

THE LAW OF TEACHING DIGNIFIED EDUCATION

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Abstract

This study explores the concept and implementation of dignified education in Indonesia, emphasizing the importance of integrating legal, moral, and philosophical values into the national education system. The research is motivated by the increasing cases of academic dishonesty and the weakening of moral values in the academic environment, particularly at the university level. The objective is to analyze how dignified education, rooted in the values enshrined in the 1945 Constitution and National Education Law, can be upheld and safeguarded through legal and philosophical frameworks. Using a normative juridical approach, this literature-based study examines secondary data such as regulations, philosophical theories—especially pragmatism as articulated by John Dewey—and documented cases of educational malpractice. The findings reveal that Indonesia's legal structure already provides strong support for dignified education, but challenges persist due to the dominance of pragmatic, result-oriented attitudes over idealism in academia. Such attitudes foster unethical practices like the use of assignment jockeys and the commercialization of academic degrees. The study implies that dignified education must go beyond intellectual development to include the nurturing of moral integrity and legal compliance. It calls for a cultural and structural reform in higher education institutions to prioritize integrity and ethical conduct, supported by strict enforcement of academic regulations and promotion of holistic character education. This integration is essential to produce responsible and dignified citizens, which aligns with the national goal of educating the life of the nation.

Keywords: Dignified Education; Academic Integrity; Legal Framework; Pragmatism; Higher Education

Introduction

Dignified education is education that upholds and promotes the values of life, shaping individuals to become more valuable and prepared for their future. It plays a vital role in human development, influencing how people think, act, and contribute to society. When education is rooted in dignity, it instills respect, morality, and responsibility in learners, making them capable of facing future challenges (Budiana, 2022; Budiutomo, 2012; de Voogd et al., 2020; Helda & Syahrani, 2022; Kurniawati, 2017; Subyantoro, 2019; Wartoyo & Prasetyo, 2021). Education that is centered around values ensures that students are not only intellectually equipped but are also morally sound and socially aware. This kind of education ultimately contributes to the enhancement of individual dignity and the betterment of society as a whole.

In the broader context, education serves as a strategic solution to the various problems faced by a country. Through education, citizens gain the knowledge and skills

necessary to address social, economic, and political issues in a constructive manner. It empowers individuals to make informed decisions and participate actively in national development. More importantly, education is the key to fostering unity and progress in a nation. When citizens are educated with dignity and responsibility, the nation becomes more advanced, respected, and capable of thriving in the international community.

To achieve a dignified nation, it is crucial to prioritize education and give it full attention. The importance of education is clearly outlined in the preamble of the 1945 Constitution of the Republic of Indonesia, which states one of the nation's goals is to "educate the life of the nation." This constitutional mandate underscores the central role of education in national development. It is not merely an obligation but a fundamental right and a moral responsibility. Focusing on education means investing in the future, fostering innovation, and cultivating a generation that can uphold the dignity and values of the nation.

The legal foundation for dignified education in Indonesia is well established. Law Number 20 of 2003 concerning the National Education System outlines the function and goals of education in the country. It emphasizes the development of students' potential to become individuals who are faithful, noble in character, healthy, knowledgeable, creative, independent, and responsible citizens. This legal framework ensures that education reaches all aspects of human life and shapes individuals holistically. It highlights that education should not only focus on academic achievement but also on forming character and fostering values that contribute to the dignity of the individual and society.

Ultimately, education should be viewed as a comprehensive process that goes beyond the transfer of knowledge. It involves the transmission of values, culture, religion, and traditions to future generations. Through this process, education builds character, strengthens identity, and ensures the sustainability of civilization. The purpose of education is not only to prepare individuals for jobs but to shape them into well-rounded, dignified citizens. By doing so, education becomes a powerful instrument for building a civilized, advanced, and dignified nation capable of facing the future with resilience and pride.

The novelty of this research lies in its legal-philosophical analysis of dignified education within the Indonesian higher education system, which is not commonly explored in prior studies. While previous research generally focuses on educational outcomes, character education, or moral development (Fauzi, 2019), this study combines a normative legal framework with the philosophical lens of pragmatism, particularly John Dewey's perspective on practical truth. It highlights current educational challenges such as academic dishonesty, plagiarism, and the misuse of academic degrees, linking these to broader legal and ethical frameworks like Law No. 20 of 2003 and Law No. 28 of 2014. By doing so, it introduces an integrative approach that critically addresses not just the moral but also the structural and legal dimensions of education in Indonesia, thus offering a unique contribution to ongoing academic discourse.

