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Ways Forward for Moral Education in the Asia-Pacific*

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

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Preface to the papers on this CD

The papers in this CD are papers based on abstracts that have been submitted by presenters participating in the 8th International Conference on Moral Education of The Asia-Pacific Network for Moral Education (APNME): *Learning from Diversity and Commonality: Ways Forward for Moral Education in the Asia-Pacific* held at Yogyakarta State University from 26-30 June 2013. While presenters' abstracts have been reviewed by the Conference Programme Committee and accepted for presentation at the Conference (whether as a paper or poster presentation), the papers appearing on this CD have not been reviewed by the Programme Committee or APNME and are being reproduced by Yogyakarta State University on this CD on behalf of the respective presenters as a courtesy to them and for the convenience and reference of other Conference participants.

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

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Abstract

The main aims of Indonesian vocational education implicit in Constitution of the Republic of Indonesia Year 1945 are to build a balanced society for social harmony and progress, contribute to the harmony and the preservation of the environment, preserve cultural values, strengthen national identity and the wise use of natural resources, and effectively commit to continual improvement of the quality of labour. *Tri Hita Karana* as three source of harmonies is an ideology that directs the balance of life and harmony between humans and God, among humans, and between humans and the environment. As an ideology, *Tri Hita Karana* is a unified whole, synergistic, integral and systemic. *Tri Hita Karana* is used as the basis for the management and development of Balinese culture. When seen as offering an approach to the development of vocational education, *Tri Hita Karana* directs the moral foundation of sustainable vocational education in local, national, regional and global contexts. *Tri Hita Karana* also provides core values as a moral foundation in vocational education to strengthen the integrity and identity of the Indonesian people in building a sustainable vocational education as part of the sustainable development. The aim of this presentation is to introduce *Tri Hita Karana*, discuss its key teachings and emphasise its important role in working towards a sustainable Indonesian vocational education.

Key word: *Tri Hita Karana*, Sustainable development, Sustainable vocational education

INTRODUCTION

Although the basic tradition of vocational education in various countries the same as education for economic development, but the implementation of vocational education is unique and specific to each country. In general, vocational education was developed based on the needs of the labor market in order to contribute to the economic strength [10, 1, 8, 9]. This tradition become different, change and blossom out. Vocational education is also required to be part of the sustainable development of the education system, to realize the balance of economic development and socio-cultural sectors. For cases in Indonesia demands continuous development of vocational education is getting stronger because of appreciation and public interest towards vocational education in vocational schools is growing rapidly [10,5,4].

Vocational education in Indonesia is facing a tough dilemma. Unbalance the type and number of jobs available and the quality of education and vocational training are not sufficient, cause of vocational education graduates are not absorbed in the world of work as well. Besides the support of business and industry to improve the quality of processes and outcomes of vocational education is still half-heartedly. Vocational education is also demanded by society and the government to be able to prepare its graduates go on to higher education.

Difficulties for the countries in the world in doing Sustainable Vocational Education (SVE) is: (i) how to select and assign development approach to economic upswing and socio-cultural sector progress in balance, (ii) what efforts need to be done in overcome cultural differences in order to synergize the needs of global, national, local, (iii) what means can be used together for mutual respect ecological values and the boundaries of a country. Implementation of SVE requires cultural quest, extracting noble values and local wisdom of each nation and state.

2014 was the last year of the decade of education for sustainable development. Enactment expectations Decade of Education for Sustainable Development (DESD) for: (i) increase the central role of education and learning in the implementation of sustainable development; (ii) facilitating relationships and networking, exchange and interaction among stakeholders in ESD; (iii) provide space and the opportunity to improve and promote the vision of sustainable development and the transition through all forms of learning and public awareness; (iv) encourage the improvement of the quality of teaching and learning in education for sustainable development, and to develop strategies at every level to strengthen capacity in ESD [8,9].

