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**SOCIALIZING MORAL IN PRESCHOOLERS:
A CROSS-CULTURAL COMPARISON BETWEEN GERMAN AND INDONESIAN
PRESCHOOL TEACHERS IN URBAN CONTEXTS**

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A CROSS-CULTURAL COMPARISON BETWEEN GERMAN AND INDONESIAN
PRESCHOOL TEACHERS IN URBAN CONTEXTS**

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I dedicate this dissertation to:

*My beloved parents: Drs. Sudirso Kartosendjoyo (alm), RA. Haryati Kartowiyono
Diponegoro, and my lovely brothers and sisters*

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Summary of the Thesis

The cross-cultural study aims to describe differences and similarities in attitudes of German and Indonesian preschool teachers on their moral education, especially their preferred moral values, moral socialization goals and related child-rearing practice as well as emotions. Institutional preschool education has become an increasing significance in urban contexts. However, their institutional organization and ideological foundation vary exceptional across urban cultural contexts. These differences are especially contrastive between German and Indonesian urban preschools because the Indonesian government implemented a strict national curriculum for preschools with a strong religious foundation based on the Pancasila ideology, but a balanced consideration of different moral values (Dewantara, 2013; Republic of Indonesia, 2015). In contrast, German preschools show diversified curricula to a high extent with a secular foundation due to the principle of subsidiarity, but a strong emphasis on autonomy values such as Care and Fairness (Federal Republic of Germany, 2017). Additionally, members of Indonesian urban culture mainly hold a collectivist orientation, while members of German urban culture mainly hold an individualistic orientation (Hofstede, 1996; Kagitcibasi, 2005; Shweder, 1997). Therefore, preschool teachers from Yogyakarta (Indonesia) and Münster/Bielefeld (Germany) were chosen as participants. We expected differences in their preferences of moral values concerning Care, Fairness, Loyalty, Respect and Divinity/Purity (Haidt & Joseph, 2007), their related moral socialization goals (Graham, 2011; Republic of Indonesia, 2015; Federal Republic of Germany, 2017), and child-rearing strategies for educating these goals (Dewantara, 2013; Miller, 2016; Pope, 2018; Republic of Indonesia, 2015; von Suchodoletz, Fäschea, Gunzenhauser, & Hamre, 2014; Tovey, 2017). A questionnaire study with 74 German and 138 Indonesian preschool teachers and an interview study with 54 German and 51 Indonesian preschool teachers were conducted to assess their moral value orientation, related socialization goals and preferred child-rearing strategies.

Results revealed significant differences between the attitudes of German and Indonesian preschool teachers, some in line with the hypotheses, but also unexpected differences. German teachers emphasized autonomy values of Care and Fairness, while they judged community values of Loyalty and Respect as well as Divinity/Purity as less important. In contrast to this, Indonesian teachers judged all moral values as similar important. Concerning teachers' judgement on socialization goals, a similar pattern occurred. Indonesian

teachers evaluated the promotion of all five values as similarly important, while German teachers strongly emphasized autonomy values of Fairness and Care, but values of Loyalty and Respect significantly less important and the value of Divinity only marginally important. Both groups of teachers differed also in their reported emotional reactions in morally relevant everyday situations in preschools. This was assessed within the interview study via vignettes in which a child behaves morally well. Both groups reacted with happiness to the child's moral behavior, but only Indonesian teachers reacted also with pride. This can be interpreted in a way that Indonesian teachers evaluate children's moral behavior explicitly as a moral achievement and not only as a pleasurable behavior. On vignettes in which a child behaves morally bad, Indonesian teachers reacted more emotionally than German teachers did, especially with more sadness and anger.

A striking difference occurred which emotions teachers assigned to a child who behaves morally bad. Indonesian teachers assigned happiness which is in line with results on the "happy victimizer", while German teachers assigned dominance especially in situations of Unfairness and Harm. Both groups of teachers differed also in their reported use of child-rearing strategies in these situations. German teachers applied emotional reinforcement (positive contagion, praising) at most, followed by achieving moral understanding (explaining, perspective taking, questioning, recalling rules), both strategy types especially in positive situations (a child fulfils a moral value) related to Fairness, Care and Purity (focus on caring for nature), while only marginally in positive situations of Loyalty, Respect and Divinity (focus on caring for faith). In contrast, Indonesian teachers applied both types of strategies to a quite similar high frequency in all moral situations. In negative moral situations (a child offends against a moral value), both groups of teachers applied assertive strategies (commanding, disapproving) and achieving moral understanding, but also comforting. In the interview study, however, only Indonesian teachers applied modelling of good behavior as a strategy, but in the questionnaire study, both groups mentioned modelling. Additionally, Indonesian teachers mentioned only in the questionnaire study that they also sometimes used vicarious shaming and shaming as strategies, while German teachers hardly ever used these strategies. These strategies might not be compatible with the strong autonomy orientation of German preschool teachers. Taken together, noteworthy differences occurred between Indonesian and German preschool teachers that are in line with their different cultural background.

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Chapter I

Introduction

1. The Scope of the Present Investigation

When looking at the huge range of different cultures all over the world, it is not easy to find common moral values and their related behavior that can be integrated into a set of universally accepted values. One cultural group may consider a value and its related behavior as good, while other cultural groups do not necessarily also consider them as good. For example, in the Indonesian culture, respect for (preschool) teachers should be conveyed by a pupil through shaking hands, kissing the teacher's hand, and bowing one's head, because this behavior displays the higher value of decency and courtesy to adults. In contrast, this specific respectful behavior is not expected from or taught to children in Germany, because German preschool teachers do not understand themselves as a figure of authority, but as an adult companion and facilitator of children's development (Federal Republic of Germany, 2017a). This also conforms also well to the cultural distinction that Keller and Kärtner (2013) mention between cultures that emphasize the value of hierarchical relatedness, as Indonesians and people of many non-western cultures mainly share psychological relatedness that people from Germany and western cultures mainly prefer. Such differences value orientation and behavioral habits often lead to misunderstanding between people from different cultures. It is probably reasonable to assume that Germans may regard Indonesians as "too" conservative, while they think of themselves as more liberal and autonomous than Indonesians. In contrast, Indonesian may assume that Germans have a lack of respect and religious orientation compared by Indonesians. If members of these cultures insist on their own attitudes and behavioral habits, this may lead to negative prejudices for both parties (Liliweri, 2005). The moral concepts, such as of goodness, differ at least at the level of concrete behavior and habits between cultures.

In a world of increasing globalization and exchange between these different cultures, it is important to focus on these cultural differences in moral values and moral understanding and to analyze the education process relating to these cultural differences. The presented dissertation focuses on this topic. It contains a cross-cultural comparison of the education of moral values in two very different cultural contexts and is based on an increasingly relevant domain of moral education in modern urban contexts, the inculcation of moral values by teachers of preschool institutions in urban contexts of Indonesia and Germany. The Education of children in preschools in addition to education in families, is becoming increasingly

established at least in the urban contexts of both countries. However, the different cultural background of Indonesian and German society may also have led to differences concerning the significance of moral education in preschool institutions of both societies. This especially applies to the relevance that preschool teachers assign to certain moral values, their socialization goals for moral education and their preferred child-rearing strategies for instilling moral values their entrusted children (Dewantara, 2013; Megawangi, 2010; Padmonodewo, 2000; 2013; Republic of Indonesia, 2015b).

The focus of this dissertation is on teachers working in preschools, and their attitudes concerning moral-value orientation, socialization goals and preferred child-rearing strategies in the domain of moral education. The focus is on teachers, because they are the actors who are charged with the task of implementing the official declarations and programs on early childhood education in their daily educational work. Therefore, the general research questions of this dissertation can be identified as follows:

1. What moral values do teachers at urban German and Indonesian preschools follow?
2. What socialization goals concerning the instilling moral values do these teachers claims to realize in their educational work?
3. What child-rearing strategies do these teachers prefer to apply in morally relevant situations of their daily preschool life?
4. With which emotions do these teachers imagine they would react when faced with morally relevant situations in their daily preschool life?

These research questions are selected, because there is little empirical research on preschool teachers and their attitudes towards education on moral values and the related socialization goals and child-rearing practice (Berkowitz & Melinda, 2000; Boström, 2006). However, there are official proclamations of socialization goals and curricula on the education of moral values that can be analyzed and that provide a wide range of cultural differences. Therefore, we have used these official proclamations as a starting point for our analysis. We decided to conduct a contrastive comparison between two cultures with a maximally different conceptualization and organization of early childhood education, in order to analyze the potential impact of these different cultural context may have on the attitudes of preschool teachers as the decisive actors of moral education in preschools.

2. Reasons for Selecting an Urban Context in Indonesia and Germany

The selection of the abovementioned two countries, Germany and Indonesia, is based on our objective of analyzing differences in moral values and the way preschool teachers

educate children in an East-Asian country (Indonesia), as a representative of a more collectivistic culture, and in a European country (Germany), as representing a more individualistic culture. Within these countries, we chose an urban context, because this entails some similarities in societal structure, i.e. high division of labor, trend toward nuclear families, working mostly in-service industries, and having established preschool institutions. This modernization leads to a shift in the cultural model of East-Asian societies towards an autonomous-rational self, that has some similarities to a western orientation of self, specifically the increased focus on autonomy and its related values of Fairness and Care (Kagitcibasi, 1996). Furthermore, it facilitated the empirical study given that the author of this dissertation is from Indonesia and could prepare and conduct the study in Indonesian preschools, together with her co-worker Melanie Schwarz, who prepared and conducted the study in German preschools.

A closer look at Indonesian culture reveals that moral values are highly respected in Indonesia. The State of Indonesia has a state ideology called Pancasila, which comprises of five basic moral principles that Indonesian people ought to follow in their daily life. The five principles consist of (1) Belief in One Supreme God, (2) just and civilized Humanity, (3) Unity of Indonesia, (4) Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, (5) and Social Justice for all Indonesians (Maulana & Suroso, 2011; Nishimura, 1995; Siswoyo, 2013; Republic of Indonesia, 1945). The principles of Pancasila have also been implemented in a national education curriculum for all kinds of educational institutions such as informal education in families, non-formal education in child-care groups and playgroups, as well as formal education in kindergartens and schools. Throughout this dissertation, we use “preschool” as a general term for educational institutions at the pre-primary level. The work covers child-care groups, playgroups and kindergartens in Indonesia, and “Kitas” in Germany. For Indonesians, values of autonomy (including values of Care and Fairness), community (including values of Loyalty and Respect), and values of Divinity/Purity are all important as constituting human relationships to people, nature, and God (Republic Indonesia, 2015b).

3. The National Systems of Early Childhood Education in Indonesia and Germany

The national education curriculum of the State of Indonesia is formulated in the National Educational System in Law Nr. 20 from 2003. Its overarching goal is as follows: “The National Education functions to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners’ potentials

so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible.” (Republic of Indonesia, 2003, p. 3). The conceptualization of moral socialization goals for institutional education has been orientated towards theories of moral value and adapted to Indonesian culture and the principles of Pancasila. These theories of moral value are conceptualized by Shweder (1997), who distinguished between the values of Autonomy, Community and Divinity, and were also considered by Haidt & Joseph (2007). The latter conceived a more detailed differentiation of moral values, namely Care towards suffering people and Fairness towards each person, which are related to Autonomy, Loyalty to the in-group and Respect for authorities, which are all related to Community and Purity/Sanctity, which is related to Divinity. These values correspond to the five principles of Pancasila (Maulana & Suroso, 2011).

In contrast, the Federal Republic of Germany does not have a comparable national ideology like the State of Indonesia, with its ideology of Pancasila. The German constitution emphasizes human rights, and their constitutional embodiment (Federal Republic of Germany, 2017a), related to concepts of individualism, liberalism, pluralism, and secularism (Hofstede, 1996). This societal orientation is focused more on moral values of Autonomy including those of Fairness and Care, rather than on moral values of Community including Loyalty and Respect, and Divinity/Purity (Haidt & Joseph, 2007; Shweder, 1997).

The selection, for this research, of moral education in preschools, is based on the increasing importance of such this institutionalized education in modern societies. Indonesian children participated in early childhood education (childcare, play group, and kindergarten) in the following percentages, 34.62% in 2016, 33.84% in 2017, and 37.92% in 2018, based on Badan Pusat Statistic, Republic of Indonesia (2018). However, OECD Germany (2019) reported that the participation of children aged 3 – 5 years in early childhood education and care increased significantly with as many as 95% up to 2017. Comparatively, the participation children aged 0 – 3 years in *Krippen* (nursery/childcare), *Altersgemischte Einrichtungen* (mix-ages), or *Kindertagespflege* (kindergarten) remained stable at 37%.

A closer look at the institutional education in preschools also reveals a very different, and noteworthy conceptualization and organization of preschool education in Indonesia and Germany. The Federal Republic of Germany has a decentralized organization of preschool education. Early childhood education in Germany is not in the sphere of responsibility of the federal government, but of the communities and independent trusteeships of preschool

institutions (Federal Republic of Germany, 2017a). There is no obligation for parents to enroll their children in preschools, because early childhood education services have not been incorporated into the compulsory school education. In contrast, the State of Indonesia has constructed and decreed a national curriculum for early childhood education that is orientated around the ideology of Pancasila. This curriculum is compulsory for each preschool.

Along with this central organization of early childhood education in Indonesia, socialization goals are also prescribed, and a range of child-rearing strategies for educating moral values is emphasized in the national early childhood curriculum. In contrast, each federal state of Germany and its independent trusteeships of preschool institutions has formulated its own set of socialization goals that are more or less different from each other, but nevertheless with an emphasis on autonomy and learning as preparation for the compulsory primary school. The socialization goals of German early childhood education generally “focus on communicating basic skills and developing and strengthening personal resources, which motivate children and prepare them to take up and cope with future challenges in learning and life, to act as a responsible citizen of the society and to be open to lifelong learning” (Federal Republic of Germany, 2017a, p. 97). Furthermore, these goals are not embedded in a structured curriculum, as it is the case for Indonesian preschools. The educational plans of the institutional trusteeships of preschools in Germany contain only general recommendations for activities and child-rearing strategies for the realization of the declared socialization goals.

Taken together, at the level of socialization goals, the national curriculum of early childhood education of Indonesia seems to place a strong emphasis on an educating moral values and on conveying understanding of them, whereas educational plans of the diverse German early childhood trusteeships provide only a general emphasis on strengthening the personal resources of children, their autonomy and abilities to face future challenges confronting their society, and enable them become responsible citizens.

One side of the coin relates to which moral values and socialization goals are declared in official statements, as described above. The other side of the coin relates to which moral values and socialization goals teachers in German and Indonesian preschools hold and intend to realize in their daily educational work with preschool children. As already mentioned above, empirical studies on this topic are rare and not conducted at all for a cross-cultural comparison between the selected cultures and institutions of preschool education.

4. Overview of the Chapters

In this section, we describe each chapter and section as follows:

Chapter II Theoretical Background. Chapter II consists of the theoretical background related to the topic and introduces the following main concepts:

The section on *cultural models* introduces the actual models, their definitions and characteristics. It focuses especially on cultural models in education and their culture-specific framing in the educational contexts of Indonesia and Germany.

The section on *moral values, moral behavior and moral understanding* introduces the concepts of values, norms, ethics and moral, as well as a classification of moral values based on Shweder (1997) and Haidt & Joseph (2007). It also provides information about moral behavior and moral understanding of young children aged 2-6 years, which is related to the theories of Piaget, Kohlberg and Bronfenbrenner.

The section on *socialization goals for children aged 2 to 6 years* introduces the concept of these goals and explains early childhood education in Indonesia and Germany in detail, so as to explain the huge cultural differences between the two educational systems. The official proclamations (e.g. Pancasila as a general framework of the educational curriculum) and the main socialization goals and organization of early childhood education in both countries are described. A cross-cultural classification system of socialization goals (educating on moral values, moral understanding; character education, acquisition emotion regulation, achieving in learning) are constructed from a review of the literature.

The section on *child-rearing strategies for preschool children* introduces the concept and provides a cross-cultural classification system of child-rearing strategies for preschool children, that was derived from a review of the literature and can be applied to early childhood education of preschool teachers in Indonesia as well as Germany.

The section on *emotions and moral emotions* introduces these concepts and the development of emotions, as well as on the socialization of emotions in preschool age, and emotion regulation and its socialization at this age.

Chapter III Empirical Investigation. Chapter III contains two empirical studies on teachers from Indonesian and German preschools, in which they were questioned about their preferences concerning their moral value orientation, their socialization goals for their educational work and the child-rearing strategies that they normally used in morally relevant situations at their daily preschools. The chapter starts with an explanation of how the samples of both studies had been collected.

In Study 1, we conducted an exploratory investigation of German and Indonesian preschool teacher attitudes to their moral value orientation, their moral socialization goals and especially attitudes to the child-rearing strategies that they usually apply in morally relevant situations, because no cross-cultural studies on this topic exist so far. We used a set of questionnaires that preschool teachers answered concerning the personal relevance, they attach to the five moral values sensu the moral theory of Haidt and Joseph (2007) and for the personal relevance, they attach to a preselected set of socialization goals as well as a preselected set of child-rearing strategies.

In Study 2, we used a different methodological approach and interviewed teachers from German and Indonesian preschools. We provided them with vignettes of concrete positive and negative everyday situations in preschools, in which the target child behaved in a morally positive vs. a morally negative manner. Teachers were asked to report which emotion they might have felt in such situations, which child-rearing strategies they might apply in such situations, and which socialization goals they might consider with their chosen child-rearing strategies in the particular moral situation.

Chapter IV Limitations, Conclusions and Outlook. In this chapter, we draw some conclusions, limitations and outlook of our empirical studies, but we did not provide implications, because our studies were only a survey and not an evaluation study, so we could not give suggestions for the teachers, what they should do.

Chapter II

Theoretical Background

1. Models of Cultures

1.1. Definition of the Concept of Culture

Culture is a socially interactive process with two main components: shared systems of activity (cultural practices) and shared systems of meaning (cultural interpretations). According to the eco-cultural model of Keller and Kärtner (2013), culture is situated in everyday contexts and behaviors (Greenfield & Keller, 2004; Keller, 2007). Moreover, based on cultural practice, human beings carry out daily activities accompanied by thoughts and feelings. Furthermore, other humans share these activities in order to associate meaning with other humans and create a cultural system of interactions. For example, when a baby is crying, it signals its parent(s) that the child may be hungry or sick. This signal influences the parents' minds' perceptions (gives meaning), feelings (provides emotional sympathy) and actions (soothing, the reason for the crying, and fixing the problem) so that it is comfortable and stops crying. As such, if a situation is faced repeatedly by many people in a community, they will increasingly understand and establish a cultural routine of dealing with the situation as in the above example, by giving the crying baby a pacifier or swaddling (wrapping it in cloth) etc. The relationship between parent and child is a system of behavior, general and natural, occurring in all human cultures.

Culture is a system (of socially derived behavioral patterns) that serves to connect human communities with their ecological environment (Keesing, 1974), implying that there are forms of interaction between humans' communities and social and physical environment. As such, the forms of behavioral patterns connect humans amongst to each other as well as to their natural environment, such as plants and animals. They, further, connect humans with the supernatural sphere of God as a creator of universe. For example, during preschool in Indonesia, teachers convey to model children how to pray before and after learning, because they believe that human beings are God's creatures. Based on such beliefs, people should always be grateful for their existence and lives, and ask God for protection from bad things (Republic of Indonesia, 2015b). Moreover, during preschool in Germany, children are taught by teachers to live independently in order to become strong and autonomous individuals (Federal Republic of Germany, 2017a). Both the abovementioned issues describe a culture in which preschools exist and equip children with socially desirable habits that are useful for children in the particular society.

Culture can be defined as patterns of meaning represented by socially transmitted symbols, through which people communicate, preserve, and develop their knowledge and attitudes about life (Geertz, 1973). For example, during preschool lessons in Indonesia, when teachers are about to start the lesson, and want to attract the students' attention, they try to calm them down by singing and clapping if the students are noisy. This is one way to attract children's attention and they concentrate on the lessons. Moreover, Indonesian teachers use this strategy so that the children become silent and sit as they are supposed to, followed by attentively listening to the teacher.

I believe the term "culture" refers to local or community-specific ideas about what is true, good, beautiful, and efficient (Shweder, 1999). For example, to be honest in telling a truth is good and right behavior, planting plants makes the natural environment beautiful and working together is an efficient of work facilitating. The idea of culture challenges members of a community to distinguish between different ways of life, such as that of the Amish, the Brahmins in a Hindu temple town, and secular upper-middle-class urban Euro-Americans' who do not believe in "tribes" as Shweder (1999) stated. It is assumed in cultural psychology that lifestyles of people who are not religious and those who have a religion are very different, depending on each other's beliefs. Individuals and societies have different ways of life regarding their social relations. Accordingly, for example, members of a religious community believe in God, perform religious rites and rituals, and look after their natural environment in accordance with the rules of their religion. However, although people who do not believe in God are free to do as they please without religious restrictions, they still follow the social rules of their community. These examples illustrate different ways of interpreting and creating life.

Based on the opinions of the experts above, culture can be defined as the network of systems, patterns, behaviors, and ways of life that human beings develop and which become part of their communities. Therefore, these various elements are related to and influence each other.

1.2. Characteristics of Indonesian and German Cultures

In accordance with the above discussion of culture, we use the examples of German and Indonesian cultures, especially in early childhood education and preschool to illustrate the characteristics of different cultures. Germany represents a western culture while Indonesia has an eastern one. Based on the personality characteristics of the Indonesian people and their ancient traditions, the Indonesian government used these as a basis for integrating the national

culture into laws, ministerial regulations, and government regulations about education and culture (Republic of Indonesia, 1945, 1951, 1993, 2017). Moreover, UNESCO (2018) acknowledges that Indonesia is the “super-power of culture” in the world. On the other hand, Germany, as a liberal, individualist, pluralist, and secularist country did not integrate German national culture in government regulations, but instead protects human rights according to what is deemed appropriate for the national culture (*Grundgesetz*) (Federal Republic of Germany, 2015).

Indonesian culture and Pancasila. Indonesian culture comprises the entire national, and local culture as well as, cultural elements introduced by foreigners who came to Indonesia and remained there. This was already the case in Indonesia before it gained independence in 1945, while Pancasila (Republic of Indonesia, 1945) itself is the basic ideology of the Indonesian state. The name “Pancasila” consists of two words from Sanskrit: “Panca” means five and “sila” means principle. In this manner, Pancasila is a formula guiding the Indonesian nation and state for all Indonesian inhabitants, which manifests in attitudes and behaviors, as well as deeds. These all have features, which distinguish them from the attitudes and behaviors of other cultures (Maftuh, 2008; Maulana & Suroso, 2011; Nishimura, 1995; Siswoyo, 2013; Situngkir, 2011; Sulaiman, 2013).

The national culture of Indonesia is also recognized as a national identity. The definition of national culture was set down in TAP MPR No. II of 1998 Republic of Indonesia, namely “the national culture based on Pancasila is the manifestation of the creations, work and initiative of the Indonesian nation and constitutes the overall effort of Indonesian people to develop its dignity as a nation, directed to provide insight into and meaning to national development in all spheres of life. Thus, National Development is a culturally mediated construction” (Depdikbud, 1998, p. 819, translated by author).

The national culture was regarded by the Indonesian government and society as the culture of all Indonesian people and to override the local cultures. The characteristics of this national culture were developed within the declaration of Pancasila and entails the following elements (Republic of Indonesia, 1988; Sulaiman, 2013; Siswoyo, 2013): a) a regionally recognized cultural element; b) reflects the noble values and personality of the nation, namely being respectful, responsible, critical, and having open dialog/discussion, and an open-minded, rational, fair, honest, helpful, wise democracy, and divine in the religious sense; c) the pride of all Indonesians; d) contains elements that unite the nation. Examples of national culture are *kerja bakti* (community service), *gotong royong* (mutual cooperation), religious tolerance (Widayati & Maulidiyah, 2018), wisdom deliberation, national clothing namely

kebaya and *batik*, as well as the national Indonesian language, Bahasa Indonesia. All the above has been proclaimed by government and society as the unique identity of the Indonesian nation, a pride of the nation of Indonesia (Republic of Indonesia, 2010; 2014a; 2014b; 2017).

In addition, one symbolic characteristic of the Indonesian nation that unity in diversity (in Pancasila), namely “Bhinneka Tunggal Ika” (Republic of Indonesia, 1951), must be preserved since the Indonesian ancestors. Accordingly, “Bhinneka Tunggal Ika” means different but still one in diversity. In other words, even though the Indonesian nation consists of various languages, traditions, ethnic groups, and religions, the people are united by the values of Pancasila and Bhineka Tunggal Ika as moral values in everyday life (Agustin, 2011; Farisi, 2014; Lestari, 2016; Sulaiman, 2013; Republic of Indonesia, 1951). For example, the different languages are as follows: Javanese, Minangkabau, Bugis, Manado, Maduranese, Balinese, Barito, Aceh, Maluku, etc; ethnic group and subgroup differences: Balinese, Javanese, Maduranese, Sundanese, Betawi, Palembang, Balinese, Aceh, Bugis, Nias, Dayak, Badui, Anak Dalam, Asmat, Flores, Lombok, Makassar (Röttger-Rössler, 2004), Minangkabau (Röttger-Rössler, Jung, Scheidecker & Holodynski, 2013), etc.; the different religions include: Islam, Christianity, Catholicism, Buddhism, Hinduism, Kong hu cu, and other beliefs in God Almighty, etc. (Republic of Indonesia, 1998).

German culture and the German constitution. For the German state, no government declaration deals specifically with the German culture. However, a reaction to the migration wave in 2015, a significant and heated political debate emerged about the existence of a “German guiding culture (*Leitkultur*)”. Conservatives indeed seemed to believe in a guiding German culture that ought to contain at least the German language, the Christian faith and tradition (but not Islamic tradition), and the acceptance of the democratic constitution with its laws and normative rules. The basic German basic constitutional law (*Grundgesetz*) guarantees the fundamental nature of human dignity, equal rights; in addition, (legal) rights to the right to freedom of opinion, association and assembly, freedom of residence, and of work; other rights extend to marriage and family protection, suffrage, religious freedom, and the voting rights of the German states (Federal Republic of Germany, 2015).

However, many Liberals, Social Democrats, and the Greens do not believe in such a guiding culture. They seem to focus on constitutional patriotism based on the acceptance of democracy, pluralism, the rule of law and separation of powers, and secularism (Hofstede, 2001; Shweder, 1999).

In combination, it seems possible to describe the ideology of the State of Indonesia in terms of the declaration of Pancasila and that of the State of Germany in terms of its democratic as constitution set down in the Basic Law of Germany with its pluralistic and secular culture.

1.3. Models of Culture in Education

A model is a plan, representation, or description an object, system, or concept, in the form of a simplification or idealization. Accordingly, cultural models in education are systems or concepts of education in a particular society (Siswoyo, 2013; Tilaar, 2013). This is related to how members of a community acquire knowledge through their experiences in interacting with their environment, families, schools, and communities.

1.3.1. Cultural Models in the Context of Families

A family can be defined as a group of two or more individuals living in one household because of a blood relationship, marriage, or adoption. They interact with one another, have their respective roles, and create and maintain a family culture (Bailon and Maglaya, 1978). Furthermore, psychologically, a family is a group of people in which the members feel an inner connection, experience mutual influence, affection, and degree of surrender of the individual to the group. A core family consists of father, mother, and their child or children, whereas an extended family consists of grandfathers, grandmothers, and brothers and sisters of parents who are blood relatives. The main function of a family is arguably to take care of the children and educate them in line with cultural norms, while still providing them with sufficient freedom to develop themselves (Baharun, 2016; Kartono, 1992). Therefore, interactions between family members should aim to improve the quality of life of each family member, and especially the children. Therefore, by co-constructing everyday interactions, parents provide their children with a framework for making sense of ongoing experiences, in addition to tools for constructing social meaning, thereby creating a path for culture-specific types of self-construal. Since parents' communicative practices are themselves embedded in broader cultural models, they function as mediators of culturally appropriate ways of self-construction (Demuth, Keller & Yovsi, 2012).

The Ecocultural Model. This model of development (Keller & Kärtner, 2013) frames the study of developmental pathways within a nested framework of ecosocial conditions, cultural models, and the associated socialization goals, parenting ethnotheories, parenting behavior, and child development as their results (Figure 1.1.). Although originally constructed

for modeling culture-specific pathways of child development within families, it can also be applied to modeling socialization within the institutional education of preschools because its components can also be identified in preschool education.

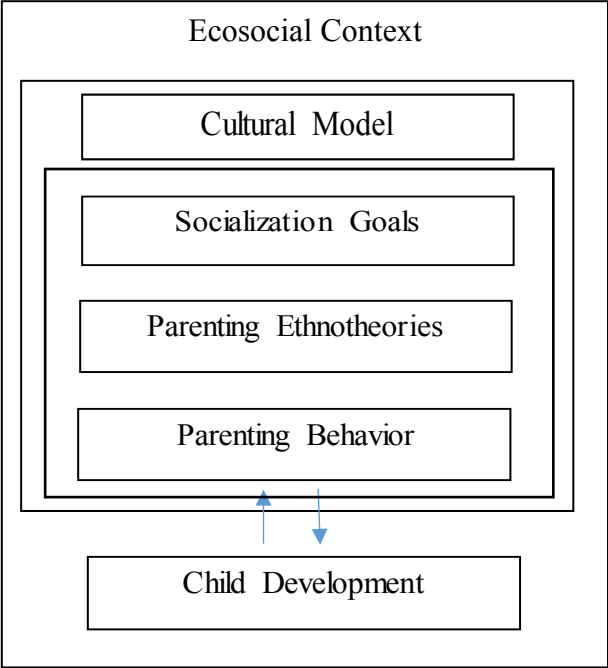


Figure 1.1. The Ecocultural Model of Development (Keller & Kärtner, 2013, p.72).

Ecossocial context. As depicted in Figure 1, the ecossocial context refers to a population within a community of people who share some common societal conditions. Furthermore, Keller and Kärtner (2013) argue that the population is affected and characterized by culture, e.g. the physical environment, socioeconomic status, family, household structure, and sociodemographic characteristics. The latter point refers to the mother’s age on the birth of her first children, the number of children in the family, and family composition. The level of formal education of the parents exert a strong influence in turn on the children’s education, because the way in which parent educate their children determined mainly by their own level of formal education.

Cultural models. Formal education, family size, family type, and family composition in the ecossocial context are correlated with cultural models that children start to acquire in their families. In this sense, “the cultural model is defined as a specific and adaptive mindset that aligns universal and basic human needs (especially autonomy and relatedness) to the structure of the broader ecossocial context” (Keller & Kärtner, 2013, p. 73). Hence, a culture model provides a structure for a mindset to meet the needs of each family member with

certain concepts. As a result, the socialization strategies in the family are affected. For example, when a family has a mindset of following moral norms (e.g. sharing, cleaning, helping, working together, obeying the parents, etc.), they would teach the children these moral values well.

Socialization goals. The cultural model prepares a guidance of parents' socialization goals concerning the outcomes what parents want to educate and inculcate in their children. Parents have socialization goals that they want to achieve, which are a dissemination of parenting ethnotheories or belief systems concretized with a particular goal of education in the family; for example, children should be able to understand moral values and apply them in their everyday lives.

Parenting ethnotheories. Socialization goals are embedded in parental ethnotheories as a system of beliefs how children should be educated. Parenting ethnotheories are the basics of parental understanding that they used as concepts of children's education in the family. These concepts have certain cultural characteristics (Harkness, Mavridis, Liu & Super, 2018); for example, which routine activities can preschool children already do at home?

Parenting behavior. Parenting behavior is how parents feel and act in order to achieve their intended socialization goals. Moreover, parenting behavior can be translated as child-rearing strategies used in the family context. Child-rearing strategies are ways or methods used by parents in educating children to achieve socialization goals in the family; for example, parents praise children when they share food with other siblings at home ("oh you are a good boy", "you have already shared your snack!"). This strategy can be called *praising*, which aims to strengthen good moral behavior in children so that children are willing to repeat it in the future.

Child development. Parenting behavior usually affect children's development, for example their cognitive, language, social, emotional, moral, and psychomotor functions. Child development consists of a qualitative change in psychological as well as bodily functions in children (Bredekamp & Copple, 2014); for example, when parents praise children for good deeds, it is possible that children will think what they have been done is something which makes their parents happy. The actions of parents who include verbal and nonverbal behavior (e.g. expression of emotions) will have an impact on children's emotions so that they will also feel happy and start to smile after doing good deeds and say thank you to their parents.

Cultural models of Indonesian families. For a description of the culture of Indonesian families, we can provide examples based on the ecosocial context described above. Indonesia has 1.916.862, 20 km², 16.056 islands, 34 provinces, 269 million population; the society consists of various ethnic groups (about 300), 6 religions and other beliefs, traditions (based on ethnic), and 1211 languages (Republic of Indonesia, 2018). Moreover, families have a tendency for having many children (more than two or three) (Darroch, Meyer, & Singarimbun, 1981) because they have a philosophy that having many children would bring great fortune (especially Javanese). Further, Javanese people consider that formal education is important, resulting in the requirement of achieving the highest level of education besides informal and non-formal education (Koentjaraningrat, 1994). Although Indonesian people have different backgrounds, they have been united in *Bhinneka Tunggal Ika* written by Sutasoma in 1365 (Aghagabian, 2015; Republic of Indonesia, 2009b).

Two examples of a cultural model include the tradition of *gotong royong* (mutual cooperation) or *kerja bakti* (community service) to clean the house environment (around neighbors) and deliberation and consensus; these examples occur in almost each ethnic group of Indonesia (Berutu, 2005; Derung, 2019; Fajarini, 2014; Koentjaraningrat, 1995; Rochmadi, 2012). The socialization goal of mutual cooperation is to establish unity, and the wisdom deliberation and consensus is to establish democracy, which is also illustrated in Indonesian families where all family members must work together, help each other and discuss problem solving to foster harmony and peace in the family. As such, parents feel responsible to set examples for children about how they should work together and help their brothers and sisters, such as cleaning furniture and the home environment, cooking food, learning about the knowledge gained at school, etc. Moreover, parents usually give assignments to their children according to their level of ability. The role of parents is to provide a good role model, motivator, and facilitator (Dewantara, 2013). Further, concerning the use of child-rearing strategies, Indonesian parents tend to use modeling, encouraging (praising, rewarding), and giving children an opportunity to do goodness such as parents do, for example the child help another sister/friend. They hope that these strategies support their children in optimally developing their abilities.

Every family in Indonesia has cultural differences based on ethnicity and tradition carried out in the family, such as the Java and Sumatra families which are different in educating children. For example, Javanese and Batak tribes make the man the head of household and manager of family affairs (patriarchate) (Keeler, 1987; Koentjaraningrat,

1994), but on the contrary, in Minangkabau tribes, women are leaders and control all family affairs along with holding political and social power in society (matriarchate) (Albert, Trommsdorff, Mayer & Schwarz, 2005; Idris, 2010; Röttger-Rössler, Jung, Scheidecker & Holodynski, 2013; Valentina & Putra, 2008).

Cultural models of German families. The German Federal Republic (*Bundesrepublik Deutschland*) has a federal constitution. This country has very important economic and political positions in Europe and the world. In addition, Europe, with an area of 357, 400 square kilometers (roughly two and a half times the island of Java) and a population of around 82 million, 232 inhabitants per km², a country with 16 states (*Bundesland*, plural: *Bundesländer*) is a key member of the European Union (most population), transportation hubgoods and services between countries in the region, and become the country with the third largest population of immigrants in the world (Federal Republic of Germany, 2019). Germany has some ethnic and dialect differences (language) such as ethnic Bayern, Swabia, Baden, Saxony, and Cologne, etc. The issue of ethnicity sometimes still appears in certain issues of modern Germany. However, their national language is German.

German families do not have many children (about one to three) (Keller, 2008) because the trend of having few children is ubiquitous in all highly industrialized countries. As a rule, German families attach great importance on children's education, both informally and formally (Konradt & Trommsdorff, 1990; Keller, 2008). Some parents let them work independently when they start entering colleges/universities so that they can finance their own education. Here, it appears that the main socialization goal for German parents is for children to be able to live independently. Accordingly, parenting ethnotheories are influenced by autonomous values (Kagitcibasi, 2005), while parenting behavior emphasizes a constructivistic approach because parents give freedom to children to construct their knowledge and solve problems by themselves (Gernhardt, Lamm, Keller, & Döge, 2014). This approach needs extrinsic and intrinsic motivations of children for them to be able to develop all aspects of growth and development, such as cognitive, language, social, emotional, moral, and psychomotor/physical development.

However, German families also have differences in the way they educate children. As is well-known that Germany is an immigrant recipient country from various countries (*Grundgesetz*) (Federal Republic of Germany, 2015). Most immigrants come from collectivistic or Asian cultures (Baykara-krumme, 2008). Therefore, it is possible to mix local and non-local cultures in German families. Native Germany families still use autonomy and autonomy relatedness as the main values in the family (Kagitcibasi, 2005), but immigrants

prioritize values of community such as obedience to parents, etc. (Smidt, Kammermeyer & Roux, 2015).

1.3.2. Cultural Models in the Context of Institutionalized Education

It is also possible to derive a cultural model from the educational system of a society. We want to focus on cultural models that can be derived from selected western and eastern societies and their corresponding ethnotheories about teaching and learning.

Ethnotheories on Learning in Western and Eastern Philosophy

The essence of learning according to Western philosophy can be described as examining the outer world (Jin Li, 2012), which refers to developing the ability to think and recognize the laws and functioning of the outer world. A learner should develop the desire to discover and know how things function (curiosity), be interested in solving problems, and have intrinsic motivation in researching. In order to learn the ability to discover and recognize the outer world, it is necessary to learn the abilities of reading, writing, expressing thoughts, and especially creativity, problem solving, and discovery of new knowledge. As such, learners will be rewarded for developing these abilities to discover and recognize the outer world. As a result, these acquired abilities enable a person to manage the outer world in these particular domains of acquired knowledge.

According to Eastern Philosophy, for example, in Confucianism (Jin Li, 2012), the important goal in human life is self-perfection or social and moral self-cultivation. Therefore, the investigation of the outer world in itself is not the most important problem and task in the process of learning. Contrastingly, self-perfection is the most important task in the process of learning. According to the doctrine of Confucius, this ability is not inborn, but must be learned by each individual. Moreover, the learning process that runs throughout life is a self-perfection process, which seems the true sense of life. The goal is how a person can perfect themselves in order to be a good member of their community.

The learning process, according to Western philosophy, is centered on understanding and controlling the world, whereas according to Eastern philosophy, it is centered on self-perfection (Jin Li, 2012). Moreover, for Western philosophy to recognize the world means being actively involved, carry out exploration and research, and develop critical thinking and communications with the outer world. Further, Eastern philosophy emphasizes the qualities of sincerity, self-exertion, concentration, endurance of hardship, and perseverance to solve problems. According to the Eastern philosophy of learning, Jin Li (2012) calls it the

orientation towards moral values within oneself while Western philosophy is oriented towards values outside of oneself.

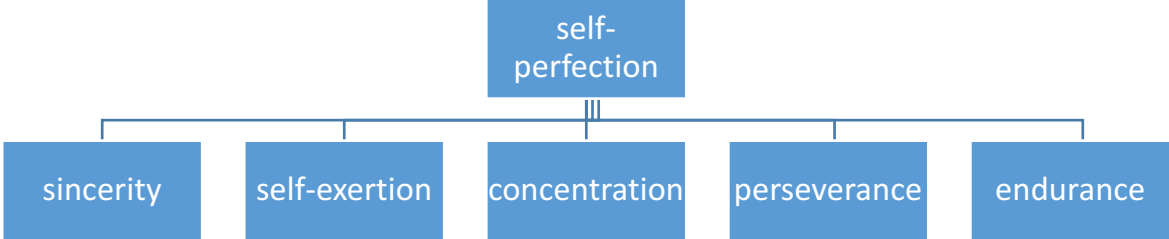


Figure 1.2. Learning Orientation Based on Eastern Philosophy.

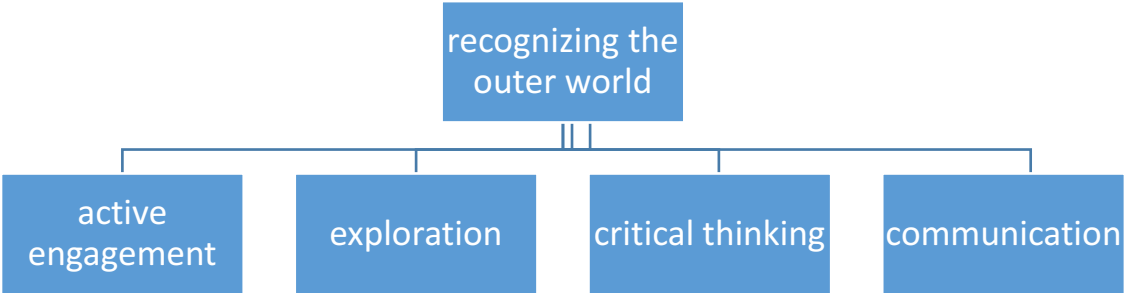


Figure 1.3. Learning Orientation Based on Western Philosophy.