Research Methods

The type of research used in this writing is in the form of normative or doctrinal research or also called literature research is legal research that is carried out by researching literature materials or secondary data.

Results and Discussion

Highlighting the phenomenon that is happening today, it is felt that education is starting to pay less attention to the cultivation of moral values, education tends to be more concerned with intellect than good attitudes. Education that should be able to instill ignorance – the values of honesty, tolerance, religious, and other educational values have not been fully successful.

The progress of science and technology that is increasingly developing is inversely proportional to the morale of the increasingly degraded generation (Fauzi, 2019). This moral crisis has penetrated the world of academia, especially among students, who prefer the instant way. This situation encourages the emergence of various alternatives including the use of the services of jockeys to write scientific papers, even this is considered reasonable and done openly. The use of these services has an impact on the quality of education and academic integrity (Alinda Hardiantoro, 2024). Recently, there has been a suspension of Doctoral degrees for its students, which has sparked controversy among academics. According to the National Coordinator of the Mining Advocacy Network, Melky Nahar, he stated that he had never been interviewed as an informant, in writing his dissertation, and suspected that there was a jockeying practice in the preparation of the dissertation. A degree sale also took place, suddenly getting an academic degree of Doctor Honoris Causa from a foreign university, which turned out to be not recognized by the Ministry of Education and Culture. The perception of this academic degree can provide legitimacy and prestige recognition (Nurul Nur Azizah, 2024). This academic degree should be given to those who have a real academic contribution. Meanwhile, as a seller of academic degrees, universities can make a profit. For example, to increase market segments, popularity, pragmatism, and wanting to get benefits such as access/networking.

In philosophy, known as Pragmatism, is a school of philosophy that holds that the criterion for the truth of something is whether something has a purpose for real life. Truth is relatively non-absolute. A concept or regulation does not provide any use for a particular society, but it proves to be useful for society (Maslakhah, 2019). The philosopher **John Dewey** taught that truth is everything that proves itself to be true by looking at the consequences or results that are practically beneficial. It is not the objective truth, of knowledge, but the practical usefulness of knowledge to individuals. The basis of pragmatism is logic, what is shown to humans in the real world are facts that are individual, concrete, and separate from each other. This school also in life does not know the final goal, but only the intermediate and temporary goal which is a tool to achieve the next goal, including in education does not know the final goal. If an activity achieves a goal, then that goal can be used as a tool to achieve the next goal.

Regarding the education system, it is important that special attention needs to be given. The orientation of pragmatism should not be carried out in the educational environment, especially in universities, which should be oriented towards idealism as opposed to a culture of pragmatism. Universities should always take the best choice, even if of course, adjusted to the maximum ability they have (Suprayugo, 201 C.E.). There are many programs whose orientation is only limited to formalities, for example, remote class lecture programs, executive classes, and the like, through this program, students do not do much activities in class, in the library, in other scientific activities, but suddenly at graduation. Programs like this are not uncommon for officials in the regions not to know when it is time to go to college, it turns out that they already have a master's degree, and even a doctorate, the principles in an effort to explore knowledge should not be ignored or defeated with pragmatic considerations. In the end, almost all higher education institutions implement it to meet the demands of a pragmatic society.

The proverb, Demand knowledge to China, is a proverb that has the meaning of demanding education to any extent. This proverb teaches the importance of openness to knowledge that comes from anywhere, even from a foreign place. The Chinese nation is one of the countries that has a very high civilization before science developed. Even at that time in the 5th century BC, science was already mastered by the Chinese. In the era of the Tang Dynasty and the Chinese people, they had already recognized banknotes that were circulated with the Roman and Persian empires in 1254 – 1324. The country's greatness is often used as a comparison in the field of education by other countries, including Indonesia, because it has excellence and progress in the field of science.