Education for sustainable development is part of Agenda 21. The decade aims to integrate the core values of sustainable development into all aspects of learning to encourage changes in behavior that allow people to live sustainably and for all [9]. Core values of sustainable development, among others: (i) respect the dignity and human rights; (ii) social and economic justice for all people; (iii) commitment and responsibility between generations; (iv) respect for diversity; (v) recovery ecosystems; (vi) respect for cultural diversity; (vii) establishing a culture of tolerance; (viii) non-violence and peace-loving (Pavlova, 2009: p.61).

SVE PROBLEMS IN INDONESIA

ESD becomes an important issue in the development of education, including vocational education in Indonesia. Commitment of each country to the DESD agenda is to implement the ESD program into pre-service and in-service programs, curriculum reform and teaching at all levels of education. SVE development in Indonesia is done by defining core competencies in secondary vocational education curriculum. Core competencies of vocational secondary education curriculum covering the development of honest behavior, discipline, responsibility, caring, polite, friendly environment, mutual assistance, cooperation, peace-loving, responsive and pro-active attitude and shows as part of the solution to the various problems of the nation in interact effectively with the social and natural environment as a reflection of the Indonesian nation in the world. Implementation of core competencies into teaching and learning is an issue SVE. SVE development requires strong resource capacity and adequate. Establishment of core competencies should be implemented through conscious education by involving schools, families, and communities. Because honest behavior, discipline, responsibility, caring, polite, friendly environment, mutual assistance, cooperation, peace-loving, responsive and pro-active is not enough done at school.

Indonesia is an archipelago made up of various races, religions, cultures, customs, local language, and traditions. Based on the eight values of sustainable development above, the development of SVE in Indonesia should be developed according to local wisdom and excellence of each region. SVE developed in accordance with the social and cultural context, values, traditions, beliefs, philosophy or ideology that is owned by a society as the moral basis of society. Each region can choose and determine appropriate ways of developing natural and SVE. Each region has its own local wisdom in understanding the relationship between people, the relationship between humans and the natural environment, and the relationship between man and God in the realization of ESD. The problem is how the local culture developed into local and trans-national can be used to solve national problems.

Bali as one of the provinces in Indonesia have ideology *Tri Hita Karana* (THK) as local wisdom and moral basis for sustainable development. Morality in THK strongly associated with understanding, appreciation, and the actions carried out by individuals, community groups, organizations or governments to act in the interests of sustainable prosperity for the people affected. THK also provides an excellent space for the development of education for sustainable development. This paper discusses the THK as the moral basis of sustainable development of vocational education.

Why THK selected as a base study in development SVE? Because THK containing doctrine in accordance with the values of sustainable development, namely: respect for the dignity and human rights; harmonious life with social and economic justice for all people; commitment to build human and nature between generations, always respecting diversity and continue to do ecosystem restoration;

tolerance towards all beings by practicing non-violent attitudes and social identity as a peace-loving society. There is a fundamental question, whether THK can be used as the basis of moral development in Indonesia SVE factually that people are very flural? How it relates to the beliefs of Indonesian society a predominantly Muslim beliefs. Is the concept of THK has the concept of equality in addition to Hindu's belief.

TRI HITA KARANA DEFINITION

THK ideology, is the synthesis of the concept of the Java Community "*cucupu lan manik*". This concept is based on the values of harmony and balance between container "*cucupu*" with the contents "*manik*". This concept is often illustrated as a baby in the womb or uterus of the mother. Baby grows in the womb of the mother is perfect because there is harmony. Humans are the contents "*manik*" and the universe are the container "*cucupu*". The happiness of life in the universe can be achieved if humans can develop harmony and balance in a sustainable manner together society and the universe.

Synthesis of the concept of "*cucupu lan manik*" later developed as THK. THK is one of the indigenous people of Bali. THK implies three causes of prosperity and happiness that comes from the harmonious relationship: (1) man and God called *Parhyangan*; (2) between man and his neighbor called *Pawongan*, (3) between humans and the natural world called *Palemahan*. Harmony means doing things that contain the goodness, the holiness which starts from the mind, spoken in words, and is seen in action (Raka Santeri, Kompas: December 5, 2007). Harmony of thought, word, and deed according Gede Prama is the beauty of life (Bali Post, October 3, 2008) [11].

