



The Anti-Corruption Education on the Basis of Religion and National Culture*

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Abstract

Acts of corruption have harmed many people and even tortured themselves. Corruption precaution through education way is considered not effective and encouraging since it could not eradicate corruption act which was committed by each layer of society even from educated to regular people. Moreover, it is not sufficient enough vanished with the law approach and enforcement. This study is empirical qualitative research conducted through a literature review and social reconstruction approach. Specifically, the study explains how the concept of visible anti-corruption character education on religious and national culture-based utilized as a strategic step to instill anti-corruption education among students. The results revealed that the embedding and developing students must be built upon faith and piety to Allah SWT, the optimal noble character, and being settled to the family environment. The learning concept of this notion is varied and arranged systematically, comprehensively, and proportionally according to the percentage of proposed effectiveness.

Keywords: Anti-Corruption Education, Religion & National Culture

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Pendidikan Anti Korupsi Berbasis Agama dan Budaya Bangsa

Abstrak

Perbuatan korupsi telah merugikan banyak kalangan dan menyengsarakan diri sendiri. Pencegahan korupsi melalui jalur pendidikan dinilai belum efektif dan menggembirakan, karena belum dapat memberantas korupsi yang dilakukan oleh lapisan masyarakat, bahkan kalangan terpelajar sampai keakar-akarnya. Pemberantasan korupsi ternyata tidak cukup pula dengan pendekatan dan penegakan hukum. Penelitian ini termasuk jenis penelitian kualitatif empiris dengan pendekatan telaah literatur dan rekonstruksi sosial. Penelitian ini menjelaskan bagaimana konsep pendidikan karakter antikorupsi berbasis agama dan budaya bangsa yang visibel, sebagai langkah strategis untuk menanamkan pendidikan antikorupsi di kalangan pelajar. Hasil penelitian menjelaskan, bahwa penanaman dan pengembangan peserta didik harus berlandaskan keimanan dan ketakwaan kepada Tuhan Yang Maha Esa, berkarakter (berakhlak mulia) secara optimal, dan telah ditanamkan lebih dahulu dalam lingkungan keluarga. Konsep pembelajarannya variatif dan disusun secara sistematis, komprehensif dan proporsional sesuai persentase efektifitas yang akan dicapai.

Kata Kunci: Pendidikan Anti Korupsi, Agama & Budaya Bangsa

Антикоррупционное Образование На Основе Религии и Национальной Культуры

Аннотация

Коррупция нанесла вред многим людям. Предотвращение коррупции с помощью образования считается неэффективным и безнадежным, поскольку оно не смогло искоренить коррупцию, которая привержена обществом к своим корням. Оказывается, одного подхода и правоохранительных органов недостаточно для искоренения коррупции. Эта работа представляет собой качественно-эмпирическое исследование с подходом обзора литературы и социальной реконструкции. Это исследование объясняет, каким образом концепция антикоррупционного воспитания, основанная на религии и видимой национальной культуре, воспринимается как стратегический шаг к воспитанию антикоррупционного образования среди учащихся. Результаты исследования объяснили, что совершенствование и развитие учащихся должны основываться на вере и преданности Всемогущему Богу, оптимально быть человеком с характером (благородный характер) и в первую очередь внедряться в семейную среду. Концепция обучения разнообразна и организована систематически, всесторонне и пропорционально в зависимости от процента эффективности, который должен быть достигнут.

Ключевые Слова: Антикоррупционное Образование, Религия и Национальная Культура.

A. INTRODUCTION

According to the ICW (Banjarmasin Post, 2016) records, the corruption trend for the institutions' category showed that the executive agency ranked first as the most corrupt institution (69 percent) followed by BUMN/BUMD in the second position (49 percent) and the DPR / DPRD legislature ranked third (17 percent). Therefore, it is essential to make the anti-corruption moral values or anti-corruption learning the main focus through inserting in educational curriculum both in government and private educational and training institutions.

Muhbib Abdul Wahab mentioned that the function of national education has not been implemented effectively and encouragingly. The fact is, the students are remained involved in the brawl, damaging the campus, and other public facilities. Surprisingly, even some university alumni are also accused of being involved in various acts of corruption. Besides, he also assumed that the complexity of the problem stems from the absence of an exemplary education system, both leaders, educators, parents, and the community in general (Salahudin & Alkrienciehie, 2013, p. 13).