Cultural Model of Education in Indonesia

This cultural model consists of ideas, concepts, principles, and strategies structured to support the process of growth and development of children/students in an informal (family), formal (school), and non-formal (community) context optimally. The Indonesian government created an education system known as the national education system, which refers to the overall components of education that are interrelated with integrated ways in the pursuit of national education objectives (Republic of Indonesia, 2003). As such, the national education system and philosophy can be described as follows (Brezinka, 1992; Notonagoro (1979; Siswoyo, 2013):

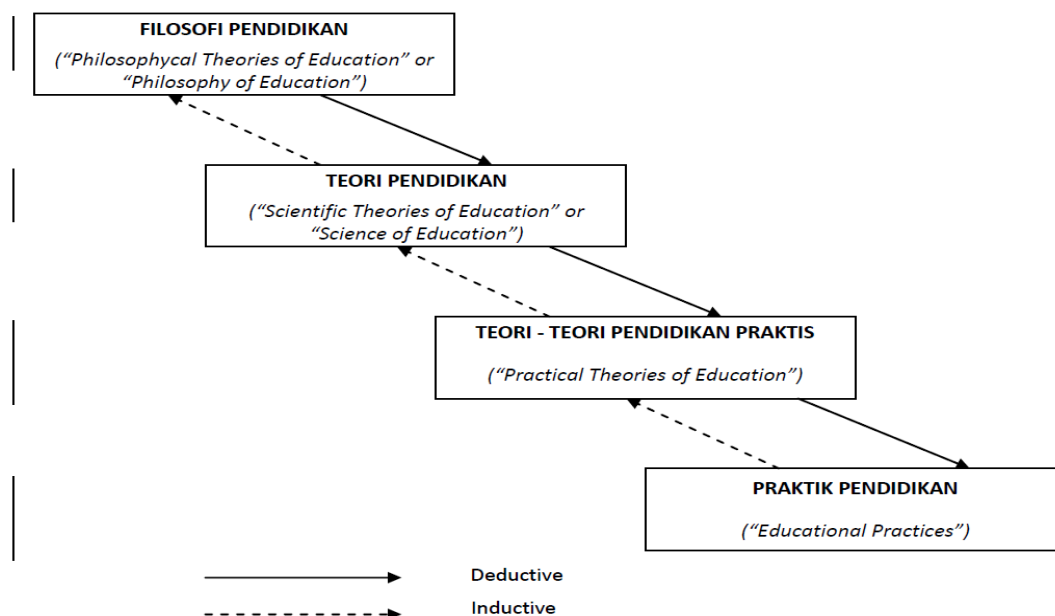


Figure 1.4. A Hierarchy of Knowledge about Education (Brezinka, 1992/2012; Notonagoro, 1979; Siswoyo, 2013).

Philosophy of national education. The philosophy of the Indonesian national education is Pancasila, since it is the basis, ideology, and life guidance of the Indonesian nation. Therefore, Pancasila is included in the national education system as a reference rule. Moreover, the values contained in Pancasila are: (1) believe in One Supreme God, (2) just and civilized humanity, (3) Indonesian unity, (4) democracy, and (5) social justice. All Indonesian people must practice the values of Pancasila in any part of the world. Pancasila is not just a part of the education curriculum in schools, but attempts have been made to carry out its values continuously and comprehensively by the Indonesian people since the time of the ancestors of Indonesia (Notonagoro, 1979; Siswoyo, 2013; Tilaar, 2013).

When referred to the learning philosophy explained by Jin Li (2012), Indonesian people have a similar philosophy in learning goals, namely achieving self-perfection, for example, while learning something, a person must be sincere or not expect any external reward, exert all abilities, concentrate on oneself, diligently work on the necessary tasks and not despair to struggle for self-perfection. This is also in accordance with Pancasila, Indonesian educational system and Javanese philosophy (Koentjaraningrat, 1994; Mulder, 1992).

Scientific theories of education. The application of the philosophy of national education requires scientific theories about education. Accordingly, Indonesia has a father of education, Ki Hadjar Dewantara (1922/2013; Vicker & Fisher, 1999; Wangsalegawa, 2003;

Warsito, Wijayanti & Wiyata, 2018), who developed the Trikon theory (Yampolsky, 1995) that mainly contains the concepts of convergency, continuity, and concentricity. These concepts have two meanings, namely macrocosmic and microcosmic (Steiner, 1988). Furthermore, convergency is an integration of eastern and western education views and cultures (macro), and someone gets to experience learning from the inside or their potential (nature) and outside themselves, or education through environments (nurture) for a blend of learning processes (micro). This is related to William Stern's view (Stern, 2017). Moreover, continuity means that education and culture in this world are always developing and never stop (macro). Therefore, everybody should continue to renew their thoughts and knowledge in a lifelong learning process (micro). This is also in accordance with John Dewey's view (Dewey & Hinchey, 2019). Concentricity means even though someone has integrated eastern and western views and culture, Indonesian people do not forget their own personality characteristics that refer to Pancasila. Therefore, they still emphasize the education philosophy and culture of the Indonesian nation (macro). On the other hand, concentricity means that education should be self-centered, prioritize needs, and pay attention to tasks, rhythms, and stages of self-development (micro). This is also consistent with Rousseau's view (Stamm, 2010; Findeisen, 2010).

Practical theories of education. Practical theories of education are more directed to the methods and strategies of teachers and educators in educating children. These theories are more specific than the abovementioned general theories of education. Therefore, in the curriculum of Indonesia's early childhood education system, internationally valued educational concepts and theories are used as a reference in educating the morals and characters of children (see Republic of Indonesia, 2015b), for example, the study of Lickona (1991), the standards of early childhood education from NAEYC (2011), and other early childhood education experts such as Developmental Appropriate Practice (Bredekamp & Copple, 2014), Vygotsky (Zone of Proximal Development) (Bodrova & Leong, 2007), Piaget (1932) (Cognitive Development). Furthermore, also a nationally valued concept of early childhood education is used in Indonesia, namely the abovementioned theory from Dewantara (1922/2013) and its practical considerations. Its main principles are *ingarso sing tulodo* (in front of children, teachers must be a good role model), *ing madya mangun karso* (in the midst of children, teachers must be able to motivate children's will, enthusiasm, and spirit), and *tut wuri handayani* (behind children, teachers must encourage children's progress, and prevent badness that occur in children).

In addition, since 2003, the Indonesian government has developed early childhood education through World Bank support funding, with “a beyond center and circle time learning model” that refers to current and past research such as the theories of Piaget, Vygotsky, Freud, and Erikson, namely based on a play-based curriculum to improve children’s ability to carry out sensorimotor play, construction games, and roleplay (Republic of Indonesia, 2014d). In addition, the following concepts should be a focus of all experiences for children to be positively guided toward positive character development such as honesty, cooperation, self-awareness, impulse control, responsibility, kindness, patience, perseverance, helpfulness, courtesy/manners, forgiveness, loyalty, tolerance, friendship, diligence, respectfulness, gentleness, empathy, and considering the perspectives of others. This concept emerges from The Creative Center for Childhood Research and Training at Tallahassee preschool and the University of Florida (USA) (Wolfgang & Phelps, 1983).

Furthermore, in law 20 of 2003, article 50, paragraph 3, the Indonesian government encourages international schools (Republic of Indonesia, 2003) with approaches and learning models used international theories such as Maria Montessori, Reggio Emilia, Waldorf education, High Scope, etc. Based on ISC research data, only 198 international schools (SBI) in Indonesia range from preschool to high school (Nugraheni, 2018) as of now. Moreover, some international preschools use the Indonesian government’s minimum curriculum standards, while others develop their own curricula. In SBI, the teaching and learning process is delivered in two languages, English and Indonesian.

Educational practices. Educational practice is an educational application in the field, which should refer to the national educational system. Early childhood education, which means educational measures from birth to six years of age by providing stimuli for children’s physical and emotional growth and appropriate preparation for further formal education, in Indonesia is included in the national education system. It is organized at the following levels (Republic of Indonesia, 2003):

1. Organized prior to basic education;
2. Provided through formal, nonformal, and/or informal education;
3. *Formal education* can be in Kindergarten/*Taman Kanak-kanak* (TK), *Raudatul Athfal* (RA), or other forms of a similar type;
4. *Non-formal education* can be in playgroups/*kelompok bermain* (KB), child care centers/*Taman Penitipan Anak* (TPA), and other forms of a similar type;
5. *Informal education* can be in family education or education in the neighborhood;

In addition, early childhood education should refer to early childhood education standards set by the Indonesian government, which covers the vision, mission, and goals of education; education curriculum; children's abilities and competencies; teachers' qualities; facilities and infrastructure; supervision and monitoring; financing; and education evaluation (Republic of Indonesia, 2014). "The national education functions to develop the intellectual capability, character, and civilization of the Indonesian inhabitants. It is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and a noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible" (Republic of Indonesia, 2003, p.3).

Based on the early childhood education objectives above, detailed measures and realizations are specified in the curriculum at each level of education from preschool to university. Moreover, the above is inculcated in the early childhood education curriculum (Republic of Indonesia, 2015b), which was formulated jointly by academics, practitioners, representatives of the government, and observers of early childhood education (social institutions) applied nation-wide. The curriculum is a set of plans and arrangements regarding the objectives, content, and material of lessons and methods used as guidelines for the implementation of learning activities to achieve certain educational goals (Republic of Indonesia, 2003). Furthermore, preschool teachers translate them planning, processing, and evaluating the learning activities.

In connection with the practice of teaching and learning, preschool teachers should have pedagogical, personality, social, and professional competencies (Republic of Indonesia, 2005, 2007). For example, before preschool teachers teach moral values to children, the teacher should have a good personality, for example helps children, works together with children, respects children, prays together, shares food and toys, etc (have good morals) for them to be good role models to children (Campbell, 2014; Dewantara, 2013; Miller, 2016; Sanger & Ostguthorpe, 2013) based on Pancasila values. Before preschool teachers teach, they should incorporate moral values into learning plans based on curriculum guidelines. When the learning process takes place, the teacher should introduce moral values to children by explaining, asking questions, reminding rules, telling stories, singing, modeling, and promoting values, etc. These strategies can be carried out in proactive situations (before children act in a morally good or bad manner) and reactive (after children act in a morally good or bad manner).

Cultural Model of Education in Germany

The German cultural model of education is related to the German national education system. However, two major distinctions to the Indonesian cultural model exist: (1) the administration of education is not organized on an integrated nation level, but on the level of the federal countries of Germany and, (2) early childhood education in each federal country is not integrated into the education system of schooling, but administered by a separate ministry. Furthermore, early childhood education has a different tradition in Germany. Moreover, the function of a child care center is taking care, teaching, and upbringing (Federal Republic of Germany, 2017a) children while the parents go to work. However, in 1970, the *Deutsche Bildungsrat* proclaimed that the institution of preschools has a *Bildungsauftrag*, according to which children should be taught and educated knowledges, attitudes and values in preschools such as in *kinderkrippe* and *kindergarten* (Federal Republic of Germany, 2004).

Philosophy of national education. This refers to the life philosophy of German people who adhere to the notions of pluralism, liberalism, individualism, and secularism (Hofstede, 2001; Kagitcibasi, 2005; Keller & Kartner, 2013; Shweder, 1999). This can be applied to all sectors of life including education. Moreover, based on the philosophy of western learning, as explained by Jin Li (2012), the purpose of learning is to recognize the outer world. This goal expects learners to be active in learning knowledge, thinking critically, and communicating knowledge and experiences verbally and in writing. It seems that this philosophy mainly refers to the outer world, but it does not refer to an ideal of self-perfection in a way that eastern thinking is focused on. Accordingly, if human beings only emphasize the material of the world without thinking of the spiritual aspect, would be imbalance for their own life because in humans have dimensions of soul and spirit that must also be met their needs (Tilaar, 2013).

Wilhelm von Humboldt (1792/1966) formulated that the true purpose of man is the formation of his highest and most proportional power to the whole (p. 64). In order to realize this goal, freedom is the first condition, including self-forming personality, self-determination, and various productive learning suggestions and opportunities: “Freedom is the first and indivisible condition of this education” (Humboldt, 1792/1966, p. 64).

Brezinka (1990) states that education can function as an intermediary position: “The term education specifically refers to human actions designed to promote the mental disposition and psychological development of others” (Fuhrer, 2005, p. 32). Therefore, one’s personality, competency, and developmental tendencies are permanently harmonized. Moreover, orientation (education) in each society is determined normatively by goals that

contain cultural values (see Borke & Keller, 2014; Brezinka 1990, Fuhrer, 2005; Keller & Kärtner, 2013). The purpose of normative education is not only to comply with the norms or rules that apply in society but it to also be based on deliberation to reach a consensus (structured democracy) (Borke & Keller, 2014). In western democratic societies, self-responsibility and sociability are regarded as educational goals (Holodynski & Seeger, 2019).

Scientific theories of education. Early childhood education in Germany uses the constructivism approach in accordance with their cultural characteristics and national education goals that each child is given the opportunity to develop themselves freely, independently and creatively (Austin, 1976; Gernhardt, et al., 2014; Morgan, 2002). This constructivist approach expects that children build their own knowledge through innate potential and interaction experiences with the environment. Furthermore, external and internal motivation are needed by children to improve their abilities. Therefore, direction and guidance from preschool teachers is still necessary for learning objectives to be achieved. On the other hand, according to a view, the constructivism approach is borne by all children. As such, preschool teachers do not need to provide direction or guidance in a structured manner because children will be able to learn on their own. Therefore, they do not have structured curriculum or program standards because children are given the widest possible freedom to meet their own needs, which is confusing for German preschool teachers while using constructive approaches in preschool regarding whether they have the appropriate program, for example moral education in the curriculum (Holodynski & Seeger, in process).

Practical theories of education. Several practical theories of education have been used in German preschools:

Friedrich Wilhelm August Fröbel. Froebel was one of the leaders of children's education with great influence in new (modern) thinking in early childhood development, especially kindergarten in Germany. The purpose of his education was the overall development of individuals: all individual power and individual internal harmony have harmonious relations with nature, society, and God. The basic Froebel curriculum involves gift and occupations. These gifts included balls of yarn, wooden blocks and tablets, geometric shapes, and natural objects. Kindergarten curriculum included handwork called "occupations", including molding, folding, beading, threading, and embroidery. Singing, games, finger-plays, and stories were utilized to encourage learning. Froebel insisted that learning must start with the concrete and move to the more abstract, and that perceptual development preceded abstract thinking skills. Froebel's learning principles are autoactivity, freedom, an independent atmosphere, and observation and demonstration. There are three

stages of child development according to Froebel: the baby stage (the period of dependence), childhood (the beginning of education), and late childhood (the period of learning) (Borke & Keller, 2014; Miller, 2016; Tovey, 2017; Reardon, Wilson & Reed, 2018).

Maria Montessori. In 1907, she developed preschool program that emphasize the importance and relationship of the needs of everyone to find meaningful work and their own places in the world. The curriculum of the Montessori preschool is focused on five components: (1) life practice, where children are taught various things in daily life that involve skill and independence; (2) sensory awareness education, where children are trained to be sensitive to using the five senses; (3) language arts, where children are encouraged to express themselves verbally, while learning reading, spelling, grammar, and writing skills; (4) mathematics and geometry, where children are taught about numbers, both using hands and tools; (5) cultural education covers geography, animals, time, history, music, motion, science, and art (Borke & Keller, 2014; Miller, 2016; Reardon, Wilson & Reed, 2018).

Rudolf Steiner. According to one of Steiner's famous theories, humans have inherent wisdom to uncover the mysteries of the spiritual world. In the field of education and teaching, Steiner developed an educational model focused on the development of creativity. Moreover, Steiner believes that the first seven years of a child's life are a period of sensory based learning, which also develops children's non-cognitive abilities. Consequently, during early childhood in Waldorf Schools, children are encouraged to play and interact with their environment instead of being taught academic content. Steiner's educational theory is usually called Waldorf, the term is used interchangeably with Steiner (Borke & Keller, 2014; Miller, 2016; Reardon, Wilson & Reed, 2018).

Reggio Emilia. This approach was founded by a teacher or educator named Loris Malaguzzi in a city called Reggio. In Emilia Romagna, Italy, after the second world war, Malaguzzi and their parents collaborated to create a system to care for and educate children in that area. Further, Reggio Emilia's philosophy and approach theory is as follows: (1) a child plays the role of a protagonist, collaborator, and communicator; (2) the teacher is a colleague, caregiver, leader, and investigator; (3) working together or cooperation is the principle of this learning system; (4) the nature of the environment is the third teacher; (5) the parents are friends or partners; (6) communication tools such as report book of children's development, portfolio of the children and video observation include work that has been recorded or require documentation (Borke & Keller, 2014; Miller, 2016; Reardon, Wilson & Reed, 2018).

Situational approach. This is one of the most well-known approaches originating in the educational reforms of the early 1970s in West Germany. Situational approach arises

because the schools used a rigid scholastic system in carrying out educational programs. Therefore, this approach emphasizes the needs of children in school. Learning programs should pay attention to the needs of children at all times. Moreover, criticizing the design of curricula in formal education was initially “a much-publicized elementary-level reform in kindergartens” (Zimmer, 1988). The consequences of criticism are not only comprehensive kindergarten reforms but also community building, project-based learning, open learning, and the “open learning community” of UNESCO. Furthermore, autonomy, competence and solidarity, educational goals, and the development of the situational approach guide the design of educational and psychosocial working fields with children, adolescents, families, and communities (see Borke & Keller, 2014).

Educational practices. Germany has a federal political structure where the responsibility of early childhood education depends on the policy of the respective federal states. In the Federal Republic of Germany, responsibility for the education system is determined by the federal structure of the state. According to the German Constitution (Grundgesetz – R1), the exercise of governmental power and the fulfilment of governmental responsibility for the education system is incumbent upon the individual Länder as far as the German Constitution does not provide for or allows for any other arrangement. The German Constitution contains a few fundamental provisions on questions of education: thus, for example it guarantees the freedom of faith and creed (Art. 4), and the rights of parents to care for and educate their children (Art. 6, Paragraph 2). However, the entire school system is under the supervision of the state (Art. 7, Paragraph 1). The education system in each Land of the Federal Republic of Germany is divided into: (a) early childhood education, (b) primary education, (c) secondary education, (d) tertiary education, and (e) continuing education. Early childhood education is provided by institutions caring for children until the age of six when they usually start school (Federal Republic of Germany, 2017a, pp. 24-25).

Since August 2013, parents have legal claim over a place in kindergarten for their children between the second year up to the enrollment in primary school according to § 24 SGB VIII (Sozialgesetzbuch), but attendance at kindergarten is voluntary. However, about 93.6% of all children between three and six years of age attend kindergarten (Federal Republic of Germany, 2012). Early childhood education, structurally and formally, is not included in the national education system of Germany because its responsibility is delegated to the “free” or “municipal” trusteeships (*Trägerschaft*) but not the government (Federal Republic of Germany, 2017a). Moreover, parents’ associations can submit and get free trusteeships to set up and run early childhood centers. The trusteeships are free in the

formulation of their educational goals as long as they these trusteeships profess their loyalty to the free and democratic order, i.e., the constitution of the Federal Republic of Germany.

Although early childhood education in Germany is not included the formal education system of schools and universities, the Federal Government and the Länder proclaimed a declaration of common goals for early childhood education “Under the joint framework of the Länder for early education in day-care centres for children (*Gemeinsamer Rahmen der Länder für die frühe Bildung in Kindertageseinrichtungen*), educational objectives in early childhood education focus on communicating basic skills and developing and strengthening personal resources, which motivate children and prepare them to take up and cope with future challenges in learning and life, to play a responsible part in society and be open to lifelong learning” (Federal Republic of Germany, 2017a, p. 97).

1.4. Conclusions

In combination, the organization of preschool education in Germany and Indonesia has national characteristics with its specific cultural models. Moreover, Indonesia has one unified national education system based on Pancasila and Trikon’s theory of education, while Germany has a diverse system of preschool education. Thus, due to the principle of subsidiarity, preschool education is split up in very heterogeneous trusteeships responsible for running the preschools, which are autonomous in their socialization goals as far as they are in accordance with German laws. Nevertheless, there seems to be a convergence in overarching socialization goals. Accordingly, the cultural models of education in both countries are different and based on different ethnotheories of learning according to eastern and western philosophy: self-perfection for the eastern and recognizing the world for the western.

The cultural models and socialization goals in the context of family and the education system are intended to support each other. Accordingly, child education in the family is very important as the initial socialization of children in the interactions with their closest relatives. Further, education in the system of early childhood education outside the family is also very important for socializing children within the wider societal context and with a more directed education towards the socialization goals of the state and its educational system. Therefore, cultural models and socialization goals in both contexts can provide a successful integration if parents and teachers work together and have similar goals and social norms in educating children.

2. Morals, Values, Moral Behavior, and Moral Understanding

We now discuss the values, norms, ethics, morals, understanding and moral behavior, and moral development of preschoolers. This needs to be socialized by preschool teachers for children to understand moral values and apply them in daily life. The following is an explanation of the material.

2.1. Definitions of Values, Norms, Ethics, and Morals

2.1.1. Values

Values are a conception belonging to a person or group, which affect individual behavior. Parsons and Shils (1951) stated that a value is an explicit or implicit conception of the desirable things and distinctive for an individual or a group in life which influences the selection of available modes, means, and ends of actions. Moreover, values greatly affect a person's lifestyle in making decisions based on their desired beliefs and living standards. The term "value" is used to refer to principles, fundamental convictions, ideals, standards or life stances that act as general guides to the rules of behavior and are closely connected to personal integrity and identity (Halstead & Taylor, 1996). Furthermore, values are the principles by which a person makes decisions about right and wrong, should and should not, and good and bad (Halstead & Taylor, 2000). Additionally, values tell a person which values are useful when trading off meeting one value over another.

Haidt and Joseph (2004) analyzed the theories of Fiske (1991) and Shweder, Much, Mahapatra, and Park (1997) that moral goods, values or practices can be common around the world (Brown, 1991; Schwartz & Bilsky, 1990 in Haidt, 2008). Moreover, people experience the aforementioned in their daily lives. Haidt & Kesebir (2010) stated that values are part of a moral system interrelated with each other in various aspects of life. "Human beings are, in a way, hive creatures like honeybees, and the hive is constructed out of anthropocentric facts, many of which are shared moral values" (Haidt, 2007, p.223). For example, in preschools, teachers give foods and let children eat together, which is useful for children to enjoy food for their physical growth as well as experience togetherness in the class community by sharing food and conversing. Consequently, I believe that sharing is one of the values that children should internalize in preschool life because it brings goodness to other children.

Isaiah Berlin, in his discussion of Herder in Vico and Herder (1992) (cited by Shweder, 1999) focuses on the socially inherited and customary goals, values, and pictures of the world that are applied in the speech, rules, and routine practices of some self-monitoring group" (Shweder, 1999, p. 64). For example, in preschool education, for loyalty values,

children roleplay together within the topic of family. A roleplaying has rules such as walking in the class, speaking softly, listening to the other friend and teacher, sharing toys, loving others, and tidying up the toys after playing, etc. that must be agreed upon by children and teachers. This reflects everyone's obedience to the rules, a moral value which is very important in the group because it results in a peaceful and harmonious preschool life.

Values have traditionally been regarded as a core aspect of a person's self-concept (Rokeach, 1973; Sherif & Cantril, 1947), and a form of "basic truth" of the reality of life. Many researchers have not made a conceptual distinction between values and attitudes, but some recognize the importance of understanding the relationships that exist between more abstract and more concrete evaluations (eg, Eagly & Chaiken, 1993). Furthermore, a frequently used approach when studying the effect of values on pro-environmental behavior is found in the Value Theory of Schwartz (1994). Accordingly, pro-environmental means that each person's behavior will affect their environment. Schwartz reported that assessing the situation of transcendence is very important and serves as a guide in life. Moreover, it is a condition where a person can determine their needs and reflect on their behavior.

A common value measurement is the Value Inventory Scale, through which Schwartz (1992; 1994) assessed ten different types of values representing the underlying motivational structure of a person. Such values can be described via two dimensions: (1) openness to change vs. conservation and (2) self-transcendence vs. self-improvement. Accordingly, openness to change vs. conservation reflects the difference between the willingness of individuals to act independently and their unwillingness to change, while self-transcendence vs. self-enhancement reflects the difference between values oriented towards pursuing self-interest and those towards the well-being of others. Moreover, self-transcendence serves the collective interest, combining types of values such as universalism and virtue. Self-improvement serves individual interests, combining value types such as strength and achievement. The examples of individual values include success and pleasure, while the examples of collective values are loyalty, equity, and social justice (Schwartz & Bilsky, 1987). Several studies have shown that people who prioritize self-transcendent values exhibit higher willingness to engage in various forms of altruistic, cooperative, or pro-environmental behavior, rather than those who value self-improvement (Karp 1996, Schwartz, 1992, 1994, Stern, Dietz, & Guagnano, 1998; Stern, Dietz, & Black, 1985-86; Stern & Dietz; 1994; Stern, Dietz, Kalof, et al., 1995).

2.1.2. Norms

Values and norms are closely interrelated. Norms indicate how values can be applied in a person's behavior. Extensive research has been performed regarding the influence of social norms on people's behaviors. This refers to the influence of others on people, such as family members, friends, and others. Moreover, social and personal norms capture a person's perceptions of what is important and the expectations of others. Further, norm is the perceived moral obligation, representing personal beliefs about right and wrong; everyone has personal norms based on social norms (Schwartz & Tessler, 1972). It is possible to formulate or experience a moral obligation contrary to another moral obligation (Manstead, 2000). There is a difference between personal norms and subjective norms. A negative feeling is caused by violating personal norms, while a positive feeling is caused by behaving according to personal norms. Further, personal norms are believed to originate from social or group norms, but they have been internalized and, therefore, influence the thoughts, feelings, and behaviors of individuals independent of the social context (Manstead, 2000).

Since norms are derived from values, they have a basis in the conception of morality, aesthetics, and achievement and often in the combination of such conceptions. Moreover, aesthetics is related to a sense of interesting to an object and achievement to someone's success in meeting expectations. The basis of a norm tends to affect its power on a person's attitude, decision or behavior. For example, a norm based on morality that distinguishes right from wrong tends to be perceived as more important than a norm based on aesthetics that differentiates appropriate from improper behavior, for example, in terms of dress codes or etiquette. Preschool teachers will be more valued and liked by children with neat, clean and polite clothing when teaching than preschool teachers who are dressed dirty and disorganized.

In addition, norms can be distinguished from habits (Neal & Wood, 2009; Rakoczy & Schmidt, 2013). A habit is a learnt behavior routinely performed in a given situation without an explicit intention to act that way. Hence, a norm should be internalized to the point that it is performed as a habit. For example, in Indonesia, children should kiss a teacher's hand and greet them; this is a norm of decency. For children in Germany, however, kissing a teacher's hand is not necessary, but greeting is important. Here, the level of respect for older people is more prominent in Indonesian children compared to German children. This depends on the beliefs of the teachers and preschoolers regarding the limitations of courtesy values.

2.1.3. Ethics

Besides values and norms, the term “ethics” should also be considered by preschool teachers. Moreover, ethics is a kind of moral knowledge, which is a branch of philosophy that deals with the characters of humans and their behaviors. Moreover, ethics are related to judgments of good and bad, and right and wrong in a moral sense for a person can make to a morally right decision in life. Ethics tend to be codified into a formal system or set of rules that are explicitly adopted by a group of people. Further, ethics are usually set by an institution so that the behaviors in the institution are in accordance with values, norms, and morals. Therefore, ethics should be mutually agreed upon by people in an institution, so that people who violate the code of ethics can recognize their mistakes and improve themselves (Dahlberg & Moss, 2005). Ethics is the study of right and wrong that involves critical reflection on morality and the moral ability of the moral dimensions of relationships. Professional ethics is the moral commitments of a profession that involves moral reinforcement in the workplace, and that people resolve moral dilemmas they encounter in their work (The British Association of Early Childhood Education, 2011, p. 4).

Ethics are a written provision and must be followed by each member of an institution. Further, preschool teachers should also have ethics when teaching preschoolers. The ethics should be mutually agreed upon between preschools teachers, parents, and children. The code of ethics of teacher-student relationships can be described as follows (a) acknowledge the support and personal strengths, professional knowledge, diversity and experience which students bring to the learning environment, (b) know the requirements of the students' individual institutions and communicate openly with the representatives of that institution, (c) provide ongoing constructive criticism and feedback as well as assessment that is fair, (d) implement strategies that encourage and empowers students to make positive contributions to the workplace, (e) maintain confidentiality in relation to students, (f) provide students with professional opportunities and resources so that they can demonstrate their abilities, (g) demonstrate this code of ethics to students through practical experience so that they adhere to these standards in the workplace (The British Association of Early Childhood Education, 2011, p. 6).

2.1.4. Moral

This term is derived from the Latin word *mores*, the plural of *mos*, which means custom; whereas in Indonesian, moral is defined as *susila*. Moral refers to commonly accepted ideas about human actions and whether they are good or bad. Moreover, moral

(Latin: Morality) is the term used by humans to refer to others in actions that have positive values. Accordingly, an immoral person has no positive values as perceived by others. Thus, I believe moral is a necessity for humans.

Haidt & Kesebir (2010) state that “moral systems are interlocking sets of values, virtues, norms, practices, identities, institutions, technologies, and evolved psychological mechanisms that work together to regulate selfishness and make cooperative social life possible” (p. 800). The link between values and norms creates a mechanism that connects a person to their social environment. Therefore, the mutually agreed upon values and norms must be implemented as an adherence into a group. Norms can be described as social rules that have a moral foundation. As such, morals are the values, norms, and rules that must be obeyed as a group agreement.

In education, moral dilemmata sometimes emerge between teachers’ and parents’ views of norms what children should do; for example, parents might forbid children to play outside of their building because of cold air and their worry about children getting sick; while preschool teachers might teach children to feel the cold air in the open area and introduce the child to nature. Thus, ethical dilemmata are moral conflicts involving determining the appropriate conduct when an individual or organization faces conflicting professional values and responsibilities.

Further, values, norms, and ethics are closely related. Value is the quality or standard that a person or group set when evaluating something. Norms are guidelines or social rules that have been mutually agreed upon in a society (Rakoczy & Schmidt, 2013; Winkler, 1988). Additionally, morality is people’s views regarding right and wrong, and their beliefs and ideas about behavior and conduct (Brink, 1997; Darwall, 2006). Ethics are reflections or considerations of good and bad moral behavior, which describe a commonly accepted set of moral principles (Johansson, 2009; Paakkari & Välimaa, 2013).

2.2. Classification of Moral Values

We now discuss the classification of moral values in depth. This grouping will illustrate the main opinion of Shweder (1997) and Haidt and Joseph (2007) about moral values applied in Western and Asian countries such as Germany and Indonesia as follow which moral values are dominant in each country and why? This knowledge is important because it will determine the significance of moral values as perceived by preschool teachers in both countries.

2.2.1. The three ethics Sensu Shweder

According to Shweder, et al. (1997), moral values can be grouped into three major categories referred to as the three ethics: Autonomy, Community, and Divinity. Autonomy relies on regulative concepts such as harm, rights, justices and aims to protect of zone discretionary choice of “individual” and to promote the exercise of individual will in the pursuit of personal preferences. This is the kind of ethics that is usually the official ethic of societies where “individualism” is an ideal. Community relies on regulative concepts such as duty, hierarchy, interdependency, and souls. It aims to protect the moral integrity of the various stations or roles that constitute a “society” or a “Community”, where “society” or “Community” is conceived of as a corporate entity with an identity, standing, history, and reputation of its own. Divinity relies on regulative concepts such as sacred order, natural order, tradition, sanctity, sin, and pollution. It aims to protect the soul, the spirit, the spiritual aspects of the human agent, and “nature” from degradation (Shweder, Much, Mahapatra, & Park, p.138).

Autonomy requires individual freedom in determining one’s own life, whereas community requires a person to be part of an interdependent group, and divinity requires holiness, purity, and spiritual attainment of God and the universe. The three ethics are related to each other and can be found in every culture, but their relative importance for the members of different cultures and their life varies (see Table 2.1.).

Table 2.1.

The Three Ethics According to Shweder et al. (1997, p. 139)

Autonomy	Community	Divinity
Harm, rights, justice.	Duty, hierarchy, interdependence, souls.	Sacred order, natural order, sanctity, tradition.
Individual as a preference structure.	Actor in a play.	Way of life.
	Role based social status.	Practice.
	Family.	world–soul.
Obligations come from a person.	Obligations come from being a part of community.	Displaying dignity by showing ultimate concern.
Free agent.	Social, not just selfish.	Human, not beast.
Agency.	Community.	Heroic enchantment.

Appetities.	Holism.	Soul memory.
Free contact.	Sacrifice.	Angelic side of human nature.
Marketplace.	Membership.	Hermit yogi.

2.2.2. The Five Moral Foundations Sensu Haidt & Joseph.

According to the moral theory of Haidt (2007), moral values can be classified into five main classes of values; harm/care, fairness/reciprocity, loyalty/in-group, respect/authority, sanctity/purity (see Table 2.2.).

Harm/care aims to protect or keep a person from suffering or danger. Fairness/reciprocity demands equality of rights and duties for oneself and others. Therefore, to create a sense of justice, a person should be able to cooperate with others, and be honest and trustworthy. Loyalty refers to unity in social groups. Therefore, to behave loyally, a person should prioritize the interests of the group above the interests of the individual and follow the norms of the group. Respect/authority refers to appreciating people. Therefore, to behave respectfully, a person should admire someone, which is elicited by their social status, abilities, or achievements. Purity/sanctity prioritizes purity, holiness, and cleanliness of the soul in relation to God and the universe. Therefore, to behave in a holy manner, a person should have a clean and holy soul and always avoid bad things. Table 2 provides the five moral foundations of sensu Haidt and Joseph (2007).

Table 2.2.

The Five Moral Foundations According to Haidt and Joseph (2007, p. 31)

	Harm/Care	Fairness/ Reciprocity	Ingroup/ Loyalty	Authority/ Respect	Purity/ Sanctity
Adaptive challenge	Protection and care for young, vulnerable, or injured kin.	Reap the benefits of dyadic cooperation with non-kin.	Reap the benefits of group cooperation.	Negotiate hierarchy, defer selectively.	Avoid microbes and parasites.
Proper domain (adaptive triggers)	Suffering, distress, or threat to one's kin.	Cheating, cooperation, deception.	Threat or challenge to group.	Signs of dominance and submission.	Waste products, diseased people.
Actual domain (the set of all triggers)	Baby seals, cartoon characters.	Marital fidelity, broken vending machines.	Sport teams one roots for.	Bosses, respected professionals.	Taboo ideas (communism, racism).
Characteristic emotions	Compassion.	Anger, gratitude, guilt.	Group pride, belongingness; rage at traitors.	Respect, fear.	Disgust.
Relevant virtues [and vices]	Caring, kindness, [cruelty].	Fairness, justice, honesty, trustworthiness	Loyalty,	Obedience, deference [disobedience,	Temperance, chastity, piety, cleanliness

		[dishonesty].	patriotism, selfsacrifice [treason, cowardice].	uppitiness].	[lust, intemperance].
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The five moral foundations of Haidt & Joseph (2007) can be assigned to the three ethics of Shweder et al. (1997). Moreover, the moral foundations of harm/care and fairness/reciprocity can be related to autonomy because it prioritizes the values of individual freedom to develop one's needs and interests as well as human rights. Further, loyalty/in-group and respect/authority can be incorporated into the value of community because they focus on togetherness in the society and appreciate each other through the application of norms. Purity/sanctity can be incorporated into divinity because these values are related to god/deity and the universe. Both the above interrelate because the universe and its contents, including humans, are pure, clean, and holy creations of God.

The set of moral foundations of sensu Haidt and Joseph (2007) can be related to the values of Pancasila (Indonesian national ideology), which contain elements of believing in one supreme god, civilized humanity, Indonesian unity, democracy, and social justice (Maulana & Suroso, 2011, p.3), see Table 2.3.

Table 2.3.

Comparison between the Five Principles of Pancasila to the Moral Sets of Shweder and Colleagues (1997) as well as Haidt and Joseph (2007)

Nilai Pancasila	Keadilan Sosial	Kemanusiaan	Solidaritas Persatuan	Kerjasama/Otoritas/Musyawaharah	Ketuhanan
The Three Ethics sensu Shweder and colleagues	Autonomy		Community		Divinity
Five Moral Foundations sensu Haidt & Joseph	Fairness/ Reciprocity	Harm/Care	In-group/ Loyalty	Authority/ Respect	Sanctity/ Purity

The first principle in Pancasila is the Deity. Since ancient times, the Indonesian people have believed in the existence of supernatural powers that created and regulate the universe, which is known as the Lord of the universe. They apply divine values in religious life. Indonesia has six religions recognized by the government, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. In addition, some ethnicites of Indonesia have other religious beliefs. This principle is related to the value of Divinity (Shweder et al., 1997) regarding sanctity/purity (Haidt & Joseph, 2007).

The second principle in Pancasila is just and civilized humanity that the Indonesian people should treat other human beings as noble or have better dignity than other creatures because humans have common sense (mind, intellectual, and nous). As a noble being, humans should be able to do good for themselves, others, and the environment. This principle can be related to the moral value of autonomy (Shweder et al., 1997) and harm/care (Haidt & Joseph, 2007).

The third principle in Pancasila is Indonesian unity, which is related to the diversity of cultures, ethnicities, languages, and religions in Indonesia, thus creating “*Bhineka Tunggal Ika*”, which means different but still one. Although the Indonesian people have different backgrounds in life, they still prioritize mutual cooperation (*gotong royong*), harmony, and cooperation in their daily behaviors. This contributes to the value of community (Shweder, et al, 1997) and in-group/loyalty (Haidt & Joseph, 2007).

The fourth principle in Pancasila is democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, implying that all human beings have the right to express their opinions and should appreciate and respect the existence of others and their opinions. The Indonesian state has sovereignty of the people, which means that all problems related to the nation/society and the state should be discussed together (leaders and people) with wise consideration (not harming each other). This was applied in a guided democracy. In addition, Indonesian people should also apply values of respect in family, school, and community life. This can be related to the values of community (Shweder, 1997) and authority/respect (Haidt & Joseph, 2007).

The fifth principle in Pancasila is social justice for all Indonesian people, meaning that the state should act fairly in fulfilling people’s rights such as daily basic needs, house/residence, education, health, and community organization, etc. In essence, humans should be able to share something with other people that is useful for others, for example preschool teachers share food and toys to the children. This is often done by Indonesian people who like to share everything with other people in suffering or happy circumstances, which can be related to the value of autonomy (Shweder, 1997), and reciprocity/fairness (Haidt & Joseph, 2007).

Furthermore, the symbol of the Indonesian state is *Burung Garuda* (Eagle), which includes the Pancasila values (Republic Indonesia, 1951). The first principle is represented by the image of a star, referring to the symbol of the universe in the form of light created by God. In essence, human beings should be able to see the spiritual light in themselves or unite with God. The second principle is represented by a chain, which means there is a connection

between one person and another and they should help each other when someone need help or in suffering. In addition, human beings should be able to control themselves, for example preschool teacher do not beat children when they are angry because the children fight each other. The third principle is represented by a banyan tree, which is large with strong roots piercing into the ground, has sturdy stems, and leafy leaves, symbolizing the unity of the Indonesian people. The fourth principle is symbolized by the head of a bull (the animal which likes social gathering), which means that humans should use common sense and deliberation in considering everything to reach a consensus. The fifth principle is symbolized by rice and cotton, which is clothing and food (human) needs that should be fulfilled by the state fairly and regardless of social status.

The five moral foundations can already be observed in children's behaviors in preschools with regard to positive as well as negative moral behavior. The examples of positive moral behaviors regarding autonomy care are when a child helps another child during a problem, a child invites another to play together, and a child advises their friends, etc. Moreover, the examples of autonomy fairness are when a child says something to others honestly, shares toys provided by the preschool, shares food or snacks with others equally. Further, the examples of community loyalty are when a child follows norms they have agreed upon, i.e., not fighting over toys, asking for permission to do something, discussing if there is a problem. Additionally, examples of community respect are when a child accepts opinions and instructions properly especially of older people. The examples of divinity/purity are when a child eats healthy food, takes care of plants and animals, keeps and maintains the natural environment, and/or prays to God. Children aged –two to six years are on their way to understand good behavior when adults introduce them through daily habitual actions (Bredekamp & Copple, 2014; Dewantara, 2013; Miller, 2016).

In combination, moral values can be classified into three major sets: autonomy, community, and divinity according to the three ethics sensu Shweder and colleagues (1997). These three sets can be broken down into five specific values: autonomy reciprocity/fairness, autonomy harm/care, community loyalty/in-group, community respect/authority and divinity/purity according to the moral foundation theory of Haidt and Joseph (2007). It is interesting to state that Pancasila as Indonesian state ideology provides a similar set of moral values as the abovementioned theories.

2.3. Moral Behavior and Moral Understanding in Preschool Age

We now discuss children's understanding and behavior related to moral values in preschool.