Historically, ideology of THK first was raised on November 11, 1966, at the First Regional Conference, Balinese Hindus Struggle Agency housed in Dwijendra University Denpasar-Bali (Bali Galang Foundation 2000-2003). The conference was held by consciousness Hindus people will participate in the development of the nation toward a society prosperous, equitable, and prosperous based on Pancasila. THK ideology coined by Dr. I Wayan Mertha Suteja and later popularized by Mr. I Gusti Ketut Kaler and Mr I Made Djapa, BA [11].

THK ideology states that happiness in life, caused by the presence of three main elements, namely: (1) the soul/spirit, (2) physical/body, and (3) *prana*. The third element of this life, ie: soul, physical, and *prana* is the THK. Happiness or harmony of life (*hita*) can be achieved when there are three causes (*tri karana*) is the soul, the body/ physical, and *prana*. The soul is the abstract or software of human element. Body, with all physiological organ is an element of human physical or hardware. The entry of the soul into the human body, awaken vitality, in the form of active ability (*bayu*), the ability to think (*idep*), communication skills (*sabda*).

Loss of one of the three causes of happiness will negate happiness. Physical body without the soul is dead that will not be able to do anything about it. Soul without a body is a ghost who can not act anything. Body with a soul, without power is a creature that is a burden of life [11]. The three capital to happiness, the soul, the physical body, and the power should be balanced and harmonious life. Development of the third capital of human happiness can be done through education. Education is an important part of the process of developing awareness of the human soul. Understanding of the physiology of the human self can cause health and body fitness. Health and fitness, to be followed by health way of thinking (*idep*) by always thinking positive. A healthy and fit body, causing many human minds can act and do what is productive and enjoyable for others.

THK elements in the macrocosm and microcosm were the same. In microcosm there are three main elements, namely: (1) the soul/spirit, (2) physical/body, and (3) *prana*. In the macrocosmic, soul element (*parhyangan*) in man is manifested in the form of temples. Building temples can be found in schools, in the family home, and in *pakraman* village. Body element (*palemahan*) in the microcosm man transformed into an area of land and school buildings, grounds and building area of the family home, and area boundaries as well as various buildings in *pakraman* village. While the *prana* element in human beings who later became *pawongan* at school realized in the form of students, teachers,

education staff; member family consisting of father, mother and child, as well as community members of a region *pakraman* village.

Harmony of man's relationship with God can be realized in the forms of worship activities, prayers, ceremonies held at the temple school, family temple (*sangguh/pemerajan*), and in the *kahyangan tiga* temple in *pakraman* village. Harmony relationships with fellow human beings can be realized in the form of socio-cultural activities, creative economic development, people's economy through agriculture, plantation, animal husbandry, fisheries, handicrafts, preservation of family values and mutual support, learning together, helping each other. Harmonious relationships with others do well in school, in the family, and in society of *pakraman* village. Harmonious relationship between man and nature can be realized by way of environmental preservation, planting and caring for trees, forest preserve, maintain cleanliness of rivers, lakes, springs resources, caring for the coast, irrigation channels. Worship of God, environmental conservation, and development of harmonious life with happiness and always within the framework of collective survival. THK patterns in the composition of the microcosm and the macrocosm of the human person in the institution of school, family, and society depicted in Figure 1 below.

THE TRI HITA KARANA UNSURE

1. *Parhyangan*

Parhyangan is an unsure of the THK that regulates human life balance concept with the creator God. In man there is the soul as the core subject of life. Education that builds awareness of the human soul can recognize who led him, what is the nature, vision, and mission in life. Education for the development of soul consciousness can build mental strength and moral man in the SVE.

