

# Pedagogy: Implementation of the “Hong Ik In Ngan” Values Learning for Korean Learnes

Yoon Kyung Eo<sup>✉1</sup>, Pupun Nuryani<sup>2</sup>, Eviana Hikamudin<sup>3</sup> and M. Nizan Solahudin<sup>4</sup>

<sup>1,2,3</sup> Pedagogy, Universitas Pendidikan Indonesia, Bandung, Jawa Barat

✉ [eooyoonkyung@upi.edu](mailto:eooyoonkyung@upi.edu)

**Abstract.** This article discusses the pedagogical meaning of implementing "Hong Ik In Ngan" value learning for Korean students. The purpose of this writing is to find out and understand the meaning of character education in learning the values of "Hong Ik In Ngan" for Korean students. Apart from that, it is necessary to know how the process of implementing learning the values of "Hong Ik In Ngan" for students Korea, and the final reflective effort of implementing the learning values of "Hong Ik In Ngan" towards Korean students. The method used in this writing is qualitative, with a literature study approach (library study) in this writing looking for sources related to problems and titles taken both primary and secondary. Therefore, this writing is intended to describe the content and content contained in the character of education, which is related to the values of "Hong Ik In Ngan", and the process of implementing the values of "Hong Ik In Ngan" for Korean students, as well as looking at reflective efforts, as assessing the benefits of implementing this learning for students, so that the values of "Hong Ik In Ngan" which are the source and foundation of Korean society's life, can be applied and embodied in everyday life for Korean students.

**Keywords:** Character Education, "Hong Ik In Ngan" Values, Korean Students

**How to cite:** Eo, Y.K, et al . (2024). Pedagogy: Implementation of the “Hong Ik In Ngan” Values Learning for Korean Learnes. *Proceeding The 6th International Conference Elementary Education*, 6(1), 562-568.

---

## INTRODUCTION

Educational is a crucial aspect for humanity in all aspects of life. Education has a profound influence, enabling individuals to survive by building positive interactions with others so that their needs can be met (Hasibuan & Prastowo, 2019). Additionally, education plays a vital role in advancing a nation. Since the time of the struggle for independence, the freedom fighters and pioneers of independence recognized that education is a crucial factor in enlightening the nation and liberating it from the shackles of colonization (Amaliyah, 2021). Therefore, education is utilized as a means to develop capabilities, shape character, and uplift the dignity of a nation, aiming to enlighten the life of the nation. The goal is to develop the potential of learners to become individuals who are faithful and devoted to the One Almighty God, morally upright, healthy, knowledgeable, skillful, creative, independent, and responsible citizens (Duras, 2023).

Education, as a conscious and planned effort, is oriented towards developing the abilities and skills of learners in accordance with their inherent potential (Kaimuddin, 2014; Arfani, 2018). With this in mind, education has noble goals to elevate the status and quality of human life, enabling individuals to become complete human beings who recognize their potential and can manifest it in daily life (Sujana, 2019). Furthermore, education aims to reconstruct the social life of society, which is deemed less than optimal in terms of national goals, resulting in the positive impact of education generating a well-mannered, cultured, and prosperous social order (Gutiawati & Wulansari, 2022).

As stipulated in Law No. 20 Article 3 of 2003, the purpose of education is to develop the capabilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, to unfold the potential of learners in schools so that they become individuals who are faithful and devoted to the One Almighty God, morally upright, healthy, knowledgeable, skillful, creative, independent, and responsible citizens. Thus, in the upcoming years, the education process is expected to create a generation with good character. Therefore,

education serves as a formal environment for learners to interact and acquire knowledge (Nudin, 2020).

However, the educational process does not always proceed smoothly as intended, as various issues arise, such as the behavior of learners opposing teachers and parents, and undesirable behaviors displayed in their daily actions. The recent moral decadence in Indonesia, as observed through mass media, online media, newspapers, and direct observations, is quite concerning (Rony & Jariah, 2020). The prevalence of immoral acts and other deviant behaviors by young people in both societal and school environments, such as violence and sexual harassment, theft, drug abuse, pornography, and others, is impacting the education system in Indonesia. This underscores the need for evaluation and participation from all parties, not only educational institutions but also families, especially parents (Berlian & Dewi, 2021).

The existence of problems and shortcomings in both the formulation and conceptual implementation of character education, which so far has not fully represented the values or morality of the nation, is also a reason for discussions on the concept of character education implementation (Haris & Auliya, 2019). Therefore, there is a need for a concept of character education implementation that has a strong foundation and aligns with the national education goals.

