emerge related to the implementation of character education in the two education systems.

RESULTS AND DISCUSSION
Discourse on the Character Education Curriculum in Indonesia

The development of the character education curriculum in Indonesia has experienced various changes in line with the social, political and cultural dynamics occurring within the country (Raharjo, 2020). In the New Order era, character education was more directed at forming a personality that was in line with the Pancasila ideology and nationalist values. The curriculum at that time emphasized instilling values such as discipline, loyalty and obedience to the state. However, this approach is often considered too top-down and does not pay enough attention to students' individual needs. However, the foundation of character education laid in this era became the basis for curriculum development in subsequent periods.

After the 1998 reform, there was a paradigm shift in character education in Indonesia. The curriculum began to pay more attention to aspects of democracy, human rights and diversity. In 2004, the government launched the Competency Based Curriculum (KBK) which tries to integrate character values into learning. However, the implementation of KBK faces various obstacles, such as teachers' lack of understanding of the competency approach and limited infrastructure. Nevertheless, KBK is an important first step in efforts to integrate character education into the national education system.

Significant developments occurred with the launch of the 2013 Curriculum (K-13), which places character education as one of the main pillars. K-13 integrates character values into all school subjects and activities, focusing on five main values: religiosity, nationalism, independence, mutual cooperation, and integrity. This approach is expected to form students who are not only academically intelligent, but also have good morals and ethics. However, K-13 implementation also faces various challenges, such as a lack of teacher training, gaps between theory and practice, and limited resources in remote areas. One of the innovations in K-13 is strengthening character education (PPK) which was launched by the Ministry of Education and Culture in 2016. PPK emphasizes the formation of student character through three main environments: school, family and community. This program tries to create synergy between

the three environments to support student character formation. However, the implementation of PPK still faces obstacles, such as a lack of active participation from parents and the community, as well as difficulties in evaluating student character development.

The development of the character education curriculum in Indonesia is also influenced by global and local demands (Annisa, Akrim and Manurung, 2020). In the global context, Indonesia needs to prepare the young generation who are able to compete at the international level, while in the local context, character education must be able to respond to challenges such as radicalism, corruption and moral degradation. It is hoped that the character education curriculum can be a solution to overcome these problems by instilling values such as honesty, responsibility and tolerance. However, the main challenge in developing a character education curriculum in Indonesia is the gap between expectations and reality. Even though the curriculum has been well designed, its implementation is often not as expected. Factors such as lack of teacher training, limited infrastructure, and lack of support from the community are the main obstacles. In addition, character education evaluations are often carried out in a formalistic manner, with a focus on written assessments rather than observation and reflection.

To overcome these challenges, concrete efforts are needed, such as increasing teacher training, developing more contextual learning materials, and strengthening collaboration between schools, families and communities (Matra *et al.*, 2025). Teachers need to be equipped with adequate skills and knowledge to integrate character values into learning. In addition, learning materials must be designed to not only teach character values, but also provide space for students to practice them in everyday life. Collaboration between schools, families and communities is also the key to the success of character education. Schools cannot work alone in forming student character; support from family and community is very important. Parents need to be actively involved in their children's education process, while the community can play a role through activities that support character formation, such as social and environmental activities.

The development of the character education curriculum in Indonesia also needs to pay attention to cultural and religious diversity. Indonesia is a very diverse country, with various cultures, religions and ethnicities (Prasetiawati, 2017). The character education curriculum must be designed to respect and celebrate this diversity, while still instilling universal values such as justice, tolerance and respect for human rights. An inclusive and contextual approach will help create a generation that not only has strong character, but also respects differences. Overall, the development of the character education curriculum in Indonesia shows significant progress, although it still faces various challenges. From the New Order era to the 2013 Curriculum, efforts to integrate character values into the education system have continued. However, to achieve optimal results, commitment and collaboration from all parties is needed, including the government, teachers, parents and the community. With a quality curriculum and effective implementation, character education in Indonesia can be a powerful tool for forming a generation that is not only academically intelligent, but also has noble character and is ready to face future challenges.

Curriculum Development in the Character Education System in Malaysia

Curriculum development in the character education system in Malaysia has experienced a significant transformation along with the demands of the times and the needs of society (Naila, Asiah and Ifendi, 2025). Character education in Malaysia does not only focus on academic aspects, but also emphasizes the formation of good values, ethics, and morals in students. This is in line with Malaysia's National Education Philosophy which aims to produce people who are intellectually, spiritually, emotionally, and physically balanced. The character education curriculum in Malaysia is designed to form a generation that is not only academically smart, but also has integrity, responsibility, and respect for society and the environment.