Moreover, realizing a planned and systematic anti-corruption education can be started with an anti-corruption learning program. Education can prevent or give an initial image that corruption is detrimental to many circles and is tortured themselves. Educational institutions are appeared as strategic institutions to educate students on the meaning of science for themselves and the environment.

In the context of Education, "eradicating corruption to its roots" means making a series of efforts to give birth to a generation that is not agreed and forgive of an occurred act (Sumiati & Asra, 2008, p. 8). Anti-corruption education aims to instill anti-corruption understanding and behavior. By referring to Law Number 20 of 2003 concerning the National Education System Article 4 paragraph (3), it is stipulated that Education is organized as a process of civilizing and empowering students throughout life (Qodir, 2003, p. 13).

Hence, this study is attempted to analyze how the concept of anti-corruption character education on religion and national culture-based theoretically and practically; it can discover the various point of views which aimed to instill anti-corruption attitudes, such as honesty and responsibility, to realize anti-corruption social movements in the educational environment. Therefore, regarding the identification of the problem, a question can be drawn as follow namely; "What is the Concept of Anti-Corruption Character Education based on Religion and National Culture"?

B. METHODS

This research was carried out by using empirical qualitative-descriptive methods which aimed to figure out the views of many people concerning anti-corruption character education from understanding to preventing the impact of corruption in the educational environment. Besides, to increase the validity of the data, it is required to review some literature on anti-corruption character education from various research results, books, journals, and other articles. While secondary data is gathered through library research by searching for documents from some related sources (Sugiyono, 2015, p. 25).

C. RESULTS AND DISCUSSION

1. Anti-corruption Education Curriculum

The Curriculum Development Movement of Anti-Corruption Education (*PAK*) in Islamic Education of schools/*madrasah* can be implemented with several things: *First*, the educational process is obliged to foster social-normative awareness, to build objective reasoning, and to develop a universal perspective on individuals. *Second*, education must lead to a strategic result, or the consistent and strong individual quality in the involvement of social role (Purba, Nelvitia, & Zaini, 2018).

Kasinyo Harto's research results in the journal *Intizar* Volume 20, Number 1 of 2014 entitled Religion-Based Anti-Corruption Education depicted that anti-corruption education on religion-based according to religious communities can be accommodated in anti-corruption education aspects both in material aspects, learning methods, evaluation and so on. The visible theoretical concepts of *PAK* on religion-based are applied in the learning process in the classroom and are implemented successfully in daily life.

Essentially, education is a conscious and planned effort to create an atmosphere of the learning process so the students can actively develop their potential (National Education System Law No. 20 of 2003). Education means the stages of institutional activities that are utilized to complement individual development in mastering knowledge, habits, attitudes, and so on (Psychology, 1972).

Moreover, Jhon Dewey also mentioned that education is a process of forming fundamental abilities both concerning intellectual power and emotional power, a directed human nature to each other (Indonesian Big Dictionary,, 2005, p. 263). Meanwhile, Naquib Al-Attas as quoted by Afifuddin Aminin in *Suara*

Muhammadiyah, (Suara Muhammadiyah, 2012) argued that Islamic education is principally a process of recognition that is instilled gradually and continuously in humans regarding true objects to guide humans towards identification and recognition of God's existence in life. In contrast to An-Nahlawi's point of view (An-Nahlawi, 1989, p. 117), he declared that both the goal of education and human creation must be the same since Islamic education is suitable to the Religion of Islam. Therefore, Islamic education aims to realize servitude to Allah in human life both in terms of individual and social.

Similarly to the results of Paramadina University's research on the students of anti-corruption courses which provide a suggestion and material of attention for each university that designs anti-corruption education, namely: concepts and discourse about corruption and anti-corruption are essential and proven on its ability to provide effects cognitive skills that are adequate for students' thinking frameworks (An-Nahlawi, 1989, p. 117).

Thus, character education on religion and national culture-based is an effort to form students who have a vision and mission of education based on religious and national culture. This notion can be practiced by manifesting eighteen main personality characters namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, nationality, appreciate the achievement, friendly/communicative, love peace, like to read, environmental-care, social-care, and responsibility.