2.3.1. Definition of Moral Behavior

Kurtines & Gewirtz (1992) states that moral behavior is defined as behavior in accordance with social or community norms. Further, it is also defined as the behavior of a person that conforms to the moral code of a social group (Hurlock, 2008). According to Gunarsa (2006), moral behavior is in accordance with the moral values prevailing in a social group, whereas Giligan & Wiggins (1987) states that moral behavior is to avoid experiencing shame or guilt. Moreover, Hurlock (2008) defines genuine moral behavior as being in accordance with the measures of humans ability, arising from the heart itself with a sense of responsibility for the action also prioritizing the public interest rather than personal desires or interests, for example children follow social rules when they play together. As such, moral behavior can be defined as an act that is compatible with the values of life in society. If children do wrong or right, they will get negative resp. positive consequences from the members of their community. Thus, an internalized moral stance can control a child's actions, so they don't make moral transgressions, which avoids the experience of shame or guilt as a consequence of their moral stance. Teachers as pedagogic transformers of moral values should be able to remind children to behave in accordance with the moral rules at preschool.

2.3.2. Moral Behavior of Children Aged 2 - 6 Years

The moral behavior of children is their tendency to apply good and right values. Children learn moral behavior through the adults around them. Moreover, learning to behave in a morally right way follows the same laws as learning all other forms of behavior. A child must initially learn to respond appropriately in a particular situation. They learn, as a child, to adjust to the standards of behavior at home. Later, when they go to preschool, they learn to adjust to the preschool standards, and when they become a member of the playgroup, they behave according to the group's standards. If the standards at home, school, and playgroups are all the same, it would be easy for the child to see the similarities in developing abstract concepts about right and wrong. However, if they differ from one situation to another, the child will be confused and wonder why they are being punished for actions that in other situations are ignored or seen as socially acceptable (Hurlock, 2008; Bredekamp & Copple, 2014).

2.3.3. Moral Understanding of Children Aged 2 - 6 Years

Moral understanding is interpreted as a thought process related to something seen as good and/or bad, right and/or wrong (Hurlock, 2008). Accordingly, children do not have complex thinking processes like adults. Therefore, they need time to understand abstract concepts and relate them to something concrete because children's thinking is still one-direction as will be explained further in the theory of cognitive development in children (Piaget, 1932). As Piaget (1932) stated, young children start thinking from an egocentric stance because they feel they want to be noticed more than others. Consequently, all their wishes should be fulfilled (Hurlock, 2008; Bredekamp & Copple, 2014). Therefore, they need time and the support of adults to understand the common abstract principles behind classes of concrete moral behavior.

Children's moral understanding is related to moral concepts about right and wrong and good and bad. At the age of three, children begin to understand moral concepts taught by adults supported by experiences of interaction with other people and everyday habits (Hurlock, 2008; Bredekamp & Copple, 2014). For example, children understand that helping friends is good behavior because it protects others from suffering or makes others happy after adults explain and exemplify it in front of children. Moreover, four-year-olds can already distinguish between good and bad deeds in a cultural community (Much & Shweder, 1978; Slomkowski & Killen, 1992), but individual differences among such young children in their moral sensibility remain relatively unexplored.

At least between the ages of three to six, caregivers start to educate basic moral behavior and basic social attitudes of groups and children start to acquire moral behavior and understanding. Further, between three and four years, the two primary interrelated components of conscience are evident: moral emotions (empathy, guilt) and rule-compatible conduct (obeying rules, complying with adults). The emergence of "conscience" is marked by children's sensitivity to caregivers' signals, the willingness to correct mishaps, and the internalization of adults' rules and norms as evidenced by behaving consistently with them when not observed (Hawley & Geldhof, 2012).

The concepts of morally right and wrong and good and bad are being formed at the age of three to six through association with words such as "good," "bad," and "mischievous" through certain actions. This association comes from home-stipulated rules related to specific actions and situations. Young children learn that certain forms of behavior are "good," while others are "mischievous," and praise or reward follows the former, while rebuking or punishment follows the latter. Resultantly, they soon realize to judge behavior in terms of

“good” and “bad”. This shows a certain awareness of the moral norms of the group the child belongs to, although the group is limited to their family.

Piaget’s Theory of Moral Development

Piaget (1932) stated that children think in two very different ways about morality, depending on their developmental maturity, among others.

Heteronomous morality. This is the first stage of moral development according to Piaget’s theory that occurs approximately at the age of four–seven years. Moreover, justice and (moral) rules are envisioned as the unchangeable qualities of the world, which are out of human control. Heteronomous thinkers judge the truth or virtue of behavior by considering the consequences of that behavior, instead of the intent of the offender, for example, breaking 12 glasses inadvertently is worse than breaking one deliberately while trying to get a piece of cake. Heteronomous thinkers believe that rules should not change and be pushed by authorities. Once, Piaget suggested to children of this age that they should replace the rules in a marbles game by new rules. However, the children refused and insisted that rules should always be the same and not be changed. Furthermore, children of this age believe in an immanent justice that means that when a rule is violated, punishment will be imposed immediately. As such, the child believes that the offense is connected automatically with punishment (Bredekamp & Copple, 2014).

Autonomous morality. The second stage of moral development according to Piaget’s theory can be observed in older children (seven and above). The child becomes aware that rules and laws are created by man, and in judging an action as morally wrong or right, one must consider the intention of the offender and the consequences. For a child with an autonomous moral, the intent of the offender is regarded as most important. Furthermore, these children can accept a change of rules. They recognize that rules are a matter of convention and socially met agreement that can also be subject to change by agreement. As a result, the child realizes that punishment is mediated socially and only occurs when a relevant person witnesses the mistake so that punishment becomes inevitable.

Piaget (1932) argued that children also become smarter in thinking about social issues, especially possibilities and cooperation. He stated that social understanding occurs through relationships with peers who engage in give and take. In peer groups, each member has the same power and status, which requires planning shared actions by negotiation to express disagreement and reach a shared agreement. This is different from the relationship between parent and child in which the parent has the power to decide, while the child must follow.

Such a relationship seems to be poorly understood by children, because the rules are prescribed in an authoritarian way.

Kohlberg's Theory on the Development of Moral Understanding

Kohlberg (1958) based his theory on the development of moral understanding on children's argumentation when faced with moral dilemmata. He identified six stages of moral reasoning and subdivided them into three levels: the pre-conventional, conventional, and post-conventional.

Pre-Conventional Level. At this level, a child is responsive to the norms and marks of good and bad behavior. However, the marks are interpreted physically and hedonistically (based on taste, unpleasure, likes, and dislikes) if bad behavior is punished and good behavior is rewarded. Children will understand good and bad along with the consequences if parents, teachers, and adults have introduced the concepts and rules. This level consists of two stages: (1) *punishment and obedience orientation*. Punishment and compliance will determine the views of children whether their behavior is appreciated according to what they do; (2) *instrument-relativist orientation*. At this stage, a good behavior functions as a tool to satisfy one's own needs and, sometimes, the needs of others. Relationships between people are considered as teaching and learning relationships in preschool, for example, when children come to preschool, they need to play and socialize with others, and preschool should satisfy children's needs.

Conventional Level. At this level, good behavior realizes the expectations of the group to which the protagonist belongs such as their family or nation. This level also consists of two stages: (3) *interpersonal concordance stage* or "good boy-nice girl" orientation. Moreover, good behavior that delights or helps others and elicits their approval. In order to be accepted and approved by someone else, one must be "sweet tempered." Behavioral intentions are considered when, for example, people who steal for their hungry children are considered good; (4) *law and order orientation*. The authority of established norms and the maintenance of social order is upheld at this stage. Behavior is called good when people do their duty, respect authority, and maintain social order.

Postconventional Level. At this level, an individual seeks to formulate valid and applicable moral principles from a person or group. This level consists of the following two stages: (5) *social contract orientation*. This is a period of high moral maturity that considers moral acts as being capable of reflecting individual rights and fulfilling measures that have been critically tested and agreed upon by the wider community. Furthermore, individuals in

this period are aware of differences and opinions. As such, they recognize that values are relative, and therefore, efforts are needed to reach a consensus between people about right and wrong behavior; (6) *the universal ethical principle orientation*. Whether a behavior is morally good or bad and right or wrong is derived from abstract, universal ethical principles such as justice, equality of rights, human rights, respect for human dignity or the moral values described by Haidt and Joseph (2007) and Shweder and colleagues (1997).

However, there is critique and a new view of Kohlberg's theory by Gibbs (2019) that although his specific stage typology was misleading, he almost singlehandedly put cognitive moral development on the map of American psychology. Furthermore, he encouraged attention toward the continued development of moral judgment beyond the childhood years. He speculated from case studies of mature moral thinkers in existential crisis that there may be a deeper reality ("cosmic perspective") that underlies profound moral perception and can support the moral life. This criticism explains that the stages compiled by Piaget and Kohlberg depend on the child's maturity in understanding moral values. It could be a 3-year-old child, he already has the maturity of moral values without continuous explanation by preschool teachers or parents.

Bronfenbrenners Theory of Moral Orientation

Urie Bronfenbrenner (1981) considered the concept of culture in his theory and arrived at different stages of moral understanding than Kohlberg. Accordingly, Bronfenbrenner's terms differ from Kohlberg because culture and environment influence the moral development of children. As such, through his ecological theory, Bronfenbrenner emphasized the importance of studying a child in a diverse environmental context, which is also known as the ecological system in an effort to understand the process of its development. Moreover, Bronfenbrenner states five moral orientations: (1) self-oriented morality, (2) authority-oriented morality, (3) peer-oriented morality, (4) collective-oriented morality, and (5) goal-oriented morality. Self-oriented morality is similar to Kohlberg's pre-conventional level. Basically, children are interested in self-gratification and thinking of others, although they have limitation to help others. The next three orientations can be referred to Kohlberg's conventional level of morality. People with an authority-oriented morality can be described as being oriented to authoritative figures such as parents, heads of state, religious leaders, or others who define good and bad. Furthermore, people with a peer-oriented morality apply a form of moral compliance, in which good and bad are determined by the attitudes and expectations of their peers. People with a collective-oriented morality take the purposes of the

group they belong to as more important than their own individual purposes. A goal-oriented morality is equivalent to the post-conventional level sensu Kohlberg. A purpose, according to Bronfenbrenner, is a universal principle independent of a specific person or social groups. Furthermore, Bronfenbrenner (1962; 1981) notes that a self-oriented morality can be found in all young children and many adults in all cultures, while a goal-oriented morality is limited to only a few adults in each culture. Differences in stages two, three, and four are more due to specific characteristics of a culture than individual development.

The moral values of a goal-oriented morality sensu Bronfenbrenner or the post-conventional level sensu Kohlberg can also be related to the moral values conceptualized by Shweder et al. (1997) as well as Haidt and Joseph (2007) discussed earlier. While Shweder and Bronfenbrenner emphasize cultural psychology, Haidt and Joseph emphasize social psychology, and Kohlberg and Piaget emphasize cognitive psychology (Haidt & Kesebir, 2010). The concepts of the authors are closely related because all aspects of human development do so as well.

Cultures are not the same in applying moral values, even though moral values are universal, but there are certain cultures that do not carry out all moral values equally, for example, Western and Asian cultures that have been explained in the cultural section (1.1).

Summary: Moral Understanding of Children Aged Two–Six Years

Considering the abovementioned theories, the level of moral development of children aged two to six years can be described as the stage of heteronomous, pre-conventional, and self-oriented morality. Children mainly think in a concrete and egocentric manner, have difficulties in changing the rules of a game in mutual agreement, and look at something good and bad based on compliance and disapproval with applicable rules. Therefore, the role of preschool teachers is very important to instill and expand the moral understanding in preschoolers for children's behaviors to be controlled in an appropriate way (Dewantara, 2013; Miller, 2016).

3. Socialization Goals for Children Aged 2 - 6 Years

3.1. Definition of Socialization Goals

Socialization goals guide the process of education by formulating behaviors, concepts, belief systems, or competences that an educational agent wants to instill into his/her entrusted children (Ahnert & Lamb, 2003; Maccoby & Lewis, 2003). Additionally, socialization goals address those competences that caregivers regard as adaptive for their children to become

successful adults in their particular cultural context (Keller, 2003; Rosenthal & Roer-Strier, 2001). They serve to facilitate children's development toward competence and success in later life (Kagitçibasi, 2007).

Vygotsky (1978) in Bodrova & Leong (2007) stated that in preschool years, children need to acquire a basic set of cognitive, linguistic, and socio-emotional competencies, which prepare them for further learning. These competences include spoken language, deliberate memory, focused attention, and self-regulation. Furthermore, such competences do not only shape the way children learn to read and solve math problems but also influence how children handle conflicts with friends. Vygotsky (1978) assumed that children do not automatically acquire these basic competences; they need explicit instructions from teachers or parents. Skilled teachers help their children gain these important competences by laying the groundwork for academic learning without unduly emphasizing academic skills before the children are ready. From a Vygotskian perspective, the major goal of preschool education is to transform a child who is wholly spontaneous and situation-driven into a child who is wholly intentional, which means he/she thinks and plans before acting. Becoming able to reflect and use past experiences allow children to carry out prudent behavior (Stipek & Byler, 1997).

Neuner (1965) stated that preschool education serves the general socialization goals to care, teach, and upbringing children—each has its own objectives. “Care is attending physically, mentally, and emotionally to needs of another and giving commitment to the nurturance, growth, and healing of that another” (Davies, 1998, p. 126). Teachers provide children with opportunities for acquiring knowledge. Upbringing leads children to simultaneously internalize norms and attitudes that usually have long-term effects (Broström, 2006).

Berkowitz (2011, p.1) stated “values education (alternatively, moral education, character education) is the attempt, within schools, to craft pedagogies and supportive structures to foster the development of positive, ethical, prosocial inclinations and competencies in youth, including around strengthening their academic focus and achievement”. This indicates that preschool teachers should be able to help preschoolers in appropriate ways to acquire culturally desirable competences.

3.2. Early Childhood Education of Republic of Indonesia

Early Childhood Education, hereinafter abbreviated as “PAUD”, consists of a coaching effort aimed at children from birth to the age of 6 (six) years to support their physical, mental as well as spiritual development such that they become ready to enter

primary school as the next educational institution (Republic Indonesia, 2015a). Chang, Dunkelberg, Iskandar, Naudeau, Chen, Cibulskis, Namasivayam, Josodipoero, Soekatri, & Warouw (2006) reported that “Early childhood education and development programs are designed to generate a synergy of good health, good nutrition, and appropriate cognitive stimulation for healthy development in the early years, which in turn is vital for achieving high levels of education and human capital formation later in life” (p.17). Therefore, PAUD is organized in age groups and types of service: (1) Child Care Centers and Early Childhood Education Units (SPS) enroll children from birth to 6 (six) years, (2) Playgroups (KB) enroll children from ages 2 (two) to 4 (four) years, and (3) Kindergarten (TK)/Raudhatul Athfal (RA)/Bustanul enroll children from age 4 to 6 years. These institutions are run by public or private organizations (Republic Indonesia, 2015a). Indonesian children participate in early childhood education (childcare, play group, and kindergarten) to the following percentage, 34.62% in 2016, 33.84% in 2017, and 37.92% in 2018, based on Badan Pusat Statistic, Republic of Indonesia (2018a).

In addition, UNESCO (2018) reported that the Indonesian government has prioritized early-years services as a key to reveal better long-term outcomes for children. The Indonesian program dedicated to early childhood teachers won the UNESCO-Hamdan Prize. In 2016–2017, the “Diklat Berjenjang” (stratified training) enhancement project began to pilot innovative approaches to teachers’ professional development, which is aimed at increasing access and quality. The teachers who enrolled in this program gained competence in many aspects of good teaching and learning environments for young children: their interactions with children, attention to individual needs, use of curriculum themes, concrete, relevant math experiences, and more.

3.2.1. Pancasila as General Framework of the Educational Curriculum

Pancasila as the ideology of the state and nation of Indonesia serves as the guideline of life for the individual, family, school, community, nation, and state. The first president of Indonesia (Soekarno, 1945) formulated Pancasila, which was incorporated into the preamble of the 1945 Constitution, and was proclaimed by him, in the presence of the Indonesians on August 17, 1945. Sukarno said that he had not created Pancasila. “What I am doing is digging deep into our earth, our own traditions, and I find five beautiful pearls” (Republic Indonesia, 1945). The values proclaimed in Pancasila have their origin in the Sutasoma book that belongs to Buddhism (Mpu Tantular, 1498 in Hana, 2015) and the Negarakertama book that belongs to Hinduism (Mpu Prapanca, 1365 in Monika Y, 2019). The Sutasoma book teaches

about inter-religious tolerance, especially between Hindu-Shiva and Buddhism. Additionally, in this book, the concept of Bhineka Tunggal Ika (united in difference) can be found, which means that Buddha and Shiva are said to be two different substances—they are different, but they are one.

As the basic values of life, Pancasila is also taught at every level of education in informal, formal and non-formal. Therefore, the Indonesian government incorporated the principles of Pancasila and the 1945 Constitution into the national education system. The five basic values of Pancasila are listed in MPR Decree Number II/MPR/1978 about *Ekaprasertia Pancakarsa* and contains the following statements (translated by the author):

1. *Value of Belief in One Supreme God (Basic Value 1)*: (a) the Indonesian nation expresses its belief and devotion toward God Almighty; (b) the Indonesian people believe and fear God Almighty, according to their respective religions and beliefs as per the basis of just and civilized humanity; (c) to develop respect and cooperation between religious adherents of different believers toward God Almighty; (d) to foster harmony of life among fellow religious people and trust in God Almighty; (5) religion and belief in God Almighty are issues that concern the personal relationship of man with God Almighty; (6) to develop mutual respect for freedom of worship in accordance with their respective religions and beliefs; to not impose the religion and trust in God Almighty to others.
2. *Value of Just and Civilized Humanity (Basic Value 2)*: (a) to recognize and treat humans according to their dignity as creatures of God Almighty; (b) to recognize equality and basic obligations of every human being, without discrimination between ethnic groups, descendants, religions, beliefs, gender, social position, skin color, and so on; (c) to develop mutual love for our fellow humans; (d) to develop an attitude of mutual tolerance and harmony; (e) to develop a non-arbitrary attitude toward others; (f) to uphold human values; (g) to like doing humanitarian activities; (h) to dare to defend truth and justice; (i) the Indonesian nation feels itself as part of all humanity; (i) to develop a respectful attitude to respect and cooperate with other nations.
3. *Value of Unity of Indonesia (Basic Value 3)*: (a) to be able to place the unity, integrity and interests, and safety of the nation and state as a common interest above personal and group interests; (b) to be able and willing to sacrifice for the benefit of the state and nation if necessary; (c) to develop love for the homeland and nation; (d) to develop a sense of pride and nationalism in Indonesia; (e) to maintain world order based on freedom, eternal peace, and social justice; to develop Indonesian unity on the basis of Unity in Diversity; to promote association for the sake of national unity and integrity.
4. *Value of Popularization Lead by Wisdom in Representative Deliberation (Basic Value 4)*: (a) as citizens, every Indonesian human being has the same position, rights, and obligations; (b) you cannot force your will on others; (c) to prioritize deliberation in making decisions for common interests; (d) to deliberately reach a consensus that is covered by a spirit of family; respect and uphold every decision reached as a result of deliberation; have good faith and a sense of responsibility to accept and implement the results of the deliberation decision; (e) in the deliberation, mutual interests above personal and group interests are prioritized; (f) deliberations are carried out with common sense and in accordance with a noble conscience; (g) decisions taken must be morally accountable to God Almighty and should uphold human dignity and values;

values of truth and justice prioritize unity and integrity for the common good; (h) trusting representatives who are trusted to carry out deliberations.

5. *Value of Social Justice for all Indonesian Society (Basic Value 5)*: (a) to develop noble deeds, which reflect the attitude and atmosphere of family and mutual cooperation; (b) to develop a fair attitude toward others, (c) to maintain a balance between rights and obligations; (d) respect the rights of others; (e) to like giving help to others so that they can stand on their own feet; (f) to not use property rights for businesses that practice extortion against others; (g) to not use property rights for wasteful things and luxurious lifestyles; (h) to not use property rights to cause conflict with or harm the public interest; (i) to like to work hard; (j) to like to appreciate the work of others who benefit the progress and common prosperity; (k) to like doing activities in order to realize equitable and social justice progress (pp. 4–6).

At present, this legal product is no longer valid because MPR Decree no. II/MPR/1978 was revoked by MPR Decree No. XVIII/MPR/1998 and included in the MPR group Decree, which was final or have been done completely by the Indonesian society according to the MPR Decree no. I/MPR/2003. However, the Chairperson of State Executive Institution (MPR) and the third president claim that 36 of the basic values of Pancasila (*Eka Prasetya Pancakarsa*) need to be reformulated and reorganized for their application to the preschool up to the university level because it was able to enhance and strengthen the nationalism of the Indonesian people. Then, it was inserted in the curriculum and specifically in lessons of moral Pancasila and citizenship (Habibie, 2011; Hasan, 2016; Weatherbee, 1985). Magnis-Suseno (1995) stated that Pancasila was not individual morality, but ideology, mutual determination, goals, and values that must be agreed upon by the Indonesian people, which must underlie their lives as Indonesian society, the Indonesian community, and the Indonesian state. He added that Pancasila is a unifying tool of the Indonesian people, which have different religions, races, ethnicities, traditions and languages, so that Pancasila values should be carried out in a balanced manner in order to achieve a harmonious life (1995; Maulana & Suroso, 2011; Nishimura, 1995; Siswoyo, 2013).

The moral values that are addressed in the proclamation of Pancasila can be related to the moral values that Haidt & Joseph (2007) have conceptualized in their moral foundation theory, namely the values of fairness, care, loyalty, respect, and divinity/purity. Pancasila mentions these moral values as justice, humanity, unity, democratic wisdom, and divinity.

Grounded in Pancasila, PAUD serves the goal of character education. Lickona (1996) elaborated the principles of character education originally created by Megawangi (2010), Dewantara (2013) and Early Childhood Education Curriculum (Republic of Indonesia, 2015b). They said the following:

“Character education is a wide tent, covering a variety of approaches to building good character, it includes as follows: (1) character education promotes core ethical values as the basis of a good character. (2) “Character” must be comprehensively defined include thinking, feeling and behavior, (3) effective character education requires an intentional, proactive and comprehensive approach that promotes the core values in all phases of school life, (4) the school must be a caring community, (5) to develop character, students need opportunities for moral action, (6) effective character education includes a meaningful and challenging academic curriculum that respects all learners and helps them succeed, (7) character education should strive to develop students' intrinsic motivation, (8) the school staff must become a learning and moral community in which all share responsibility for character education and attempt to adhere to the same core values that guide the education of students, (9) character education requires moral leadership from both staff and students, (10) the school must recruit parents and community members as full partners in the character-building effort, (11) evaluation of character education should assess the character of the school, the school staff's functioning as character educators and extent to which students manifest good character” (pp. 95–100).

3.2.2. Goals of Early Childhood Education Curriculum 2013

Law No. 20 of 2003 on the National Education System (Republic Indonesia, 2003) states that the national educational curriculum is a set of plans and arrangements concerning objectives, content, and lesson materials as well as methods that should be used as guidelines for the implementation of learning activities in preschools to achieve certain socialization goals. The curriculum of Early Childhood Education 2013 (Republic Indonesia, 2015a) aims to foster the development of children through meaningful and positive learning experiences such that children achieve the competences, knowledge, and skills that support success in school and education at a later stage.

In the Government Regulation Nr. 32 (2013), competence is “defined a set of attitudes, knowledge, and skills that must be possessed, internalized, and mastered by students after learning a specific subject, completing a program, or completing certain educational units.” (p. 3, translated by author). In the Curriculum Early Childhood Education (2013), a set of core competences proclaims that children aged 2 to 6 years should achieve: spiritual competence (core competence-1 (KI-1)), social competence (core competence-2 (KI-2)), knowledge competences (core competency-3 (KI-3)), and competence skills (core competence-4 (KI-4)) (Republic of Indonesia, 2015a, p.11).

In the Early Childhood Education Curriculum 2013 (Republic of Indonesia, 2015b, pp. 4–9), the moral and emotional competence of children aged 2–6 years are embedded into the core competence 1 concerning spiritual competence and into the core competence 2 concerning social competence, namely (translation by author):

1. Basic Competence 1 Spiritual Attitudes:

1. to believe in the existence of God through His creation.
2. to respect own-self, others, and the environment as a gratitude to God.
2. Basic Competence 2 Social Attitudes:
 1. to perform behaviors that reflect healthy living.
 2. to perform behaviors that reflect an inquisitive attitude.
 3. to perform behaviors that reflect creative attitudes.
 4. to perform behaviors that reflect an aesthetic attitude.
 5. to perform behaviors that reflect confidence.
 6. to perform behaviors that reflect obedience to everyday rules in practicing discipline
 7. to perform behaviors that reflect patience (want to wait their turn, listen to others) in order to train discipline.
 8. to perform behaviors that reflect independence.
 9. to perform behaviors that reflect a caring and helpful attitude when asked for help.
 10. to perform behaviors that reflect respect and tolerance toward others.
 11. to perform adaptive behavior when confronted with new affordances.
 12. to perform behaviors that reflect an attitude of responsibility for what the child has done and to deal with the consequences.
 13. to perform behaviors that reflect honesty.
 14. to perform behaviors that reflect modesty and courtesy to parents, educators, and friends.

3.2.3. Studies on Socialization Goals of Preschool Teachers

Moral socialization goals of Indonesian preschool teachers depend on the proclaimed socialization goals of the Indonesian education system. Teachers do not pose personal socialization goals for their preschoolers. They are accustomed to follow the programs set by the educational institution where they teach. The programs that are implemented in the Indonesian Early Childhood Education Curriculum refer to a developmentally appropriate practice (Setiawati, 2006; Solehuddin & Adriany, 2017) and to national as well as international theories of moral values and moral education (Faiqoh, 2015; Magta, 2013; Suyanto, 2012).

When preschools have an Islamic foundation, they also refer to the principles of Al Quran and Hadith as well as Islamic researchers on moral education (Inawati, 2017). There are several objectives of moral socialization that can be explained as follows: Inawati (2017) reported that the purpose of education is to form human beings who have a moral, noble character in accordance with the principles of Islam. Education aims at inculcating moral and religious values in order to create a generation of religious, civilized, moral, and dignified people.

Concerning social justice in preschoolers, Solehuddin & Adriany (2017) reported that Indonesian kindergarten teachers seem to emphasize the notion of equality over the notion of equity. Furthermore, teachers try to ensure that they treat children equally without necessarily

considering their differences. This result is not new, as schools do not have a tradition to tolerate differences but rather create a homogeneous group of students (Trifonas, 2003). Additionally, the findings suggest that one of the factors that prevent teachers to explore and introduce social justice to young children are rooted in the Early Childhood Education curriculum (ECE's curriculum). The current curriculum is very much influenced by developmentalism. Within developmentalism, issues such as social justice are perceived as inappropriate to be taught to young children because of their complexity (Burman, 2008; Walkerdine, 1998).

3.2.4. Summary and Conclusions

Table 3.1. contains a summary and overview of socialization goals concerning the domain of moral education for Indonesian preschools. It is collected from the relevant programs of early childhood education in Indonesia and assigned to the five moral foundations as stated by Haidt and Joseph (2007).

Table 3.1.

Collection of Socialization Goals According to Important Programs of Early Childhood Education in Indonesia

Moral Values Haidt & Joseph (2007)	Pancasila (Republic of Indonesia, 1945)	Socialization Goals of the National Educational System (Law No. 20 Year 2003)	Socialization Goals of Character Education Megawangi (2010)	Socialization Goals of Early Childhood Education Curriculum 2013 (Republic of Indonesia, 2015b)
Divinity/Purity	Believe in One Supreme God	<ul style="list-style-type: none"> • Believe and faithful in One Supreme God • Healthy 	<ul style="list-style-type: none"> • Love of God • Love the universe and its contents 	<ul style="list-style-type: none"> • to believe in the existence of God through His creation. • to respect own-self, others, and the environment as a gratitude to God. • to perform behaviors that reflect healthy living.
Care	Just and civilized humanity	<ul style="list-style-type: none"> • Independence 	<ul style="list-style-type: none"> • Independence, • Affection, • Care, • Peace, • Love 	<ul style="list-style-type: none"> • to perform behaviors that reflect independence. • to perform behaviors that reflect a caring and helpful attitude when asked for help.
Loyalty	Indonesian unity	<ul style="list-style-type: none"> • Responsibility 	<ul style="list-style-type: none"> • Responsibility, • Discipline, • Cooperation, • Unity 	<ul style="list-style-type: none"> • to perform behaviors that reflect obedience to everyday rules in

				order to practice discipline <ul style="list-style-type: none"> • to perform adaptive behavior. • to perform behaviors that reflect an attitude of responsibility.
Respect	Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives	<ul style="list-style-type: none"> • Democracy 	<ul style="list-style-type: none"> • Respect, • Courtesy, • Leadership, • Tolerance, 	<ul style="list-style-type: none"> • to perform behaviors that reflect patience (want to wait their turn, listen to others talking) to train discipline. • to perform behaviors that reflect respect and tolerance toward others. • to perform behaviors that reflect modesty and courtesy to parents, educators, and friends.
Fairness	Social justice for all Indonesian people		<ul style="list-style-type: none"> • Honesty, • Justice 	<ul style="list-style-type: none"> • to perform behaviors that reflect honesty.
		<ul style="list-style-type: none"> • Competent • Creative • Knowledgeable • Intellectual 	<ul style="list-style-type: none"> • Confident, • Creative, • Hard work, • Never give up 	<ul style="list-style-type: none"> • to perform behaviors that reflect an inquisitive attitude. • to perform behaviors that reflect creative attitudes. • to perform behaviors that reflect an aesthetic attitude. • to perform behaviors that reflect confidence.

Based on the explanations above, Pancasila has greatly influenced not only the life of Indonesian people but also the socialization goals for preschool education because its five principles have been included into the different curricula of the national education system. In line with this, the concept of character education has also been implemented in the national education curriculum in Indonesian preschools.

3.3. Early Childhood Education in Germany

As mentioned earlier, early childhood education in Germany is not in the area of responsibility of the federal government but in the area of responsibility of the communities and independent trusteeships of preschool institutions (Federal Republic of Germany, 2017a). There is no obligation for parents to enroll their children in preschools because early childhood education services have not been incorporated into the compulsory school education. Most preschools have evolved as part-day programs with a strong pedagogic

orientation. The availability of these services has increased since the 1970s in West Germany, but they have usually remained as part-day programs (Morgan, 2002). However, the purpose of preschool education is not easy to provide physical care for young children, but it creates a structured authority to meet the vacuum due to the transition from traditional to modern family forms (Alan, 1986). German parents expect that preschool education can provide an ambitious pedagogic system, has a multifunctionality, and emphasizes individuality and sociability without completely ignoring conventional ideas (Dippelhofer-Stiem, 2002).

German parents usually enroll their children under 3 years of age in a *Kinderkrippe* (crèches) and children aged 3 years and above in a day care center. OECD Germany (2019) reported that children 3- 5-year-olds in early childhood education and care (ECEC) are as many as 95% in 2017, up from 88% in 2005. In this period, the enrolment of children under the age of 3 in ECEC (Krippen, Altersgemischte Einrichtungen, or Kindertagespflege) has also increased from 17% in 2005 to 37% in 2017. These trends result leads to improve policy initiatives across OECD countries that they should expand ECEC services and simultaneously improve the quality of early childhood education.

Furthermore, OECD Germany (2016) reported that a definition of desired quality in ECEC in Germany has been developed through three mechanisms: by law, a common framework, and a state-wide curriculum. Furthermore, a quality initiative sets out the quality criteria. Socialization goals concerning the Early Childhood Education and Care (ECEC) (as part of the general Child and Youth Welfare system) are formulated and proclaimed in the Social Code Book VIII (Sozialgesetzbuch, § 22) that states that all young people have the legal right to be supported in their development and encouraged to become a responsible and socially competent personality. Additionally, the law (SGB VIII, § 22) states that ECEC providers are obliged to equally support the education, care, and upbringing of children, considering their social, emotional, physical, and cognitive development. Children's individual interests and needs and their ethnic background also have to be considered.

3.3.1. Socialization Goals in Official Proclamations

The purpose of early childhood education emphasizes on communication, individual strength, child motivation, and children's responsibility toward society and refers to a life-long learning strategy.

“Educational objectives in early childhood education focus on communicating basic skills and developing and strengthening personal resources, which motivate children and prepare them to take up and cope with future challenges in learning and life, to play a

responsible part in society and be open to lifelong learning” (Federal Republic of Germany, 2017a, p. 97).

The German legislators have set the central educational goals at KJHG: “Every young person has the right to promote his development and to be educated as a person who is socially responsible and competent” (§ 1 KJHG). Hence, the overarching education goal is to assist the growth and development of children, namely, cognitive, language, social, emotional, moral, and psychomotor competences.

Preschoolers in childcare and kindergarten should have the following competencies:

“According to the specialist recommendations of the national working group of the Land youth welfare services (*Bundesarbeitsgemeinschaft der Landesjugendämter*) of November 2009 on the quality of education, upbringing and care of children under three in day-care centres for children and child-minding services, early childcare must respond in particular to the basic needs of young children. The specific needs of children under three include: loving attention; sensitive care based on stable relationships; sympathetic support appropriate to development stage; empathy and support in stressful situations; unconditional acceptance; safety and security. The aim of supporting the development of children from the age of three until they start school is to develop their intellectual, physical, emotional and social abilities. According to the joint framework of the Länder for early education in day-care centres for children (*Gemeinsamer Rahmen der Länder für die frühe Bildung in Kindertageseinrichtungen*), educational areas are: language, writing, communication; personal and social development, development of values and religious education; mathematics, natural sciences, (information) technology; fine arts/working with different media; body, movement, health; nature and cultural environments. The early educational and school education concepts in each case are to be agreed at local level between the non-public youth welfare services and the primary schools (*Grundschulen*)” (Federal Republic of Germany, 2017a, pp. 98–99).

Socialization goals of early childhood education in Germany are formulated in a way that preschool education (and childcare) have to provide freedom to children to develop themselves. Therefore, no standard or structured curriculum exists that is constructed and set by the state or the trusteeships of the preschools (Federal Republic of Germany, 2017a; von Suchodoletz et al., 2014; Glüer & Gregoriadis, 2017). This is different to the Indonesian preschool education system that has a structured curriculum covering general objectives and specifically preschool education that deliver learning materials, learning activities, educational strategies, and an evaluation of the educational activities. In addition, the levels of children’s development are formulated for each age group that should be achieved in reference to the scientific theories for each domain of development (Republic Indonesia, 2015b).

3.3.2. Studies on Socialization Goals of Preschool Teachers

Socialization goals of preschool teachers in Germany refer to goals wherein children should take responsibility for themselves, acquire knowledge and learn from other children. This refers to the application of autonomy values and relatedness (Gernhardt, Lamm, Keller, & Döge, 2014). In addition, many German preschool teachers use constructive (Schäfer, 2005) as well as co-constructive approaches (Fthenakis & Textor, 2000). Furthermore, children should become autonomous people according to the overarching socialization goal of preschool education to have a responsible and socially competent personality (SGB VIII, § 22). However, there are also some preschool teachers who want preschoolers to have personality traits that are owned by collectivist communities such as being obedient to teachers, parents, and rules because many people in Germany also come from other countries as immigrant (Smidt, et al, 2015).

Gernhardt et al. (2014) conducted an empirical study to investigate preschool teachers' culturally shaped socialization goals and preferred behavioral strategies.

“The participants were 183 female teachers and trainees. As much as 93 came from Osnabrück, Germany, representing an urban Western context, which can be characterized by a primary cultural orientation toward psychological autonomy and a constructivist pedagogical approach, and 90 were Cameroonian teachers, representing a rural non-Western context, which can be characterized by a primary cultural emphasis on hierarchical relatedness and a didactic approach of formal apprenticeship. The teachers answered questionnaires about their general socialization goals, professional educational goals, and preferred behavioral strategies. Overall, the different cultural orientations and pedagogical approaches were embodied in teachers' general goals and preferred strategies. Additionally, German preschool teachers emphasized the value of psychological autonomy and child-centered methods the most, whereas Cameroonian teachers focused on hierarchical-relational socialization goals and apprenticeship-based teaching methods. However, results also show discrepancies between general and professional goals of preschool teachers of the same cultural context as well as differences with respect to teachers' work experience, indicating further impact factors on preschool teachers' goals besides their own cultural belief system” (p. 203).

On the other hand, educational beliefs in Germany can be viewed as filters that may influence the selection of tasks that are supposed to enhance the specific competences and traits of children (Fives & Buehl, 2012). Closely linked to this, it has been stated that educational beliefs refer to beliefs about personality traits (e.g., being civil) that educators wish to enhance and encourage through the education of their children (Brezinka, 1995; Sturzbecher & Waltz, 1998). In addition, educational beliefs are supposed to serve as a framework that can help to identify the problems at hand, for instance, behavioral disorders in preschool children. Last, educational beliefs are assumed to guide educational practices. For instance, a teacher's expectation of self-efficacy may influence the intensity and persistence

of educational activities that are carried out to address any problems that have been identified (Fives & Buehl, 2012). Preschool teachers' educational beliefs have been shown to be related to the quality of their educational practices in preschools (Kluczniok, Anders, & Ebert, 2011; Kuger & Kluczniok, 2008; Maxwell, McWilliam, Hemmeter, Jones, Ault, & Schuster, 2001; McCarty, Abbott, & Lambert, 2001; Pianta, Howes, Burchinal, Bryant, Clifford, & Early, et al, 2005). For example, Kuger and Kluczniok (2008) found that higher endorsements of beliefs about education of preschool children (e.g., children should be compliant, have good manners, and be religious) were negatively related to the educational quality of emergent literacy activities after controlling for several other variables.

The other empirical study that is conducted by Smidt and colleagues (2015) on German pre-service teachers focuses on relations between the big five and beliefs about the education of preschool children by using the Latent Profile Analysis.

“The study included data from 1137 participants attending 111 professional schools of social pedagogy and 32 universities. Three latent profiles were found: (a) an ambitious profile with high endorsements of educational beliefs, (b) a moderate profile with medium-level endorsements, and (c) a reserved profile with low endorsements. The respondents with higher agreeableness, conscientiousness, openness, and neuroticism were more likely to be members of the ambitious profile relative to the moderate profile, those with higher conscientiousness and openness were more likely to be classified as ambitious as opposed to reserved, and members with higher openness were more likely to belong to the moderate profile relative to the reserved profile” (p.26).

3.3.3. Summary and Conclusions

We make a summary starting with moral values conveyed by Haidt and Joseph (2007), namely care, fairness, loyalty, respect, and divinity/purity and translated into moral socialization goals used by the German state and nation (government, community and preschool education). With the philosophy of individualism, liberalism, pluralism, and secularism, German preschool teachers put more emphasis on autonomy values than community and divinity. Hence, they expect that preschoolers are able to strengthen themselves in life by learning independently, and thus, preschool teachers only provide physical and psychological needs. This following concepts of moral values by Haidt and Joseph (2007) that are related to life philosophy of Germany, socialization goals of early childhood education, and socialization goals of child development and needs have been analyzed (see Table 3.2.).

Table 3.2.

Collection of Socialization Goals According to Early Childhood Education in Germany.

Moral Values (Haidt & Joseph, 2007)	Life Philosophy of German (Hofstede, 2001, Shweder, 1997)	Socialization goals of early childhood education (Federal Republic of Germany, 2017a)	Socialization goals of child development and needs 0–6 years old (Federal Republic of Germany, 2017a)
Care	<ul style="list-style-type: none"> • Individualism • Liberalism 	<ul style="list-style-type: none"> • developing and strengthening personal resources • motivate children and prepare them to take up and cope with future challenges in learning and life 	<ul style="list-style-type: none"> • loving attention • sensitive care based on stable relationships • sympathetic support appropriate to development stage • empathy and support in stressful situations • unconditional acceptance; safety and security • development of values (care) • personal development
Fairness		fairness of access (in lifelong learning strategy EU)	<ul style="list-style-type: none"> • development of values (fairness)
Loyalty	Pluralism	playing a responsible part in society and be open to lifelong learning.	<ul style="list-style-type: none"> • social development • development of values (loyalty)
Respect			<ul style="list-style-type: none"> • development of values (respect)
Divinity/Purity	Secularism		<ul style="list-style-type: none"> • development of religious education; • body, movement, and health; • nature and cultural environments
		communicating basic skills	<ul style="list-style-type: none"> • language, writing, and communication;
			<ul style="list-style-type: none"> • mathematics, natural sciences, (information) technology; • fine arts/working with different media;

The socialization goals of preschool teachers in Germany are mostly formulated on an extremely general level. Additionally, this is also the case for socialization goals concerning the education of moral values that are not elaborated in concrete goals and concrete educational activities. Therefore, moral education seems to appear as a hidden curriculum, meaning that positive and negative moral situations occur in daily preschool life, but no precise plan or prescription exist regarding how to deal with these moral situations. An evaluation of children's moral behavior and development is only given on a personal level when preschool teachers discuss the development of the children with parents.