Related to the above description, various social issues, starting from issues of juvenile delinquency, street brawls, corrupt behavior, drugs and illegal substances, social conflicts, and others, seem to stem from a national education process that is not in harmony with the philosophical goals of national education (Akhmad, 2020). Therefore, education is of utmost importance for learners to develop all aspects of themselves holistically, making the existence of education urgent. As a result, the outcome of education should not only make learners proficient in cognitive aspects (knowledge) alone but also instill good character, values, mutual assistance among peers, a sense of sympathy and empathy, enabling learners to live and adapt to the environment they face both now and in the future (Aryana, 2021).

Based on the above description, character becomes a fundamental part of the issues in human social life. Therefore, the internalization and implementation of character education must be instilled in children from within the family environment. Educational institutions, as supporting entities, also bear a significant responsibility in the development of children's morality (Octavia, Puspita, Yan, 2020).

An issue has been identified in Korean schools, as reported by [www.kpopchart.net](http://www.kpopchart.net) and written by Egi Nurcahyani on August 20, 2023. The article mentions a child named Baek Kang Hyun, born in 2012, with an IQ of 164, who had to choose to drop out of school due to being bullied by classmates. Baek Kang Hyun attended Seoul Science High School. During the learning process, Baek Kang Hyun was never invited to participate in group assignments, discussions, and other activities at school.

In connection with the above description, bullying remains prevalent in school environments, often causing students to struggle in their learning environments. Bullying occurs at all age levels but tends to increase towards the end of elementary school, peaks in middle school, and generally decreases in high school. Bullying affects both boys and girls, with boys more frequently involved in physical aggression. Supporting research indicates that 70% of bullying phenomena are experienced by school-age children (Dewi, 2020). In Indonesia, the frequency of violence reaches 84%, occurring mainly in school environments. This situation is increasingly common and becomes a serious issue; one of the contributing factors to bullying behavior is an unsupportive or discriminatory school environment (Rahayu & Permana, 2019).

Therefore, the phenomenon of bullying in schools is often not recognized by schools and parents. Many parents and schools perceive disruptive behaviors, fights, and teasing as common occurrences among schoolchildren, rather than recognizing them as threatening behaviors (Pumaningtias et al., 2020). Previous studies have revealed that bullying is an iceberg phenomenon and is one of the top 10 health issues threatening the character development of students in the school environment."

Results from a survey conducted by the Semai Jiwa Amini Foundation (SEJIWA) also found that 94.9% of participants stated that bullying is a significant problem frequently encountered

among school-age children in Indonesia. Consequently, the impact of bullying is substantial, with children being twice as likely to experience depression, reaching 12.3%, anxiety at 16%, and a 19% likelihood of self-harm (Hopeman, 2020). Therefore, early prevention efforts and the promotion of anti-bullying activities in schools and communities are crucial (Arif & Novinanda, 2019).

In connection with the above description, it is important to apply the values inherent in "hong ik in gan." The philosophical meaning of this is "being able to live and act for the benefit of all creatures." Therefore, the philosophical foundation of "hong ik in gan" is a tradition or culture in Korean civilization that emphasizes humans' ability to live based on nature and maintain good relationships with the natural environment, social interactions among humans, plants, and animals in their lives. Based on the above description, humans should possess qualities of patience and constantly strive to endure difficult situations with patience, so that aspirations can be achieved through perseverance. Thus, individuals who lack diligence and patience may experience failures in life, embodying the philosophy of the Korean nation known as "hong ik in gan".

There have been several previous studies that can be used as references to strengthen the importance of character development or values related to 'hong ik in gan,' including:

A study conducted by Munawaroh & Fauzi in 2023 titled 'Implementation of Korean Culture in Developing the Character of Early Childhood.' The aim of this research is to implement Korean culture in shaping the character of early childhood. The study employs a qualitative descriptive approach, utilizing data from articles, books, and other reference sources representing Korean culture. The data obtained is gathered through literature review, and data analysis is conducted using inductive techniques. The results of the study indicate that various aspects of Korean culture can be implemented in efforts to develop the character of early childhood in Indonesia. Some values that can be drawn from Korean culture and applied to children in Indonesia include discipline, respect for parents, cooperation, solidarity, and environmental awareness. The significant implication of this research is that the character education values derived from Korean culture can be applied in education in Indonesia, particularly in the character education of early childhood.