2. Anti-Corruption Education Based on Religion and National Culture

Etymologically, corruption originates from the Latin language "*corruption*" or "*corruptus*", whereas in English called corruption, corrupt, in French it is called *corruption*, and in Dutch, it is called *corruptive*, *korruptie* which then descended into Indonesian, namely *korupsi* (Hamzah, 2005, p. 4).

The word of *korup* in the Indonesian Dictionary implies bad, damaged, rotten, pleased to accept bribes, misappropriating money or goods belonging to companies or the state, accepting money by using his position for personal or other people's interests, corruption also stands for terrible, dishonesty, immorality, deviation from holiness (The Lexicon Webmaster Dictionary, 1978).

In terminology, some legal experts define corruption, Henry Campbell Black in the Black's Law Dictionary described corruption as an act done with an intent to give some advantage inconsistent with official duty and the rights of others, such as using his position or character to gain an advantage for himself or

others, together with his obligations and the rights of other parties (Black, 1990, p. 345).

Wertheim argued that an official is declared corrupt because of his act of corruption, such as receiving a gift from someone who aims to influence him, so he makes decisions that benefit the gift giver, moreover, the gifts in the form of compensation are also included in corruption (Revida, 2008). According to the understanding of article 2 of Law Number 31 of 1999 as amended by Law Number 20 of 2001, corruption is described as an act against the law to enrich oneself which can be detrimental to the country's finances or economy (Maheka, 2006, p. 25). Several elements must be fulfilled to make an act considered as corruption, namely; 1) Unlawfully; 2) Enrich himself/others; 3) Being detrimental to the country's finance/economy. While the most prominent feature in corruption is the behavior of officials who violate the principle of separation between both personal and public for interest and finance (Maheka, 2006, p. 25).

Suyuthi Pulungan explained that the factors causing corruption were internal and external. Internal factors consist of the nature of greed in humans, the weak morals that could not resist temptation, and inadequate income. While external causes are environmental situations, and supportive opportunities (Suyitno, 2006, p. 205). Arya Maheka (Maheka, 2006, pp. 23-24) gave reasons for the factors causing corruption, among others: *The first* is the inconsistent of law enforcement which merely used as political make-up, it is temporary or changing in every period of government. *The second* is the Abuse of power/authority. *The third* is the scarcity of anti-corruption environments since the anti-corruption systems and guidelines are only limited to formalities. *The fourth* is the low income of state administrators. *The fifth* is poverty and greed, poor people carry out corruption because of economic difficulties, while the rich ones do corruption because of greed or never being satisfied, and justified any means for profit. *The sixth* is culture gives tribute, reward services, and gifts. *The seventh* is the lower consequences for being arrested than the profits they got, even when they got caught it is easy to bribe the law enforcer so that the sentence is released or at least commuted. *The eighth* is a culture that allows or careless: assuming normal for corruption act, because it often happens, careless for others, as long as their interests are protected. *The Ninth* is the failure of religious and ethical education.

According to the literature in anti-corruption education, five principles must be considered, among others: (Maggalatung, Aji, & Yunus., 2014; Aji & Yunus, 2018)

Firstly, accountability, or the suitability between the rules and work performance, such as program accountability, process accountability, financial

accountability, outcome accountability, legal accountability, and political accountability that can be measured and accounted for through reporting and responsibility. **Secondly, Transparency.** This principle is vital since corruption eradication begins with transparency and requires all policy processes to be carried out openly so that all forms of irregularities are known to the public.

Thirdly, Fairness. It is intended to prevent manipulation (unfairness) in budgeting, both in the form of markups or in other forms in budgeting. The properties of the five principles of fairness include comprehensive and disciplined, flexibility, predictability, honesty, and information. Comprehensive and disciplined means to consider all aspects, sustainability, compliance, budgeting, spending, and not across the limit (off-budget), while flexibility implies the existence of certain policies to achieve efficiency and effectiveness. In its application, these principles serve as guidelines to be more vigilant in regulating several aspects of student life such as budgeting, learning systems, and in organizations. After finding out these principles, students are expected to have better morals, where honesty is a central part of this principle.

Fourthly, Policy. It is expected for students to discover and understand anti-corruption policies. This policy has a role in regulating the interaction system to avoid irregularities that can harm the country and society. Besides, it is not always synonymous with anti-corruption laws, but can be in the form of laws on freedom of access to information, decentralization laws, antitrust laws, or others, which can facilitate the public to discover and control the performance and the use of state budget by state officials.