3.4. Classification of Socialization Goals

There exist several possibilities to classify socialization goals of caregivers and preschool teachers. The purpose of this study is to investigate the socialization goals of

preschool teachers from a cross-cultural perspective. Therefore, we have constructed a classification system that is comprehensive and open enough to cover a wide range of possibly different socialization goals of preschool teachers from different cultural contexts such as urban preschools in Germany and Indonesia concerning moral education. We compiled the following classification system that is based on a literature review on socialization goals and on the abovementioned socialization goals that have been proclaimed in the curricula of preschool institutions in Germany and in Indonesia (Federal Republic of Germany, 2017a; Republic of Indonesia, 2015b).

The classification system distinguishes five overarching socializations goals that can be further divided into several subcategories. Only the first three categories directly refer to moral education. The last two categories have been supplemented because preschool teachers, especially from Germany, often refer to these kinds of socialization goals:

1. Education of moral values
2. Education of moral understanding
3. Character education
4. Education of emotion regulation
5. Achieving in learning

The following section provides a description of these categories and their subcategories.

3.4.1. Educating of Moral Values

Moral education is interpreted as a teacher's effort to foster children's development with morally appropriate stimulation to achieve an internalization of esteemed moral values (Adriany & Solehuddin, 2017). This general socialization goal can be divided into six subcategories that address particular moral values according to the five moral foundations by Haidt and Joseph (2007) and a residual category.

Promoting Fairness and reciprocity. This goal focuses on promoting behavior that shows respect to the equal rights, norms, and duties of every person, for example, a child shares his/her toys with others (Haidt & Joseph, 2007; Haidt & Kesebir, 2010; Republic of Indonesia, 1945; Republic of Indonesia, 2015b; Shweder, 1997).

Promoting Care and avoiding Harm. This goal focuses on promoting behavior that expresses taking care of suffering people who need support and comfort, especially young(er) and sick people. For example, a child helps others, a child gives advice to others, a child

protects others from another child's blow (Haidt & Joseph, 2007; Haidt & Kesebir, 2010; Republic of Indonesia, 1945; Republic of Indonesia, 2015b; Shweder, 1997).

Promoting Loyalty toward the in-group. This goal focuses on promoting behavior that expresses loyalty toward the rules and interests of the own in-group to which the person belongs or wants to belong. For example, children respect the flag of their own nation, children sing national anthem together, and children collaborate with members of their group. (Haidt & Joseph, 2007; Haidt & Kesebir, 2010; Republic of Indonesia, 1945; Republic of Indonesia, 2015b; Shweder, 1997).

Promoting Respect toward authorities. This goal focuses on promoting behavior that expresses acceptance and appreciation especially regarding the status differences between people. For example, a child greets the teacher and obeys his/her instructions (Haidt & Joseph, 2007; Haidt & Kesebir, 2010; Republic of Indonesia, 1945; Republic of Indonesia, 2015b; Shweder, 1997).

Promoting Divinity/Purity. This goal focuses on promoting behavior that recognizes the holiness and purity of God or other spiritual forces (e.g., the nature or the universe) and follows the teachings of God (religion/spiritual) and the laws of nature. For example, children pray, children water plants, and children care for pets (Haidt & Joseph, 2007; Haidt & Kesebir, 2010; Republic of Indonesia, 1945; Republic of Indonesia, 2015b; Shweder, 1997).

Promotion other moral values. It is possible that preschool teachers address other moral values than the abovementioned ones that they want to teach, for example, playing together.

3.4.2. Educating Moral Understanding

This socialization goal focuses on emphasizing children's understanding of values, virtues, norms, and morally good habits that ought to be applied in their everyday lives. For example, a child realizes that beating a friend is something that hurts the friend, a child understands the need and function of social norms, a child knows what behavior is right and what is wrong from a moral perspective, a child understands ownership and respects the properties of others and their possessiveness about their properties (Anderson, Krathwol, Airasian, Cruikshank, Mayer, Pintrich, Raths, Wittrock, 2001; Bloom, Engelhart, Fürst, Hill & Krathwohl, 1956; Haidt & Joseph, 2007; Jensen, 2015; Kohlberg, 1958; Piaget, 1932; Republic of Indonesia, 2015b; Trommsdorf, 2015; Winkler, 1988).

3.4.3. Character Education

This category is included in the classification system because Indonesian preschool teachers often refer to the term character education because the official proclamation of socialization goals of the Early Childhood Education Curriculum contains it. Character education is defined as educating a person who has internalized strong moral habits, who is accustomed to behave in a morally right manner. This socialization goal can be divided into three more concrete goals (Farida, 2014; Haryati, 2017; Kusumandari, 2013; Megawangi, 2010; Rakhmat, 2013; Sudrajat, 2011).

Taking responsibility. The goal is to inculcate behavior that expresses responsibility for the consequences of one's own behavior, for example, children tidy up toys, bring back toys to their assigned place, acknowledge/change bad behavior to good behavior (Fennimore, 2014; Lickona, 1991; Miller, 2016; Megawangi, 2010; Republic of Indonesia, 2015b; Stormont, et al., 2008; Schiller & Bryant, 1998).

Promoting politeness and goodness. The goal is to inculcate behavior that expresses politeness or goodness, for example, a child asks for permission, apologizes for mistakes, asks for help, thanks others, and greets others (Fennimore, 2014; Megawangi, 2010; Miller, 2016; Republic of Indonesia, 2015b; Stormont, et al., 2008).

Being a morally good role model. The goal is to inculcate a behavior that expresses a good model for others, for example, children share, play together, pray, tidy up, ask permission, say greetings, and are honest (Dewantara, 2013; Fennimore, 2014; Miller, 2016; Republic of Indonesia, 2015b; Stormont, Lewis, Beckner, & Johnson, 2008).

Furthermore, the differences between educating moral values and character education are (1) moral education is influenced by cognitive structure models of the development of moral reasoning, (2) moral education is relatively stable all the time, but character education always develops repeatedly in every century, (3) character education has very comprehensive and diverse set of targeted outcomes, but moral education is closer to pedagogies strategies and character education has a broader strategy variable, (4) character education depends on various combinations of virtue ethics and psychological behaviorism (Althof, & Berkowitz, 2006).

3.4.4. Acquiring Emotion Regulation

Education of emotion regulation means the effort of teachers and preschoolers to express positive and negative emotions and control them in an appropriate manner. The goal of educating emotion regulation is to recognize each other's emotions, to express them in a

socially acceptable manner, to regulate own emotions when necessary and to become a role model for other children (Ahn, 2005; Denham, 2012; Eisenberg, 2001). This socialization goal focuses on three facets of emotion regulation.

Expressing positive emotions in accordance with cultural display rules. The goal is to inculcate morally appropriate expressions of positive emotions that are in accordance with cultural display rules, for example, a child feels happiness because he/she could help another child (Eisenberg, 2000; Haidt & Joseph, 2007; Republic of Indonesia, 2015b).

Expressing negative emotions in accordance with cultural display rules. The goal is to inculcate morally appropriate expressions of negative emotions that are in accordance with cultural display rules, for example, a child feels anger, but he expresses it in a non-aggressive and socially acceptable manner (Eisenberg, 2000; Haidt & Joseph, 2007; Republic of Indonesia, 2015b).

Regulation of own emotions. The goal is to teach and inculcate emotion regulation strategies to children such that they are able to regulate, control, and adjust their positive as well as negative emotions to the right level of intensity, duration, and quality to achieve a goal. For example, a child can be patient when he waits for washing hands in a queue or while playing (Cole, Denis, Simon & Cohen, 2009; Gross, 2007; Holodyski, Seeger, Hartman & Worman, 2013; Republic of Indonesia, 2015b).

3.4.5. Achieving in Learning

Preschool teachers have socialization goals that refer to not only moral education but also other domains of education. In modern industrialized countries, such socialization goals are mainly related to skills and abilities in the preparation of children's enrolment in school after their preschool attendance. The goal is to teach children a skill or competence.

Additionally, this can refer to a social competence that goes beyond the moral values that we have already listed above as a category. This includes aspects of knowledge, skills, and learning attitudes in accordance with the standards that are set by the educational curriculum (Dewantara, 2013; Fenstermacher, Osguthorpe & Sanger, 2009; Miller, 2016; Osguthorpe, 2008; Republic of Indonesia, 2015b).

The presented classification system can be used as a first attempt to classify the socialization goals of preschool teachers that we are going to investigate in the cross-cultural study reported below.

4. Child-Rearing Strategies for Preschool Children

4.1. Definition of Child-Rearing Strategies

Child-rearing strategies are applied by parents, caregivers or teachers in caring for and educating children in achieving socialization goals. They have been mainly examined within family contexts by means of analyzing parenting ethnotheories and parenting behavior (Keller & Kaertner, 2013). However, the focus of this study is child-rearing strategies used by preschool teachers in child care, play groups, and kindergartens in Germany and Indonesia in the context of moral education. As such, child-rearing strategies are applied by preschool teachers to cultivate moral values in preschoolers for usage in children's daily lives (Dewantara, 2013; Murdiono, 2008; Pujiastuti, 2006). Miller (2016) defines child-rearing strategies as those that guide children's positive behavior so that they can build their lives through social interaction, learning, and emotional development. The role of preschool teachers is very important in guiding children to behave morally well when playing and communicating with them. Moreover, Epstein (2014) states that the best child-rearing strategies in preschools provide a balance between child-guided and adult-guided learning experiences that consider children's interests and focus on what they need to learn to be successful in school and in life. Further, Dewantara (2013) states that child-rearing and teaching and learning strategies are part of informal, formal and non-formal education. Child-rearing strategies in Indonesian are interpreted as "*Asah, Asih and Asuh*" (Geertz, 1983; Koentjaraningrat, 1994; Zevalkink & Riksen, 2001). *Asah* means teaching or training, *Asih* is care, and *Asuh* is defined as upbringing or rearing. The three terms are inseparable and integrated in learning when teachers socialize children's behavior.

Preschool teachers apply child-rearing strategies for educating moral values in concrete situations where moral values are concerned. We refer to these as moral situations and distinguish them into positive moral situations in which children show morally desirable behavior, and into negative moral situations where children show morally undesirable behavior.

4.2. Classifications of Child-Rearing Strategies

A closer look at child-rearing strategies reveals several strategies that teachers can use, which can be classified according to various criteria. The following section discusses some well-known classifications and provides a personal classification that we adapted to use in moral situations.

The Classification of Berkowitz and Grych.

Berkowitz and Grych (1998) reviewed the literature and identified five core parenting strategies that foster the development of a morally good character: induction, nurturance support, demandingness, modeling, and democratic family process. Subsequently, they examine how these five general strategies can be applied in preschool classrooms and consider five other strategies derived from the educational literature: facilitating understanding; teaching human values; fostering caring relationships; helping children handle emotions; respecting children (Berkowitz and Grych, 2010).

Facilitating understanding. It is a critical component of constructivist teaching (DeVries & Zan, 1994) that children have as one of three basic needs, which are necessary to develop a sense of autonomy (Deci, Vallerand, Pelletier, & Ryan, 1991). Additionally, teachers need to structure their classrooms and alter their teaching styles to (1) understand children's levels of understanding; (2) provide stimulating issues and examples to challenge children's current ways of understanding; (3) provide opportunities for children to construct their own meanings (Berkowitz and Grych, 2010).

Teaching human values. It means that teachers should preach what they practice (Lickona, 1983). Modelling is a powerful strategy for character and value education (Berkowitz and Grych, 2010).

Fostering caring relationships. It means that children must feel connected to their classmates and their preschool in a positive way. These relationships stem from how people in their classroom and preschool treat each other, which can be supported through the promotion of interpersonal understanding (DeVries & Zan, 1994; Selman, 1980). DeVries and Zan define interpersonal understanding as a "process of decentering to think about the other's point of view and to figure out how to coordinate it with one's own through negotiation" (p. 74).

Helping children handle emotions. It means that children, especially young ones, have great difficulties in managing their own (and others') emotions. Further, DeVries and Zan (1994) argue that teachers need to help children achieve an "emotional balance." Accordingly, teachers should help children (1) engage in self-reflection, especially about their emotions; (2) acknowledge and recognize their emotions; (3) use conflict mediation techniques; (4) manage their emotions, especially difficult and threatening ones (Berkowitz and Grych, 2010).

Respecting children. It is the concepts of democratic classrooms and promoting understanding are also quite consistent with this notion of respect for children. Teachers need to reflect their child-rearing strategies to identify those that esteem children's autonomy,

respect their feelings and understanding, and value their voices and participation in their classroom community (Berkowitz and Grych, 2010).

However, this classification can be criticized through two points. (1) the classification does not really contain concrete child rearing strategies: teaching human values, facilitating understanding, fostering caring relationships, helping children handle emotions, and respecting them are only unspecific descriptions without any relation to what a teacher does in concrete terms when, for example, teaching human values. (2) The five categories are mixtures of unspecific strategies and socialization goals. Therefore, this system of classification is not appropriate for classifying concrete child-rearing strategies.

4.3. A Collection of Child-Rearing Strategies

This section presents a compiled list of child-rearing strategies that stem from an extensive literature review of developmental psychology and preschool education. The list contains the term of the strategy, its definition, socialization goal, as well as an example. The strategies are assigned to three broader categories according to the context of application: (1) positive as well as negative moral situations (Table 4.1.), (2) only positive moral situations (Table 4.2.), and (3) only negative moral situations (Table 4.3.).

Table 4.1.
Strategies for Positive and Negative Moral Situations

Strategy	Definition & Goal	Example
Comforting (Ibung 2009; Republic of Indonesia, 2015b; Robin, 2012; Stormont, Lewis, Becker, Johnson, 2008; Waxler, C. Z., Radke-Yarrow, M., & King. R.A., 1979).	Offering comfort or assistance or showing care through verbal expression or physically through body contact. The goal is to calm the emotionally aroused child. The ways or steps of the teacher in comforting children are teachers approaching children, touching their body parts (general), asking/explaining/giving motivation to children in the occurring situation.	Patting their head/shoulder Hugging, cuddling, embracing
Commanding (Miller, 2016; Stormont et al., 2008).	Giving the child an instruction or offering a solution without involving the child in the solving process and with the expectation that they will follow the command. Commands can range from nonverbal polite hints to verbally direct demands. The goal is that the child does what they have been told without questioning the instructions.	“Please wash your hands!”

Strategy	Definition & Goal	Example
Encouraging (Bredekamp & Copple, 1997; Dewantara, 2013; Chapman, 2011; Ibung, 2009; Klaar Öhman, 2014; Republic of Indonesia, 2015b; Robin, 2012; Stormont, et al, 2008).	The teacher confirms or agrees verbally with the child's statements through repetition or affirmation of the content. This is a simple confirmation of a child's request. The goal is to reaffirm or approve the statements of the child. In the same process, the child is encouraged, which presupposes that the teacher was embedded in the process.	"A good boy likes helping others."
Explaining/perspective taking (Johansson, 2002; Miller, 2016; Stormont et al., 2008).	Offering or providing a verbal explanation to the child about moral values/behaviours, accompanied by a reflection process of the past, guided by the teacher. They explain why the behaviour of the child is inappropriate or provide alternative behavioural patterns for the future. The goal is for the child to understand the consequences of their behaviour.	"Sharing is good behavior because it makes other children happy."
Letting happen (Dewantara, 2013; Ibung, 2009; Miller, 2016; Stormont et al., 2008).	The teacher does not intervene in a situation. She/he does not participate actively but is aware of what is happening. The teacher has the possibility to intervene. The goal is to offer <i>or</i> provide space <i>or</i> leeway to train <i>or</i> apply children's problem-solving skills with the possibility of intervention from the teacher's side.	Two children are arguing about who is first to play with the doll. The teacher perceives the situation and observes the children, but does not intervene.
Modelling (Bredekamp & Copple, 2014; Dewantara, 2013; Miller, 2016; Republic of Indonesia, 2015b; Stormont et al., 2008).	The teacher models morally appropriate behavior and demonstrates it by imitating <i>inappropriate</i> behavior, and provides a role model for the appropriate/desired behaviour. Alternatively, the teacher mirrors the child's emotions by expressing understanding. The goal is that the child is confronted with their behaviour and behavioural strategies are practiced within an interactive setting between adult and child. The child should get an impression of how its behaviour is viewed by others.	Praying, greeting, apologizing, thanking, permitting, caring, helping.
Questioning (Johansson, 2002; Miller, 2016; Stormont et al., 2008).	Questioning or asking the children about their behavioural motives or reasons or giving an answer. Questioning can be polite and caring, or pressurizing or provocative. Through questioning, the children reveal the incident, motive or intention underlying their actions. The goal is that the child understands and evaluates their actions on their own without the teacher reminding about the rules. Questioning proactively is when the teacher asks about concepts and moral behavior that the child will or has already done. The critical point is that there is a morally correct answer to that question and the teacher expects the child to answer correctly.	Why did you hit other? Do you want to pray before eating? Who will lead the prayer? Do you want to eat and open your snack?
Promoting values (thanking, apologizing, permitting, greeting, asking for help). (Dewantara, 2013; Ibung 2009; Republic of Indonesia, 2015b).	Explaining and reflecting appropriate behavioural values (apologizing, forgiving or showing care or taking responsibility for personal mistakes and for others or repenting or being grateful). The values are specified directly, and refer to the child's formal behaviour. The goal is to create an awareness for appropriate social and moral values.	"Please help your friend return the block to its place!"
Recalling rules (Miller, 2016; Republic of Indonesia, 2015b; Stormont, 2008).	Referring to accepted behaviours, agreed rules and desirable values, reminding the child verbally or referring to written or depicted rules or behaviours. Recalling or reminding the child of the consequences of disobeying. The goal is that the child reminds the	The rules: love others, walk slowly in the class, ask for permission, talk softly, share, play together, etc.

Strategy	Definition & Goal	Example
	agreed rules and internalizes them, and follows the rules in future.	

Table 4.2.

Strategies for Positive Moral Situations

Strategy	Definition & Goal	Example
Encouraging (Bredenkamp & Copple, 1997; Dewantara, 2012; Chapman, 2011; Ibung 2009; Klaar & Öhman, 2014; Miller, 2016; Republic of Indonesia, 2015b; Robin, 2012; Stormont et al., 2008).	The teacher confirms or agrees verbally with the child's statements through repetition or affirmation of the content. This is a simple confirmation of a child's request. The goal is to reaffirm or approve the statements of the child. In the same process, the child is encouraged, which presupposes that the teacher was embedded in the process.	"A good boy likes helping others."
Praising (Bredenkamp & Copple, 1997; Dewantara, 2012; Chapman, 2011; Ibung 2009; Klaar & Öhman, 2014; Miller, 2016; Republic of Indonesia, 2015b; Robin, 2012; Stormont et al., 2008).	Giving verbal or nonverbal emotionally loaded feedback of pride/happiness. Reinforcing the desirable behaviour or emotions by praising or encouraging the child through positive verbal and nonverbal feedback. The goal is to share positive feelings with the child in relation to the child's actions or emotions.	"That is great! You pray well!"
Rewarding (Robin, 2012; Ibung 2009; Republic of Indonesia, 2015b).	Giving the child material reward for their appropriate behaviour. The goal is to reinforce the appropriate behaviour through reward.	The teacher places a star or a smiley face on the child's picture or booklet.

Table 4.3.

Strategies for Negative Moral Situations

Strategy	Definition & Goal	Example
Admonishing/disapproval (Johansson, 2002; Miller, 2016; Stormont et al., 2008).	Direct feedback to the child through verbal expression of criticism in relation to the child's behaviour, verbal critical disapproval or deciding without giving reasons or explaining why the child's behaviour is inappropriate. The teacher's nonverbal behaviour has a negative tone, admonishing through reference to consequences or sending a warning without providing further explanation in relation to the disapproved behaviour. The goal of all these strategies is that the child immediately ceases their behaviour.	"Andi, if you push your friend, he will fall!"
Corporal punishment (Bergin, 1999).	Beating, hitting or spanking the child with hands or a stick, belt or other objects on their hands, back, chest, arms, or legs. The intensity can range between light cuffing to violently beating. The goal is to physically punish the child for <i>inappropriate</i> behaviour.	The child gets a twisting his ear from the teacher.

Strategy	Definition & Goal	Example
Distracting (Johansson, 2002; Miller, 2016; Stormont et al., 2008).	Diverting the child's attention to something else through verbal expression or physical contact (handle the child's body). The goal is not to intensify the child's emotions, behaviour or the problem.	When children are noisy, the teacher says: clap 1, clap 2, clap 3...
Expression of anger (Miller, 2016).	Expressing unhappiness regarding the situation or bad behavior. The goal is that the child knows the teacher is angry because they behaved badly, and for the child to regret their actions; to give the child emotional feedback on a personal level regarding their behaviour, underlining that the expectations of the child was forbidden or wrong.	I am angry because you hit other.
Expression of sadness (Miller, 2016).	An expression of suffering from the situation or bad behavior. The goal is for the child to regret their actions and engage in good behavior; to give the child emotional feedback on a personal level.	"I am sad because you break the rules!"
Expression of shame/shaming (Miller, 2016).	Disgraceful behaviour by a child is discussed in front of at least one person/child; disapproval of the disgraceful behaviour/demanding appropriate behaviour. It is accompanied by verbal or non-verbal actions (laughter, smiles or playful tone of voice). The goal is to teach the child to bear shame and elicit shame. Furthermore, shaming includes processes of reasoning and reflecting. The child is given the opportunity to reason and reflect on their behaviour/misdeeds with the teacher's support.	I do not want to see you push your friend.
Excluding (Bergin, 1999).	Isolating the child or moving the child into another room/place or excluding them from an activity. The goal is to show or set limits for the child's inappropriate behaviour. The teacher explains why they are being excluded and offers the possibility of participating if the child behaves according to the rules. The child is given the opportunity to calm down or change their inappropriate behaviour.	A child is left in a separate room after troubling another child.
Frightening (Bergin, 1999).	Threat of aversive consequences (excluding, taking away privileges or giving punishment; emphasizing the consequences of misdeeds/misbehavior). The goal is to intimidate the child or induce fear.	The teacher said to the child that he cannot play with others when he always hits friend.
Solution-oriented approach (Miller, 2016; Stormont et al., 2008; Republic of Indonesia, 2015b).	The teacher verbally provides, presents or suggests possible solutions to the child in relation to a problem or dilemma. The teacher asks the child for possible solutions from the child to the problem and interacts actively with. The goal is to offer satisfactory solutions or alternatives for consideration.	When children have problems grabbing blocks, the teacher breaks them up by approaching, admonishing, explaining, giving them choices to play.
Taking away privileges (Miller, 2016).	The teacher denies the child access to something associated with the child's desires. The goal is to set limits to the child's inappropriate behaviour. The teacher explains why the child has lost their privileges, underlining that privileges are connected to a child's appropriate behaviour.	"If you do not sit properly, you will not get your cake!"
Teasing (Friedlmeier, Corapci, Cole, 2011; Quinn, 2005).	Devaluation or minimization of the child's behavior, emotion or motive; teasing is potentially threatening for the child's self-concept. It is accompanied by verbal or non-verbal actions (redressive humor or positive/negative politeness such as laughing in an afflictive fashion before or after delivering the tease). The goal is to "test" the	The teacher teases the child that he did not shake hands with the teacher today because he forgot. She says, "Ah, you got a snack from Ika directly, then you forget

Strategy	Definition & Goal	Example
	extent of internationalization of certain values and to emotionally arouse the child.	me!” The child immediately kisses the teacher’s hand.
Vicarious Shaming (Friedlmeier, Corapci, Cole, 2011; Quinn, 2005)	Teacher feels ashamed because of the bad deed of a child. The emotion is expressed by embarrassed behavior, e.g. blushing, hiding one’s face, impulse to leave the stage.	“I ashamed if you hit others”
Withdrawal of attention and affection (Evers, & Schwarz, 1973)	Active removal of attention <i>or</i> affection <i>or</i> not reacting anymore to the child <i>or</i> turning away from the child. The goal is that the child can learn that he/ loses the affection or attention of the teacher because of its inappropriate behaviour, but gets attention and affection because of its appropriate behaviour. This strategy is devoted to learning situations when the teacher is explaining moral values, then the children turn their attention to other things such as joking, talking to other children or playing with something, then the teacher draws the attention of the children again by singing, clapping, telling stories or demonstrate something in front of children so that children pay attention to what the teacher is explaining.	“As long as you are yelling I am not going to listen to you.”

4.4. Reactive Child-Rearing Strategies

Child-rearing strategies can also be classified according to their timing. When teachers apply strategies before a child shows a morally relevant behavior, they are classified as proactive strategies (Stormont et al., 2008). During the application, they are classified as reactive strategies only after a child behaves in a morally appropriate manner (Stormont et al., 2008). Blair, Fox, & Lentini (2010) stated that in positive behavior supports by early childhood teachers, there are three types of strategies, namely prevention strategies (commanding and offering choices activities), teaching strategies (moral understanding and modeling), and response strategies (reinforcement and solution-oriented approach). The first approach is teacher-centered. Preschool teachers are the main actors in teaching moral values; for example, teachers use strategies of modeling, promoting values, commanding, recalling rules, explaining, questioning, singing, and storytelling in order to guide children’s behaviors in advance. Moreover, they expect that children learn to understand how to behave in a morally positive manner and follow teachers’ proactive advices (Johansson, 2002). The examples of reactive strategies that preschool teachers use as reactions to a child’s positive moral behavior include encouraging, praising, and rewarding; as a reaction to a child’s negative moral behavior, the examples are disapproving, comforting, commanding, taking away privileges, excluding.

A corresponding classification to the reactive vs proactive distinction is the distinction between a “constructivist” and a “didactic” approach (Bredekamp & Copple, 1997). A

didactic approach is characterized by the use of direct, highly structured strategies based on the principles of repetition and reinforcement. Consequently, it is reasonable to assume that these didactic strategies align with a high cultural emphasis on social responsibility and hierarchical relatedness. A constructivist approach, on the other hand, is more child centered, with teachers serving primarily as resources for children’s self-initiated activities. It may correlate to a high cultural emphasis on psychological autonomy and psychological relatedness (Gernhardt et al, 2014).

As explained above, the socialization goals of the preschool institution are to care for, teach, and rear young children. Accordingly, care leads to meeting the needs of children in preschool and teaching to acquire knowledge about moral values, but only for a short duration; further, rearing children to achieve the norms, attitudes, and moral values for a long duration (Broström, 2006). In addition, Quinn (2005, p. 479) states that “sometimes child-rearing is just care-taking; sometimes it is instruction in knowledge that may be viewed as practical in nature and having little direct relationship to values.”

We can classify child-rearing strategies before and after moral situations occur as in the following table.

Table 4.4.
Reactive Child-Rearing Strategies

Situation	Reactive Strategies	
	Sub Strategies	Strategies
Positive	Emotional reinforcement	Positive contagion
		Praising
		Expressing thankfulness
		Expressing affection
		Congratulations
	Moral understanding	Explaining
		Perspective taking
		Questioning
		Recalling rules
	Material reinforcement	Rewarding
Letting it happen		
Negative	Addressing underlying feeling	Expressing sadness
		Expressing anger
		Vicarious shaming
	Moral understanding	Explaining
		Perspective taking
		Questioning
		Recalling rules
	Solution-oriented approach	
	Mild assertive	Admonishing
		Taking away privileges

		Withdrawing attention
		Distracting
	Emotional assertive	Shaming
		Excluding
		Teasing
		Threatening
	Corporal assertive	Corporal punishment
	Modeling	

4.5. Inductive Classification of Child-rearing Strategies for Moral Situations

This section introduces an inductive classification of child rearing strategies that can be applied to positive and negative moral situations in everyday preschool contexts. Moral situations relate to moral values such as fairness, care, loyalty, respect, and divinity/purity according to the classification of Haidt and Joseph (2007).

The examples of positive moral situations are, for example, fairness when children share their cake with others or tell stories honestly about going to the waterboom with parents; care, when they help other friends; loyalty, when they follow group norms and play peacefully together; respect, when they follow teachers' instructions; divinity/purity, when they pray before and after meals or take care of animals.

The child-rearing strategies compiled in the list in Section 4.2.2 can be classified in more general categories applicable to positive moral situations. (1) the strategies of praising, encouraging, thankfulness, and comforting can be assigned to the category of emotional reinforcement; (2) the strategy of rewarding can be classified in the category of material reinforcement; (3) the strategies of explaining, questioning, recalling rules, perspective taking, singing, and storytelling belong in the category of achieving moral understanding; (4) the strategy of letting happen stands for its own along with (5) the strategy of modelling (both cannot be assigned to the other categories).

Furthermore, the strategies of *emotional reinforcement* are characterized by a teacher's verbal and nonverbal behavior that support children's positive behavior in a way that they feel happy, proud, and motivated to repeat their morally good behavior. *Material reinforcement* labeled as "rewarding" can also take the form of giving gifts or material in the form of objects as a reward for a child's positive behavior. *Achieving moral understanding* focuses on the acquisition of knowledge that children can understand why they should behave in a morally positive manner. Moreover, the strategy of *letting happen* is defined as a teacher's effort to give children the opportunity to learn and solve their problems on their own. *Modeling* is a strategy where teachers demonstrate desirable behavior in front of children so that children can imitate the same.

Some child-rearing strategies compiled in the list of Section 4.2.2 can also be applied to negative moral situations. The examples of negative moral situations include fairness, when children may take away a friend's toy; care, when they hurt friends; loyalty, when they break norms of the group; respect, when they do not follow their teachers' instructions; divinity/purity, when they are not willing to pray before and after meals or engage in harassing animals.

When children's behavior is morally bad in these situations, the teacher can react with child-rearing strategies that are compiled in the list in Section 4.2.2. These single strategies can also be classified in more general categories: (1) strategies of expressing sadness, anger, shame/vicarious shame can be assigned to the category of *addressing elicited feelings*; (2) the category of *solution-oriented approach* stands on its own; (3) strategies of explaining, questioning, recalling rules, perspective taking, singing, and storytelling can be assigned to the category of *achieving moral understanding*; (4) the category of *letting happen* stands on its own along with (5) *modelling*; (6) the strategies of admonishing, commanding, promoting values, taking away privileges, withdrawal of attention, and distracting can be assigned to the category of *mild assertiveness*; (7) the strategies of frightening, teasing, and excluding can be assigned to the category of *emotional assertiveness*; (8) the category of *corporal punishment* stands on its own.

Addressing elicited feelings contains strategies expressing teachers' feelings towards the child when they emotionally disagree with their negative behavior through expression of sadness, anger or vicarious shame. As such, the *solution-oriented approach* is a strategy to support children in problem solving and finding a solution. *Emotional assertiveness* contains verbal and nonverbal behaviors of teachers to elicit a strong negative emotion from the child such as shame, fear or frustration. Moreover, *corporal punishment* is related to physical punishment carried out by the teacher.

Some child-rearing strategies can be applied to both positive and negative moral situations such as achieving *moral understanding*, *letting happen*, and *modelling*. Therefore, they are universal strategies that can be applied to all moral situations.

4.6. Child-Rearing Strategies of Teachers in Indonesian Preschools

Education in Indonesia uses the philosophy and theory of Dewantara (2013) as the Father of Indonesian Education because it is in accordance with the characteristics of Indonesian culture that upholds moral and religious values. Moreover, Dewantara (2013) suggests a concept of education that considers moral values: "*Among*," "*Tut Wuri*

Handayani,” and “*Tringa*.” The word “*among*” is derived from Javanese and means someone who is in charge of “*ngemong*” and whose soul is full of devotion. The meaning of “*ngemong*” is care and teaching. Furthermore, teaching for “*Taman Siswa*” (school) means educating children to become independent human beings who are open minded to renewal knowledge and develop their competence (Radcliffe, 1971; McVey, 1967; Thomas, 1992; Towaf, 2016). As such, teachers should not only teach necessary knowledge but also instruct children to become capable of acquiring knowledge on their own and construct it from their own experience. In the *Taman Siswa* environment, a teacher’s personal name is not used but replaced with the term “*Pamong*.” Accordingly, “*Pamong*” is use as the term for “teacher” among the Javanese people. The relationship between *pamong* and students/children ought to be based on love, mutual trust and which is far from being authoritarian and indulgent.

Tutwuri handayani (Claramita, 2016) is the watchword for “*among*” methods. Here, *among* means rearing. Tutwuri’s attitude is prescribed for teachers to allow children to act in accordance with their desires, as long as their behavior is in accordance with reasonable norms and does not harm anyone. The *pamong* (the teacher) ought to be *handayani*, which means they should influence children with requests, exhortations, and orders, but if necessary, also with force and actions, if children use their conceded autonomy to deviate and endanger themselves or others. Furthermore, *handayani* is a behavior that children must obey to display respect and submission. Thus, as a subject of learning, a child has autonomy, and as an object, they have respect as their obligation.

The third term is “*Tringa*”, meaning in Javanese “*Ngerti-Ngrasa-Ngelakoni*” (understanding, feeling, and doing). Consequently, children should create moral experiences through their own thinking (what and why), then feel whether their moral experiences are good or bad, right or wrong, and at least do what they have acknowledged as good behavior. This is in accordance with Lickona’s (1991) theory described in the stages of cultivating moral values.

In general, the terms often used by Dewantara (2013) are “*Ingarso sung tulodo*” (in front of children, teachers ought to be good examples/role models), “*Ing madyo mangunkarso*” (in the midst of children, teachers ought to be able to motivate them), “*Tut wuri handayani*” (behind children, teachers ought to be able to encourage their positive behavior and prevent them from negative behavior). “*Tut Wuri Handayani*” is also the educational symbol on the logo of the Ministry of Education and the Culture in the Republic of Indonesia (Republic of Indonesia, 1978).

Dewantara's (2013) concept of education provides the following principles of child-rearing strategies: (1) habituation; (2) learning while playing; (3) learning through imitating a model; (4) introduction to the principles of religious norms; (5) motivating and generating willingness (Patmonodewo, 2000; Dewantara, 2013; Republic of Indonesia, 2015b). Accordingly, (1) habits can be established for routine activities such as praying, hand washing, greeting, eating and playing together, and tidying up toys after playing. (2) Learning while playing means children understand, feel, and realize moral values through playing activities. In play, children gain experience of sharing toys, helping friends with difficulties, being honest with anyone, respecting the opinions of friends, obeying the rules of play, and solving problems among children by themselves (Berkowitz & Melinda, 2000). (3) Learning by example or model means that teachers' words and behaviors should always be good models for children (Fenstermacher et al., 2009). Moreover, teachers ought to be good for themselves and good role models for others (Lickona, 1991; Berkowitz & Grych, 2011; Osguthorpe, 2008). (4) The introduction of religious norms is closely related to moral values because religion introduces children to the concept of belief in God, obedience, and goodness (Pujiastuti, 2006; Roqib, 2009). This can be done in children's activities as mentioned earlier. The examples of faith and obedience involve praying before and after activities, while the examples of goodness are sharing, helping, and being honest. (5) Teachers should always motivate children to perform morally well (Gartrell, 2013; Ibung, 2009; Kaur, 2016; Robin, 2012; Stormont et al., 2008).

The Indonesian government regulates education at all institutional levels, from informal, formal, and non-formal. Furthermore, child care and play groups belong in the level of non-formal education and kindergarten in the formal education level. Preschools in Indonesia have a curriculum, which includes socialization goals, materials, strategies, and evaluations (Republic of Indonesia, 2014, 2015b). In this part, we focus on strategies recommended by the curriculum. Based on the curriculum of early childhood education in Indonesia, preschool teachers in kindergarten, playgroups, and child care should use child-rearing strategies and teaching and learning strategies as follows:

Teaching. The teacher acts as a director, an actor, and guide in a conducive learning situation for children to learn through their own knowledge and experiences. Therefore, in order to explore children's knowledge and experiences, teachers use strategies of explaining, questioning, recalling rules, perspective taking, discussing, singing, storytelling, roleplaying, and other forms of playing (motoric play, math play, language play, etc.). Moral values can be taught specifically with certain materials or integrated with general materials/other types of

knowledge. For example single material of moral values: helping friends (care), sharing toys (fairness), playing together (loyalty), respect others (respect), etc. An example of integrated materials such as planting plants together in gardens (experiment method) introduces the concept of God and preserves the environment (divinity/purity). The knowledge of moral values is incorporated into natural sciences (Berkowitz & Grych, 2010; Dewantara, 2013; Hartati, 2010; Lickona, 1991; Miller, 2016).

Motivation. Teachers should support, encourage, and reinforce children when they present morally good behaviour, for example, encouraging (verbally and non-verbally), praising, and rewarding (material and non-material). When children help their friends, a teacher can say, “Thank you for helping others!” (while smiling). The expression of thankfulness is encouraging and has a modeling function because this strategy does not only affect one child but also others when they imitate the words and actions of the teacher (Berkowitz & Grych, 2010; Dewantara, 2013; Lickona, 1991; Miller, 2016; Pujiastuti, 2006).

Facilitation. Teachers should be able to mediate when children show negative moral behavior, for example, discussing problem solving, promoting values (asking for apologizing to others), reminding of rules, disapproving and commanding so that children can change negative behaviors into positive (Berkowitz & Grych, 2010; Dewantara, 2013; Lickona, 1991; Miller, 2016; Pujiastuti, 2006).

A good role models. Teachers should be good role models for children and their social environment for them to can imitate teachers’ exemplary words and actions. Children who behave morally positively will also be an example for other children. The examples of a good teacher’s speech (words) include greetings, saying “apologize” when reprimanding children who do wrong, saying “thank you” to children who are doing well, asking for permission when leaving the class or activities with children, asking for help from children using polite words. Further, the examples of a good teacher’s actions include praying with children, helping them tidy up toys, planting together, listening to children’s stories, sharing food, throwing garbage in appropriate places. As such, modelling has a strong influence on instilling moral values into children (Berkowitz & Grych, 2010; Dewantara, 2013; Lickona, 1991; Miller, 2016; Pujiastuti, 2006).

Habituation. Children are accustomed to positive behavior through programmed routines, for example, praying before and after activities/before and after eating, tidying up toys together, brushing teeth, washing hands before and after eating/playing, and following social rules. If children are accustomed to these moral routines, teachers can allow them to regulate these routines on their own, applying the strategy of *letting happen*. Moreover, teachers’ task is

only to assess children's development through observation and documentation (Berkowitz & Grych, 2010; Dewantara, 2013; Lickona, 1991; Miller, 2016).

Working together with parents. Teachers and parents should be able to work well together in understanding and applying moral values to children in order to achieve a common understanding about children's moral education at home and preschool (Berkowitz & Grych, 2010; Dewantara, 2013; Lickona, 1991; Miller, 2016).

Several studies documented preschool teachers' daily practice. Based on qualitative studies through observation and interview on cultivating moral and religious values and character education in preschools, Indonesian preschool teachers used the following strategies also recommended by the curriculum: (1) concerning the domain of teaching, they used explaining, questioning, recalling rules, perspective taking, recitation/assignment, singing, storytelling, experimenting, field trips, roleplaying, and other forms of playing (motoric play, math, language, traditional play, etc.); (2) they used the strategy of *modelling*; (3) concerning the domain of motivation, they used encouraging, praising, and rewarding; (4) concerning facilitation, they used discussing, problem solving, promoting values, commanding, disapproving, and distracting; (5) concerning habituation, they used *letting happen*/giving opportunities, observation, and documentation; (6) teachers also cooperate with parents (Anhar, 2018; Hartiwi, 2016; Ibung, 2009; Idrus, 2012; Inawati, 2017; Kurniasih, Suliyem & Wulandari, 2014; Maryanti, 2015; Megawangi, 2010; Moeslichatoen, 2004; Murdiono, 2008; Patmonodewo, 2003; Adityasari, 2014; Pujiastuti, 2006; Rizqillah, 2013; Sholikhah, 2016).

These studies do not provide any information about how often teachers used the abovementioned strategies and whether these strategies were related to successful moral development of children. However, some studies reported only for the strategy of storytelling that the application thereof could improve children's moral development and understanding (Arsita, 2017; Arief, 2010; Pillar, 2008; Rakhmawati and Yusmiatiningsih, 2012). Moreover, teachers only reported that they often used explaining, recalling rules, praising, modelling, singing, storytelling, letting happen, and discussing/problem solving (Idrus, 2012; Marzuki, 2017; Murdiono, 2008), but they were not asked about frequencies or preferences.

Pilar (2008) conducted a study on improving the socialization abilities of children aged 4 to 5 years in Bambini, Tangerang kindergarten through a storytelling method. The aim of study was for children aged 4 - 5 years in Bambini Kindergarten to be able to socialize with other children, namely learning to separate themselves from parents (especially mothers), showing affection to friends and others, wanting to play with peers, sharing with friends, communicating with others, helping fellow friends, working with friends, and showing

tolerance for their friends. This study used action research in the classroom with sample 20 children in Bambini, Tangerang kindergarten, Tangerang (Banten/West Java). The results showed that there was an increase the socialization ability of children aged 4 - 5 years as much as 25% from cycle 1 (66.22%) to the second cycle (91,22). If it is associated with moral values, that would be related to the values of fairness, care, loyalty, and respect.