Within the family, community of *pakraman* village, and schools, *parhyangan* manifested in the form of temples. In the family home called *Sangguh/Pemerajan*. In the *pakraman* village called *Kahyangan Tiga*. In Schools called School temple. Tempel serves as a place to worship of God, to preserve arts and cultural values of Hinduism. The existence of the temple can improve the integration of the mindset and attitude of living a clean and healthy body, faceful spiritual. The existence of the temple is also building a culture of mutual support, cooperation, devotion among others, serve each other amicably. Temple is best used as a vehicle to develop mindset and attitude to life doing good intentioned, develop creativity and innovation in the effort to create the things that should be created, maintain the things that are still relevant and necessary, nullify the things that are not relevant. The existence of pretending to be the basis of moral and mental development strengthening ESD including SVE.

In school, the temple serves as a vehicle of acculturation and enculturation cultural Hinduism. School temple serves as a vehicle for the development of emotional intelligence, spiritual, and learning. School temple can foster belief in the teachings of religion and devotion to God. Through a variety of worship activities in the schools temple, students and teachers develop a culture of mutual service, togetherness, mutual respect, self-eliminating selfishness, change the properties exclusive to the integrative properties. School temple functioning build moral strength and mental fortitude for students and teachers in developing SVE.

2. *Pawongan*

Pawongan is the second element of THK which regulates the concept of balance and harmony among humans. Life balance and harmony among humans will work well if every human being develops its three capital of *prana*. Three human *prana* that is: (i) *Idep* as the ability to thinking critically, creative, and imaginative; (ii) *Sabda* as the ability to communicate to build a good relationships with others, (iii) *Bayu* as the ability to act professionally and independently in solving the problems.

Man in the THK perspective is the key sustainable development education. Central tenet of harmonious living among humans is "*Tri Kaya Parisudha* and *Tri Pararta*". *Tri Kaya Parisudha*

teaches people to think good and right, speak properly, act properly. *Tri Pararta* teaches that this life must be built on the love, the sacrifice of one another, genuinely sincere service. *Tri Kaya Parisudha* and *Tri Pararta* is the moral bases of the ESD, which needs to be fostered in the every individual through education. Investment of *Tri Kaya Parisudha* and *Tri Pararta* in human individual will develop the ability to be more creative in solving life problems and to realize life together in mutual cooperation.

THK man who has developed the perfect "prana" in him will be supporting a culture of life balanced and harmonious in the ESD. Man who has grown all the THK element is part of the family and society in *Pakraman* village as capital ESD. In stages, people in the family and in the community can develop the social and economic potential balanced. Doctrine is used as the basis is *Tri Warga* namely *dharma*, *artha*, *kama*. Human is right to fulfill their wants and needs (*kama*) to acquire wealth (*artha*), but must be based on truth and the laws of the natural universe (*dharma* and *rta*). Structuring *pawongan* in establishing harmony among humans can support the development of the mindset and attitude of tolerance, civility, love without violence, responsibility, commitment, work by continuing to foster a culture of learning, work culture, and the culture minister.

Development of harmony and happiness includes two things: "*janahita*" means happiness individually, and "*jagathita*" is happiness together. This is what should be developed by people across the world. Balinese local knowledge associated with *janahita* and *jagathita* in education for the world of work is "*ngalih gae pang meturu idup*" means looking for work in order to live together, not "*mati iba idup kai*" means you die my life. How the Balinese people looking for a job, build a life and a job to support the common good. Not develop ways to kill other people's lives, oppress people to live a happy life at the expense of others. Not just to save themselves, respectively. It is a form of realization of the values of social and economic justice for all people, and respect for individual diversity.

3. *Palemahan*

Palemahan is the third element of THK. *Palemahan* contains the concept of balance and harmony between man and the universe. This concept is closely associated with the process of saving the planet Earth through ecosystem restoration and maintenance. *Palemahan* concepts relating to structuring, organizing, and yard utilization of the physical environment. Values are developed healthy lifestyle, healthy, and productive with nature.