In addition, there is a study conducted by Sakinah, Hasna & Wahyuningsih (2022) titled 'The Positive Influence of the K-Pop Phenomenon on the Young Generation in Indonesia.' This research aims to understand the positive impact of Korean popular culture on the habits of the younger generation in Indonesia. The research method used is a qualitative approach with literature review and descriptive methods. Data for this study were collected from literature research findings from journals and articles. The increased influence of the Korean wave is crucial to discuss and must be considered by parents in observing their children's character. In this journal, the authors discuss the factors causing the younger generation to like K-Pop and the positive impact of the development of K-Pop on the character of the younger generation in Indonesia.

Furthermore, there is a study conducted by Amelia & Dewi (2021) titled 'Collectivism in the Nomenclature of Moral Education in South Korea.' This research aims to analyze Citizenship Education in South Korea. The choice of South Korea as the research object is motivated by the fact that education in South Korea has been globally recognized as a superior system. The research type used in this article is a literature review. The results of the study indicate that education in South Korea adopts the concept of Citizenship Education in Asia. South Korea implements moral and value education using a separate approach derived from cultural and religious influences. The culture referred to here is collectivism stemming from Confucianism and ancestral beliefs. South Korean citizens, in general, pay close attention to teacher education because they believe that the quality of moral education is also significantly determined by the qualifications of the teachers.

## **METHOD**

This study is a qualitative research employing descriptive analysis techniques through literature review (library research). The research aims to describe existing phenomena, both

current and past. This article focuses on the effort to analyze the importance of character education embedded in the values of 'Hong Ik In Ngan' for Korean learners. According to Tahmidaten & Krismanto (2020), there are steps involved in using literature review research, including: 1) deepening and seeking general discussions related to the discussed topic; 2) identifying interesting issues regarding the discussed topic; 3) narrowing down the research discussion and organizing research materials; 4) searching for and selecting reference sources such as books, articles, and scholarly journals; 5) conducting an examination and finding solutions to the identified issues; and 6) conducting the research itself.

## RESULTS

Character Education is a crucial aspect for developing one's personality, discipline, and unlocking their full potential. As stated by Dini (2018), character education aims to instill good moral values in learners, who are the nation's future, enabling them to contribute to the creation of a just, safe, and prosperous society. Consequently, this aligns with the objectives outlined in Law No. 20 of 2003 concerning national education, which consistently aims to nurture individuals who are faithful and devoted to the One Almighty God, morally upright, healthy, and knowledgeable. Therefore, as a supporting means for character education, the government has introduced a program known as Character Education Strengthening (Penguatan Pendidikan Karakter or PPK). This program is intended to promote and develop quality and moral education that is built upon the entire nation.

Hence, the issuance of Presidential Regulation No. 87, Article 2 of 2017, regarding the strengthening of character education, has goals including (Kezia, 2021):

1. Building and equipping learners, as the golden generation of Indonesia in 2045, with the Pancasila spirit and good character education that will be beneficial in facing the dynamics of change in the future.
2. Developing a national education platform that places character education as the core essence in the implementation of education for learners, with the support of public engagement through formal, informal, and non-formal education pathways.
3. Revitalizing and strengthening the potential and competence of educators, educational personnel, learners, the community, and family environments in implementing this character education strengthening program.

Furthermore, the foundation of character education is encapsulated in Minister of Education and Culture Regulation No. 23 on the Cultivation of Character in 2015 (Siswadi, 2021). Some of its key points include:

1. Making schools enjoyable learning environments for students, teachers, and education personnel.
2. Cultivating good habits as a form of character education from an early age, starting from the family, school, and community.
3. Cultivating a harmonious learning environment and culture that integrates family, school, and community.

Regarding the above description, it can be said that the character values that can be internalized in learners must be done continuously and repeatedly because these habits are what will be remembered and stored in the learners' memory. Therefore, the planting and development of character education must be a collective awareness and responsibility, not only for teachers at school but also for parents in the family and the community in the environment where learners communicate and embody these character education values.

## DISCUSSION

Hongik Ingan is the philosophical foundation formulated by 'Dangun,' the founder of the Gojoseon kingdom in ancient Korea. Hongik Ingan, meaning 'living and doing for the benefit of all creatures,' is the basis and tradition in Korea for sharing with the natural environment. Therefore, this philosophical foundation underlies the social relationships of Koreans, shaping their attitudes and values in their interactions with both the environment and the natural world. For instance, a manifestation of the values embedded in Hongik Ingan is the practice in Korea of

leaving ripe persimmons on trees during the autumn season, so they can be eaten by animals in winter. In times when food is scarce for farmers, the Korean community sometimes buries nuts near vegetable patches in the forest for chickens to eat.