Since Malaysia's independence in 1957, the country's education system has undergone several curriculum changes to adapt to social, economic, and political developments. In the beginning, the curriculum focused more on national development and national unity. However, along with globalization and changes in values in society, character education began to receive more serious attention. In the 1980s, the Malaysian Ministry of Education introduced the New Primary School Curriculum (KBSR) and

the Integrated Secondary School Curriculum (KBSM) which emphasized physical, emotional, spiritual, and intellectual development (JERI) as the basis of forming a balanced person.

In 2011, Malaysia implemented the Primary School Standard Curriculum (KSSR) and the Secondary School Standard Curriculum (KSSM) which emphasized a more holistic and student-centered learning approach (Kasim *et al.*, 2017). This curriculum not only emphasizes academic achievement, but also integrates elements of character education through subjects such as Islamic Education, Moral Education, and Civic Education. Civic Education, in particular, was introduced to form students who understand their responsibilities as citizens and appreciate the cultural and religious diversity in Malaysia. In addition, programs such as RIMUP (Student Integration Plan for Unity) and the Caring School Program are implemented to foster good values such as tolerance, cooperation, and love among students. These programs aim to strengthen national unity and form a harmonious society. Character education is also applied through extracurricular activities such as associations, sports, and uniformed units that train students to cooperate, lead, and respect others.

Character education in Malaysia also receives support from various parties including parents, communities, and non-governmental organizations (NGOs) (Tjoetra, 2017). Cooperation between the school and the local community is considered important to ensure that the noble values taught at school can be practiced in the daily lives of students. For example, community service programs and volunteer activities are often held to train students to be individuals who care about society and the environment.

In the context of globalization, Malaysia also faces the challenge of ensuring that character education remains relevant to technological developments and social changes. The use of information and communication technology (ICT) in education has opened new opportunities to integrate noble values in learning (Achmad, Abdullah and Adnan, 2021). For example, digital platforms are used to teach students about social media etiquette and responsibility as technology users. However, there is also criticism of the implementation of character education in Malaysia. Some parties are of the opinion that the approach used is still too centered on the exam and does not provide enough space for students to develop their full potential. In addition, there is also the issue of inequality in the implementation of character education between urban and rural schools due to a lack of resources and trained teachers.

To overcome this challenge, the Malaysian Ministry of Education has taken several steps such as improving teacher training, providing more interesting teaching materials, and strengthening cooperation between schools and external parties. Teachers play a very important role in the implementation of character education because they not only teach, but also become role models for students. Therefore, continuous training and adequate support are needed to ensure that teachers can carry out this responsibility effectively. Overall, the development of the curriculum in the character education system in Malaysia reflects the country's commitment to produce a generation that is not only successful in the academic field, but also has noble values that can contribute to the development of the country. Character education in Malaysia is expected to form individuals with integrity, responsibility, and able to face global challenges with full confidence. Through a holistic and inclusive approach, Malaysia aims to be a character education model that can be emulated by other countries in the world.

Analysis of the Education System Curriculum in Indonesia and Malaysia

The curriculum of the education systems in Indonesia and Malaysia has similarities and differences that are interesting to analyze, reflecting the history, culture and aspirations of both countries (Muhthar, Awang and Ahmad, 2020). Both countries emphasize the importance of education as a tool for building the nation, improving the quality of life, and preparing the younger generation to face global challenges. However, the approach and implementation of the curriculum in these two countries has unique characteristics that are influenced by their respective socio-cultural, political and economic contexts. In Indonesia, the education curriculum has undergone several changes since independence in 1945. The first curriculum implemented was the 1947 Curriculum, which emphasized more on the formation of national identity and patriotic spirit. After that, the curriculum continued to develop by introducing the 1968 Curriculum, the 1975 Curriculum, the 1984 Curriculum, the 1994 Curriculum, and the 2004 Curriculum (Competency-Based Curriculum). In 2006, Indonesia introduced the Unit Level Curriculum (KTSP), which gives schools the autonomy to develop the curriculum based

on local potential and needs. In 2013, Indonesia implemented the 2013 Curriculum, which emphasizes a scientific approach, active learning, and the integration of character values in all subjects.

The 2013 curriculum in Indonesia is designed to form students who are not only academically smart, but also have a balanced attitude, knowledge, and skills. Character education is the main focus in this curriculum, with an emphasis on values such as honesty, discipline, responsibility, and tolerance. In addition, the 2013 Curriculum also integrates information and communication technology (ICT) in learning, as well as encouraging a more interactive and student-centered learning approach. Meanwhile, in Malaysia, the development of the education curriculum has also gone through several important phases since independence in 1957. The initial curriculum focused more on national development and national unity, with an emphasis on the mastery of the Malay language as the national language. In the 1980s, Malaysia introduced the New Primary School Curriculum (KBSR) and the Integrated High School Curriculum (KBSM), which emphasized physical, emotional, spiritual, and intellectual development (JERI) as the basis of forming a balanced person. In 2011, Malaysia implemented the Primary School Standard Curriculum (KSSR) and the Secondary School Standard Curriculum (KSSM), which emphasize a more holistic and student-centered approach to learning.