Structuring, organizing, and utilization of the physical environment, their yards, according to this concept is divided into three, namely: (i) the main areas for development of the shrine (temple), (ii) the area of the center for the development of family and social activities, (iii) the area below to use the farm, raising livestock, planting, and sewage treatment. Structuring and organizing the house and yard area in Balinese schools still use this concept. This concept was developed based on the flow of water and solar energy. Mountains and the east, is a central source of flow as the main venue. The sea and the west is the direction of the shelter or contemptible. In the middle, between the mountains and the sea is the area of regional development or social activities.

Micro level in man, *palemahan* concept relates to the physical basis of human capital with the potential of tool motion. Human life has a full body with five senses and the five-tool motion. Through the human brain can develop the potential of thinking to drive and steer the five senses and the five tool motion. *Palemahan* element as a third element in the concept of THK also become an integral part in the school. Structuring shade, beauty and comfort of the school with a variety of plants strongly supports the government program called the green school. Reforestation and planting of ornamental plants, has a very high value of the function. Aside from being a producer of fresh oxygen, the tree turned out to be a very good learning objects for vocational students. Plants that shade and beautiful, can make teachers and students of SMK become healthy body, and spiritual calm. Plants are very much used as an object of study. Because it is used as an object of study, the growing behavioral maintain and care.

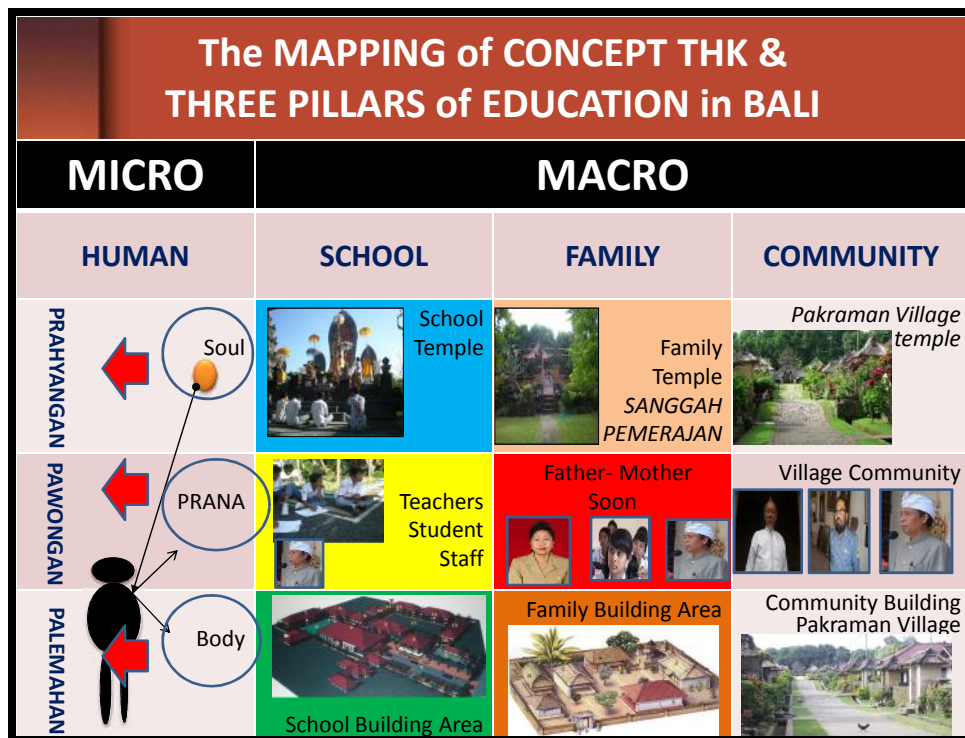


Figure 1. The Mapping of THK & Three Pillars of Education

TRI HITA KARANA IN THREE PILLARS OF EDUCATION

Education for sustainable development should take place in schools, families, and communities. School, family, and community are the three pillars of education in Indonesia. This means that education should take place in schools, in families and in society. Although Indonesia has set three essential pillars of education, but until now there is no clear division between education in schools, in families and in society. Educational practices in Indonesia intensified on only one pillar that is in school. People tend to educate their children at school only. Problems that occur in the family and in society, all brought to school. As a result, the school became overloaded in implementing educational practices.