In conclusion, the values held by Hongik Ingan have positive significance, and therefore, they should be applied in the lives and education of Korean learners. These values guide and shape learners to develop character traits that contribute to their physical and spiritual well-being. Hence, Article 2 of the Basic Education Law (Philosophy of Education), where education operates under the ideology of 'Hong Ik In Ngan,' enables all citizens to lead humane lives by fostering their character and equipping them with the abilities to live independently and the qualities necessary as democratic citizens.

Based on the above description, in the perspective and summary of education published by the Korean Department of Education in 1958, "Hong Ik In Ngan" is the ideology of the founder of our nation. However, the values embodied in "Hong Ik In Ngan" should not be viewed as a narrow and traditional concept and expression but as a national ideology that aligns with the spirit of democracy in building human welfare. Therefore, the perspective of "Hong Ik In Ngan" emphasizes four essential and fundamental themes for education, especially for learners who live and are born in the cultural atmosphere of Korea. This is related to humanism, altruism, community harmony, and moral perfection. The following will elaborate on these four aspects.

### **Humanism for Learners in Korea**

Humanism should be seen as a form of respect for fellow humans and human dignity. Theoretically, a focus on humanity and respect for others should be the solid foundation for the creation of humanism. Therefore, humanism here should be understood as a recognition of others as living beings who coexist and value mutual prosperity for the benefit of one another. In this context, humanism serves as the initial step, consistently freeing individuals from egocentric attitudes, ensuring that the embodiment of humanism is capable of benefiting others.

### **Altruism for Learners in Korea**

Altruism can be viewed as the harmonization between learners and others, making the characteristics of altruism easily recognizable and understood in the principles and values of "Hong Ik In Ngan" learning. Therefore, altruism here emphasizes consideration and dedication to others, making egocentric attitudes incompatible with the values of "Hong Ik In Ngan."

### **Community Harmony and Learners in Korea**

Harmony, in this context, can be seen as the interconnectedness and alignment between individuals. It relates to the position of humans on Earth, which undoubtedly requires the presence of others to address life's challenges. Therefore, learners must establish harmony with their peers, fostering mutual assistance in school and exchanging ideas. Additionally, learners should harmonize with the community, including teachers and parents, by prioritizing the ethics, norms, and values of decency they have learned. Learners' harmony extends to the overall community, where they strive to maintain a clean and healthy environment, contribute to solving social issues, and more. Thus, the process of harmonization embodies the values of "Hong Ik In Ngan."

### **Moral Excellence as the Embodiment of "Hong Ik In Ngan" Values**

Moral excellence represents the culmination of the practice of "Hong Ik In Ngan" values. Without this, the realization of "Hong Ik In Ngan" values is impossible. Therefore, the perfection of character possessed by learners serves as a sign of their enlightenment, both in the physical and spiritual aspects. This enlightenment guides them in maintaining their thoughts and actions in their daily lives.

### **CONCLUSION**

The values of "Hong Ik In Ngan" have been teachings deeply rooted in the history of Korea's societal development. However, with the dynamic changes of the times, the established

order of the past has been disrupted. In connection with this, change is an inevitability that cannot be avoided for humans today, as humans are not inanimate objects or commodities; they are living beings who continue to create and evolve.

In light of this, as a nation with a profound culture, Korea is undoubtedly not detached from the values of wisdom and sagacity left by its predecessors. Therefore, there is the teaching or concept of "Hong Ik In Ngan," where these values instruct society to live in harmony with the entire universe, encompassing both humans and the plant and animal kingdoms. It encourages a high level of empathy for fellow humans and seeks to attain enlightenment, both physically and spiritually, to actualize oneself.

Thus, these values seem to remain relevant for imparting to Korean learners. These values can help build and provide stimulus for Korean learners to uphold these teachings, shaping their identity as a cultured, wise, and sagacious nation.