The other empirical study from Arief, Farokha and Armini (2010) stated that children were able to change the personal hygiene behavior of preschool by reading stories from contemporary books. The study aimed to investigate the effect of health education with contemporary book story on preschool personal hygiene behaviour (knowledge, attitude, action) at RA Perwanida, Mojokerto, East Java. Design used quasy experimental with preschoolers' sample was 22 respondents in B group (5-6 years old). They were divided into 2 groups, treatment and control groups with instrument indicators such as washing hands before and after meals, brushing teeth after meals, taking a bath, changing the clothes, disposing of garbage in place, keeping the plants and loving the animals. Results revealed the presence of effect in treatment and control groups. In treatment group the level of dependence due to preschool knowledge had significance level of $p = .002$, while that in control group was $p = 1.000$, to preschool attitude $p = .034$ in treatment, and $p = .014$ in control group, to preschool action $p = .001$, and $p = 0.317$ in control group. It could be concluded that there was significant influence of health education with contemporary book story on preschool personal hygiene behaviour. This research is related to moral values especially purity.

Rakihmawati and Yusmiatinengsih (2012) reported that moral development of children in Dharma Wanita Kindergarten, State University of Padang, Padang (West Sumatra) was still very low, it still seems that there were still many children who did not understand the goodness and badness such as children liked to disturb friends, lacked empathy and did not like playing with friends and not used to saying thank you because the teacher used inappropriate method to instill morality. The purpose of the research was to improve the method of moral cultivation through educational fun stories by preschool teachers. This research used classroom action research with 17 children 5-6 years old and observation and interviews data. The results of the actions (treatments) illustrated that there was an increase of children moral development as much as 13.23% in pre-condition, then it rose to 36.76% in first cycle, while in the second cycle was at the top 77.44%. However, it could be concluded that storytelling activities could improve children's moral development. We could see moral values that happened in this study, namely care, loyalty, and respect.

Arsita (2017) studied that using story telling method could improve moral and religious development of early childhood in Dharma Wanita Kindergarten, Sukarame, Bandar Lampung (near South Sumatra). The study aims, children were able to understand good and bad behavior, respect other people religion, understand noble character, used to religious practices, and recognize the self-religion. Action research in the classroom was used in this study with 22 preschoolers in group B (5-6 years old), observation and interview data. The result described that there were significant increase of children's moral and religious development as well as 80% in the first cycle, and 87% in the second cycle. This study is relevant with moral values of divinity and moral understanding.

These studies do not provide any information of how often teachers used the abovementioned strategies and whether these strategies were related to a successful moral development of children. Only for the strategy of story telling, some studies reported that the application of this strategy could improve children's moral development and understanding (Arsita, 2017; Arief, 2010; Pillar, 2008; Rakihmawati and Yusmiatinengsih, 2012). Teachers only reported that they often used explaining, recalling rules, praising, modelling, singing, story telling, letting happen, and discussing/problem solving (Idrus, 2012; Marzuki, 2017; Murdiono, 2008), but they were not asked about frequencies or preferences.

4.7. Child-Rearing Strategies of Teachers in German Preschools

Studies on the use of child-rearing strategies in the context of moral education in German preschools are still very seldom (von Suchodoletz et al., 2014). As such, the interaction between preschool teachers and preschoolers does not seem to be framed as teaching because German preschool teachers give more freedom to children to choose their own activities and play according to their needs (Koenig, 2009; Glüer & Gregoriadis, 2017; Popa, 2018). Furthermore, preschool teachers emphasized caring interactions more than rich instructional interactions (von Suchodoletz et al., 2014). Therefore, there is no specific program to develop the moral values of preschoolers.

The cultural dimensions of autonomy and relatedness are conceptualized predominantly in an individual and psychological manner (Keller, 2011). The German early child-care education has been characterized as a constructivist approach (Fthenakis & Textor, 2000; Schäfer, 2005). Accordingly, children learn knowledge from their own experiences. Teachers give feedback and praise or encourage when children behave well and are confident in what they do (Glüer & Gregoriadis, 2017; von Suchodoletz et al., 2014). If teachers help

children increase their confidence in doing well, children can develop their competencies well.

On the other hand, Popa (2018) states that the term “independent” does not mean letting children do what they want, but that there are rules about following common sense to create discipline in children. Further, discipline is important as a tool to achieve confidence between teachers and children, for example, sitting and eating at the dining table properly. The teacher is a model and source of independence. For example, teachers instruct children to dress themselves, listen to a friend’s opinion, ask what they need, tell their opinions, and/or ask politely for permission when they want to join a group.

Froebel states that “the true educator and teacher has to be at every moment and in every demand two-sided. He must give and take, unite and divide, order and follow; he must be active and passive, decisive and permissive, firm and flexible” (Froebel, in Lilley 1967, in Tovey, 2017, p. 111). Therefore, the tasks of an educator and teacher are (1) observing, supporting, and extending children’s play and learning; (2) encouraging children’s curiosity and questions; (3) helping children reflect and extend their thinking; (4) talking and discussing; (5) supporting children to solve their own problems; (6) helping children develop self-discipline; (7) working in partnership with parents (Tovey, 2017, pp. 111–124).

Another empirical study by Gernhardt et al. (2014) revealed that German preschool teachers emphasized child-centered methods and those of encouraging intrinsic motivation, in accordance with the predominant co-constructivist approach in this cultural context (Fthenakis & Textor, 2000; Schäfer, 2005). In the abovementioned references, we can find hints of German preschool teachers having used some child-rearing strategies listed in Table 13. These strategies involve praising, encouraging, modelling, discussing/solution oriented approach, explaining/questioning, commanding, letting happen, observation, and working with parents. Unfortunately, the studies did not report further strategies. Moreover, they do not provide any information about the usage frequencies or preferences.

5. Emotions and Moral Emotions

In the following discussion includes the definition of emotions, the nature of emotions, emotional characteristics, emotion regulation, emotional expression, and the use of emotions in Javanese culture (Yogyakarta), and Muenster (Germany).

5.1. Definition of Emotion, Moral Emotion and Emotional Maturity

There are many definitions of emotions. An emotion refers to a typical feeling and thoughts, as well as action readiness in the form of bodily and expressive reactions (Frijda,

1986). Chaplin & Aldao (2013) distinguishes emotions from feelings and he says that feelings, in that the latter are conscious experiences activated by an appraisal of an external or internal stimulus. Emotions are changes in physiological reactions, feelings, cognitive processes, and behavior experienced by a person (Santoso, 2008). So-called syndrome theories of emotions subdivide an emotion into components, namely an eliciting event, an expression, a physiological change, a phenomenological experience, and a motivation or action tendency (Frijda, 1986; Russell, 1991a; Scherer, 1984; Shweder, 1994).

These different emotions can be integrated in the following definitions. An emotion is “a functional psychological system involving the synchronic interplay of several components that serve to initiate and regulate a person’s actions. These components appraise and regulate the relation between the person and her or his environment in the service of the person’s concern” (Holodynski, 2019, p. 1813; see also Frijda, 1986).

According to this definition, an emotion is made up of four components: appraisal, expression, body regulation, and subjective feeling. These components form a dynamic psychological system that takes the following prototypical course (using shame as an example). (a) An external (e.g., the violation of a social norm) or internal (e.g., an anticipation of the norm violation), context-related elicitor is appraised in terms of its significance for satisfying the individual’s motives (the violation threatens one’s inclusion in the social group). (b) This appraisal triggers adaptive expressive reactions (gaze aversion, submissive body posture) and body reactions (blushing). (c) Through body feedback, these reactions are experienced subjectively as bodily sensations (feeling small and feeling hot) that are related to the elicitor of the emotion (the norm violation). It is precisely this that is experienced as the subjective feeling of the ongoing emotion (Holodynski & Friedlmeier, 2006).

Moral emotions. Moral emotions are those caused by the occurrence of good or bad moral behavior from oneself or other people (Shweder, 1997; Haidt, 2003). Moral emotions provide the motivational force to do good and to avoid doing bad (Kroll & Egan 2004). One approach to such emotions is to define morality and then to state that moral emotions are those that respond to moral violations or that motivate moral behavior. Attempts to define morality have long been made by philosophers who generally take one of two approaches (Gewirth, 1984). The first approach is to determine the formal conditions that define statements as moral e.g. it is prescriptive, can be universalized, it can override nonmoral problems, such as expediency. The second approach is to determine the material conditions of a moral problem, for example, that a moral judgment "must assume the interests or welfare of society as a whole or at least people other than judges or agents" (Gewirth, 1984; Haidt,

2003). Moral emotions represent an important but often overlooked element of the human moral apparatus. Such emotions may be critically important in understanding people's behavioral adherence (or lack of adherence) to their own moral standards (Tangney, Stuewig, & Mashek, 2007).

Emotional maturity. Hurlock (1991) ascribes the following features to individual who are said to be emotionally mature: (a) they can carry out self-control that is socially acceptable, and are able to control the expression of emotions that are socially unacceptable, (b) mature individuals understand how much control will satisfy their needs in accordance with the expectations of society, (c) mature individual try to evaluate the situation critically and only then decide how to react.

Emotional maturity (Wolman, Lewis, & King, 1971) can be defined as a condition characterized by emotional development and the appearance of behaviors that are appropriate to adulthood rather than children. With increasing age, individuals are expected to see things objectively, be able to distinguish feelings from reality, and act on facts rather than feelings. According to Kartono (1990) emotional maturity means no longer being swayed by childish motives. Chaplin (2015) adds that emotional maturity is a level of emotional development such that a person no longer displays inappropriate emotional reactions. Covey (1989) suggests that emotional maturity is the ability to express feelings within oneself confidently and courageously, balanced with considerations of the feelings and beliefs of others individuals.

Taken together, emotional maturity is a person's ability to control or balance thoughts, feelings, and actions in a fast and appropriate manner (Hwarmstrong, 2005).

5.2. Emotional Development

The characteristics and stages of development of children here are regarded here as the characteristics, steps, and emotional development tasks that must be achieved at a certain age. In general, children seem to feel more and more intense emotions than adults (Brown & Kozak, 1998). This is because they are not able to control their emotions in advance. Emotional development in children generally progresses with chronological age. In addition, it is also influenced by many factors related to their environment in which children interact.

Toddlers (2-3 Years Old)

At this age, children begin to look for rules and restrictions that exist in their environment and to identify the consequences of their behavior. They begin to distinguish

behavior that are labeled as right and wrong, using expression to displays their emotions and feeling. Parents and teachers support children so that they are able to label an describe their emotions.

Two to three years old or toddlers are becoming more independent and want to act on their own. They show extremes of behaviour from very independent to dependent, aggressive to calm, helpful to stubborn and these changes can happen quickly. Toddlers understand their environment from an egocentric perspective. Toddlers like to test the boundaries set by their caregivers to gain the reassurance that these boundaries (limit setting) are still there. Tantrums and other reactions to anger and frustration are common in toddlers. They normally respond sensitively and become tranquil when comforted with cuddles, holding, stroking, patting, calming and gentle tones. Toddlers begin to label feelings, e.g. happy, sad, angry, scared and to show interest in the feeling of others. Songs, games, stories and imaginative play support toddlers in learning more about their own feelings and those of others. Toddlers start to link 'cause and effect' and gain to previous experiences in order to understand the reason for and the causes of they feel. Their caregivers support their acquisition of emotion knowledge when they talk to them about emotions and feelings (Bredenkamp & Copple, 2014).

An important precursor of emotion knowledge is the ability to talk about internal states, a skill that emerges early in the second year of life. Some authors have even argued that the ability to talk about emotions is one of the earliest indicators of the emotion–cognition connection (Izard, 2009). Young toddlers' ability to talk about internal states including feelings is a interpreted as a demonstration early self-understanding, moral awareness, and emotion regulation (Bretherton, Fritz, Waxler, 1986; Brown and Dunn 1991). Some 2-year olds can correctly sort photographs of facial expressions of happiness and sadness and distinguish between high and low intensities of these emotions (Nelson and DeHaan 1997). However, the bulk of research on emotion knowledge in early childhood has been conducted with children who are at least 3 years old. These studies consider children's understanding of emotional expressions and their knowledge of the normative reactions to emotion-eliciting situations (i.e., emotion situation knowledge). Knowledge of emotional expressions is concerned with the assignment of verbal labels to facial displays of emotion, whereas emotion situation knowledge involves the ability to reason about the contextual and situational cues of emotion.

In addition, the emotional development of Indonesian preschoolers' age two to three, they have been able to express feelings towards other children (like friends, because they are kind, dislike them, because of naughty, etc.), and age three to four, they are able to patient

waiting for their turn, react to things that are considered incorrect (angry, when disturbed or treated differently), begins to show an expression of regret, when they do something wrong (Republic of Indonesia, 2015b; Nurmalitasari, 2015). However, German toddlers at this age, they are able to regulate emotions well, when they face difficulties (distress) (Friedlmeier & Trommsdorff, 1999).

Preschoolers (4-5 Years Old)

At this age, the phase of Initiative vs. Guilt (Erikson, 1993) begins to appear in children. Children will begin to move freely and interact with environment beyond direct interactions with their closest caregivers. The desire grows to separated from their parents and to follow their sense of initiative, but it also elicits guilt. Children are engaged in social play and become aware of whether they are accepted, ignored or even rejected. If children experience acceptance, they learn several things: they learn to collaborate with friends during play and to guide the playing. However, if they experience rejection, this make children feel afraid, so that they always depend on the group and do not dare to express their opinions.

Furthermore, the emotional development of Indonesian preschoolers' age four to five, they are able to show enthusiasm in playing competitive positively, control feelings, and showing confidence. Then, at the age five to six, they are able to express emotions that are in accordance with the conditions (happy, enthusiastic, etc.), show empathic, be a persistent attitude (not giving up easily), and pride of his/her own work (Republic of Indonesia, 2015b; Nurmalitasari, 2015). However, German preschoolers are able to have good prosocial behavior in the age four to six (Trommsdorff, Friedlmeier, & Mayer, 2007).

Primary School Children (from 6 Years Onwards)

At this age, children's emotions become more mature. If they are able to master skill, this will elicit to a sense of success and superiority. In contrast, if children. The emotions of children at this age will easily change. It can only be happy to be sad in just a few moments. This condition is very easy to find in children in 6 years. In addition, in this age phase children can also complete development tasks that can help prepare themselves to enter the stage of maturity. Certainly, certain skills are needed for children. If the child is able to master a skill, then of course this will lead to a sense of success in the child. In the contrary, if the child is unable to master a skill, it will make the child become inferior.

Children learn the labels and expressions and situations associated with happiness, sadness, and anger before they learn about the facial and situational cues of fear and surprise

(Trauffer, Widen, & Russell, 2013). These findings apply regardless of whether emotion knowledge was assessed with emotion recognition tasks, where children are asked to identify a facial label after first being given the verbal label, or whether the stimuli focus on hypothetical or live events, line drawings, real people or photographs of real people posing emotions, or puppets who “act out “ emotions vocally, behaviorally, and contextually (Denham and Couchoud 1990; Fabes, Eisenberg & Spinrad, 2001; Garner and Estep, 2001; Michalson and Lewis, 1985). However, children may perform better if asked to interpret emotions of children belonging to their own ethnic group (Glanville and Nowicki 2002). Importantly, these results have been demonstrated in ethnic minority, low-income, and behaviorally maladjustment children (e.g., Downs, Strand & Cerna, 2007; Garner, Jones, & Winer, 1994; Smith and Walden 1999).

5.3. Moral Emotions Preschooler and Preschool Teacher

Moral Emotion of Preschoolers

Children's conception of the consequences of moral violations is part of their larger conception of understanding emotional situations. Even young preschoolers are quite good at connecting "in general" to simple goals of emotions such as happiness and sadness for others. However, they rarely refer to more complex emotions such as arrogance, shame, remorse, or guilt in their spontaneous speeches (Ridgeway, Waters, & Kuczaj, 1985). When presented with a situation in which the character succeeds or fails in achievement or in a moral affordance, good fortune or bad luck, or other people's intervention, only children over the age of 7 or 8 years onwards accurately infer emotion complexes based on cause and effect attributions such as arrogance, compassion, anger, and shame (Thompson, 1987; Thompson & Paris, 1981; Weiner, Graham, Stem, & Lawson, 1982). Even if young children do not distinguish between shame, anger, and only sadness or pride, gratitude, and mere happiness, they generally expect success followed by positive emotions (Barden, Zelko, Duncan, & Masters, 1980). This seems natural as long as one's actions are in accordance with social or moral norms, if an actor violates social or moral standards intentionally to achieve personal goals, his emotions can be inferred from the success or failure of actions directed towards his goals, or from the social or moral values of these actions. People who succeed in doing something wrong may be expected to be happy with the success of their actions or sad (sorry, embarrassed) for violating moral rules.

In the study of children's knowledge of the determinants of emotional experience, Barden et al. (1980) found that kindergarten children are different from older children in

emotional predictions experienced by someone who has committed dishonesty that is not detected. When they are offered a choice between "happy", "sad", "angry", "afraid", and "fine", most children aged 4 and 5 years predict that the person will feel happy, while children 9- 10 years expect a reaction of fear or sadness. When asked about their own emotional reactions to hypothetical moral violations, these children also predicted happiness. This finding is surprising from the point of view of adults because Zelko, Duncan, Barden, Garber, and Masters (1986) found that adults expect preschoolers to feel sad or afraid in responding to dishonesty.

An important change can be observed in children's conceptions of emotional determinants between preschool years and primary school years (Barden et al., 1980). Young children can assume emotions are determined entirely by the outcome of an action, while older children can anticipate an evaluation of this action in relation to moral or social standards that have an impact on the character's feelings. Young children do not expect moral offenses to have negative emotional consequences, indicating that they do not understand moral rules as a personal binding. Anticipation of unpleasant emotional experiences may not interfere as a motivational force in guiding their behavior. However, the emotions that children associate with moral offenders may depend heavily on situational variations that influence the importance of moral violations, compared to the significance of the wrongdoer's profit.

Developmental research on emotion has shown that between three- and four-years children understand that external causes affect a person's emotions (for example someone feels happy when receiving a gift), and between three and five years, children understand that a person's emotions depend on desire i.e. someone can feel different from others in the same situation if their desires are different (Pons, Harris, & de Rosnay, 2004). Moral knowledge of children can be considered to consist of an understanding and consideration of moral rules and their understanding of moral emotions. In line with Turiel (1983), research shows (Arsenio & Kramer, 1992; Keller, Lourenço, Malti, & Saalbach, 2003; Nunner-Winkler & Sodian, 1988) that most preschool children consider violations of moral norms (e.g. stealing, hurting, not sharing) as mistakes. However, when asked to judge the offenders' feelings, they mostly associate positive feelings with victimizers - hence the name 'happy victimizers'.

Researchers in the tradition of happy victims have repeatedly emphasized the importance of understanding moral emotions for moral behavior (Arsenio & Lover, 1995). Theoretically, the association of negative feelings with violators of moral rules indicate that children are aware of the violated moral rules. On the other hand, if children associate positive

feelings with victimizers, they focus on the selfish desires of victimizers, because the victimizers will achieve their selfish goals through rule violation (Asendorpf & Nunner-Winkler, 1992; Nunner-Winkler & Sodian, 1988). In this case, the task of a happy victimizers is a prosocial moral dilemma (Eisenberg, 1986), in which a person (selfish) desires conflicts with a prosocial moral norm. Morally appropriate emotional attribution in situations where a protagonist gives priority to personal desires rather than moral rules that prohibit it can thus indicate children's moral motivation, regardless of their understanding of moral rules. Few studies have investigated this proposed link between moral behavior and attribution of moral emotion, and they focus primarily on immoral behavior. Asendorpf and Nunner-Winkler (1992), children aged 5-7 years associate negative emotions with offenders in a task of victimizers who did not cheat, cheat less, and display less selfish behavior in group situations. Malti (2007) shows that positive emotional (i. e. immoral) attribution of self as a victim is related to aggressive behavior in kindergarten and elementary school children. This connection is very important, because genuine moral motivation must play a greater role in prosocial behavior, while refraining from immorality can also be motivated by fear of external sanctions. Thus, before further conclusions can be drawn, the generalization of this development trend and the reasons young people are considered to ignore the moral aspects of their emotional attribution, must be investigated (Winkler & Sodian, 1988).

Moral Emotion of Preschool Teachers

Understanding of moral emotions by adults, in this case preschool teachers, is of course different from understanding moral emotions in preschoolers. Moral and emotional understanding of preschool teachers is certainly more advanced than the understanding of moral and moral emotions of children, because they are older and developed and thus more mature, so that they can more meaningfully understand the moral situation positively and negatively and follow up the situation accordingly (Erikson, 1993). In addition, knowledge gained from the experience of teaching and interacting with various people also influences the way preschool teachers express feelings and emotions to other adults and to children. These expressions of feelings and emotions also depend on the culture in which the person lives. For example, Javanese (Asia, Indonesia), tend to control stronger positive and negative feelings/emotions (Koentjaraningrat, 1994) more so than people and children from Germany (western countries) turn anger into mere annoyance that is not expressed explicitly, while Germans expressing anger in conflicts with children (Konradt & Trommsdorff, 1990).

All teachers expect children to behave morally, because they always teach “good things” to children such as, sharing toys, loving friends, playing together, helping friends, praying together, speaking politely and so on (Republic of Indonesia, 2015b). If children behave positively morally, preschool teachers will themselves have positive moral emotions or emotions, such as happiness, pride, admiration and gratitude. If children do something wrong or break the rules that have been set together, then preschool teachers will have negative moral emotions or emotions, such as annoyance, anger, disappointment, worry, and sadness. In the study mentioned above, that adults also expect children to have negative moral emotions or emotions when they do something wrong with others, such as feeling guilty (Winkler & Sodian, 1988) and expected behavior is to apologize and not repeat wrong actions (Tangney, et al., 2007), although sometimes apologizing is difficult for children, because their level of moral understanding is still low. For this reason, preschool teachers need to understand the moral and emotional development of children, so that teachers can express morals and emotions appropriately to children. In addition, preschool teachers should also be a good role model for children.

5.4. Socialization of Emotions in Preschools

Emotional competencies are important to both social and academic success in school. Given these findings, we turn to how adults promote (or hinder) these abilities. Socialization of emotions is omnipresent in children’s everyday contact with parents, teachers, caregivers, and peers. People with whom children interact exhibit diverse emotions, which children observe. Furthermore, children’s emotions often require some kind of reaction from their social partners, and some adults consider teaching about emotions as very important (Denham, Bassett, & Zinsser, 2012). These three mechanisms describe a frame of socialization of emotions: modeling emotional expressiveness, reacting to children’s emotions, and teaching about emotion (Denham, 1998; Eisenberg, Cumberland & Spinrad, 1998; Garner & Hinton, 2010). Each mechanism influences different components of children’s emotional competence.

As already noted, preschool teachers consider it crucial to teach skills of emotional competence (Poulou 2005). A Greater understanding of teachers’ emotion socialization, as well as a maximization of their own emotional competence, could lead to improvements in teachers training, and ultimately to changes in their educational practice (Denham, Bassett, & Zinsser, 2012).

Despite these predictions, very little research has yet targeted expressive modeling by teachers. DeMorat (1998) however did, examine kindergarten teachers' emotions and four students' responses, over three months. Teachers most frequently showed emotions of pride and happiness, their students matched them with interest and happiness. Teachers displayed pride in acknowledging student achievements, and expressed this happiness so as to encourage the children's good behavior. To promote emotional competence, teacher training could itself focus on encouraging teachers (to be willing) to show emotions, remain emotionally positive in the classroom despite challenges, and to regulate understandable and/or inevitable negative emotions. Promotion of teacher emotional ability could be useful, increasing their abilities to accurately express emotions, generate positivity, reflect on, and manage emotions. Mindfulness techniques could help teachers maintain positivity, and reflective supervision could help them gain access to and understand their own emotions (Denham, Bassett, & Zinsler, 2012).

Preschool teachers who value teaching children about emotions also promote children's more adaptive emotion regulation patterns (Denham, Grant & Hamada, 2002). Promoting teachers' own emotional ability would probably contribute to their ability perceive their own and others' emotions accurately, so that they could usefully talk about emotions with children. Use of reflective supervision could also aid teachers in accessing to emotion vocabulary, and increasing their ease in discussing feelings (Emde, 2009; Gilkerson, 2004).

Young children do notice teachers' reactions to their emotions. Dunn (1994) found that young children absorb not only the content, but also the form and quality of teachers' emotional support during child care transitions. Ahn (2005), Ahn and Stifter (2006) have described such contingent responses to children's emotions. In her work, teachers encouraged both positive emotional expression and responded empathically to it. In responses to children's negative emotional expressions, they demonstrated empathy, physical comfort, distraction, problem-solving, ignoring, and also negative responses such as restriction, threatening, ridicule, punishment, or minimization of children's expression.

Furthermore, teacher responses to their children's emotions differed with child age of the children (e.g., teachers of toddlers were more encouraging, and used physical comfort and distraction in response to children's negative emotions more often than preschool teachers, who relied more on verbal mediation). Early childhood teachers in this research were also very focused on their students' emerging emotion regulation (Ahn 2005, Ahn and Stifter 2006; Reimer 1997).

5.5. Emotion Regulation

Gross (2007) states that in certain situations, emotions lead to incompatibility with achieving a valued goal. Therefore, individuals try to regulate emotional responses so that emotions can be more successful in achieving their goals. In this section, we explain the definition of emotional regulation, strategy of emotional regulation and emotional regulation in preschool.

5.5.1. Definition

Attempts to control one's emotional response are called emotional regulation (Gross, 2007). This is the ability to control and adjust emotions to an appropriate level of intensity and/or quality in order to achieve certain goal. Emotion regulation includes abilities to: (1) regulate emotions in productive ways (being aware of feelings, monitoring them, and modifying them, when necessary, so that they aid rather than impede coping in varying situations; and (2) to express them appropriately. Children who have difficulties in emotion regulation may not have the resources to focus on learning, whereas those who can maintain positive emotions may be able to better engage with classroom tasks (Denham, Bassett, & Zinseer, 2012).

According to Gross (2007), the regulation of emotions includes conscious and unconscious actions in order to improve, maintain, or reduce one or more components of the emotional response to an elicitor in order to achieve an expected goal. The ability to monitor an emotion is the ability to be aware of ongoing feelings and to understand the causes and consequences of the triggered emotions, and to retrieve information on how regulate the emotion to which emotion regulation strategies can be applied. The ability is especially relevant when experiencing negative emotions, namely in a state of despair, anxiety, or anger (Thompson, 2008).

There is some evidence that the expression of emotions, as well as the process of emotion regulation and the use of emotion regulation strategies differ across cultures (Matsumoto, Yoo & Fontaine, 2008; Ekman & Friesen, 1971). Individualistic cultures (e.g., Germany) place more emphasis on self-independent, autonomous and personal goals. In contrast, the collective cultures such as Indonesia tend to stress belonging to one's ingroup, having collective identity with values boosting group harmony, cohesion and group goals (Markus & Kitayama, 1991). Western cultures are more individualistic than Eastern ones, with Indonesian being somewhere around the midpoint between individualistic and collectivistic (Hofstede, 1991; Diener, Oishi & Lucas, 2003).

There are several studies indicating that differences and similarities in emotion regulation strategies are influenced by cultural values, gender and ethnic (Gross, 2003; Butler, Lee, & Gross, 2007; Barnow, Arens & Balkir, 2011).

5.5.2. Strategies of Emotion Regulation

When people are confronted with the task to regulate their emotions, they can apply different strategies. Gross and Thompson (2007) distinguish at least four types of strategies that set in at different time points and components of an emotion episode, namely situation selection, situation modification, attentional deployment, cognitive change and response modulation.

The strategy of **situation selection** is a strategy in advance before an emotion episode occurs and is focused on a decision of approaching or avoiding the emotion episode. When a person already knows or believes that a specific situation will elicit negative emotions which he or she does not want to experience he or she can decide to avoid this potentially negative situation. (Gross, 2007).

The strategy of **situation modification** comes into play when people can not avoid an awkward emotion episode in advance, but is confronted with it. Then, they can try to modify the situational conditions that might be responsible for eliciting awkward emotions (Gross, 2007). People try to survive in the conditions faced by modifying the situation at hand.

The strategy of **attention deployment** focuses on a person's attention on which aspect of the situation he or she directs his or her attention. Someone will tend to ignore things that are unpleasant in certain situations, and choose to focus on one activity that is preferred. This strategy can be applied when people are unable to avoid or modify the situation (Gross, 2007). It can also be applied after an unpleasant emotion episode when a person decides to do something very different that requires his full attention – with the effect that the unpleasant feeling will be override by the new experiences. Concrete examples are when a person goes shopping, watches an exciting movie or engages in sports. Attention deployment can also be internally applied when a person tries to imagine and think about a totally different situation, e.g. when she decides to think of a funny situation in childhood rather than grieving over the current situation.

The strategy of **cognitive change** consists of the person's attempt to re-evaluate the situational conditions that have caused the unpleasant emotion in order to elicit another more pleasant emotion (Gross, 2007). Emotional regulation strategies that use cognitive change

contain of three subtypes, namely acceptance, positive thinking, downward social comparison and playing things down.

The sub-strategy of **acceptance** is done by assuming that everything that happens is a part of life that must be passed. Individuals tend to accept living conditions with resignation (Gross, 2007). Acceptance is the ability of individuals to accept also events that cause negative emotions. Carver & Scheier(1998 in Gross 2007) revealed that a person's self-acceptance of destiny is positively related to his or her optimism and self-esteem.

The sub-strategy of **positive thinking** can be realized by reflecting and evaluating the emotion eliciting conditions of the situation through positive thinking in the hope of reducing excessive levels of emotions (Gross, 2007). Positive reappraisal includes positive thoughts that individuals feel in facing their lives. An individual may have the belief that everything that happens in the world is a kind of test that a person must pass or overcome (Gross, 2007). In everyday life, this can also be labeled with the term *thankfulness*.

The sub-strategy of **downward social comparison** can be realized by making comparisons with other people who suffer a much worse fate or experiences – that have individuals feel that their experiences are better than the ones of the others. This way of thinking can reduce negative emotions (Gross, 2007).

5.5.3. Emotion Regulation in Preschool Age

From birth, young children experience situations that elicit both negative as well as positive emotions (Karraker, Lake & Parry, 1994). The ability to manage especially negative feelings is an important developmental task and achievement because the regulation of negative emotions and the maintenance of positive emotions is associated with later cognitive and socio-emotional competence (Cicchetti, Ganiban & Barnett, 1991; Halberstadt, Denham & Dunsmore, 2001). The entry into toddlerhood marks a particularly challenging time for acquiring emotion regulation strategies because aggression is at its highest level during this development period (Shaw, Keenan & Vondra, 1994). Thus, early attempts of emotion regulation tend to be supported by parents and other caregivers. However, sometime during the second year of life, caregivers expect that children will come to rely on their own internal resources to manage their emotions (Cicchetti et al., 1991; Kopp, 1989). For instance, mothers of toddlers are less likely than mothers of infants to eliminate emotional stressors or attempt to soothe their children (Karraker et al., 1994). These maternal interventions continue to decrease as children move from toddlerhood to preschool age (Spinrad, Eisenberg, Harris, Hanish, Fabes, Kupanoff, et al., 2004). During preschool age, children continue to show

improvement in the acquisition and application of emotion regulation strategies. They already start to apply planned strategies (i.e., venting, actively resisting negative overtures from a peer, or seeking the assistance of a supportive adult) for responding to stimuli and situations that evoke negative emotions (Fabes and Eisenberg 1992).

Chapter III

Empirical Investigation

1. Sampling of Preschool Institutions and Teachers in Germany and Indonesia

In order to collect the samples for the investigation, namely preschools and preschool teachers in Germany and Indonesia, we used two techniques, purposive sampling and simple random sampling (Sugiyono, 2016).

1.1. Purposive Sampling

This technique entails the following considerations in the context of our study. We located the research in two countries, namely Germany and Indonesia, because of their specific cultural differences regarding preferences for particular moral values and socialization goals in preschool institutions. The selection of these two countries based on our objective of analyzing differences in moral values and the way preschool teachers educate children in an East-Asian country (Indonesia), as a representative of a more collectivistically oriented culture, and in a European country (Germany), as representing a more individualistic culture. Within these countries, we chose the urban context, because this entails some similarities in societal structure, i.e. high division of labor, trend toward nuclear families, work mostly in-service industries, and established preschool institutions. This modernization leads to a shift in the cultural model of East-Asian societies towards an autonomous-rational self, that has some similarities to a western orientation of self, specifically the increased focus on autonomy and its related values of fairness and care (Kagitcibasi, 1996). Furthermore, it facilitated the realization of the empirical study that I come from Indonesia and could prepare and conduct the study in Indonesian preschools together with my co-worker Melanie Schwarz, M. Sc who prepared and conducted the study in German preschools.

For the urban context in Indonesia, we chose the cities of Kota Yogyakarta and Sleman. The city of Yogyakarta is one of the provinces, and special region in Indonesia, from a total of 34 provinces with 5 districts, namely Bantul, Gunung Kidul, Kulon Progo, Kota Yogyakarta, and Sleman (Republic of Indonesia, 2019). For the urban context in Germany, we chose Bielefeld and Münster. Both cities belong to North Rhein Westphalia, is one of the 16 federal states of Germany with 31 districts and 23 autonomous cities, including Münster and Bielefeld (Federal Republic of Germany, 2017b).

The four cities were selected because they represent an urban area with some similar features. They all have economies that focus on services and education, but not industry. Münster has 312.000 inhabitants, 68.0% Christian, 15.1% relative poverty, 189 preschools. Bielefeld has 333.000 inhabitants, 56.1% Christian, 22.8% relative poverty, 218 preschools (Federal Republic of Germany, 2017b). Kota Yogyakarta has 413.961 inhabitants; 344.046 (90%) Islam); and only a small percentage of other religious groups (e.g. 26.255 Protestants; 41.530 Catholics; 495 Hindu; 12.220 Buddhists; 25 Confucius, 32 other beliefs; 650 preschools. Sleman has 1.058.368 inhabitants; 967.985 Muslim, 31.481 Protestant; 69.563 Catholic, 1.102 Hindu, 696 Buddhist, 62 Confucius, 24 other beliefs (Republic of Indonesia, 2019); 1.133 kindergartens in Sleman and 438 kindergartens in Kota Yogyakarta (Republic of Indonesia, 2019). Yogyakarta is highest Human Development Index (HDI) scores at 86,11% in 2018 within Indonesia (Republic of Indonesia, 2018b). It is regarded as a student city, and is also characterized by tourism as a cultural city (Republic of Indonesia, 2011). Münster in Germany provides a similar situation It is home to many institutions of higher education, including the University of Münster and University of Applied Sciences. The city also has 92 schools offering primary and secondary education. The city had a total of 61,441 students in 2015/16 (Stadt Muenster, 2018). Münster also claims to be the bicycle capital of Germany with about 500.000 “Leeze” (the local word for a bike). (Funk, 2006; Federal Republic of Germany, Stadt Muenster, 2015).

Furthermore, we decide to investigate preschools in these cities (Münster, Bielefeld, and Yogyakarta). The reason for the selection of preschools was that the state of Indonesia has a nation-wide educational program and curriculum for preschool institutions that explicitly addresses the education moral values. By contrast, early childhood education in Germany has a federal system in which the responsibility for the educational foundation of a preschool is delegated to the institutional trusteeship (*Trägerschaft*) of preschools. Therefore, German preschools do not have a common conceptual framework of education and of moral education. The different federal states of Germany have agreed common educational goals, but this is a declaration with no legislative power and only the status of an agreement. Moral values are not explicitly addressed in this declaration (Beschluss der Kultusministerkonferenz, 2004). In Germany, many very different institutional trusteeships run the preschools. The most important ones are the Catholic and the Protestant Churches, free welfare institutions (e.g. AWO, Rote Kreuz) and parents initiatives (*Elterninitiativen*). Each federal state has different programs and rules for early childhood education based on the educational principles of each institutional trusteeship.

An additional purposive criterion for selecting preschools was the distinction between a religious vs. non-religious foundation of their institutional trusteeship, because these different foundations are explicitly related to at least one of the moral values we addressed and to their education, namely the value of Divinity/Purity. Therefore, we selected preschools with a religious foundation as well as with a non-religious foundation. In Münster and Bielefeld, religious preschools were included due to their Catholic and Protestant trusteeship because most of the population were of two these religions. In Kota Yogyakarta and Sleman, preschools are mostly based on Islam, because the majority of the population are Muslims. On the other hand, non-religious preschools in Münster and Bielefeld were selected from municipal trusteeships and free parent initiatives, while in Kota Yogyakarta and Sleman, preschools were from municipal trusteeships as well as other non-religious trusteeships such as Javanese philosophy and private initiatives, and non-government organizations such as labschools.

After the selection of preschools, the study selected teachers as the subject of research. Preschool teachers from Kota Yogyakarta and Sleman are mostly Muslims and from several ethnic groups in Indonesia (Javanese, Sundanese, Batakese, Padang, Betawi, etc.). They all have an undergraduate educational background (early childhood education and educational psychology), almost all are females, and their ages range between 20 and 60. However, Münster and Bielefeld have predominantly Catholic and Protestant teachers, originally from several different countries, i.e Germany, Turkey, Afghanistan, and Switzerland, with mostly a vocational education background. Almost all are also females, and their ages range between 20 and 60.

The number of teachers in our study depended on the preschool principals' policy and teacher willingness to participate. For Yogyakarta, we planned a pilot study with at least 20 teachers for the questionnaires and 12 for the interviews from 5 preschools. In the main study, we planned to have 60 teachers for the questionnaires, and 30 for the interviews from 6 preschools. For Münster and Bielefeld, researchers determined a similar number of teachers meaning 80 teachers for the questionnaires and 40 for the interviews.

For organizational reasons, we conducted the data in both countries in two separate periods. We labeled the first study period as the pilot study and the second as the main study.

1.2. Simple Random Sampling

As a second technique for selecting the omit preschools and preschool teachers, we used the technique of simple random sampling. This technique prescribes that each member

of the population in question has the same chance of being selected (Kerlinger, 2008) and that each member is chosen by chance. Sleman’s sample of 1,499 preschools containing 559 kindergartens (TK), 245 play groups (KB), 90 daycare centers (TPA), and 296 Units of Early Childhood (SPS). Kota Yogyakarta consisted of 650 preschools (Republic of Indonesia, 2016). In contrast, Münster consisted only of 189 preschools, while in Bielefeld there are 218 preschools in the total number (Stadt Muenster, 2016).

This number of preschools in Yogyakarta is huge in contrast to the number of preschools we intended to recruit (4 preschools and 20 teachers for the interview and 40 teachers for the questionnaire in each of the 4 subsamples). Therefore, we chose a convenience sample by selecting 6 preschools randomly for each religious foundation, period of study and culture. Then, we asked them one by one whether they wanted to participate in our study. When they agreed, we collected the data or included them in the sample, when they refused we asked the next preschool from our list. However, especially in Münster, many preschools refused to participate, because the intended period of data collection was inappropriate or preschool teachers were too busy with their daily educational programs. The sampling procedure led to the following collection of preschools and teachers:

Sample in Münster and Bielefeld. We were able to recruit 20 preschools which included children aged 2 to 6 years in playgroups, child care centers, and kindergartens. In the pilot study, seven preschools were located at Münster. Four of these had a religious-educational foundation, three a non-religious one, while in main study, seven preschools in Münster and eight preschools in Bielefeld were recruited. Seven of these preschools had a religious-educational foundation, eight had a non-religious one (see table 1.1).

Table 1.1.

Intended and Recruited Sample Sizes of Preschools, Preschool Teachers and Preschool Groups Depending on Culture, Religious Foundation and Study Period

	Germany (Münster & Bielefeld)				Totally recruited
	Pilot study		Main study		
	Intended	Recruited	Intended	Recruited	
	Preschool with a Religious Foundation				
Preschools	3	4	4	7	11
Teacher interviews	10	15	10	21	36
Teacher questionnaires	10	14	20	30	44
Class observations	1	4	1	0	4
	Preschool with a Non-religious Foundation				
Preschools	3	3	4	8	11
Teacher interviews	10	8	10	11	19

Teacher questionnaires	10	8	20	22	30
Class observations	1	1	1	0	1

Sample in Yogyakarta. We were able to recruit thirteen preschools, which included children aged 2 to 6 years in playgroups, child care centers, and kindergartens. In the pilot study, four preschools were located in Kota Yogyakarta and one in Sleman. Two of these preschools had a religious educational foundation, three a non-religious one, while in the main study, five preschools in Kota Yogyakarta and four preschools in Sleman were selected. Four of these preschools had a religious educational foundation; five preschools had a non-religious one (see table 1.2.).

Table 1.2.