The curriculum in Malaysia also emphasizes character education through subjects such as Islamic Education, Moral Education, and Civic Education. Civic Education, in particular, was introduced to form students who understand their responsibilities as citizens and appreciate the cultural and religious diversity in Malaysia. In addition, programs such as RIMUP (Student Integration Plan for Unity) and the Caring School Program are implemented to foster good values such as tolerance, cooperation, and love among students. One of the similarities between the education curriculum in Indonesia and Malaysia is the emphasis on character education and the formation of good values in students. Both countries realize the importance of producing a generation that is not only academically smart, but also has integrity, responsibility, and respect for society and the environment. In Indonesia, character education is integrated in all subjects through the 2013 Curriculum, while in Malaysia, character education is applied through specific subjects such as Moral Education and Civic Education. However, there are also differences in the approach and implementation of the curriculum in both countries. In Indonesia, the curriculum emphasizes a scientific approach and active learning, with a focus on the development of 21st century skills such as critical thinking, creativity, and collaboration. Meanwhile, in Malaysia, the curriculum emphasizes balanced human development through a holistic approach that covers physical, emotional, spiritual, and intellectual aspects (JERI). In addition, Malaysia also emphasizes national unity and integration between races through programs such as RIMUP.

Another significant difference is in terms of school autonomy. In Indonesia, the Education Unit Level Curriculum (KTSP) gives autonomy to schools to develop the curriculum based on local potential and needs. This allows the school to adapt the curriculum to the local context and encourage innovation in learning. On the other hand, in Malaysia, the curriculum is more centralized and controlled by the Ministry of Education, although there are efforts to provide more flexibility to schools through the implementation of KSSR and KSSM. In the context of globalization, both countries face the challenge of ensuring that the educational curriculum remains relevant to technological developments and social changes. In Indonesia, the 2013 Curriculum integrates information and communication technology (ICT) in learning, and promotes a more interactive and student-centered learning approach. In Malaysia, the use of ICT in education is also increasing, with an emphasis on the development of digital literacy and 21st century skills. However, there is also criticism of the implementation of the curriculum in both countries. In Indonesia, the 2013 Curriculum is considered too heavy and complex, with a high learning load for students and teachers. In addition, there is also the issue of inequality in the implementation of the curriculum between urban and rural schools due to a lack of resources and trained teaching staff. In Malaysia, the main criticism is that the curriculum is still too focused on exams and gives less space for students to develop their full potential.

To overcome this challenge, both countries have taken several steps. In Indonesia, the Ministry of Education and Culture has implemented various programs to improve the quality of teachers, provide more interesting teaching materials, and strengthen cooperation between schools and external parties. In Malaysia, the Ministry of Education has improved teacher training, provided more interesting

teaching materials, and strengthened cooperation between schools and external parties. Overall, the curriculum of the education system in Indonesia and Malaysia reflects the commitment of both countries to produce a generation that is not only successful in the academic field, but also has noble values that can contribute to the development of the country. Although there are differences in approach and implementation, both countries strive to ensure that education remains relevant to the needs of the times and is able to form individuals with integrity, responsibility, and able to face global challenges with full confidence. Through cooperation and exchange of ideas, Indonesia and Malaysia can learn from each other and strengthen their respective education systems for a better future.

CONCLUSION

The conclusion from the analysis of the character education system curriculum in Indonesia and Malaysia shows that both countries have a strong commitment to form a young generation that is not only academically intelligent, but also has noble character values. In Indonesia, the 2013 Curriculum emphasizes the integration of character education in all subjects through a scientific approach and active learning, with a focus on values such as honesty, discipline, and tolerance. Meanwhile, in Malaysia, character education is implemented through special subjects such as Moral Education and Civic Education, as well as programs such as RIMUP which aim to foster national unity and noble values such as cooperation and love. Although there are differences in approach, both countries agree that education character is an important foundation to form individuals with integrity and responsibility. However, the implementation of character education in both countries also faces challenges, such as heavy curriculum load, inequality between urban and rural schools, as well as the need to adapt to technological developments and social changes. To overcome this challenge, both countries have taken measures such as improving teacher training, providing more interesting teaching materials, and strengthening cooperation between schools and communities. Through this continuous effort, Indonesia and Malaysia intend to produce a generation that is not only successful in the academic field, but also has character values that can contribute to the development of the country and a harmonious society.

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