Fifthly, Policy Control which practiced to control the policy by participating in the preparation and implementation in addition to the form of opposition by offering new policy alternatives that are considered more feasible. Whereas policy control through revolution is replacing policies deemed inappropriate. After students understand the latter principle, then they are directed to play an active role in carrying out policy control actions, both in the form of participation, evolution, and reform in student life policies, where the student's role is as an individual and as part of society, organizations, and institutions. Thus, the goal of anti-corruption education can be achieved as an embodiment of the Education, namely the embedded of ideal values that are formed in the desired human person. The ideal values then influence and color the pattern of human personality, consequently, it appears in their daily behavior.

3. The Anti-Corruption Learning Concept

Anti-corruption education on religion and national culture-based is the concept of education through the embedding and developing students on religious values and national culture based on faith and piety to God Almighty, having an optimal noble character, and has been learned previously in the family environment.

Family education is the first environment for children's character growth. However, some families find it hard to instill a systematic character education, because of the busy parents. Therefore, character education should also be reached when children joining the school environment, especially since they are in the playgroup and kindergarten level (Alwis, 2011, p. 3).

The characterized students are having such characteristics: spiritual awareness, moral integrity, ability to think holistically, an open attitude, a caring attitude. According to Arif Rahman Hakim (Education Specialist), he asserted that a successful education happens only if it has fulfilled five characteristics, namely: courageous, mature personality, knowledgeable, having a sense of nationality, and global outlook.

The anti-corruption education value contained in the Al-Qur'an *surah* an-Nisa'verse 58 which mentioned that humans are ordered and reprimanded to carry out the mandate and do justice. These commands and rebukes exist because they see life phenomena that sometimes ignore them. As Ibn Taymiyyah's comment on the above verse, he stated "O Muslim leaders, Allah commands you to act in your leadership, put something in its place and master, never take anything unless Allah allows it, do not do *dzalim*, being fair is a necessity in establishing legal decisions among humans.

The attitude of trustworthiness and fair dealing in anti-corruption education is relatively related. Because the example has been mandated to be fair, if humans do not behave fairly in their lives, it will cause the diversion of some people which results in suffering, the misery of others, and the excess of spaciousness (wealth, position, and opportunity) for others by their unjust actions, and violation of the rights of some others to others (who do unjust or do not hold the mandate).

Understanding the impact of corruption is essential to understand because it will increase the motivation to eradicate corruption and discover the importance of anti-corruption education, for the realization of a State that free from corruption. The interpretation of anti-corruption education cannot be separated from its value. The following are anti-corruption values that need to

be instilled in students, based on the results of the character education elaboration following the mandate of the National Education System Law No. 20 of 2003 (Shobirin, 2014).

No	Value	Indicators
1	Honest	<ul style="list-style-type: none"> • Consistently speak and act with facts • Not cheating • Not lying • Not recognizing someone else's property as their own
2	Discipline	<ul style="list-style-type: none"> • Committing to always behave consistently and stick to the rules that exist in all activities
3	Responsible	<ul style="list-style-type: none"> • Always complete the work or tasks clearly with the best results.
4	Hard Work	<ul style="list-style-type: none"> • Always strive to complete a job with the best results, • Avoid shortcuts that lead to fraud
5	Simple	<ul style="list-style-type: none"> • Always behave the way they are, not excessive, not showing off, and not arrogant.
6	Independent	<ul style="list-style-type: none"> • Always finalizing work without relying on help from others • Not commanding or using their authority to order others to do something for his job.
7	Fair	<ul style="list-style-type: none"> • Always respect differences • Not favoritism
8	Brave	<ul style="list-style-type: none"> • Dare to be honest • Dare to reject invitations to cheat • Dare to report fraud • Dare to admit mistakes
9	Care	<ul style="list-style-type: none"> • Protect himself and the environment to remain consistent with applicable rules. • Always strive to be the best in upholding discipline, honesty, and responsibility.

There is a learning concept that can be utilized as a discourse in the process of anti-corruption education based on religion and national culture, those are:

Firstly, Internalizing Integrity Learning, the values of integrity must include four things, namely: the character, feelings, acts of integrity, and

internalization of values. The four components have included the cognitive, affective, and psychomotor domains achieved through appropriate learning materials and methods.