Intended and Recruited Sample Sizes of Preschools, Preschool Teachers and Preschool Groups Depending on Culture, Religious Foundation and Study Period

	Indonesia (Kota Yogyakarta & Sleman)				Total Recruited
	Pilot study		Main study		
	Intended	Recruited	Intended	Recruited	
	Preschool with a Religious Foundation				
Preschools	2	2	3	4	6
Teacher interviews	6	8	15	14	22
Teacher questionnaires	10	20	30	34	54
Class observations	4	2	6	13	25
	Preschool with a Non-Religious Foundation				
Preschools	3	3	3	9	12
Teacher interviews	6	12	15	17	29
Teacher questionnaires	10	20	30	64	84
Class observations	6	8	8	18	26

2. Study 1: Moral Values, Moral Socialization Goals, and Child-Rearing Strategies from the Perspective of Preschool Teachers in Cross-Cultural Comparison

The first study refers to differences and similarities between the self-reported moral values, moral socialization goals, and child-rearing strategies of preschool teachers from an urban context in Indonesia, namely Yogyakarta, and Germany, namely Münster and Bielefeld. Below, the research questions and hypotheses are derived and then the methods used in the questionnaire study will be reported, followed by the results and discussion.

2.1. Research Questions and Hypotheses

The different cultural backgrounds of Indonesian and German society as described in the introduction above, also revealed differences concerning the significance of moral education in preschool institutions of both societies, especially the relevance that preschool teachers assign to certain moral values, their socialization goals for moral education and their preferred child-rearing strategies for instilling moral values into their entrusted children. Therefore, we posed a number of questions and formulated various hypotheses at the level of moral values, moral socialization goals and child-rearing strategies that we planned to investigate in our questionnaire study on German and Indonesian preschool teachers.

2.1.1. Level of Moral Values

Concerning the level of moral values, the overarching research question of this study is: are there significant differences between the assigned relevance of moral values between Indonesian (IN) and German (GE) preschool teachers? We applied this research question to the five moral values that Haidt and Josephs (2007) emphasize in their moral foundation theory. These values are (1) Fairness and (2) Care that can be assigned to the more general value of autonomy sensu Shweder's theory of moral values (1997), (3) Respect towards other people especially those of higher rank people and (4) Loyalty towards the norms of one's community or social group. Both values can be assigned to the more general value of community sensu Shweder (1997). At least the value of Divinity/Purity that Shweder also addressed as a separate moral value.

Differing relevance of moral values within each culture. We assume that German preschool teachers have a rank order of the relevance they assign to these values in their considerations about morals and the justification of morally right and wrong behavior. (1) We hypothesize that they consider the moral values of Fairness and Care as the most important ones, followed by Loyalty and Respect and at least divinity/purity ($H1: \text{Germany: Fairness} \leq \text{Care} > \text{Loyalty} \geq \text{Respect} > \text{Divinity/Purity}$). As explained in chapter II above, people from Germany have a more autonomous orientation in their cultural model (Keller & Kärtner, 2013), which also suggests an emphasis on moral values related to autonomy (Fairness and Care) in relation to the moral values of a community (Loyalty and Respect). Additionally, the secularization of moral orientation is widespread in German society suggesting less emphasis on the moral value of Divinity/Purity.

For Indonesian preschool teachers, we assume a different rank order. (2) We hypothesize that they consider Divinity/Purity as the most important one, followed by

Fairness and Care and Respect and Loyalty (H2: Indonesia = Divinity/Purity > Fairness = Care > Respect = Loyalty). One argument supporting this hypothesis is that the government and community of Yogyakarta follow the ideology of Pancasila as a state ideology and life philosophy. There is a sequence of five principles in the Pancasila ideology. Principle 1 is related to Divinity/Purity, Principle 2 to humanity, related to the value of Care which is in turn closely related to Principle 5 which considers social justice that addresses the value of Fairness. Principle 3 applies to Indonesian unity which is related to the value of Loyalty, and Principle 4 to wisdom, deliberation and democracy which is related to the value of Respect (see chapter II.2). In national education theory (Dewantara, 1922/2013), it has also been mentioned that humanity plays an important role in educating children to become autonomous human beings. Therefore, autonomy values of Care and Fairness are regarded as more important than community values of Respect and Loyalty.

Additionally, the declaration of Pancasila considers the five principles as closely intertwined which also results in a more intertwined relationship between the five moral values (Republic of Indonesia, 2011). (3) Therefore, we assume that Indonesian preschool teachers will acknowledge the five moral values in a more balanced manner than German preschool teachers, with the result that the difference between the highest and lowest ranked value will be smaller for Indonesian than for German preschool teachers (H3).

Differing relevance of moral values between the two cultures. Furthermore, we assume relevant differences regarding the relevance of moral values between Indonesian and German preschool teachers that can be derived from the different rank orders prevailing in each culture.

H4: Care GE > Care IN and Fairness GE > Fairness IN

H5: Loyalty GE < Loyalty IN and Respect GE < Respect IN

H6: Divinity/Purity GE < Divinity/Purity IN

Impact of religious foundation on the relevance of moral values. We posed a second research question related to the religious foundation of the preschools at which the preschool teachers worked. Are there significant differences between relevance assigned to of moral values between teachers at preschools with a religious vs. a non-religious foundation? Here, we focused on the institutional trusteeship of the preschools in terms of whether they had a religious or a non-religious foundation. We assume a main effect of religious foundation that preschool teachers from institutions with a religious foundation will generally assign more significance to all moral values, in comparison to preschool teachers from non-religious institutions, but mostly to the moral value of Divinity/Purity (H7). The reason is that

preschools with a religious foundation have a strong religious basis for considering moral values that are closely related to religious teachings including beliefs, obediences, and goodness (Baidhaw, 2007; Geertz, 1986; Republic of Indonesia, 2009a; Shihab, 1996). Preschools with religious foundation cover a wide range of religions, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism as well as Confucianism. However, in this study, most preschool teachers are Muslims in Indonesia, and Protestants and Catholics in Germany. Belief and obedience are related to Divinity/Purity, while goodness is related to the other values of Fairness, Care, Loyalty and Respect. Some authors argue that religion is the most legitimate source of moral teachings. Religion can generally play an important role in the formation of a moral society, when it emphasizes the principle of goodness in order to teach its members to do good (Mill, 1874; Kohl, 1987; Green, 1988; Maclean, Walkerm & Matsuba, 2004).

2.1.2. Level of Moral Socialization Goals

The formulation of research questions and hypotheses at the level of moral socialization goals is similar to those we stated at the level of moral values, because the relevance assigned to moral values is closely related to socialization goals in educating moral values (see Chapter II.3).

Differing importance of moral socialization goals within each culture. We assume that German preschool teachers rank moral socialization goals that are related to the education of the abovementioned moral values in a specific rank order. (1) We hypothesize that they consider the education on the moral values of Fairness and Care as the most important moral socialization goals, followed by Loyalty and Respect, and least, the education of Divinity/Purity (H1: Germany: Fairness \leq Care $>$ Loyalty \geq Respect $>$ Divinity/Purity).

For Indonesian preschool teachers, we assume a different rank order. (2) We hypothesize that they consider Divinity/Purity as the most important moral socialization goal followed by Fairness and Care, and least, Respect and Loyalty (H2: Indonesia = Divinity/Purity $>$ Fairness = Care $>$ Respect = Loyalty). (3) Additionally, we assume that they have a more balanced emphasis on these five socialization goals compared to German preschool teachers, with the result that the difference between the importance of the highest and lowest ranked goal is smaller for Indonesian than for German preschool teachers (H3).

Differing importance of moral socialization goals between both cultures. Furthermore, we assume differences in the relevance of the abovementioned moral

socialization goals between Indonesian and German preschool teachers that can be derived from the different rank orders in each culture.

H4: socialization goals concerning autonomy: Care GE > Care IN and Fairness GE > Fairness IN

H5: socialization goals concerning community: Loyalty GE < Loyalty IN and Respect GE < Loyalty IN

H6: socialization goals concerning Divinity/Purity and moral understanding: Divinity/Purity GE < Divinity/Purity IN and Moral Understanding GE > Moral Understanding IN

Impact of religious foundation on the importance of moral socialization goals. We stated a third research question that is related to the religious foundation of the preschools to which the preschool teachers belonged. Are there significant differences between the assigned importance of moral socialization goals between preschool teachers at preschools with a religious vs. non-religious foundation? In the context, we focused on the institutional trusteeship of the preschools in terms of whether they had a religious as opposed to a non-religious foundation. We assume a main effect of the religious foundation in that preschool teachers from institutions with a religious foundation will generally assign more importance to all five socialization goals in comparison to preschool teachers from non-religious institutions, but most to the socialization goal of educating in Divinity/Purity (H7).

2.1.3. Level of Child-Rearing Strategies

For the level of child-rearing strategies, our literature review presented in Chapter II.4 has not revealed substantive information as to which type of strategies preschool teachers use in their everyday practice to convey moral values and to achieve their moral socialization goals. It is also worth investigating which types of strategies preschool teachers considering apply in morally relevant situations in preschools and to ask them for their personal judgement about their strategy use. Therefore, we can only formulate two exploratory research questions that are related to everyday situations in preschools. (1) Which types of child-rearing strategies do German and Indonesian report as applying in situations in which children behave in a morally positive manner? (2) Which types of child-rearing strategies do German and Indonesian report that they apply in situations in which children behave in a morally negative manner? In order to investigate and answer both questions, we construct 10 short prototypical vignettes, one for each moral value of Care, Fairness, Loyalty, Respect and Divinity in which a child behaves in a morally positive manner, and one for each moral value in which a child behaves in a morally negative manner (see Method section). We also

presented a list of possible child-rearing strategies derived from the literature review and asked preschool teachers how often they apply each of the presented strategies in each of the 10 moral situations.

We applied this exploratory strategy in the pilot study so as to identify possible culture-specific differences, but also general similarities in the use of child-rearing strategies by German and Indonesian preschool teachers. We then analyze the pattern of strategy use separately for the positive and negative vignettes for Indonesian and German preschool teachers and formulate exploratory hypotheses that can describe the characteristic pattern of strategy use in each of the four groups. Then, we use the data from the main study to validate these exploratory hypotheses. This constitutes a cross validation check of our exploratory hypotheses.

Nevertheless, we can formulate only one general hypothesis in advance. This hypothesis is derived from a general educational principle that we already applied and formulated at the levels of moral values and moral socialization goals. It is the hypothesis that Indonesian preschool teachers will report that they apply the range of possible child-rearing strategies in a more balanced manner than German, with the result that the difference between the highest and lowest strategy use will be smaller for Indonesian than for German preschool teachers.

2.2. Method

2.2.1. Sample

The sample for this study who filled out the questionnaires as follows.

Sample for Assessing Moral Values

The questionnaire for assessing the moral value orientation of preschool teachers was only administered in the pilot study (see section on measurement below). Therefore, only 40 Indonesian and 22 German preschool teachers who participated in the pilot study were included. Their distribution on the preschools and their religious foundation is presented in Table 2.1.

Table 2.1.

Distribution of Preschool Teachers Depending on Culture and Religious Foundation in the Pilot Study

Cultural Context Religious Foundation of Teachers' Preschool	German			Indonesia		
	Muenster	Bielefeld	Sum	Kota Yogyakarta	Sleman	Sum
Religious	14	0	14	20	0	20
Non-religious	8	0	8	13	7	20

Table 2.2.

Sociodemographic Characteristics of Preschool Teachers of the Pilot Study

Sociodemographic Characteristics	Cultural Context				Tests
	Germany		Indonesia		
	Indicator	%	Indicator	%	
Religious Foundation of Teachers' Preschool	Religious	64	Religious	50	$\chi^2 (1) = 1.07, p = .302$
Level of Teacher's Education	Bachelor degree	41	Bachelor degree	75	$\chi^2 (3) = 20.63, p < .001^{***}$
Gender	Female	91	Female	100	$\chi^2 (1) = 3.76, p = .053$
Age	Max=49 Min=21	M=33.05 SD=9.36	Max=54 Min=20	M=35.38 SD=8.86	$t(60) = -0.971, p = 0.335$

According to Table 2.2., the percentage of female German preschool teachers was as high as in Indonesia, as well as the percentage of preschool teachers from a preschool with a religious foundation. Both groups of teachers were also of similar age. A significant difference occurred at the level of teacher education. More Indonesian teachers had a higher educational level than their German colleagues.

Sample for Assessing Moral Socialization Goals and Child-Rearing Strategies

The questionnaire for assessing moral socialization goals and child-rearing strategies of the preschool teachers was administered in the pilot study as well as in the main study. Accordingly, 40 Indonesian and 22 German preschool teachers from the pilot study as well as 98 Indonesian and 52 German preschool teachers from the main study participated. Their distribution according to the culture and religious foundation of their preschools is presented in Table 2.3.

Table 2.3.

Distribution of Preschool Teachers According to Culture and Religious Foundation of Their Preschools

Cultural Context Religious Foundation of Teachers' Preschool	German			Indonesia		
	Muenster	Bielefeld	Sum	Kota Yogyakarta	Sleman	Sum
Religious	44	0	44	32	22	54
Non-religious	14	16	30	62	22	84

Table 2.4.

Sociodemographic Characteristics of Preschool Teachers from the Pilot and Main Study

Sociodemographic Characteristics	Cultural Context				Tests
	Germany		Indonesia		
	Indicator	%	Indicator	%	
Religious foundation of Teachers' preschool	Religious	59	Religious	39	$\chi^2 (1) = 7.52, p = .006$
Level of teacher's Education	Bachelor degree	19	Bachelor degree	83	$\chi^2 (4) = 99.36, p < .001^{**}$
Gender	Female	84	Female	97	$\chi^2 (1) = 12.49, p < .001^{**}$
Age	Max=63 Min=21	M=40.15 SD=12.78	Max=62 Min=20	M=37.54 SD=10.44	$t (209) = 1.594, p = 0.112$

The percentage of Indonesian teachers from a religious preschool were significantly less than that of German preschool teachers. The education level of Indonesian preschool teachers was also significantly higher than that of German preschool teachers. The percentage of female teachers was also higher in Indonesian preschools than in German ones. However, the age of preschool teachers was almost similar in both cultures (Table 2.4).

2.2.2. Design

The design of this study includes three independent variables, namely (1) culture (Indonesian and German preschool teachers), (2) religious foundation of the preschools (religious vs. non-religious) and (3) domain of moral values (Fairness, Care, Loyalty, Respect, and Divinity/Purity). The dependent variables comprise of (1) for personal relevance of moral values preschool teachers, (2) their moral socialization goals concerning education on these moral values and (3) frequency of child-rearing strategies used in episodes relevant for conveying these moral values.

2.2.3. Instruments

This study used a questionnaire with a closed response format for all three dependent variables, and a questionnaire for obtaining socio-demographic information about the preschool teachers.

Sociodemographic Variables

We assessed the age and gender of each preschool teacher as well as their highest educational level (vocational training, bachelor degree, master degree) and the religious foundation of their preschool institution.

Assessment of Preschool Teachers' Moral Values

For assessing preschool teachers' moral values, we used the original Moral Foundation Questionnaire (MFQ) (part 1) constructed by Graham, Nosek, Haidt, Iyer, Koleva & Ditto (2011). This questionnaire is itself based on the Moral Foundations Theory developed by Haidt & Joseph (2007). This theory provides a conceptual framework for describing important moral values across individuals, social groups, and cultures. Haidt & Joseph (2007) labels a moral value as "moral foundation" and he distinguishes between five moral foundations, namely Fairness, Care, Loyalty, Respect, and Divinity/Purity. Graham and colleagues (2011) constructed a questionnaire that enables measuring the degree to which an individual's moral beliefs and concerns rely upon each of the five abovementioned foundations (Graham, et.al, 2011). Graham used this questionnaire to distinguish between the moral foundation of elderly German and US respondents who were believed to have divergent, but stable moral foundations.

This instrument consists of two parts. The first comprises 15 closed format items that ask about how participants consider the personal significance each of the five moral values when deciding whether something is right or wrong. The second part comprises moral judgments about the 5 moral values. In our research, we used only the first part.

The questionnaire started with a brief explanation of its purpose and the task of the participants about to respond: "When people make decisions, they often consider moral issues. When you decide whether something is right or wrong, to what extent are the following considerations relevant to your thinking? Please evaluate each statement using this scale." The questionnaire then provided an example of how to respond to a statement (see Appendix). The final request was "Please evaluate all statements but indicate only one answer option. To what extent are the following considerations relevant?" followed by a list of 15

statements (see Table 10) each to be answered on a 6-point scale from “not at all relevant (0)”, “not very relevant” (1), “slightly relevant” (2), “somewhat relevant” (3), “very relevant” (4) to “extremely relevant” (5). The questionnaire contained three items for each moral foundation that constitute a single scale (see Table 2.5.).

Table 2.5.

Items of the Moral Foundation Questionnaire (MFQ, Graham et al., 2011)

Related Moral Foundation	No. Item	Content of the Item To what extent are the following considerations relevant?...	Abbreviation
Fairness	2	whether or not some people were treated differently than others	threatened
	8	whether or not someone acted unfairly	unfairly
	13	whether or not someone was denied his or her rights	right
Care	1	whether or not someone suffered emotionally	emotionally
	7	whether or not someone cared for someone weak or vulnerable	weak
	12	whether or not someone was cruel	cruel
Loyalty	3	whether or not someone’s action showed love for his or her country	love country
	9	whether or not someone did something to betray his or her group	betray
	14	whether or not someone showed a lack of loyalty	loyalty
Respect	4	whether or not someone showed a lack of respect for authority	respect authority
	10	whether or not someone conformed to the traditions of society	traditions
	15	whether or not an action caused chaos or disorder	chaos
Divinity/Purity	5	whether or not someone violated standards of purity and decency	decency
	11	whether or not someone did something disgusting	disgusting
	16	whether or not someone acted in a way that God would approve of	God
Mathematics	6	whether or not someone was good at math	Math ^a

Notes. ^a This item was part of the original questionnaire and used as a lie detection item.

We used the original version of the questionnaire in English and had it translated into German and Indonesian. We had the English version translated and back-translate from English to German, and the same for Bahasa Indonesia by a professional bilingual translator and the research assistant working on the project.

Assessment of Preschool Teachers' Moral Socialization Goals Concerning Education on Moral Values

This questionnaire is a new instrument constructed by the author to measure preschool teachers' moral socialization goals concerning the perceived importance of teaching abovementioned moral values in preschools to children aged 2 to 6 years. It is based on the developmental theories of Vygotsky, Piaget, Kohlberg, Bronfenbrenner, and on the Early Childhood Education Curriculum of the Republic of Indonesia 2013 (2015). As mentioned in the theoretical introduction above, moral socialization goals are intended to be achieved in educating children according to the developmental capacities of 2- to 6-year-old children. The questionnaire addresses the abovementioned moral values of Haidt's & Joseph (2007) Moral Foundation Theory, namely Care, Fairness, Loyalty, Respect, and Divinity/Purity, and includes additional items about moral understanding of preschool children.

The questionnaire started with a brief explanation of its purpose and the task of the participant about to respond: "The following statements refer to developmental goals teachers might pursue when the children are aged between two and six. Please express the degree of your agreement." The questionnaire then provided an example of how to respond to each development goal (see Appendix). The final request was "Please evaluate all statements but indicate only one answer option. Children should learn..." followed by a list of 23 statements (see Table 2.6.) that each had to be answered on a scale from "not at all important (1)", "slightly important" (2), "moderately important" (3), "very important" (4) to "completely important" (5). The items were first formulated in English. Then, we had the English version translate and back-translate from English to German respectively Bahasa Indonesia by professional bilingual translators and the research assistant of the project.

Table 2.6.

Items of the Moral Socialization Goal Questionnaire

Related Moral Value	No. Item	Content of the Item Children should learn ...	Abbreviation
Fairness	3	...to be honest.	honest
	9	...to share things with others.	share
	12	...to be fair.	fair
	15	...to be fair when playing with other children.	fairplay
Care	1	...to help other children.	help other
	7	...to take care of others.	care
	14	...not to hurt other children (physically).	not to hurt
	22	...to comfort children when they cry.	comfort

Loyalty	5	...to play with children of both genders.	both genders
	13	...to feel affiliated to a larger group.	affiliated
	17	...to take responsibility for certain things in the group.	responsibility
	21	...to defend their group against harm.	defend
Respect	2	...to do what the teachers say.	what teachers say
	6	...to respect one's elders.	respect elders
	18	...not to misbehave especially in the presence of elders.	not to misbehave
	23	...to respect other children.	respect other
Divinity/ Purity	4	...not to waste food.	Not to waste food
	8	...to please God.	please God
	11	...to dress modestly.	dress modestly
	19	...to avoid sinning.	avoid sin
Moral understanding	10	...to express negative emotions appropriately.	express negative emotions
	16	...to know the difference between good and bad.	moral
	20	...to express positive emotions appropriately.	express positive emotion

Assessment of Preschool Teachers' Child-Rearing Strategies in Moral Education

The instrument of assessing child-rearing strategies used by preschool teachers was also newly constructed.

Positive moral situations. This part consists of brief descriptions of five everyday situations in which a child displays a morally positive behavior related to one of the five moral values sensu Haidt & Joseph (2007), namely the value of Fairness, Care, Loyalty, Respect and Divinity/Purity. These situations are described in Table 2.7.

For each of these five situations, a list of child-rearing strategies was offered, presented as a brief description of how a teacher could react to each situation, e.g. "I smile at the child to show that I am happy with him or her." (see Table 2.7.). These strategies were taken from several theories on rearing, teaching and learning in preschools, including Dewantara (2013), Tovey (2017), Lickona, (1991), Berkowitz (2000), and Early Childhood Education Curriculum of Republic Indonesia 2013 (Republic of Indonesia, 2015b). We intended to collect a comprehensive list of strategies that could be applied to the described positive situations. We ended up with a list of 11 strategies for the pilot and main study (Table 2.7.). These strategies can be assigned to four overarching classes of strategy (Table 2.7.), namely emotional reinforcement, achieving moral understanding, letting it happen and rewarding (see chapter II.4). For each situation, preschool teachers of the pilot study had to rate the frequency of how often they had used the particular strategy on a 7-point scale: (1) Never, (2) almost never, (3) rarely, (4) sometimes, (5) often, (6) almost always and (7)

always. Because of the low frequencies, the value labels of “(1) never” and “(2) almost never” were combined, as well as the value labels of “(6) almost always” and “(7) always”, resulting in a 5-point-scale. Thus, preschool teachers of the main study actually used this 5-point scale: (1) never, (2) rarely, (3) sometimes, (4) often and (5) nearly always.

Table 2.7.

Positive Moral Situations and Related Child-Rearing Strategies in the Questionnaire

Positive moral situations	Nr. of Item	Overarching strategies	Substrategies	Description of the strategy
When a child prays (pilot study)/ When a child protects plants and animals (main study) [Divinity Purity Positive (DPP)]	1 – 11	Emotional reinforcement	Positive contagion	I smile at the child to show that I am happy with him or her.
			Praising	I praise the child.
			Express thankfulness	I thank the child for its good behavior.
			Congratulations	I congratulate the child for its good behavior.
When a child is fair to other children [Fairness Positive (FP)]	12 – 22	(Material) reinforcement	Express affection	I cuddle the child, e.g. by hugging or patting.
When a child cares about another child [Care Positive (CP)]	23 – 33		Letting it happen	I let the child behave as he or she likes.
When a child is loyal to his or her group [Loyalty Positive (LP)]	34 – 44	Achieving moral understanding	Explaining	I explain to the child why his or her behavior was right.
When a child respects the teacher [Respect Positive (RP)]	45 – 55		Perspective taking	I explain to the child the consequences of his or her behavior for the other person(s).
			Questioning	I ask the child why he or she behaved in this way.
			Recalling rules	I go through the accepted rules of behavior with the child.

Negative moral situations. The questionnaire also contained brief descriptions of five everyday negative situations. In these situations, a child displays a morally negative behavior that is similar to the five abovementioned moral values sensu Haidt & Joseph (2007). These negative moral situations are described in Table 2.8.

For each of these five situations, a slightly different list of child-rearing strategies was offered, presented as a brief description of how a teacher could react to each situation (see Table 2.8.). The strategies were from the same literature mentioned above (see Chapter II.4). The list provided 16 strategies that could be classified into seven main categories as in Table 2.8. The main strategy of (1) *achieving moral understanding* with its sub-strategies was identical for the positive and negative situations, namely explaining, perspective taking, questioning and recalling rules. The following main strategies with their sub-categories were

derived from the literature for negative moral situations. The main strategy of (2) *addressing underlying feelings* of the teacher contains: expressing sadness, expressing anger, and vicarious shaming. (3) *Mild assertive strategies* contain: of admonishing, taking away privileges, withdrawing attention and distracting. (4) *Emotional assertive strategies* contain: teasing, threatening, shaming and excluding. (5) Corporal assertive strategy contains only punishment, as well as (6) a solution-oriented approach. In the main study, we added (7) the strategy *modeling* as a separate main category and *distracting* as a sub-category of mild assertive strategies, because Indonesian preschool teachers mentioned these strategies as usual for negative moral situations.

Table 2.8.

Negative Moral Situations and Related Child-Rearing Strategies in the Questionnaire

Negative moral situations	Nr. Item	Overarching strategies	Sub-strategies	Content of item
When a child does not pray (pilot study)/ damages animals and plants (main study) [Divinity Purity Negative (DPN)]	128 – 145	Addressing feelings of teachers	Expressing sadness	I let the child know that his or her behavior makes me sad.
			Expressing anger	I let the child know that his or her behavior makes me angry.
			Vicarious shaming	I show him or her that I am ashamed by his or her behavior.
When a child is unfair to another child [Fairness Negative (FN)]	110 – 127	Mild assertive strategies	Admonishing	I admonish the child and tell him or her what he or she has to do.
			Taking away privileges	I tell the child to stop, otherwise he or she won't be allowed to do something he or she likes.
			Withdrawing attention	I withdraw my attention from the child.
			Distracting	I distract the child. ^a
When a child harms another child [Care Negative (CN)]	92 – 109	Emotional assertive strategies	Shaming	I tell the child that he or she ought to be ashamed of him or herself.
			Teasing	I tease the child.
			Threatening	I threaten the child with supernatural powers.
When a child is disloyal to his or her group [Loyalty Negative (LN)]	72 – 91	Corporal assertive strategies	Punishment	I spank the child.
		Resolving problem	Solution-oriented approach	I help the child to behave the right way.
			Explaining	I explain to the child why his or her behavior was wrong.

When a child does not respect the teacher [Respect Negative (RN)]	56 – 73	Achieving Moral understanding	Questioning	I ask the child why he or she behaved in this way.
			Recalling rules	I go through the accepted rules of behavior with the child.
			Perspective taking	I explain the consequences of the child's behavior for the other person.
		Modelling	Providing a good role model	I provide a good role model. ^a

Notes. ^aThis strategy was offered only in the main study.

As for the positive situations, preschool teachers of the pilot study had to rate the frequency with which they had used the particular strategy on a 7-point scale, which was condensed to a 5-point scale also used in the main study. In addition, in the pilot study, the age of the child in the vignettes was 2 to 6 years, while in the main study the age of the child was divided into 2 parts, namely 2 to 4 and 4 to 6 years, because children might have a different moral development in each age range, that might have led preschool teachers to use different strategies according to the children's age. Additionally, we changed the moral situation for the moral value of divinity, because the original situation "pray and not pray" did not function for German teachers. We changed it into "protect environment and damage environment (Purity)" in the main study study, because this is also a relevant value for Indonesian preschool teachers in the domain of Divinity/Purity.

All items were formulated in English, and then translated into Bahasa Indonesia for Indonesian preschool teachers, and into German for German preschool teachers. The translations were back-translated by English native speakers who were also experts in Bahasa Indonesia or German. The English version of the instrument is documented in the Appendix (1).

2.2.4. Procedure

The questionnaire was distributed to the teachers of the preschools whose principal had agreed to participate in the study. We handed out the questionnaire to the teachers who had agreed to participate and explained its purpose and content. After completing the questionnaire, teachers returned it to the researcher. The study was conducted in two periods: (1) Pilot study in Muenster, Germany, from 13th September 2016 to 12th January 2017, and in Yogyakarta, Indonesia, from 3rd October to 18th November 2016. (2) The Main study in Muenster and Bielefeld, Germany, from 3rd July to 14th December 2017, and in Yogyakarta, Indonesia, from 20th March to 12th May 2017.

2.3. Results

2.3.1. Moral Values

Descriptive Analysis and Internal Consistencies of the Moral Foundation Scales

In Table 2.9, we present the results of the descriptive statistics (M , SD) as well as corrected item-total correlations of each item of the Moral Foundation Questionnaire and the internal consistencies (Cronbach's Alpha) of the original and revised scales for moral value. Haidt (2006) uses the term "moral foundation" for a moral value.

Table 2.9.

Descriptive Statistics (M , SD) and Corrected Item-total Correlations of Each Item of the Moral Foundation Questionnaire as Well as the Internal Consistencies (Cronbach's Alpha) of the Original and Revised Scales for Each Moral Foundation

Moral Foundations	Item	Germany				Indonesia			
		M	SD	Internal Consistency	Corrected Item-total Correlation	M	SD	Internal Consistency	Corrected Item-total Correlation
Fairness	Scale original	4.06	0.66	.66		3.74	0.94	.73	
	threatened	3.86	0.94		.65	3.85	1.67		.50
	unfairly	4.14	0.83		.51	3.92	0.94		.56
	right	4.18	0.79		.30(d) ^a	3.45	1.38		.63
	Scale revised ^b	4.00	0.80	.75					
Care	Scale original	4.41	0.40	.05		3.60	0.78	.46	
	emotionally	4.50	0.74		.07	3.62	1.15		.51
	weak	4.23	0.61		.17	4.10	0.71		.02 (d) ^a
	cruel	4.50	0.67		-.13(d) ^a	3.07	1.42		.38
	Scale revised ^b	4.36	0.54	.41		3.35	1.12	.66	
Loyalty	Scale original	2.77	0.93	.51		3.48	0.86	.55	
	love country	1.32	1.21		.29	3.77	1.14		.20 (d) ^a
	betray	3.91	1.19		.33	3.14	1.26		.75
	loyalty	3.09	1.51		.39	3.52	1.15		.24
	Scale revised ^b					3.33	1.05	.67	
Respect	Scale original	2.35	1.11	.78		3.61	0.75	.54	
	respect	2.77	1.48		.58	3.60	0.95		.46
	tradition	1.77	1.23		.67	3.75	0.93		.28
	chaos	2.50	1.26		.63	3.47	1.24		.34
Divinity/ Purity	Scale original	2.40	1.01	.40		3.46	1.05	.77	
	decency	2.75	1.39		.30	3.66	1.10		.80
	digusting	2.95	1.59		.20	2.70	1.47		.51
	God	1.50	1.50		.22	4.02	1.20		.56

Notes. ^a (d) This item was deleted in the revised scale. ^b This is the revised scale after marked items were deleted.

As the results in Table 2.9. show, the Moral Foundation Scales of Care and Loyalty were not internally consistent in both cultural groups, also after deleting the most inconsistent item. It was possible to reach sufficient internal consistency only for Respect in German preschool teachers and for Fairness and Divinity/Purity in Indonesian preschool teachers. For the scale Fairness, sufficient internal consistency was reached after deleting one item. For the other insufficient scales, it was not possible to reach sufficient internal consistency through deleting the worst item. Therefore, the following results concerning the Moral Foundation Scales of Care and Loyalty have to be interpreted with caution.

Inferential Analysis of the Moral Foundation Scales

We conducted a repeated 2 x 5 ANOVA with culture (German and Indonesian preschool teachers) as the between-subject factor and with moral foundations (Fairness, Care, Loyalty, Respect and Divinity/Purity) as the within-subject factor. The ascribed relevance of each moral foundation was the dependent variable.

The results revealed no main effect of culture ($F(1, 60) = 2.34, p = .131, \eta_p^2 = .038$), but a main effect of moral foundations ($F(4, 240) = 35.52, p < .001, \eta_p^2 = .372$) and an interaction effect of culture and moral foundations ($F(4, 240) = 34.43, p < .001, \eta_p^2 = 0.365$) (Figure 2.1.).

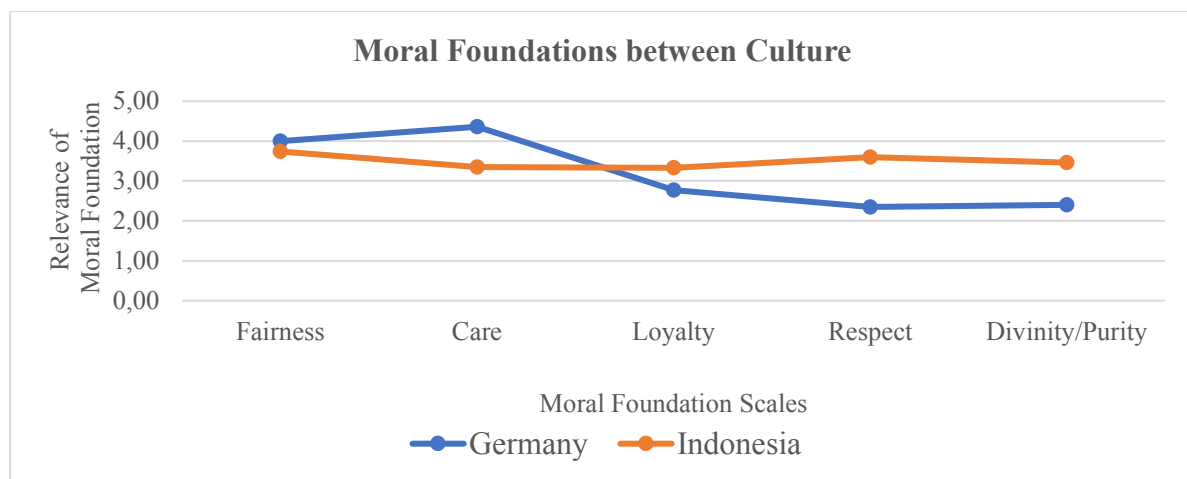


Figure 2.1. Relevance of Moral Foundations Depending on Cultural Group (German and Indonesian Preschool Teachers) and the Five Moral Foundations

Comparisons of moral foundations within each culture. The first set of hypotheses was related to differences in the relevance ascribed to the five moral foundations within each culture. For German preschool teachers, we assumed the following order of relevance: Fairness \leq Care $>$ Loyalty \geq Respect $>$ Divinity/Purity. This order could be corroborated for three of the four assumed relations (see Table 2.10). As hypothesized, (1) Loyalty was rated

as less relevant than Care, (2) Loyalty was rated as more or equally relevant than Respect, and. (3) Fairness were rated as more or equally relevant as Care. However, (4) our hypothesis that Divinity/Purity would be rated as less relevant than Loyalty was rejected.

Table 2.10.

Comparisons of Preschool Teacher Judgment of Relevance between Four Pairs of Moral Foundations within Each Culture

Preschool Teachers of Germany	Preschool Teachers of Indonesia
Fairness \leq Care: $t(21) = -1.70, p = .104$, accepted	Divinity/Purity $>$ Fairness: $t(39) = -3.22, p = .003$, rejected
Care $>$ Loyalty: $t(21) = 6.45, p < .001$, accepted	Fairness = Care: $t(39) = 4.38, p < .001$, rejected
Loyalty \geq Respect: $t(21) = 2.73, p = .013$, accepted	Care $>$ Respect: $t(39) = -1.69, p = .099$, rejected
Respect $>$ Divinity/Purity: $t(21) = -.273, p = .787$, rejected	Respect = Loyalty: $t(39) = -2.25, p = .030$, rejected

For Indonesian preschool teachers, we assumed another order of relevance: Divinity/Purity $>$ Fairness = Care $>$ Respect = Loyalty. This order could not be corroborated (see Table 2.10.).

Furthermore, Hypothesis 3 could be corroborated, that Indonesian preschool teachers had a more balanced ascription of relevance to the five moral foundations than German preschool teachers. The difference between the highest and lowest ranked value was significantly smaller for Indonesian ($M = 1.18, SD = 0.67$) than for German preschool teachers ($M = 2.50, SD = 1.22, t(28.08) = 4.71, p < .001$).

Comparisons of moral foundations between cultures. The second set of hypotheses was related to differences in the relevance ascribed to the five moral foundations between both cultures. For each of the five hypotheses, we conducted a t-test. Four hypotheses could be corroborated: German teachers rated Care as more relevant than Indonesian teachers ($t(59.27) = 4.81, p < .001$), and Loyalty ($t(60) = -2.08, p = .042$), Respect ($t(32.02) = -4.75, p < .001$) and Divinity/Purity ($t(60) = -3.86, p < .001$) as less relevant. Only Fairness was rated as equally relevant in both groups of teachers ($t(60) = 1.09, p = .282$). So, this hypothesis was rejected.

Impact of religious foundation on the relevance of moral foundations. The third set of hypotheses referred to the impact of the religious foundation of teachers' preschools on their judgment of relevance concerning the five moral foundations. The data did not reveal a main effect of culture, ($F(1, 58) = 2.63, p = .110, \eta_p^2 = .043$), and no main effect of religious

foundation ($F(1, 58) = 3.15, p = .081, \eta_p^2 = .052$). Therefore, our hypothesis that preschool teachers from institutions with a religious foundation will *generally* assign more relevance to all moral values than preschool teachers from non-religious institutions, could not be corroborated (Figure 2.2). However, there are further significant effects, that differentiate the pattern of results. The analysis revealed a main effect of moral foundation, ($F(3.41, 197.86) = 38.78, p < .001, \eta_p^2 = .401$), an interaction effect between culture and moral foundation, ($F(3.41, 197.86) = 37.18, p < .001, \eta_p^2 = .391$), an interaction effect between moral foundation and preschool foundation ($F(3.41, 197.86) = 2.90, p = .030, \eta_p^2 = .048$), and an interaction effect between cultures, moral foundations, and preschool foundations ($F(3.41, 197.86) = 2.80, p = .035, \eta_p^2 = .046$).

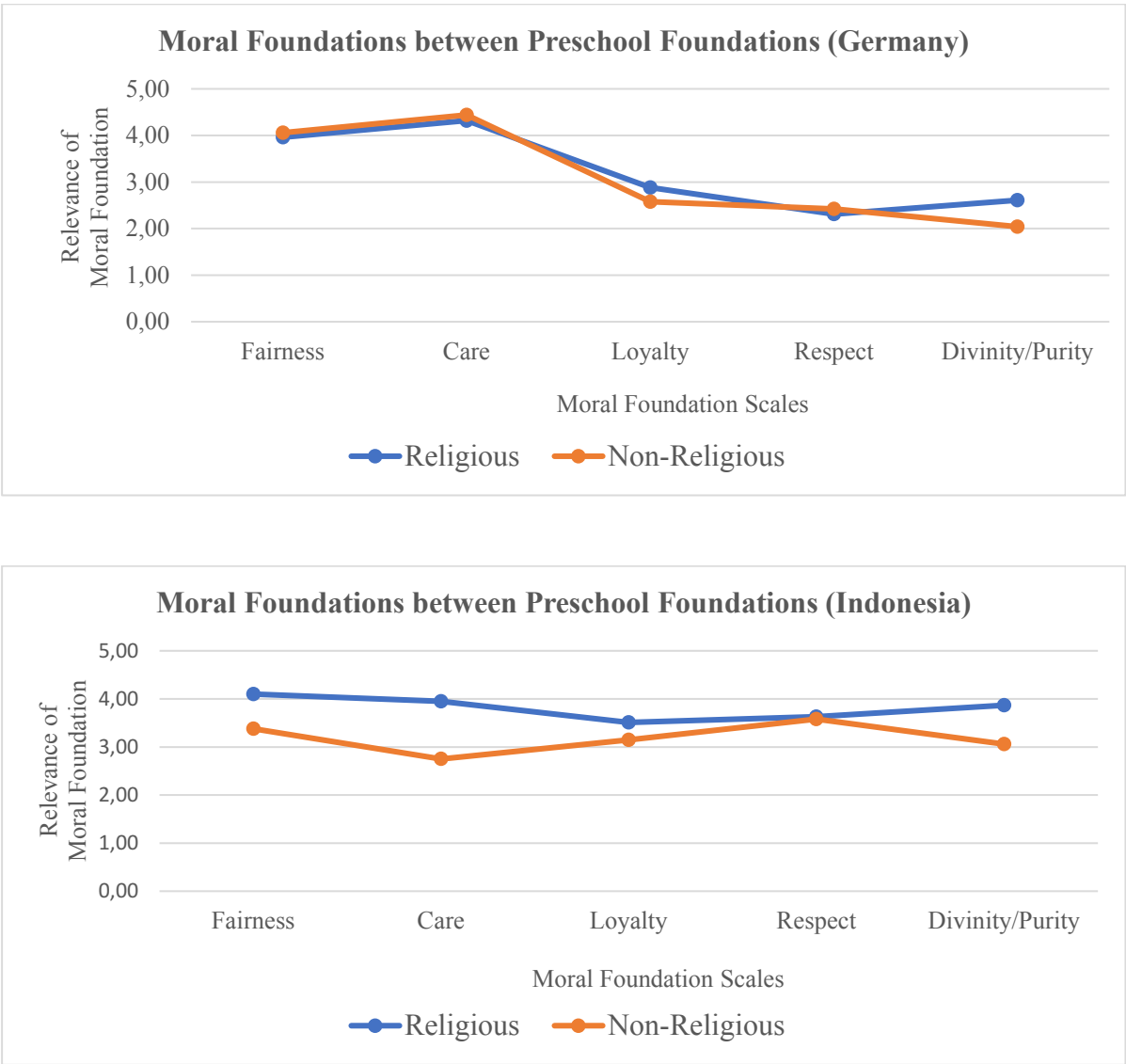


Figure 2.2. Relevance of Moral Foundations Depending on Preschools’ Religious Foundation (Religious vs. Non-religious Institutional Foundation), Moral Foundation and Cultural Group

Because of the significant interaction effects, we conducted a comparison between both religious and non-religious foundation on the level of each moral foundation and cultural group, by calculating independent t-tests. In Germany, teachers at preschools with a religious foundation rated all moral values in a similar way as teachers from preschools with a non-religious foundation, namely Fairness ($t(20) = -.27, p = .790$), Care ($t(20) = -.48, p = .638$), Loyalty ($t(20) = .71, p = .485$), Respect ($t(20) = -.21, p = .834$) and Divinity/Purity ($t(20) = 1.28, p = .214$). In Indonesia, teachers from preschools with a religious foundation rated the value of Fairness, ($t(38) = 2.57, p = .014$), Care ($t(38) = 4.00, p < .001$), and Divinity/Purity ($t(38) = 2.61, p = .013$) as more relevant than teachers from preschools with a non-religious foundation. For the values of Loyalty ($t(29.63) = 1.09, p = .284$) and Respect ($t(32.15) = .21, p = .838$), no differences occurred.