Figure 1 above can be explained key subject of education is human, which has been developed, THK capital. As the subject of education, people should grow intact in three aspects, namely: (i) physical, (ii) viability, (iii) the soul. THK man according to Prof. Dr.. Ida Bagus Mantra is a healthy human body, spiritual calm, intelligent, and professional in carrying out his duties. THK humans have: (i) health and physical fitness are marked with normal organ function throughout the body, (ii) is able to think, communicate, and act effectively efficiently, (iii) having a clean and bright spirit. THK educational perspective should be able to encourage the growth of health and physical fitness, systemic thinking skills, ability to communicate and act effectively and efficiently.

THK component in the school in the form of: (i) a school temple as *parhyangan*; (ii) teachers, students, employees as *pawongan*; (iii) the area of the school building as *palemahan*. In vocational schools, teachers and students are at the core of THK, which most determine the success of SVE development. Schools temple should be used to educate and develop students' emotional spiritual intelligence. School temple can also be used for the development of arts and cultural intelligence. Learning is implemented in schools in order to develop the values of harmony and life balance can be done with a holistic approach to education. Students are given the experience of learning to recognize themselves as a whole starting from the appreciation of the existence of the soul in the body, then

spreads out to live in the capital of physiological and psychological interactions in local, national, global and increasingly complex.

Education in schools should reinforce student learning intelligence to recognize symbols, physical evidence of life (empirics), art and beauty (esthetic), shared understanding of the relational and protective care (synoetics), ethics and morality (ethics), up until the integrative comprehensive view of life (synoptics). THK school, to build educational values of truth, loyalty, love, non-violence, civility, tolerance, honesty, discipline, responsibility, hard work in order to establish an individual who has a work culture, learning culture, and the culture of serving others. THK Schools must grow in the attitudes and mindset to work together, collaborate to solve problems creatively. The development of information technology can be utilized to improve the ability to access and utilize information from a variety of sources. By THK, education in schools to be strong based on local wisdom, open to global influence filtered. As a result, a new generation of education through THK is the generation of supporters and builders of ESD.

Education in the family can not be ignored in the formation of the personality of students. In the family, the three elements of THK, are: (i) *sanggah/pemerajan* as *parhyangan*; (ii) the father, mother, son as *pawongan*; (iii) the yard and house building as *palemahan*. In the household or family *sanggah/pemerajan* is *parhyangan*, which serves as the soul of the family, while the family members are *pawongan* as *prana* household, and yard or area of the house is *palemahan*. *Sanggah/pemerajan* as *parhyangan* is the soul, protector, guide for all family members. In *sanggah/pemerajan* God worshiped as Lord Guru who has the power to guide family members to be intelligent, skillful, wise, and thoughtful. The word "guru" means lightening, darkness to light glowing transformer.

Happiness in the home is the embodiment of harmony between family members (grandfather, grandmother, mother, father, child, grandchild), harmonization between family members with *sanggah/pemerajan*, and harmonization between the family members and a neighborhood full of houses with plants and animals. Home according to the Balinese not only as a resting place (house) but a home environment conditioned, full of cultural values, a venue for the educational process, development and acculturation the balanced of life. To achieve happiness in the family, it takes self harmony on each individual member of the family. Besides, it is also necessary harmony between the individual members of the family; harmony each individual with *parhyangan*, and harmony individual family members with *palemahan*. Disharmony one element in THK will disrupt family harmony. It would require the development of religious values, honesty, truth, righteousness, peace, love, non-violence, hard work, caring, responsibility.

Families is an agencies development of individual THK. Family put individualization process as a specific process development of various forms of THK capital in the form of spiritual ability, the ability to sense/ratios, emotional skills, physical abilities. THK capital can develop if integrated with other members of the family (*pawongan*). Interaction means opening oneself to others. In the process of opening up there are two possibilities that could happen is harmony or conflict within the man himself. THK ideology teaches that the individualization process that requires the balancing interaction between man with God (*parhyangan*) and the environment of *palemahan* through participation [11].