Secondly, the intention of anti-corruption behavior is carried out by individuals consciously and intentionally. The potential for behavioral intention is an attitude, which consists of three factors, namely cognition, affection, and psychomotor together work to form a certain behavior.

Thirdly, the theory of planned behavior. Three components are forming a behavioral intention, namely: a). Attitude toward behavior, which is influenced by behavioral belief, namely the positive or negative evaluation of a certain behavior, is reflected in words such as, true-false, agree-disagree, good-bad, and others. b). Subjective norms (SN): affected by subjective norms around individuals who expect them to behave in certain ways such as not committing corruption. Hence, when people considered it important or tend to be obeyed by individuals who argued that anti-corruption behavior is a positive thing, then it will increase the intention (potential) of anti-corruption behavior. c) Control Belief (CB): this is influenced by behavior control, which is a reference to the difficulty and ease to bring up a behavior. For instance, the environment around corrupt individuals or the large/easy opportunities for corruption will increase individual intentions to corrupt (Harto, 2014).

Fourthly, Student-Centered Learning. SCL is a new orientation of Education and is considered more appropriate in shaping students' complete competence. The intended SCL concept, namely: a). learning is an active process for students to develop their potential. b). active experience of students must be sourced/relevant to social reality, c). in the process of this experience students get inspiration and are motivated to be free in the initiative, creative, and independent, d). The experience of the learning process is the activity of remembering, storing, and producing information, ideas that enrich students' abilities and character (Harto, 2014).

Fifthly, teaching methodology. Each type of teaching methodology is essential and has its respective functions, however, it needs to be combined to produce an effective learning process and a positive impact on students (Harto, 2014). Likewise, in anti-corruption education, teaching methods must be designed comprehensively and proportionally according to the percentage of proposed effectiveness. The teacher ultimately acts more as a facilitator, not merely a lecturer.

Table 1
Differences in Teaching and Learning

No	Teaching	Learning
1	Teacher-centered	Student-centered
2	The lecturer is dominantly becoming an actor in class	Lecturer as facilitator
3	The atmosphere is orderly, calm, rigid, and boring	A lively, fun, and interactive atmosphere
4	Learners are involved in competition with other students, with the motivation to beat friends	Students are encouraged to work together in achieving goals. Helping each other to solve problems and exchange ideas
5	Students are lecturers' place to devote knowledge (banking system). Their achievements are a number of memorization/reproduction/ knowledge	Students are actors in the process of making decisions, solving problems, analyzing, and evaluating. Intellectual activity produces knowledge
6	Evaluation by the lecturer is selecting and ranking quantities memorize	Evaluation by students in the form of reflection and role in recovering the process to improve achievement
7	Lecturer learning resources and textbooks	Learning resources are the experience of independent exploration and the experience of the success of friends in solving problems
8	The place of learning is limited to the classroom	Places for learning are not limited to classrooms but wherever they are

Sixthly, Participatory Learning Method. With an emphasis on establishing an anti-corruption personality in learners, so they not being trapped solely on learning in the classroom in a conservative way centered on the teacher and the delivery of values, as well as boring theoretical concepts. The participatory learning method is one of the appropriate methods to overcome the potential problem.

The following is the explanation of important aspects related to how teaching and learning can take place effectively with the active participation of students, adjusted to the needs of anti-corruption courses.

Some technical matters that become a concern of teacher which has been adapted to the context of anti-corruption courses (UNESCO), namely: a).

Learning through experiences. This method is recognized to be more appropriate so the students can be active, happy, and can absorb the better lesson. b). Participatory approach in the learning process, namely the teacher provides material that must be discussed by giving instructions, suggestions, advice, summarizing, explaining, and demonstrating something, with the active participation approach of students. In the learning process, the teacher can write the key points on the board or make a chart then students can join the conversation; think of interesting ways to convey material, such as through stories or humor, link material discussed with local issues, find interesting knowledge available in students to be shared with the class, adjust the language used with the semester level of students, delivered simply out loud, inviting students to argue and ask others to comment. With such stages, students tend to learn faster because of their daily relevance experienced.