2.3.2. Moral Socialization Goals

Descriptive Analysis and Internal Consistencies of the Moral Socialization Goal Scales

For calculating the internal consistencies of the Moral Socialization Goal Scales, we used Cronbach's Alpha. Table 2.11. shows the descriptive Statistics (M, SD) of each item and each scale, differentiated for both cultural groups, as well as the corrected item-total correlation of each item, as well as the internal consistencies (Cronbach's Alpha) of the original and revised Moral Socialization Goal Scales. The results in Table 2.11. revealed that Indonesian preschool teachers were more consistent in their judgments for all Moral Socialization Goal Scales than German preschool teachers.

Table 2.11.

Descriptive Statistics (M, SD) and Corrected Item-Total Correlations of Each Item of the Moral Socialization Goal Scales, as well as the Internal Consistencies (Cronbach's Alpha) of the Original and Revised Scales for Each Scale

Moral Socialization Goals	Item	Germany				Indonesia			
		M	SD	Internal Consistency	Corrected Item-Total Correlation	M	SD	Internal Consistency	Corrected Item-Total Correlation
Fairness	Scale original	3.77	0.55	.75		4.23	0.56	.84	
	honest	4.00	0.73		.46	4.63	0.55		.56
	share	3.71	0.73		.58	4.13	0.70		.66
	fair	3.53	0.79		.57	4.05	0.79		.74
	fairplay	3.85	0.69		.61	4.11	0.67		.76
Care	Scale original	3.79	0.57	.74		3.90	0.58	.77	
	help children	3.75	0.72		.55	3.85	0.73		.58
	care	3.54	0.93		.69	3.73	0.75		.63
	not hurt	4.45	0.60		.37	4.32	0.71		.51
	comfort	3.43	0.79		.55	3.72	0.80		.60

Loyalty	Scale original	3.16	0.62	.55		3.74	0.60	.77	
	both genders	3.39	1.02		.32	4.05	0.77		.46
	affiliated	3.19	1.08		.44	3.53	0.81		.63
	responsibility	3.51	0.76		.42	3.88	0.73		.65
	defend group	2.53	0.90		.20 (d) ^a	3.50	0.83		.56
	Scale revised ^b	3.36	0.71	.58					
Respect	Scale original	3.32	0.60	.64		3.92	0.53	.73	
	What the teacher	3.45	0.72		.41	3.55	0.70		.51
	says								
	respect elders	3.02	0.98		.59	4.35	0.65		.62
	not mis behave	2.50	1.03		.50	3.70	0.80		.53
	respect others	4.31	0.66		.22 (d) ^a	4.10	0.67		.45
Scale revised ^b	2.99	0.72	.69						
Divinity/ Purity	Scale original	2.26	0.60	.56		4.11	0.65	.79	
	not waste food	3.50	0.89		.35	4.08	0.74		.41
	please god	1.47	0.83		.53	4.25	0.83		.67
	dress modestly	2.25	0.95		.07 (d) ^a	4.09	0.78		.61
	avoid sin	1.81	0.99		.49	4.03	0.97		.71
	Scale revised ^b	2.26	0.71	.69					
Moral understanding	Scale original	3.84	0.69	.76		4.11	0.61	.87	
	express negative	4.03	0.78		.75	3.88	0.85		.82
	emotions								
	appropriately								
	difference	3.74	0.93		.47	4.05	0.84		.77
	between good								
	and bad								
	express positive	3.84	0.85		.58	4.09	0.71		.69
	emotions								
	appropriately								

Notes. ^a (d) This item was deleted in the revised scale. ^b This is the revised scale after the marked item was deleted

As the results in Table 2.11. show, the Moral Socialization Goal Scales of Fairness, Care, and Moral Understanding had good internally consistency in both cultural groups, as well as the scales for Loyalty and Respect for Indonesian teachers. It was possible to reach a just sufficient level of internal consistency for the scales Respect and Divinity/Purity for German teachers when one item with the lowest item-total correlation was deleted in each scale. This could not be reached for the Loyalty scale. Therefore, the results of this scale (Loyalty) have to be interpreted with caution.

Inferential Analysis of the Moral Socialization Goal Scales

We conducted a repeated 2 x 6 ANOVA with culture (German and Indonesian preschool teachers) as the between-subject factor and with moral socialization goals (Fairness, Care, Loyalty, Respect, Divinity, and Moral Understanding) as the within-subject factor. Teachers' ascribed importance of each socialization goal was the dependent variable.

The results revealed a main effect of culture ($F(1, 209) = 85.79, p < .001, \eta_p^2 = .291$), a main effect of socialization goals ($F(5, 1045) = 127.58, p < .001, \eta_p^2 = .379$) and an interaction effect, ($F(5, 1045) = 124.58, p < .001, \eta_p^2 = .373$) (Figure 2.3.).



Figure 2.3. Preschool Teachers' Ascribed Importance of Moral Socialization Goals, Depending on Cultural Group (German vs. Indonesian Preschool Teachers) and Six Socialization Goals

Comparisons of moral socialization goals within each culture. The first set of hypotheses was related to differences in the relevance ascribed to the moral socialization goals within each culture. For each of the four hypotheses, we conducted a paired t-test. For German preschool teachers, we assumed a comparable rank order of relevance to that which we hypothesised for the moral values: Fairness \leq Care $>$ Loyalty \geq Respect $>$ Divinity/Purity. This order could be corroborated for all four assumed relations (see Table 2.12.). As hypothesized, (1) Fairness was rated either not less than or similarly important to Care, (2) Care rated more important than Loyalty, (3) Loyalty more than or similarly important to Respect, and (4) Divinity/Purity was rated less important than Respect.

Table 2.12.

Comparisons of Preschool Teachers' Judgment of Importance between Four Pairs of Moral Socialization Goals within Each Culture

Preschool Teachers of Germany	Preschool Teachers of Indonesia
Fairness \leq Care: $t(72) = -.530, p = .559$, accepted	Divinity/Purity $>$ Fairness: $t(137) = -2.92, p = .004$, rejected
Care $>$ Loyalty: $t(72) = 6.13, p < .001$, accepted	Fairness = Care: $t(137) = 9.94, p < .001$, rejected
Loyalty \geq Respect: $t(72) = 4.18, p < .001$, accepted	Care $>$ Respect: $t(137) = -.56, p = .574$, rejected

Respect > Divinity/Purity: $t(72) = 9.15, p < .001$, accepted	Respect = Loyalty: $t(137) = -4.97, p < .001$, rejected
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For Indonesian preschool teachers, we assumed another order of importance: Divinity/Purity > Fairness = Care > Respect = Loyalty. This order could not be corroborated for three of the four assumed relations (see Table 2.12.).

Furthermore, hypothesis H3 could be corroborated, that Indonesian preschool teachers had a more balanced ascription of importance to the five moral socialization goals. The difference between the highest and lowest ranked moral socialization goal was significantly smaller for Indonesian ($M = 0.80, SD = 0.40$) than for German preschool teachers ($M = 1.77, SD = 0.60, t(107.01) = 12.34, p < .001$).

Comparisons of moral socialization goals between cultures. The second set of hypotheses was related to differences in the relevance ascribed to the six moral socialization goals between both cultures. For each of the five hypotheses, we conducted an independent t-test. Three hypotheses could be corroborated: Indonesian preschool teachers rated Loyalty ($t(209) = -4.00, p < .001$), Respect ($t(113.74) = -9.82, p < .001$) and Divinity/Purity ($t(209) = -18.98, p < .001$) as more important than German preschool teachers. In contrast, Indonesian preschool teachers rated Fairness as more important than German preschool teachers ($t(209) = -5.72, p < .001$) and moral understanding as more important than German preschool teachers ($t(209) = -2.96, p = .003$). This did not corroborate the hypothesis that predicted the opposite direction. German preschool teachers rated Care as comparably important as Indonesian preschool teachers ($t(209) = -1.33, p = .184$), which did not corroborate the hypothesis.

Impact of religious foundation on the importance of moral socialization goals.

The third set of hypotheses consider the impact of the religious foundation of teachers' preschools on their judgment of relevance concerning moral socialization goals. We conducted a repeated 2 x 2 x 5 ANOVA with religious foundation of teachers' preschool and culture as between-subject factors and socialization goals (Fairness, Care, Loyalty, Respect, Divinity) as within-subject factor. The ascribed importance of each moral socialization goal was the dependent variable.

The results revealed no main effect of the religious foundation ($F(1, 207) = 1.68, p = .196, \eta_p^2 = .008$), but a main effect of culture ($F(1, 207) = 103.02, p < .001, \eta_p^2 = .332$), a main effect of moral socialization goals, ($F(3.50, 723.78) = 136.98, p < .001, \eta_p^2 = .398$), an interaction effect between culture and socialization goal ($F(3.50, 723.78) = 161.97, p < .001$,

$\eta_p^2 = .439$), an interaction effect between socialization goals and preschool foundations ($F(3.50, 723.78) = 3.51, p = .011, \eta_p^2 = .017$), but not an interaction effect between culture, socialization goal, and preschool foundation ($F(3.50, 723.78) = 2.21, p = .075, \eta_p^2 = .011$). Therefore, our hypothesis had to be rejected. The religious foundation of a preschool was not related to preschool teachers' perception of the importance of moral socialization goals. (Figure 2.4.).

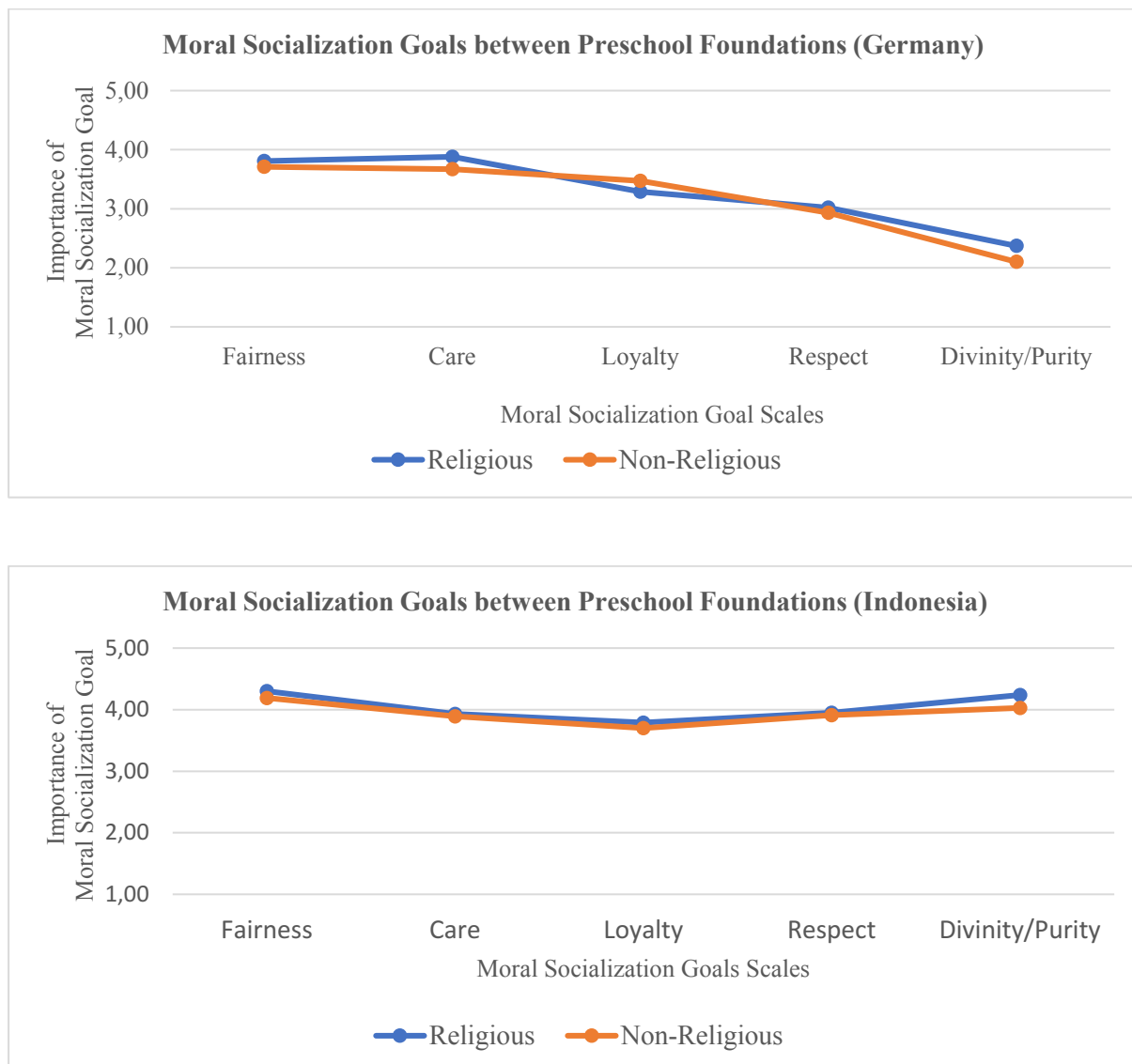


Figure 2.4. Importance of Moral Socialization Goals Depending on Culture, Religious Foundation of Teachers' Preschool and Socialization Goals

2.3.3. Relevance of Moral Situations for Preschool Teachers

We first calculated descriptive statistics, namely means and standard deviations for the level of relevance that teachers of each culture assigned to the moral situations to which they had to apply a set of given child-rearing strategies (Table 2.13.).

Table 2.13.

Means (M) and Standard Deviations (SD) of Relevance Assigned to 10 Moral Situations by German and Indonesian Preschool Teachers.

Moral Situation	Cultural group		German teachers		Indonesian teachers	
			<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
When a child care about another child (Care)			4.43	0.51	3.90	0.74
When a child harms another child (Harm)			4.50	0.60	3.92	0.90
When a child is fair to another child (Fair)			4.18	0.66	4.10	0.63
When a child is unfair to another child (Unfair)			4.18	0.73	3.82	0.85
When a child is loyal to his/her group (Loyalty)			3.55	1.05	3.54	0.76
When a child is disloyal to his/her group (Disloyal)			3.45	1.10	3.62	0.68
When a child respects the teacher (Respect)			3.90	1.07	4.26	0.64
When a child does not respect the teacher (Not Respect)			3.90	0.77	4.11	0.85
When a child prays (Pray/Divinity)			3.32	1.32	4.50	0.60
When a child refuses to pray (Not pray/Divinity)			1.59	1.01	3.79	1.13

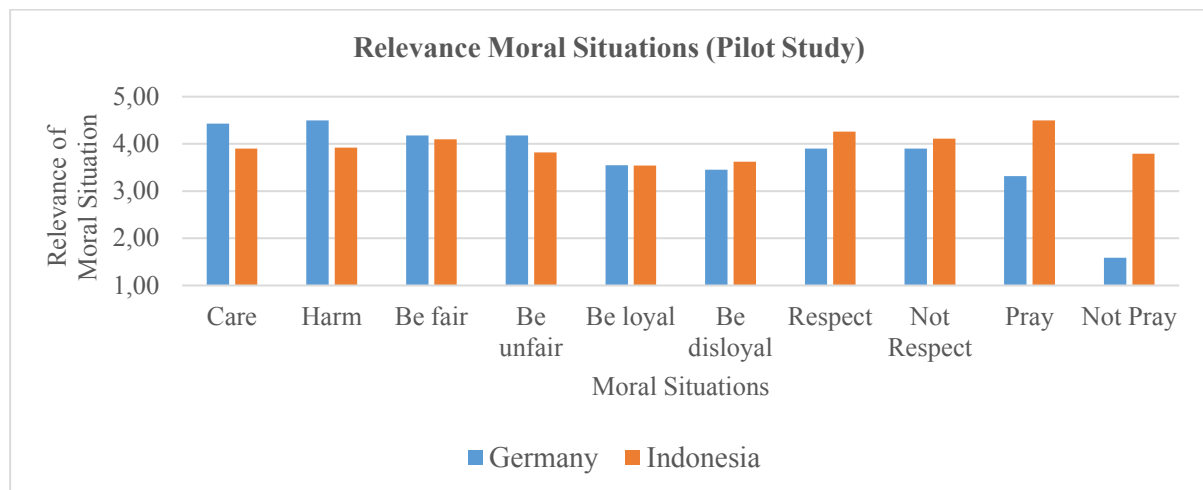


Figure 2.5. Relevance of Moral Situations in Preschool Daily Life for Obvious Teachers, Depending on Assigned Moral Value and Valence. (1) Not at All Relevant to (5) Completely Relevant

The relevance assigned to the ten moral situations differed between German and Indonesian preschool teachers in line with the moral value their respective cultures represented. For the calculation of the interaction effect, we applied a contrast analysis to test a linear interaction effect between culture and moral values although the latter is a categorical

variable. The reason was that we want to provide only one statistical test for testing the hypothesis that German teachers will judge moral values of fairness and care as more relevant than Indonesian teachers, but moral values of respect and divinity as less relevant than Indonesian teachers. Therefore, we ordered the ten moral situations in line with the hypothesis from care/harm and fair/unfair over loyal/disloyal to respectful/disrespectful and pray/not pray. The hypothesis predicts that the differences of relevance between German and Indonesian teachers will change from positive for the values of Care and Fairness to zero for Loyalty to negative for Respect and Divinity. This pattern of results can be tested by a *linear* interaction effect.

The *linear* interaction effect became significant ($F(1, 60) = 130.97, p < .001, \eta_p^2 = .686$). German teachers judged situations related to autonomy values (Fairness and Care) as more relevant in the everyday settings of a preschool than Indonesian teachers. They judged situations related to Community values (Loyalty and Respect) as equally relevant to Indonesian teachers, and situations related to Divinity values as less relevant than Indonesian teachers (see Figure 2.5). The main effect of culture ($F(1, 60) = 3.56, p = .064, \eta_p^2 = .056$) did not become significant, but the main effect of moral situations ($F(5.18, 310.79) = 26.42, p < .001, \eta_p^2 = .306$).

2.3.4. Child-Rearing Strategies for Positive Moral Situations in the Pilot Study

Descriptive Statistics for Strategy Use in Positive Moral Situations.

We calculated means, standard deviations and internal consistencies for the reported child-rearing strategies used by German and Indonesian preschool teachers in positive moral situations (Table 2.14.).

Table 2.14.

Mean Frequencies (M), Standard Deviations (SD) and Internal Consistencies of Strategy Use for German and Indonesian Preschool Teachers Averaged Across Positive Moral Situations

Strategies	German teachers			Indonesian teachers			<i>p</i> of F-test for <i>SD</i>	<i>p</i> of T-test for <i>M</i>
	<i>M</i>	<i>SD</i>	Internal consis- tency ^a	<i>M</i>	<i>SD</i>	Internal consis- tency ^a		
<i>Emotional Reinforcement</i>								
Positive contagion	3.41	0.87	.82	3.99	0.77	.91	F = .08, <i>p</i> = .784	<i>t</i> (60) = -2.70, <i>p</i> = .009
Praising	3.44	0.92	.84	4.05	0.81	.94	F = .34, <i>p</i> = .560	<i>t</i> (60) = -2.69, <i>p</i> = .009
Expressing thankfulness	2.32	0.83	.74	3.93	0.77	.91	F = .05, <i>p</i> = .817	<i>t</i> (60) = -7.69, <i>p</i> < .001
Congratulation	1.92	0.97	.87	3.87	0.86	.93	F = 1.60, <i>p</i> = .210	<i>t</i> (60) = -8.13, <i>p</i> < .001
Expressing affection	2.05	0.64	.72	3.65	0.89	.95	F = 3.75, <i>p</i> = .058	<i>t</i> (60) = -7.44, <i>p</i> < .001
<i>Achieving moral understanding</i>								
Explaining	2.80	0.83	.78	3.64	0.78	.92	F = .16, <i>p</i> = .691	<i>t</i> (60) = -3.57, <i>p</i> < .001
Perspective taking	2.75	0.87	.71	3.51	0.77	.93	F = .40, <i>p</i> = .528	<i>t</i> (60) = -7.44, <i>p</i> = .001
Questioning	2.55	0.90	.83	3.46	0.72	.89	F = 2.91, <i>p</i> = .093	<i>t</i> (60) = -4.33, <i>p</i> < .001
Recalling rules	2.31	1.22	.92	3.56	0.80	.92	F = 7.48, <i>p</i> = .008	<i>t</i> (31.23) = -4.34, <i>p</i> < .001
<i>Letting it happen</i>	3.04	1.09	.85	2.76	0.77	.91	F = 3.83, <i>p</i> = .055	<i>t</i> (60) = 1.19, <i>p</i> = .237
<i>Rewarding</i>	1.84	0.76	.87	2.93	0.82	.91	F = .17, <i>p</i> = .694	<i>t</i> (60) = -5.15, <i>p</i> < .001

Note. ^a Cronbach's α was calculated for each strategy across the five moral situations.

In general, the internal consistencies of the strategy ratings across the five positive moral situations revealed sufficient to good Cronbach's alpha values for German sample, and very good internal consistencies for Indonesian sample. Indonesian preschool teachers indicated higher average scores for all strategies, except for *letting it happen* and a more balanced frequency distribution of the 11 strategies than German preschool teachers (see next section).

We also calculated means, standard deviations and internal consistencies for each of the five positive moral situations across all 11 strategies, but separately for German and Indonesian teachers (Table 2.15.). The internal consistencies of the moral situation ratings across the 11 strategies revealed sufficient to good Cronbach's alpha values for German sample, and very good internal consistencies for Indonesian sample. Indonesian preschool teachers indicated higher average scores for all five moral situations.

Table 2.15.

Means, Standard Deviations and Internal Consistencies for Each of the Five Positive Moral Situations Across All 11 Strategies

Moral Situations	German teachers			Indonesian teachers			<i>p</i> of F-test for <i>SD</i>	<i>p</i> of T-test for <i>M</i>
	<i>M</i>	<i>SD</i>	Internal consistency ^a	<i>M</i>	<i>SD</i>	Internal consistency ^a		
A child care about another child (Care)	2.81	0.58	.76	3.57	.64	.90	F = .51, <i>p</i> = .479	<i>t</i> (60) = -4.57, <i>p</i> < .001
A child is fair to another child (Fairness)	2.86	0.61	.72	3.55	.68	.91	F = .47, <i>p</i> = .493	<i>t</i> (60) = -3.97, <i>p</i> < .001
A child is loyal to his/her group (Loyalty)	2.55	0.64	.78	3.58	.64	.89	F = .17, <i>p</i> = .681	<i>t</i> (60) = -6.09, <i>p</i> < .001
A child respects the teacher (Respect)	2.34	0.79	.88	3.59	.67	.92	F = 1.01, <i>p</i> = .318	<i>t</i> (60) = -6.57, <i>p</i> < .001
A child prays (Divinity)	2.36	0.30	.81	3.59	.64	.90	F = 1.59, <i>p</i> = .212	<i>t</i> (60) = -6.74, <i>p</i> < .001

Note. ^aCronbach's α was calculated for each moral situation across all 11 strategies.

Figure 2.6 presents the means of frequency use for each child-rearing strategy broken down into the five positive moral situations for German preschool teachers and Figure 2.7. for Indonesian preschool teachers.

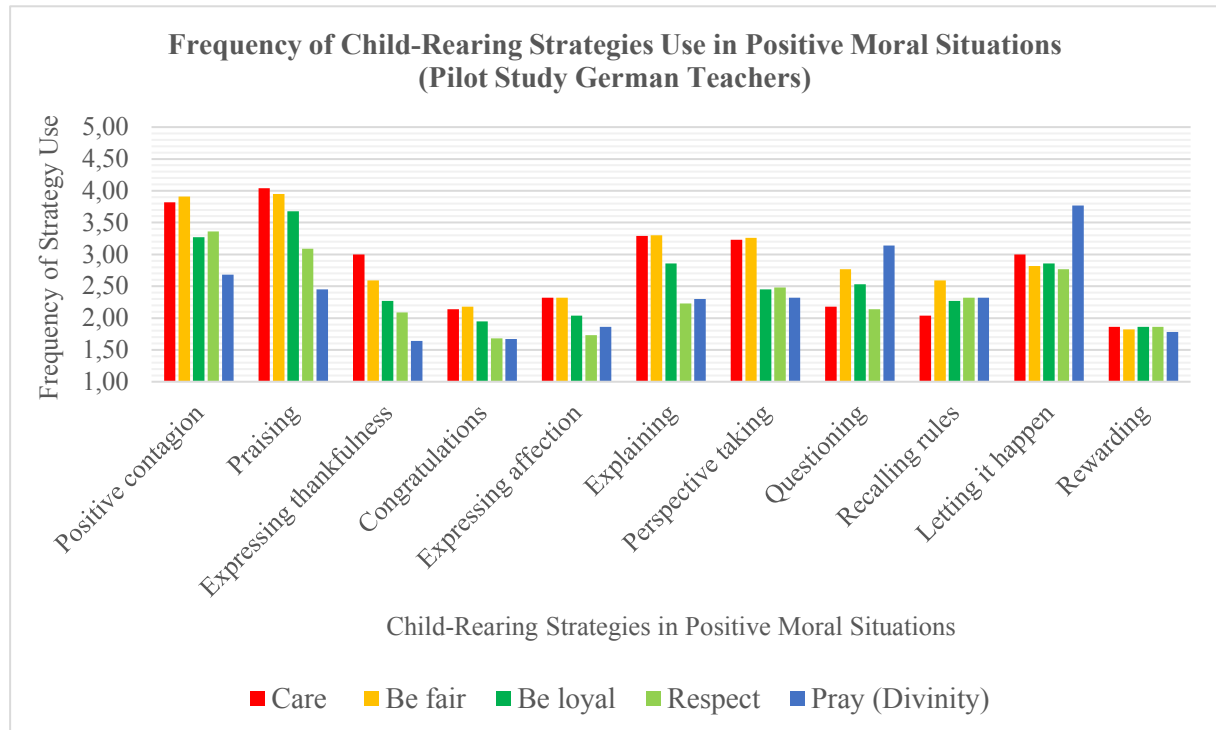


Figure 2.6. Frequency of Strategy Use by Strategy Type and Each Positive Moral Situation for German Preschool Teachers in the Pilot Study.

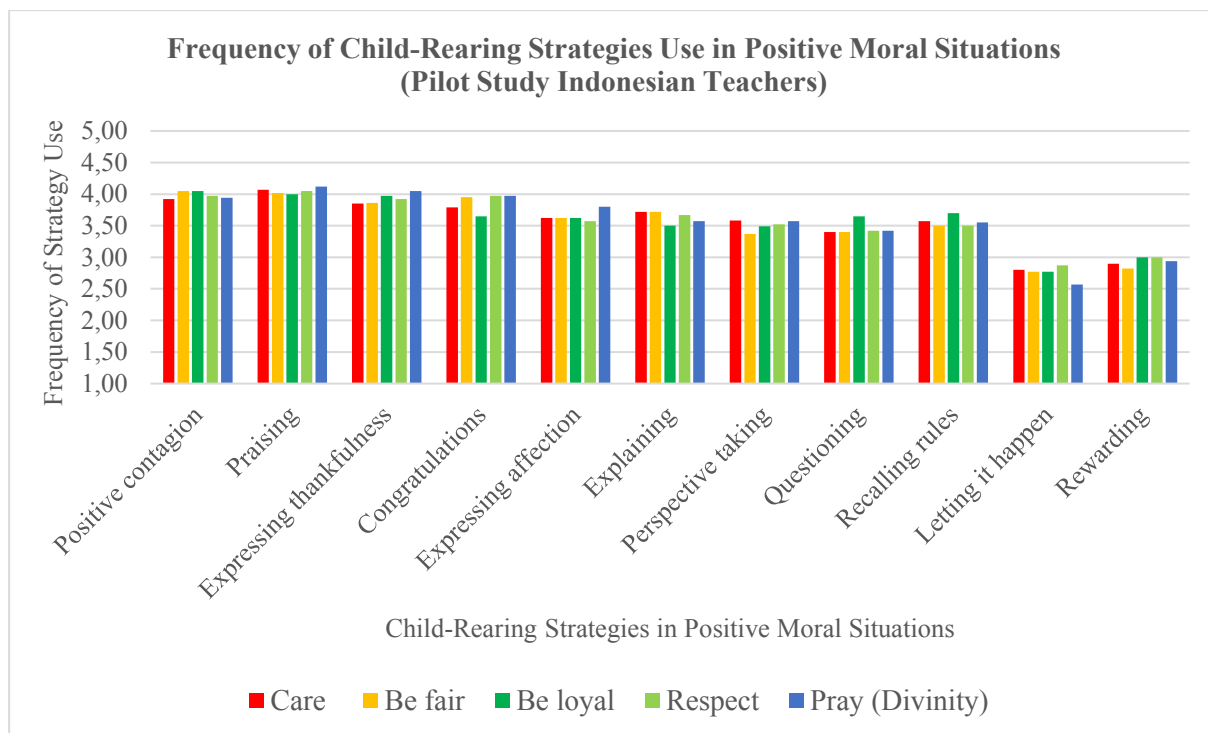


Figure 2.7. Frequency of Strategy Use by Strategy Type and Each Positive Moral Situation for Indonesian Preschool Teachers in the Pilot Study.

Results for Hypothesis 1 for Positive Moral Situations

The hypothesis could be confirmed that Indonesian teachers used emotional reinforcement and moral understanding in a more balanced manner than German teachers. This is due to positive moral situations as well as within strategy types:

Strategy types. The difference between the highest and lowest ranked strategy of emotional reinforcement across moral situations was significantly higher for German preschool teachers ($M = 2.15, SD = .83$) than for Indonesian preschool teachers ($M = .73, SD = .74, t(60) = 6.91, p < .001$). The difference for the strategies of achieving moral understanding was also significantly higher for German preschool teachers ($M = 1.02, SD = .62$) than for Indonesian ones ($M = .53, SD = .49, t(60) = 3.44, p = .001$).

Moral situations. The difference between the highest and lowest ranked five moral situations across reinforcement strategies was significantly higher for German preschool teachers ($M = 3.45, SD = .86$) than for Indonesian ones ($M = 1.56, SD = .97, t(60) = 7.65, p < .001$). The difference between the highest and lowest ranked five moral situations across strategies of moral understanding was significantly higher for German preschool teachers ($M = 3.09, SD = .81$) than for Indonesian ones ($M = 1.35, SD = 1.00, t(60) = 6.98, p < .001$).

Exploratory Hypotheses (E-H) Derived from the Pilot Study

As explained in the section *Research Questions and Hypotheses* (section III.2.1.3), we derived exploratory hypotheses from the results of the Pilot Study, because we have found neither specific theoretical considerations nor empirical studies regarding differences in the use of child-rearing strategies (CRS) for educating moral values between German and Indonesian preschool teachers. For the formulation of exploratory hypotheses, we corrected the calculations for a possible inflation of alpha errors through Bonferroni corrections and considered only effects that yielded at least a medium effect size ($\eta_p^2 > 0.06$) (Flora, 2018).

The pilot study revealed a quite distinct pattern of CRS use by Indonesian and German preschool teachers. Therefore, we derived exploratory hypotheses separately for Indonesian and German samples. We calculated an 11 (strategy types) x 5 (moral situations) ANOVA for repeated measures for each cultural group.

For German sample, the main effect of strategy types became significant ($F(4.30, 90.28) = 12.48, p < .001, \eta_p^2 = .373$), as well as the main effect of moral situations ($F(2.24, 47.13) = 8.02, p = .001, \eta_p^2 = .276$) and the interaction effect of strategy types and moral situations ($F(10.89, 228.77) = 4.70, p < .001, \eta_p^2 = .183$). Because the Mauchly's Test of Sphericity became significant for all effects, Greenhouse-Geisser corrections were used to adapt the degrees of freedom for the calculation of each effect. Because of the significant interaction effect with a strong effect size, we decided to derive exploratory hypotheses separately for the main CRS-categories.

For Indonesian sample, only the main effect of strategy types became significant with a strong effect size ($F(460, 179.60) = 24.29, p < .001, \eta_p^2 = .384$). The main effect of moral situations did not reach significance ($F(2.14, 83.32) = .16, p = .862, \eta_p^2 = .004$) and the interaction of strategy types and moral situations revealed only a small effect size ($F(15.08, 588.33) = 1.76, p = .036, \eta_p^2 = .043$). Because the Mauchly's Test of Sphericity became significant for all effects, Greenhouse-Geisser corrections were used to adapt the degrees of freedom for the calculation of each effect.

This pattern of results can best be described with the following exploratory hypothesis. **E-IN-H1:** Within each main CRS-category, Indonesian teachers reported that they use CRS with a similar frequency across all positive moral situations. All main effects of moral situations were not significant and provided only small effect sizes. The results revealed that we can ignore the differentiation between positive moral situations for all four main CRS-categories, and instead, use their means for further calculations relating to Indonesian sample.

Exploratory Hypotheses for German Sample

We classified the 11 strategies along a continuum of the main strategy categories: (1) emotional reinforcement which includes positive contagion, praising, expressing thankfulness, congratulations and expressing affection, (2) achieving moral understanding which includes explaining, perspective taking, questioning and recalling rules, (3) letting it happen, (4) rewarding (material reinforcement). In order to derive exploratory hypotheses for German sample, we analyzed CRS use for each of the four main CRS categories by calculating a strategy type x moral situations ANOVA for repeated measures for German pilot sample.

We calculated linear contrast analyses for the main effects and the interaction effect although both variables are categorical. The reason was to limit multiple testing through single t-tests, but to apply one contrast analysis to test for similarities or differences across strategy types and moral situations. We arranged the strategy types within each main category in an order that we expected for the German sample and tested whether these patterns of strategy use could be also found for the Indonesian sample or not. These orders of strategy types are listed above for each main category of strategies. The order for the moral situations were Care, Fairness, Loyalty, Respect and Divinity. A linear main effect for a main strategy means that its strategy types were not equally used, but in a decreasing manner from the first to the last strategy type. A linear main effect for the moral situations means that the frequency of strategy use is not equally distributed across the five moral situations, but in a decreasing manner from Care to Fairness to Loyalty to Respect to Divinity. A linear interaction effect between strategy types and situations means that the differences across the five moral situations were high for the first listed strategies, but low for the last listed strategies. This pattern occurred for the strategies of emotional reinforcement and of achieving moral understanding.

Strategies of emotional reinforcement. We calculated a 5 (strategy types) x 5 (moral situations) ANOVA and revealed a *linear* main effect of strategy types ($F(1, 21) = 116.66, p < .001, \eta_p^2 = .847$), a *linear* main effect of moral situations ($F(1, 21) = 47.26, p < .001, \eta_p^2 = .692$) both with a strong effect size (see Figure 2.6). Additionally, a *linear* interaction effect between strategy types and moral situations emerged that best described the pattern of strategy use for this main CRS-category ($F(1, 21) = 7.96, p = .010, \eta_p^2 = .275$) (see Figure 2.6). Because the interaction effect was disordinal, only the main effect of the various strategy types and the interaction effect can be interpreted, which revealed the following exploratory hypotheses: **E-GE-H1:** Strategy use of positive contagion and praising were the highest, and

decreased linearly fashion to thankfulness, congratulation and expressing affection, which was the least frequently used strategy. **E-GE-H2:** The significant linear interaction effect can be interpreted as meaning that the difference in strategy use between the five moral situations was the highest for contagion and praising, declined to thankfulness and was least for congratulation and affection (see Figure 2.6.).

Strategies for achieving moral understanding. We calculated a 4 (strategy types) x 5 (moral situations) ANOVA and revealed a main effect of strategy types ($F(2.23, 46.75) = 4.39, p = .015, \eta_p^2 = .173$), a main effect of moral situations ($F(2.39, 50.28) = 3.46, p = .031, \eta_p^2 = .142$) and a *linear* interaction effect between strategy types and moral situations ($F(1, 21) = 25.51, p < .001, \eta_p^2 = .548$). Because the linear interaction effect was disordinal, neither main effect could not be interpreted on its own (see Figure 2.6). **E-GE-H3:** For the interaction effect, the following exploratory hypothesis described the data pattern best: Explaining and perspective taking were used more frequently in the moral situation for Care and Fairness than for Loyalty, Respect and Divinity, while recalling rules were used almost equally frequently for all moral situations (see Figure 2.6).

Strategy of letting it happen. We calculated a one-way ANOVA with 5 moral situations and revealed a main effect of moral situations ($F(4, 84) = 4.33, p = .003, \eta_p^2 = .171$). The strategy of letting it happen was only occasionally used across moral situations with one exception, that German teachers used it more often in the divinity situation. Therefore, we formulated the following exploratory hypothesis. **E-GE-H4:** The strategy of letting it happen is used occasionally with the exception of the Divinity situation (see Figure 2.6).

Strategy of rewarding. We calculated a oneway ANOVA with 5 moral situations and revealed no main effect of moral situations ($F(2.02, 42.36) = .077, p = .927, \eta_p^2 = .004$). German preschool teachers reported seldom using the strategy of rewarding only for all moral situations. This is also our exploratory hypothesis for this strategy (**E-GE-H5**) (see Figure 2.6).

Exploratory Hypotheses for Indonesian Sample

In order to derive exploratory hypotheses for Indonesian sample, we analyzed CRS use for each of the four main CRS-categories, by calculating a strategy type x moral situation ANOVA for repeated measures for Indonesian pilot sample. We ordered the strategy types within each main category in the same order as for the German sample and the moral

situations in the same order in order to apply the same linear contrast analyses as we applied for the German sample (Care, Fairness, Loyalty, Respect, and Divinity).

Strategies of emotional reinforcement. We calculated a 5 (strategy types) x 5 (moral situations) ANOVA and revealed a *linear* main effect of strategy types ($F(1, 39) = 10.14, p = .003, \eta_p^2 = .206$), no main effect of moral situations ($F(2.43, 94.91) = .94, p = .408, \eta_p^2 = .024$) and no interaction effect between strategy types and moral situations ($F(8.39, 327.38) = 1.71, p = .092, \eta_p^2 = .042$) (see Figure 2.7). The pattern of strategy use for the main CRS-category of emotional reinforcement can be best described by the following exploratory hypothesis. **E-IN-H2:** For the main CRS-category of emotional reinforcement, Indonesian teachers reported a *linear* decrease in strategy use ranging from contagion and praising, thankfulness, congratulations to affection with a high effect size with no interaction effect (see Figure 2.7).

Strategies for achieving moral understanding. We calculated a 4 (strategy types) x 5 (moral situations) ANOVA and revealed no main effect of strategy types ($F(2.21, 86.09) = 2.40, p = .092, \eta_p^2 = .058$), no main effect of moral situations ($F(2.77, 108.06) = .44, p = .711, \eta_p^2 = .011$), but an interaction effect between strategy types and moral situations ($F(8.07, 314.76) = 2.25, p = .024, \eta_p^2 = .054$) with only a small effect size (see Figure 2.7). This pattern of results can be best described by the following exploratory hypothesis. **E-IN-H3.** Within the category of achieving moral understanding, Indonesian teachers use the four strategies with a similar frequency. The interaction effect can be ignored, because of its small effect size (see Figure 2.7).

Strategy of letting it happen. We calculated a one-way ANOVA with 5 moral situations and revealed no main effect ($F(3.05, 118.78) = 1.79, p = .153, \eta_p^2 = .044$). **E-IN-H4:** This leads to the exploratory hypothesis that Indonesian preschool teachers use the strategy of letting it happen only occasionally across all positive moral situations (see Figure 2.7).

Strategy of rewarding. We calculated a one-way ANOVA with 5 moral situations and revealed no main effect of moral situations ($F(3.09, 120.57) = .70, p = .555, \eta_p^2 = .018$). **E-IN-H5:** This leads to the exploratory hypothesis that Indonesian preschool teachers use the strategy of rewarding only occasionally across all positive moral situations (see Figure 2.7).