## REFERENCES

- Akhmad, F. (2020). Implementasi pendidikan karakter dalam konsep pendidikan Muhammadiyah. *Al-Misbah (Jurnal Islamic Studies)*, 8(2), 79-85.
- Amaliyah, S. (2021). Konsep Pendidikan Keluarga Menurut Ki Hadjar Dewantara. *Jurnal Pendidikan Tambusai*, 5(1), 1766-1770.
- Amelia, D. P., & Dewi, D. A. (2021). Kolektivitas dalam Nomenklatur Pendidikan Moral di Korea Selatan. *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan*, 1(8), 264-270.
- Arif, Y., & Novrianda, D. (2019). Perilaku Bullying Fisik Dan Lokasi Kejadian Pada Siswa Sekolah Dasar. *Jurnal Kesehatan Medika Saintika*, 10(1), 135-143.
- Aryana, I. M. P. (2021). Urgensi Pendidikan Karakter (Kajian Filsafat Pendidikan). *Kalangan Jurnal Pendidikan Agama, Bahasa dan Sastra*, 11(1), 1-10.
- Berlian, R. K., & Dewi, D. A. (2021). Urgensi pendidikan kewarganegaraan dalam membentuk negara demokratis dan mewujudkan hak asasi manusia. *Jurnal Pendidikan Kewarganegaraan Undiksha*, 9(2), 486-498.
- Dewi, P. Y. A. (2020). Perilaku School Bullying Pada Siswa Sekolah Dasar. *Edukasi: Jurnal Pendidikan Dasar*, 1(1), 39-48.
- Durasa, H. (2023). Peran Filsafat Moral dalam Memanusiakan Manusia dan Urgensinya dalam Pendidikan. *Jurnal Filsafat Indonesia*, 6(2), 231-237.
- Hasibuan, A. T., & Prastowo, A. (2019). Konsep Pendidikan Abad 21: Kepemimpinan Dan Pengembangan Sumber Daya Manusia Sd/Mi. *MAGISTRA: Media Pengembangan Ilmu Pendidikan Dasar dan Keislaman*, 10(1).
- Hopeman, T. A. (2020). Dampak bullying terhadap sikap sosial anak sekolah dasar (Studi kasus di sekolah Tunas Bangsa Kodya Denpasar). *PENDASI: Jurnal Pendidikan Dasar Indonesia*, 4(1), 52-63.
- Munawaroh, M., & Fauzi, F. (2023). Implementasi Budaya Korea Dalam Mengembangkan Karakter Anak Usia Dini. *Aulad: Journal on Early Childhood*, 6(2), 212-218.
- Nudin, B. (2020). Konsep Pendidikan Islam Pada Remaja di Era Disrupsi Dalam Mengatasi Krisis Moral. *LITERASI (Jurnal Ilmu Pendidikan)*, 11(1), 63-74.
- Octavia, D., Puspita, M., & Yan, L. S. (2020). Fenomena perilaku bullying pada anak di tingkat Sekolah Dasar. *Riset Informasi Kesehatan*, 9(1), 43-50.
- Purnaningtias, F., Aika, N., Sucipto, A., & Putri, Z. M. B. (2020). Analisis peran pendidikan moral untuk mengurangi aksi bully di sekolah dasar. *Autentik: Jurnal Pengembangan Pendidikan Dasar*, 4(1), 42-49.
- Rahayu, B. A., & Permana, I. (2019). Bullying di sekolah: Kurangnya empati pelaku bullying dan pencegahan. *Jurnal Keperawatan Jiwa*, 7(3), 237-246.
- Rony, R., & Jariyah, S. A. (2020). Urgensi Pendidikan Karakter dalam Membentuk Akhlak Peserta Didik. *Tafkir: Interdisciplinary Journal of Islamic Education*, 1(1), 79-100.
- Sakinah, R. N., Hasna, S., & Wahyuningsih, Y. (2022). Pengaruh Positif Fenomena K-Pop Terhadap Karakter Generasi Muda di Indonesia. *Journal on Education*, 5(1), 735-745.

- Sujana, I. W. C. (2019). Fungsi dan tujuan pendidikan Indonesia. *Adi Widya: Jurnal Pendidikan Dasar*, 4(1), 29-39.
- Kezia, P. N. (2021). Pentingnya pendidikan karakter pada anak sekolah dasar di era digital. *Jurnal Pendidikan Tambusai*, 5(2), 2941-2946.
- Putri, D. P. (2018). Pendidikan karakter pada anak sekolah dasar di era digital. *AR-RIAYAH: Jurnal Pendidikan Dasar*, 2(1), 37-50.
- Siswadi, S. (2021). Kepemimpinan Kepala Madrasah Ibtidaiyah dalam Implementasi Permendikbud Nomor 23 Tahun 2015. *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*, 26(1), 89-99.

Internet

[http://p2k.unkris.ac.id/id3/2-3065-2962/Hongik-Ingan\\_84604\\_p2k-unkris.html](http://p2k.unkris.ac.id/id3/2-3065-2962/Hongik-Ingan_84604_p2k-unkris.html)

[https://id.wikipedia.org/w/index.php?title=Hongik\\_Ingan&stable=1](https://id.wikipedia.org/w/index.php?title=Hongik_Ingan&stable=1)