Therefore, the process of knowledge and cultural transfer through teaching, as an effort to shape behavior, is the goal of education. Because both of these methods contain elements of science, morals or ethics, aesthetics, and technology. The purpose of anti-corruption education is realized when students can utilize, develop science and technology based on faith and piety control (*imtak*), noble character, highly disciplined, high work ethic, healthy physical and spiritual, and have social solidarity. Moreover, they can also implement understanding, appreciating, practicing religious values/teachings and noble cultural values, as well as creating a conducive climate to Indonesian life.

4. Anti-Corruption Learning Method

Each learning method should provide **problem-based learning** aspects for students and even lead to problem-solving for each discussed problem. Here are some learning models that can be applied in anti-corruption education. namely:

Firstly, in-class discussion. The purpose of this learning model is to grow awareness and build a framework of thinking. While the form of its activities can be applied through the lesson delivered by teachers then discussing the corruption and anti-corruption concepts.

Secondly, Case Study. This learning model aims to increase students' sensitivity to corruption cases so they can analyze based on the concepts given. Inserted at each lecture meeting for each discussion. While the form of case study activities, namely by discussing cases related to the discussed topic, such as cases of corruption, factors causing corruption, the impact of corruption, corruption

eradication movements in other countries, and so on. Case studies are recommended both in the form of grand corruption cases that are subject to law, petty corruption cases and corruption dilemmas faced by students, as well as how to eradicate corruption and implement good governance. Furthermore, case sources can be generated by both teachers and students.

Thirdly, the Improvement System Scenario. This learning model purposed to provide stimulation to students to think through real problem-solving. The teacher provides a discussion material to be discussed by groups of students, then they are expected to make a system improvement scheme that can solve the problem of corruption that always occurs in such cases.

Fourthly, General Lecture. It is held to learn from practitioners who can inspire and become role models for students by presenting a guest speaker to share experiences in eradicating and preventing corruption in the world of work. Guest speakers are Indonesia's Corruption Eradication Commission (KPK) figures, business people, politicians, religious leaders, government officials, and others.

Fifthly, film discussion aimed to use film as a medium of learning through the power of audiovisual. It is carried out by playing a documentary film of corruption or anti-corruption, then the teacher made a discussion with students. Some of the discussed issues can be related to the form of corruption that took place, the dilemma faced by the corruptor or people who helped the occurrence of corruption, and so on. The discussion can be enriched with similar experiences that have been faced by students.

Sixthly, An Investigative report. The purpose of this learning model is that students have the competence to identify and analyze a real act of corruption in the environment or the local area, as well as to make an effective and impactful report on corruption. Field investigation is carried out over several weeks, each group learns to determine corruption and its location, conduct investigations with the right techniques, compile reports containing cases, data, and conceptual analysis, and present the report in class. These activities can use cameras, videos, and recorders to collect data and information as valid evidence.

Seventhly, Thematic exploration. This learning model is intended to build a comprehensive way of thinking in exploring a case. The students make observations on a case of corruption or corrupt behavior, then analyze various social, cultural, legal, economic, political, and so on. Moreover, they can also make observations of comparative perspectives or ways of resolving one type of similar case from a different society or country.

Eighthly, Prototype. This kind of learning is aimed at applying scientific knowledge or characteristics of tertiary institutions related to local characteristics in the context of anti-corruption: or exploring corruption and anti-corruption, the student can issue prototypes of technology related to ways to tackle corruption.

Ninthly, Prove the government policy. This type of action purposed to monitor the realization of government promises as a form of integrity. It can be practiced through observations, research into the field to see the appropriateness of government promises that are adjusted through campaigns/banners/advertisements announcement procedures in various agencies with the realization in the field (Yunus, Anggraeni, & Rezki, 2019).

Lastly, educational tools to create creative learning media for the formal and public education segments within the framework of the anti-corruption movement. While the form of its activities, the group of students can show their creativity in designing various products used for the medium of anti-corruption learning.

D. CONCLUSIONS

Anti-corruption education on religion and national culture-based is the concept of education through the embedding and developing students towards religious values and national culture, based on faith and piety to God Almighty, having an optimal noble character, which has previously instilled by the family environment. Thus, the anti-corruption values are embedded and lived in their daily lives. The concept of anti-corruption learning is arranged systematically, comprehensively, and proportionally according to the percentage of effectiveness to be achieved. As a consequence, the teacher plays more role as a facilitator, not merely a lecturer. Learning methods are varied both by prioritizing the experiences of the students' in their daily lives and through the students' active participation approach.

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