Regarding higher education, China is one of the countries with a good quality of higher education with the largest number of universities in the world. In 2018, China had the second-highest number of best universities in the world after the United States (QS Asia World University Rankings, 2020). The education system in China is capable of producing graduates who are intelligent, disciplined, and competitive. The literacy rate in 2023 of students in China reached up to 99.4 percent (Komarudin, 2024). A polytechnic chief examiner at Guangzhou City Polytechnic, one of the art exam venues in China's Guangdong Province, has been fired by local authorities. According to the Education Inspection Authority (OPP) in Guangdong Province of 430 students, 103 of them allegedly used jockeys to take the test. Students who are caught cheating and accepted, will be disqualified. Meanwhile, students who are caught using jockeys will be prohibited from returning to take the entrance exam next year. This jockeying work is done in several unlicensed studios, located near the Guangzhou Academy of Fine Arts in Haizhu County.

In Indonesia, recently the Ministry of Education, Culture, Research and Technology (Kemendikbudristek), emphasized that the services of duty jockeys are a form of ethical and legal violations. This task jockey and scientific work is called, as a form of plagiarism that is prohibited in Law Number 20 of 2003 concerning the National Education System. According to the Ministry of Education and Culture, the academic community must use its own abilities in demonstrating academic capacity. For internet service users who find

plagiarism or academic cheating practices, they can report to the complaint post of the Ministry of Education and Culture's inspector general.

Education is not only a place for a person to get knowledge, but much more importantly as a place for the formation of individuals who have a noble character, dignified personalities. Education must make human beings more dignified. To make a dignified human being, education is needed that can synergize all aspects of spirituality and knowledge, so that they will become a person who is in the right place, in society.

As a legal consequence, if the final task is done by someone else, until now there is no clear regulation regarding the prohibition of jockey services, so there are no criminal sanctions that threaten the act. However, punitive sanctions for service jockeys of assignments, plagiarism of other people's works, and students who use or steal ideas or ideas are regulated in Law Number 28 of 2014 concerning Copyright (Law Number 20 of 2003 Concerning the National Education System, 2003), and Article 25 paragraph (2) of Law Number 20 of 2003 concerning the National Education System, states, "Graduates of universities whose scientific works are used to obtain academic degrees, profession, or vocation is proven to be a plagiarism and the degree is revoked" (Law of the Republic of Indonesia Number 28 of 2014 Concerning Copyright, 2014). Violations of academic integrity or research integrity are serious problems that are academic crimes . In addition to these rules, there are still other operational rules in the Regulation of the Minister of National Education Number 17 of 2010 concerning the Prevention and Control of Plagiarism in Higher Education (Regulation of the Minister of Education Number 17 of 2010 Concerning the Prevention and Prevention of Plagiarism in Higher Education, 2010), as well as Law Number 12 of 2012 concerning Education (Law No. 12 of 2012 Concerning Education, 2012). Plagiarism is the intentional or unintentional act of obtaining or attempting to obtain credit or value for a scientific work, by quoting part or all of the scientific work of another party that is recognized as his scientific work, without including appropriate and adequate sources (Government Regulation No. 17 of 2010 Concerning the Management and Implementation of Education, Article 1, 2010).

In the academic world, jockey service behavior or plagiarism is a form of action that violates academic ethics, because it involves intellectual theft and is also an act against the law. Perpetrators who commit acts of plagiarism will receive sanctions, namely, not getting recognition from the academic world, receiving academic sanctions according to the regulations that have been set by each university, and being disrespectfully expelled from universities, and cancellation of diplomas (Handayani, 2017). Meanwhile, social sanctions for perpetrators of jockey service violations, plagiarism for perpetrators, including ethical and moral violations cannot be a good example for the community.

Conclusion

This research affirms that dignified education in Indonesia must be a synergy of intellectual, moral, and legal dimensions. While national education laws such as Law No. 20 of 2003 and Law No. 28 of 2014 provide a strong foundation for upholding academic integrity and promoting holistic education, pragmatic orientations in academia continue

to hinder the realization of these ideals. The prevalence of unethical practices, such as plagiarism and academic dishonesty, highlights a pressing need for cultural reform in higher education. Therefore, education must not merely serve as a means of acquiring knowledge but should also be a transformative process that builds character, instills integrity, and fosters national values. Future research should further explore practical models for implementing character-based legal education across different academic levels and disciplines, and empirically examine the impact of such education on student behavior and institutional credibility.

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