The third pillar of education is the society environment. *Pakraman* village society constitute union community has he third pillar of education is society. *Pakraman* community in Bali is one unit that has a community of customs and traditions are governed by certain rules called *awig awig*. Educational success in school and in the family will be tested in the community. Ability to apply the results of education in society, a measure of educational success. Community is the best place to do education. Vocational education should theoretically based society. The business community and the industry should be partners in the development of vocational education.

1. *Tri Hita Karana* Morality in SVE

Morality is a system of rules and actions that predetermine conduct. An essential element of morality is the spirit of discipline, which in turn presupposes the existence of organization and authority [1]. Morality may best be understood as relating just to the actions of individuals, groups, organizations or governments, and as requiring both an intention to act in the interests of the well-being of persons affected by it, and that the action be informed by an understanding of what it means to act in that way (Bagnall, Jarvis) in Richard G. Bagnall (2009; p. 2164). Moral beliefs which may be powerful forces in altering individuals' attitudes towards children and formulating justifications and explanations for their behaviour in relation to them, may, according to this vision of society, also change society in certain preferred directions [6].

THK morality is the spirit of Balinese society to act discipline according the vision happiness in life come from harmonious relationship: (1) man and God called *Parhyangan*; (2) between man and his neighbor called *Pawongan*, (3) between humans and the natural world called *Palemahan*. This morality change society committed to build human and nature between generations, always respecting diversity and continue to do ecosystem restoration; tolerance towards all beings by practicing non-violent attitudes and social identity as a peace-loving society. Values of SVE ie: respect for the dignity and human rights; harmonious life with social and economic justice for all people. Development of harmony and happiness includes two things: "*janahita*" means happiness individually, and "*jagathita*" is happiness together. This is what should be developed by people across the world. Balinese local knowledge associated with *janahita* and *jagathita* in education for the world of work is "*ngalih gae pang meturu idup*" means looking for work in order to live together, not "*mati iba idup kai*" means you die my life. How the Balinese people looking for a job, build a life and a job to support the common good. Not develop ways to kill other people's lives, oppress people to live a happy life at the expense of others. Not just to save themselves, respectively.

THK morality has a rational basis and develops through an internally directed process of constructing increasingly sophisticated understandings about the inherent logic of social relations. Moral development comes about as people, in their interactions with other people, increasingly grasp "the permanent laws of rational cooperation" [7]. Balinese community develop the social and economic potential balanced with the doctrine *Tri Warga* namely *dharma*, *artha*, *kama*. Human is right to fulfill their wants and needs (*kama*) to acquire wealth (*artha*), but must be based on truth and the laws of the natural universe (*dharma* and *rta*).

THK as the basis of morality in SVE build a culture of mutual support, cooperation, devotion among others, serve each other amicably. Temple is best used as a vehicle to develop mindset and attitude to life doing good intentioned, develop creativity and innovation in the effort to create the things that should be created, maintain the things that are still relevant and necessary, nullify the things that are not relevant. The existence of pretending to be the basis of moral and mental development strengthening ESD including SVE.

CONCLUSION

"*Janahita*" as happiness individually and "*jagathita*" as happiness together is morality of *Tri Hita Karana* in developing sustainable vocational education. Human in fulfill their wants and needs (*kama*) to acquire wealth (*artha*) must be based on truth and the laws of the natural universe (*dharma* and *rta*).

Tri Hita Karana as three source of harmonies is an ideology that directs the balance of life and harmony between humans and God, among humans, and between humans and the environment. As an ideology, *Tri Hita Karana* is a unified whole, synergistic, integral and systemic. *Tri Hita Karana* is used as the basis for the management and development of

Balinese culture. When seen as offering an approach to the development of vocational education, *Tri Hita Karana* directs the moral foundation of sustainable vocational education in local, national, regional and global contexts. *Tri Hita Karana* also provides core values as a moral foundation in vocational education to strengthen the integrity and identity of the Indonesian people in building a sustainable vocational education as part of the sustainable development.

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