2.3.5. Child-Rearing Strategies for Positive Moral Situations in the Main Study

In this section, we report descriptive statistics for strategy use in positive moral situations for the Main Study and cross-validate the exploratory hypotheses that we derived

from data of the Pilot Study.

Descriptive Statistics for Strategy Use in Positive Moral Situations

We calculated means, standard deviations and internal consistencies for the use of child-rearing strategies reported by German and Indonesian preschool teachers in positive moral situations (Table 2.16.).

Table 2.16.

Mean Frequencies (M), Standard Deviations (SD) and Internal Consistencies of Strategy Use for German and Indonesian Preschool Teachers Averaged Across Positive Moral Situations

Strategies	German teachers			Indonesian teachers			<i>p</i> of F-test for <i>SD</i>	<i>p</i> of T-test for <i>M</i>
	<i>M</i>	<i>SD</i>	Internal consistency ^a	<i>M</i>	<i>SD</i>	Internal consistency ^a		
<i>Emotional Reinforcement</i>								
Positive contagion	3.84	0.62	.73	4.34	0.56	.85	F = .92, <i>p</i> = .338	<i>t</i> (147) = -4.95, <i>p</i> < .001
Praising	3.74	0.68	.75	4.37	0.66	.89	F = 1.46, <i>p</i> = .228	<i>t</i> (147) = -5.47, <i>p</i> < .001
Expressing thankfulness	2.89	0.77	.76	4.36	0.71	.93	F = .44, <i>p</i> = .509	<i>t</i> (147) = -11.60, <i>p</i> < .001
Congratulation	2.05	0.91	.90	4.17	0.72	.93	F = 5.01, <i>p</i> = .027	<i>t</i> (83.17) = -14.42, <i>p</i> < .001
Expressing affection	2.53	0.95	.92	4.00	0.81	.95	F = 3.59, <i>p</i> = .060	<i>t</i> (147) = -9.87, <i>p</i> < .001
<i>Achieving moral understanding</i>								
Explaining	3.37	0.81	.86	4.10	0.63	.95	F = 3.20, <i>p</i> = .075	<i>t</i> (147) = -6.09, <i>p</i> < .001
Perspective taking	3.18	0.80	.86	4.06	0.67	.93	F = 3.74, <i>p</i> = .055	<i>t</i> (147) = -7.10, <i>p</i> < .001
Questioning	2.63	0.79	.89	3.85	0.70	.95	F = 1.05, <i>p</i> = .308	<i>t</i> (147) = -9.64, <i>p</i> < .001
Recalling rules	2.78	1.09	.92	4.04	0.73	.94	F = 0.49, <i>p</i> = .001	<i>t</i> (74.28) = -7.43, <i>p</i> < .001
<i>Letting it happen</i>								
Rewarding	2.87	1.13	.93	3.23	0.92	.97	F = .95, <i>p</i> = .332	<i>t</i> (147) = -2.10, <i>p</i> = .038
	1.87	0.71	.89	3.16	0.90	.94	F = 2.30, <i>p</i> = .132	<i>t</i> (147) = -8.86, <i>p</i> < .001

Note. ^a Cronbach's α was calculated for each strategy across the five moral situations.

In general, the internal consistencies of the strategy ratings across the five positive moral situations revealed sufficient to good Cronbach's alpha values for German sample and very good internal consistencies for Indonesian sample. Indonesian preschool teachers indicated higher average scores for all strategies and a more balanced frequency distribution of the 11 strategies than German preschool teachers (see next section). These results were similar to those of the Pilot Study, which cross-validated the results.

We also calculated means, standard deviations and internal consistencies for each of the five positive moral situations across all 11 strategies, but separately for German and Indonesian teachers (Table 2.17). The internal consistencies of the situation ratings across the 11 strategies revealed sufficient to good Cronbach's alpha values for German sample and very good internal consistencies for Indonesian sample. Indonesian preschool teachers indicated higher average scores for all moral situations. These results were similar to those of the Pilot Study, too, which thus cross-validated the results.

Table 2.17.

Means, Standard Deviations and Internal Consistencies for Each of the Five Positive Moral Situations Across All 11 Strategies

Moral Situations	German teachers			Indonesian teachers			<i>p</i> of F-test for <i>SD</i>	<i>p</i> of T-test for <i>M</i>
	<i>M</i>	<i>SD</i>	Internal consistency ^a	<i>M</i>	<i>SD</i>	Internal consistency ^a		
A child care about another child (Care)	3.25	0.56	.78	3.97	0.51	.85	F = 3.27, <i>p</i> = .072	<i>t</i> (147) = -7.92, <i>p</i> < .001
A child is fair to another child (Be fair)	3.17	0.55	.74	4.02	0.47	.84	F = 4.16, <i>p</i> = .043	<i>t</i> (89.36) = -9.37, <i>p</i> < .001
A child is loyal to his/her group (Be loyal)	2.38	0.71	.87	3.87	0.59	.89	F = 5.11, <i>p</i> = .025	<i>t</i> (87.34) = -12.90, <i>p</i> < .001
A child respects the teacher (Respect)	2.66	0.64	.80	4.03	0.61	.90	F = .43, <i>p</i> = .512	<i>t</i> (147) = -12.81, <i>p</i> < .001
A child waters plant ^b (Purity)	2.98	0.56	.78	3.96	0.53	.86	F = 1.20, <i>p</i> = .276	<i>t</i> (147) = -10.49, <i>p</i> < .001

Note. ^a Cronbach's α was calculated for each moral situation across the 11 strategies, ^b the situation was changed to cover the second aspect of the moral value of Purity

Figure 2.8 presents the means of frequency use for each child-rearing strategy divided into the five positive moral situations for German preschool teachers of the Main Study. Figure 2.9 for Indonesian preschool teachers.

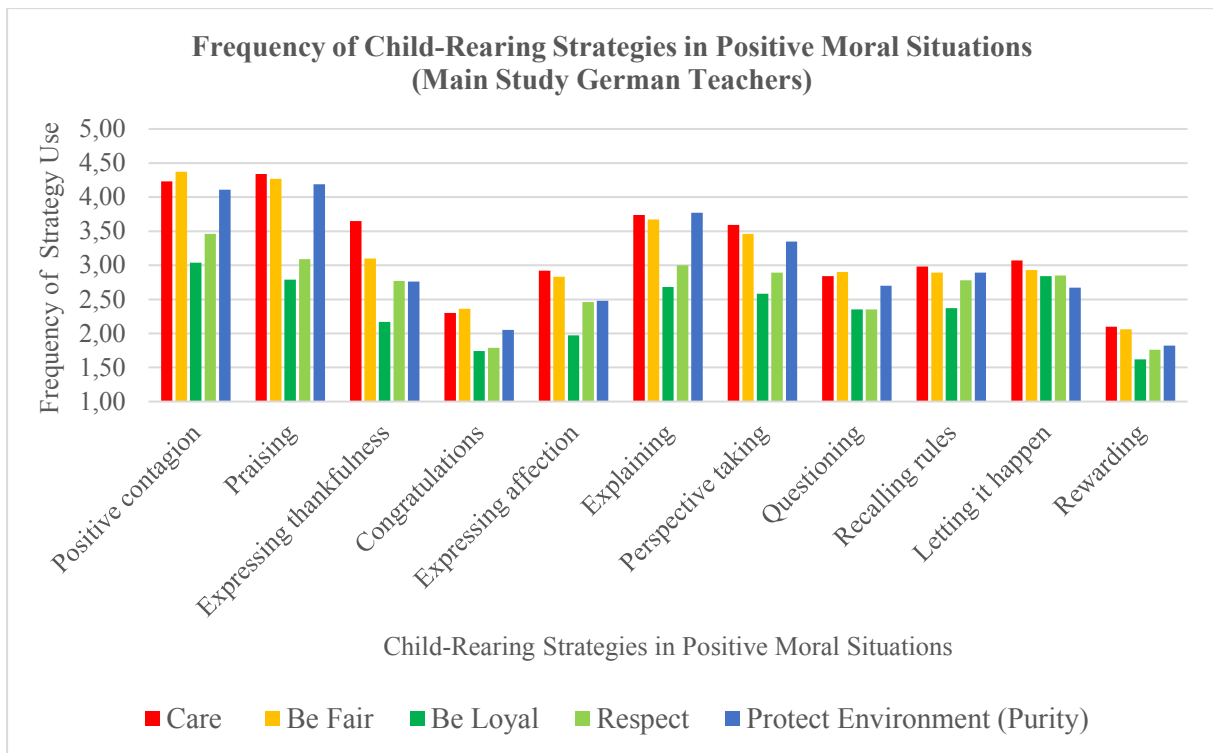


Figure 2.8. Frequency of Strategy Use by Strategy Type and Each Positive Moral Situation for German Preschool Teachers in the Main Study.

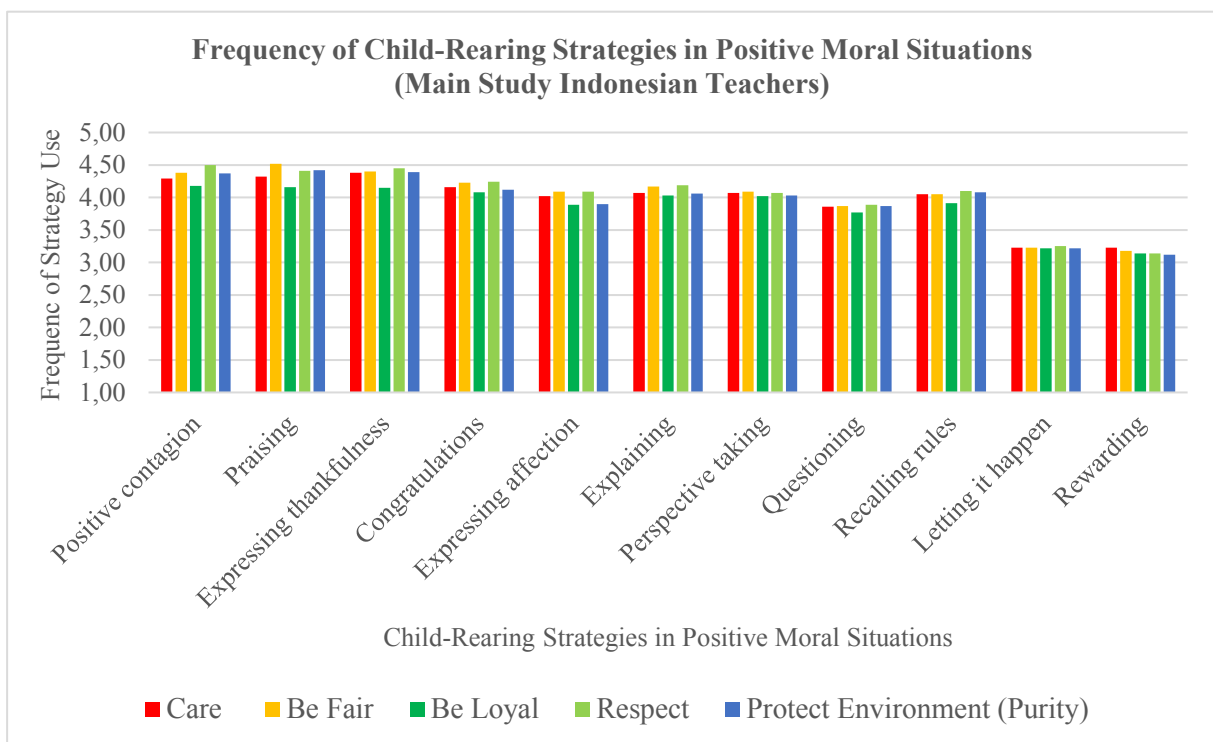


Figure 2.9. Frequency of Strategy Use by Strategy Type and Each Positive Moral Situation for Indonesian Preschool Teachers in the Main Study

Results for Hypothesis 1 for Positive Moral Situations

The results of the Main Study also corroborated Hypothesis 1 that Indonesian teachers used strategies of emotional reinforcement and of moral understanding in a more balanced manner than German teachers. This applies to moral situations as well as within strategy types:

Strategy types. The difference between the highest and lowest ranked strategy of emotional reinforcement across moral situations was significantly higher for German preschool teachers ($M = 2.15, SD = .85$) than for Indonesian preschool teachers ($M = .94, SD = .67, t(82.89) = 8.87, p < .001$). The difference for the strategies of achieving moral understanding was also significantly higher for German preschool teachers ($M = 1.19, SD = .73$) than for Indonesian preschool teachers ($M = .77, SD = .57, t(147) = 3.90, p < .001$).

Moral situations. The difference between the highest and lowest ranked five moral situations across reinforcement strategies was significantly higher for German preschool teachers ($M = 3.47, SD = .69$), than for Indonesian preschool teachers ($M = 1.67, SD = .89, t(125.52) = 13.57, p < .001$). The difference between the highest and lowest ranked five moral situations across strategies of achieving moral understanding was significantly higher for German preschool teachers ($M = 2.62, SD = .77$) than for Indonesian preschool teachers ($M = 1.28, SD = .83, t(147) = 9.52, p < .001$).

Results for the Exploratory Hypotheses (E-H)

We had first derived exploratory hypotheses from the results of the Pilot Study that we tested on the results of the Main Study. We used the same classification of CRS as in the Pilot Study. The Main Study also revealed a quite distinct pattern of CRS use by Indonesian and German preschool teachers. Therefore, we calculated an 11 (strategy types) x 5 (moral situations) ANOVA for repeated measures for each cultural group.

For German sample, the main effect of strategy types became significant ($F(5.52, 275.89) = 38.08, p < .001, \eta_p^2 = .432$), as well as the main effect of moral situations ($F(2.64, 132) = 48.77, p < .001, \eta_p^2 = .494$) as well as the interaction effect of strategy types and moral situations ($F(15.95, 797.53) = 7.85, p < .001, \eta_p^2 = .136$). Because the Mauchly's Test of Sphericity became significant for all effects, Greenhouse-Geisser corrections were used to adapt the degrees of freedom for the calculation of each effect.

For Indonesian sample, the main effect of strategy types became significant ($F(6.59, 639.68) = 53.63, p < .001, \eta_p^2 = .356$) with a large effect size, as well as the main effect of moral situations ($F(3.42, 331.88) = 8.04, p < .001, \eta_p^2 = .077$) with a medium effect size. The

interaction effect of strategy types and moral situations ($F(17.46, 1693.92) = 2.34, p = .001, \eta_p^2 = .024$) became significant with a small effect size. Because the Mauchly's Test of Sphericity became significant for all effects, Greenhouse-Geisser corrections were used to adapt the degrees of freedom for the calculation of each effect.

These results contradicted the first exploratory hypothesis for Indonesian sample (**E-IN-H1**). Indonesian teachers reported that they did not use CRS with a similar frequency across the five positive moral situations, but with a slightly different frequency. They used strategies of emotional reinforcement and achieving moral understanding less often in moral situations of Loyalty than of the other four moral situations, while they used the strategies of letting it happen and rewarding on a similarly low level across all positive moral situations (see Figure 2.9).

Test of Exploratory Hypotheses for German Sample

We analyzed CRS use for each of the four main CRS categories by calculating a strategy types x moral situations ANOVA for repeated measures for German sample of the Main Study and tested the exploratory hypotheses that we had derived from the Pilot Study. As for the Pilot Study, we calculated *linear* contrast analyses for the main effects and the interaction effect although both variables are categorical. The reason was to limit multiple testing through single t-tests, but to apply one contrast analysis to test for similarities or differences across strategy types and moral situations (see section III.2.3.4). We ordered the strategy types within each main category in the same order as in the Pilot Study and also the moral situations in the same order (Care, Fairness, Loyalty, Respect, and Divinity).

Strategies of emotional reinforcement. We calculated a 5 (strategy types) x 5 (moral situations) ANOVA and revealed a significant *linear* main effect of strategy types ($F(1, 50) = 175.38, p < .001, \eta_p^2 = .778$), a significant *linear* main effect of moral situations ($F(1, 50) = 67.32, p < .001, \eta_p^2 = .574$). However, the *linear* interaction effect between strategy types and moral situations did not become significant ($F(1, 50) = 0.70, p = .405, \eta_p^2 = .014$), but rather the quadratic interaction effect ($F(1, 50) = 25.38, p < .001, \eta_p^2 = .337$) (see Figure 2.8). **E-GE-H1.** The first exploratory hypothesis could be corroborated: Strategic use of positive contagion and praising were the highest, and value or ranking decreased in a *linear* fashion to thankfulness, congratulation and expressing affection. However, congratulation, and not expressing affection was the least used strategy. **E-GE-H2:** The second exploratory hypothesis could be partly corroborated with the exception of the strategy of thankfulness. The difference in strategy use between the five moral situations was the highest for contagion

and praising, but was also high for thankfulness and least for congratulation and affection, which were used with a similar frequency across all positive situations. However, the quadratic interaction effect revealed that, in the Main Study, contagion and praising were used in Divinity situations as frequently as in Care and Fairness situations. In the Divinity situation of the Pilot Study, both strategies were seldom used. This difference could be caused by our change in the Divinity situation. In the Pilot Study, we used “when a child prays” as the situation, but in the Main Study, “when a child protects plants and animals” (Purity). This means that for German teachers, the specific content of a Divinity situation counts. As we will see below, for Indonesian teachers, it did not matter.

Strategies for achieving moral understanding. We calculated a 4 (strategies) x 5 (moral situations) ANOVA and revealed a significant main effect of strategy types ($F(2.54, 127.14) = 20.52, p < .001, \eta_p^2 = .291$), a significant main effect of moral situations ($F(2.44, 121.92) = 26.54, p < .001, \eta_p^2 = .347$) and a *linear* interaction effect between strategy and moral situations ($F(1, 50) = 9.52, p = .034, \eta_p^2 = .019$) (see Figure 2.8). **E-GE-H3.** This hypothesis could be partly corroborated. Explaining and perspective taking were used more often in the moral situations of Care and Fairness, but also of Divinity than in situations of Loyalty and Respect, while questioning and recalling rules were used less and with an almost equal frequency for all moral situations. An explanation of this shift for the moral situation of divinity is that we changed the specific situation for Purity (instead of praying, protecting plants and animals (Purity)). German preschool teachers reported for this situation a quite different frequency use that was similar to the situations of Fairness and Care. This means that the reported frequency only differs for the changed moral situation of Divinity, but not for the other situations.

Strategy of letting it happen. We calculated a one-way ANOVA with 5 moral situations and revealed no main effect ($F(2.92, 88.84) = 2.46, p = .067, \eta_p^2 = .047$). The exploratory hypothesis for this strategy (**E-IN-H4**) could be corroborated. A strategy of letting it happen was only used occasionally across all positive moral situations (see Figure 2.8).

Strategy of rewarding. We calculated a one-way ANOVA with 5 moral situations and revealed a significant main effect ($F(2.96, 54.91) = 7.64, p < .001, \eta_p^2 = .133$) with a medium effect size. The exploratory hypothesis for this strategy (**E-IN-H5**) could only partly be corroborated. A strategy of rewarding was only seldom used across all positive moral situations as in the pilot study, but somewhat more in moral situations of Fairness and Care than those of Loyalty, Respect and Divinity (see Figure 2.8).

Test of Exploratory Hypotheses for Indonesian Sample

We analyzed the CRS use for each of the four main CRS categories by calculating a strategy types x moral situations ANOVA for repeated measures for Indonesian sample and tested the exploratory hypotheses that we had derived from the Pilot Study. We ordered the strategy types within each main category in the same order as for the German sample and the moral situations in the same order in order to apply the same linear contrast analyses as we applied for the German sample (Care, Fairness, Loyalty, Respect, and Divinity).

Strategies of emotional reinforcement. We calculated a 5 (strategy types) x 5 (moral situations) ANOVA and revealed a *linear* main effect of strategy types ($F(1, 97) = 22.09, p < .001, \eta_p^2 = .186$), a main effect of moral situations ($F(3.50, 340.01) = 9.83, p < .001, \eta_p^2 = .092$) and a small but significant interaction effect between strategy types and moral situations ($F(10.50, 1018.68) = 2.48, p = .005, \eta_p^2 = .025$). **E-IN-H2:** The second exploratory hypothesis could be corroborated. Indonesian teachers reported a linear decrease of strategy use ranging from contagion and praising, thankfulness, congratulations to affection with a high effect size. In contrast to the Pilot Study, Indonesian preschool teachers used these strategies more often in moral situations of Care and Respect than of Loyalty, because the main effect of moral situations became significant (see Figure 2.9).

Strategies for achieving moral understanding. We calculated a 4 (strategy type) x 5 (moral situations) ANOVA and revealed a significant main effect of strategy types ($F(3, 291) = 6.37, p < .001, \eta_p^2 = .062$), a significant main effect of moral situations ($F(3.13, 303.89) = 3.63, p = .012, \eta_p^2 = .036$), but no interaction effect between strategy types and moral situations ($F(7.47, 724.19) = 1.36, p = .218, \eta_p^2 = .014$) (see Figure 2.9). **E-IN-H3.** These results contradicted the exploratory hypothesis. Within the category of achieving moral understanding, Indonesian teachers reported that they use CRS to a slightly different extent, namely more explaining and less questioning. However, the effect size ($\eta_p^2 = .062$) was as high as in the Pilot Study ($\eta_p^2 = .058$), and the other effect sizes were also only small, as in the Pilot Study.

Strategy of letting it happen. We calculated a one-way ANOVA with 5 moral situations and revealed no main effect ($F(3.59, 47.34) = 0.16, p = .964, \eta_p^2 = .001$). The exploratory hypothesis for this strategy (**E-IN-H4**) could be corroborated. A strategy of letting it happen was only used occasionally across all positive moral situations (see Figure 2.9).

Strategy of rewarding. We calculated a one-way ANOVA with 5 moral situations and revealed no main effect ($F(4, 388) = .89, p = .467, \eta_p^2 = .009$). The exploratory hypothesis for this strategy (**E-IN-H5**) could also be corroborated. A strategy of rewarding was only used occasionally across all positive moral situations (see Figure 2.9).

2.3.6. Child-Rearing Strategies for Negative Moral Situations in the Pilot Study

Descriptive Statistics for Strategy Use in Negative Moral Situations

We calculated means, standard deviations and internal consistencies for the reported child-rearing strategies used by German and Indonesian preschool teachers in negative moral situations (Table 2.18.). In general, the internal consistencies of strategy ratings across the five negative moral situations revealed insufficient to good Cronbach's alpha values for German sample, but good to very good internal consistencies for Indonesian sample. Indonesian teachers used the following strategies more often than German teachers, after Bonferroni correction of multiple testing: expressing sadness, vicarious shaming, solution-orientation, admonishing, teasing, shaming and threatening.

Table 2.18.

Means (M), Standard Deviations (SD) and Internal Consistencies of Strategy Use for German and Indonesian Preschool Teachers Averaged Across Negative Moral Situations in the Pilot Study

Strategies	German teachers			Indonesian teachers			<i>p</i> of F-test for <i>SD</i>	<i>p</i> of t-test for <i>M</i> ^b
	<i>M</i>	<i>SD</i>	Internal consis- tency ^a	<i>M</i>	<i>SD</i>	Internal consis- tency ^a		
<i>Addressing feeling of teacher</i>								
Expressing sadness	2.23	0.78	.83	2.97	0.70	.89	F = 1.57, <i>p</i> = .216	<i>t</i> (60) = -3.80, <i>p</i> < .001
Expressing anger	2.35	0.65	.73	2.51	0.71	.86	F = .02, <i>p</i> = .886	<i>t</i> (60) = -.87, <i>p</i> = .386
Vicarious shaming	1.24	0.33	.52	2.47	0.78	.85	F = 8.94, <i>p</i> = .004	<i>t</i> (57.30) = -8.70, <i>P</i> < .001
<i>Achieving moral understanding</i>								
Explaining	3.57	0.64	.65	3.75	0.83	.91	F = 4.74, <i>p</i> = .033	<i>t</i> (53.24) = -.95, <i>P</i> = .347
Perspective taking	3.54	0.65	.70	3.68	0.73	.85	F = 1.24, <i>p</i> = .269	<i>t</i> (60) = -.75, <i>P</i> = .455
Questioning	3.78	0.89	.76	3.65	0.73	.89	F = .44, <i>p</i> = .509	<i>t</i> (60) = .63, <i>P</i> = .534
Recalling rules	3.49	0.73	.71	3.88	0.78	.90	F = 2.25, <i>p</i> = .139	<i>t</i> (60) = -1.94, <i>P</i> = .057

<i>Solution-oriented approach</i>	3.33	0.65	.61	3.91	0.83	.92	F = 9.69, p = .003	t (52.68) = - 3.06, P = .003
<i>Mild assertive strategies</i>								
Admonishing	2.52	0.71	.74	3.53	0.72	.81	F = .65, p = .425	t (60) = -5.29, P < .001
Taking away privileges	1.94	0.68	.84	2.60	0.87	.91	F = 1.45, p = .234	t (60) = -3.04, P = .004
Withdrawing attention	1.54	0.60	.89	1.54	0.65	.89	F = .29, p = .595	t (60) = -.004, P = .997
<i>Emotional assertive strategies</i>								
Shaming	1.18	0.29	.34	2.32	0.67	.82	F = 10.73, p = .002	t (57.63) = - 9.31, P < .001
Excluding	2.07	0.66	.87	1.62	0.69	.91	F = .06, p = .803	t (60) = 2.49, P = .015
Teasing	1.40	0.40	.56	2.19	0.61	.87	F = 7.44, p = .008	t (57.80) = - 6.13, P < .001
Threatening	1.03	0.13	1.00	1.39	0.60	.93	F = 8.36, p < .001	t (45.10) = - 3.69, P = .001
<i>Corporal punishment</i>	1.00	0.00	.00	1.02	0.09	.34	F = 4.99, p = .029	t (39) = -1.43, P = .160

Note. ^aCronbach's α was calculated for each strategy across the five moral situations. ^bAfter Bonferroni corrections for 16 mean comparisons, the adapted level of significance is $\alpha = .003$.

We also calculated means, standard deviations and internal consistencies for each of the five negative moral situations across all 16 strategies, but separately for German and Indonesian teachers (Table 2.19). In general, the internal consistencies of strategy ratings across the five negative moral situations revealed sufficient to good Cronbach's alpha values for German and Indonesian sample. Indonesian teachers reported using more strategies only for the Divinity situation than German teachers, after Bonferroni corrections of multiple testing. The other situations revealed no difference.

Table 2.19.

Means (M), Standard Deviations (SD) and Internal Consistencies for Each of the Five Negative Moral Situations Across All 16 Strategies Separately for German and Indonesian Preschool Teachers in the Pilot Study

Moral Situations	German teachers			Indonesian teachers			p of F-test for SD	p of t-test for M ^b
	M	SD	Internal consistency ^a	M	SD	Internal consistency ^a		
A child harm to another child (Harm)	2.64	0.33	.68	2.73	0.51	.85	F = 1.61, p = .209	t (60) = -.67, P = .505

A child is unfair to another child (Be unfair)	2.35	0.53	.89	2.67	0.44	.83	F = .81, p = .372	t (60) = -2.54, P = .014
A child is disloyal to his/her group (Be disloyal)	2.32	0.60	.93	2.64	0.42	.80	F = 3.22, p = .078	t (60) = -2.45, P = .017
A child does not respect the teacher (No Respect)	2.61	0.33	.69	2.71	0.36	.72	F = .00, p = .964	t (60) = -1.04, P = .301
A child does not pray (No pray/Divinity)	1.37	0.53	.89	2.69	0.37	.72	F = 4.10, p = .047	t (32.47) = -10.33, P < .001

Note. ^aCronbach's α was calculated for each strategy across the 16 strategies. ^bAfter Bonferroni corrections for 5 mean comparisons, the adapted level of significance is $\alpha = .01$.

Figure 2.10 presents the means of frequency use for each child-rearing strategy broken down into the five negative moral situations for German preschool teachers. Figure 2.11 for Indonesian preschool teachers in the pilot study.

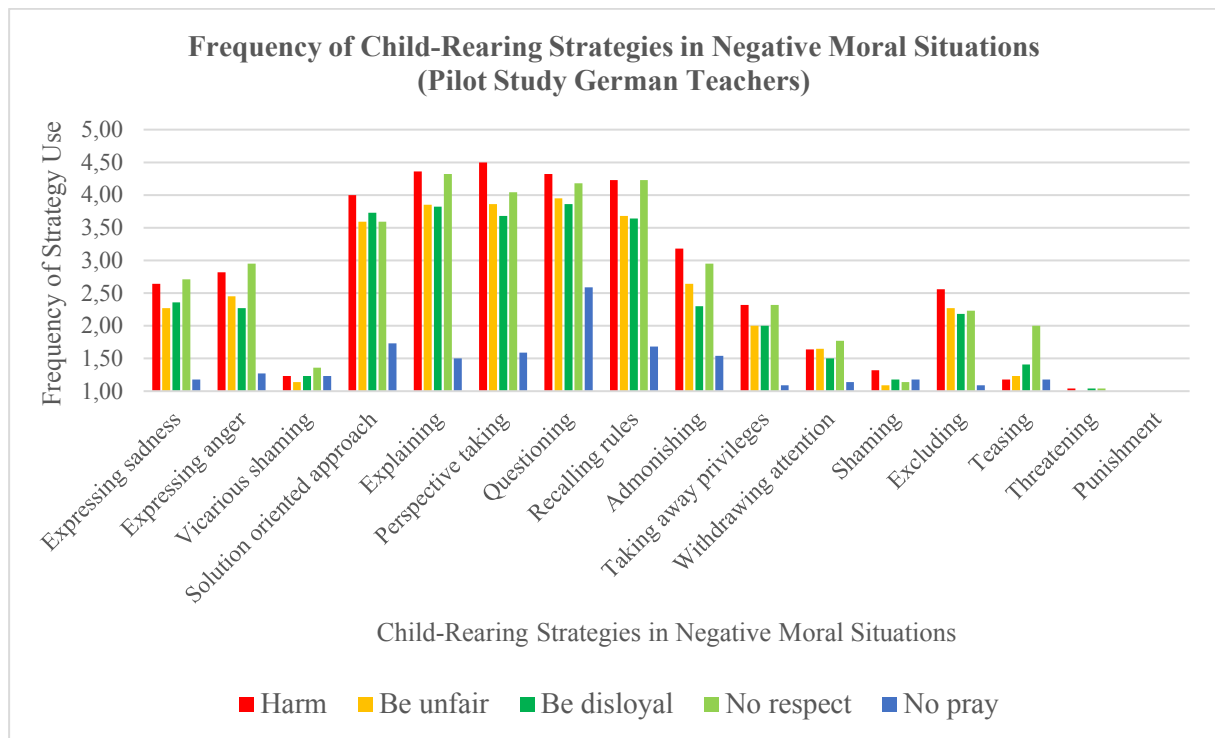


Figure 2.10. Frequency of Strategy Use by Strategy Type and Each Negative Moral Situation for German Preschool Teachers in the Pilot Study

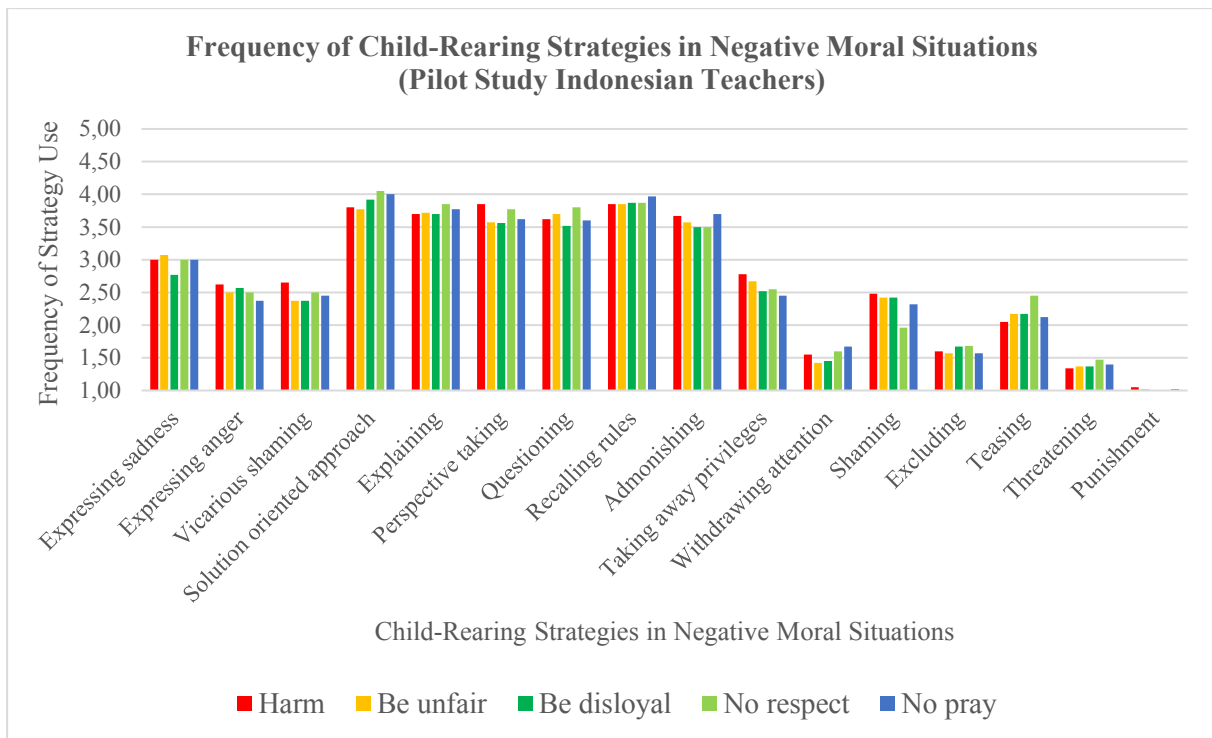


Figure 2.11. Frequency of Strategy Use by Strategy Type and Each Negative Moral Situation for Indonesian Preschool Teachers in the Pilot Study

Results for Hypothesis 1 for Negative Moral Situation

The hypothesis could be corroborated that Indonesian teachers reported using strategies of a solution-oriented approach and achieving moral understanding in a more balanced manner than German teachers. This is including negative moral situations as well as to strategy types within the main category of achieving moral understanding.

Strategy types. The difference between the highest and lowest ranked strategy of achieving moral understanding across moral situations was significantly higher for German preschool teachers ($M = 1.91, SD = .96$) than for Indonesian ones ($M = .75, SD = .70, t(60) = 5.42, p < .001$).

Moral situations. The difference between the highest and lowest ranked five moral situations across achieving moral understanding strategies was significantly higher for German preschool teachers ($M = 3.04, SD = .84$), than for Indonesian preschool teachers ($M = 1.50, SD = 1.04, t(60) = 5.98, p < .001$). The difference between the highest and lowest ranked five moral situations within the strategy of a solution-oriented approach was significantly higher for German preschool teachers ($M = 2.82, SD = 1.18$) than for Indonesian preschool teachers ($M = .90, SD = .78, t(31.26) = 6.85, p < .001$).

Exploratory Hypotheses (E-H) Derived from the Pilot Study

As explained in the section *Research Questions and Hypotheses* (section III.2.1.3), we derived exploratory hypotheses from the results of the Pilot Study because we have found neither specific theoretical considerations nor empirical studies regarding the use by German and Indonesian preschool teachers of child-rearing strategies (CRS) for educating moral values. For the formulation of exploratory hypotheses, we corrected the calculations for a possible inflation of alpha errors through Bonferroni corrections and considered only effects that showed at least a medium effect size ($\eta_p^2 > 0.06$).

The pilot study revealed a distinct pattern of CRS use by Indonesian and German preschool teachers, also for the negative moral situations. Therefore, we derived exploratory hypotheses separately for Indonesian and German samples. We calculated a 16 (strategy types) x 5 (negative moral situations) ANOVA for repeated measures for each cultural group.

For German sample, the main effect of strategy types became significant ($F(6.11, 128.43) = 91.20, p < .001, \eta_p^2 = .813$), as well as the main effect of moral situations ($F(2.43, 51.14) = 48.04, p < .001, \eta_p^2 = .696$), as well as the interaction effect of strategy types and moral situations ($F(11.22, 235.56) = 11.21, p < .001, \eta_p^2 = .348$), because the Mauchly's Test of Sphericity became significant for all effects, Greenhouse-Geisser corrections were used to adapt the degrees of freedom for the calculation of each effect. The complex pattern of results suggests to analyze strategy use for each strategy type separately.

For Indonesian sample, the main effect of strategy types became significant ($F(4.45, 173.67) = 99.07, p < .001, \eta_p^2 = .718$), but no main effect of moral situations revealed ($F(3.20, 124.96) = .97, p = .423, \eta_p^2 = .024$). The interaction effect of strategy types and moral situations ($F(18.10, 705.88) = 1.99, p = .009, \eta_p^2 = .048$) became significant, but revealed only a small effect size. Because the Mauchly's Test of Sphericity became significant for all effects, Greenhouse-Geisser corrections were used to adapt the degrees of freedom for the calculation of each effect. This pattern of results can be best described with the following exploratory hypothesis. **E-IN-H1:** Indonesian teachers reported that they use CRS with a similar frequency across all negative moral situations. The main effects of negative moral situations were not significant and the interaction effect although significant, yielded only a small effect size. The results suggest that we can ignore the differentiation between negative moral situations and, instead, use their means for further calculations relating to Indonesian sample (see Figure 2.11).

Exploratory Hypotheses for German Sample

We classified the 16 strategies along the continuum of main categories of strategies: (1) addressing feelings of teacher: expressing sadness, expressing anger, vicarious shaming, (2) achieving moral understanding: explaining, perspective taking, questioning and recalling rules, (3) solution-oriented approach, (4) mild assertive strategies: admonishing, taking away privileges, withdrawal attention, (5) emotional assertive strategies: shaming, excluding, teasing, and threatening, (6) corporal punishment. In order to derive exploratory hypotheses for German sample, we analyzed CRS use for each of the six main CRS categories by calculating strategy types x negative moral situations ANOVA for repeated measures for German pilot sample.

Strategy of addressing feelings of teacher. We calculated a 3 (strategies) x 5 (moral situations) ANOVA and revealed a main effect of strategy types ($F(2, 42) = 37.32, p < .001, \eta_p^2 = .640$), main effect of moral situations ($F(4, 84) = 19.79, p < .001, \eta_p^2 = .485$) and an interaction effect between strategy types and moral situations ($F(4.04, 84.85) = 7.73, p < .001, \eta_p^2 = .269$). The following hypothesis can be derived from the data: **E-GE-H1:** German preschool teachers do not use the strategy of vicarious shame, but reported sometimes addressing their sadness or anger for all negative moral situations except the Divinity situation when a child does not pray (see Figure 2.10).

Strategy for achieving moral understanding. We calculated a 4 (strategy types) x 5 (moral situations) ANOVA and revealed no main effect of strategy types ($F(3, 63) = 2.01, p = .122, \eta_p^2 = .087$), but a main effect of moral situations ($F(2.73, 57.35) = 46.59, p < .001, \eta_p^2 = .689$), and an interaction effect between strategy use and moral situations ($F(12, 252) = 3.19, p < .001, \eta_p^2 = .132$). The following hypothesis can be derived from the data: **E-GE-H2:** German preschool teachers use strategies of achieving moral understanding quite often and in a balanced manner for all four strategies, except for the negative Divinity situation, in which they only sometimes react with questioning, but only seldom with the other three strategies (see Figure 2.10).

Strategy of Solution-oriented approach. We calculated a one-way ANOVA with 5 moral situations and revealed a main effect of moral situations ($F(4, 84) = 22.13, p < .001, \eta_p^2 = .513$) that was caused by the fact that German teachers reported using this strategy quite often in all negative situations, except the negative Divinity one. Therefore, the following hypothesis can be derived from the data: **E-GE-H3:** German preschool teachers use a solution-oriented approach quite often and in a balanced manner across all negative moral

situations, except for the negative Divinity situation when a child does not pray (see Figure 2.10).

Mild assertive strategies. We calculated a 3 (strategies) x 5 (moral situations) ANOVA and revealed a main effect of strategy types ($F(2, 42) = 25.94, p < .001, \eta_p^2 = .553$), a main effect of moral situations ($F(2.93, 61.61) = 25.56, p < .001, \eta_p^2 = .549$) and an interaction between strategy types and moral situations ($F(5.22, 109.60) = 3.21, p = .009, \eta_p^2 = .133$). The following hypothesis can be derived from the data: **E-GE-H4:** German preschool teachers reported using the strategy of admonishing in dependence of the moral situation, while they use the strategy of withdrawing attention almost never in all negative moral situations (see Figure 2.10).

Emotional assertive strategies. We calculated a 4 (strategies) x 5 (moral situations) ANOVA and revealed a main effect of strategy types ($F(1.98, 41.60) = 32.92, p < .001, \eta_p^2 = .611$), a main effect of moral situations ($F(1.69, 35.52) = 7.34, p = .003, \eta_p^2 = .259$), and an interaction effect between strategy types and moral situations ($F(5.87, 123.21) = 12.94, p < .001, \eta_p^2 = .381$). The following hypothesis can be derived from the data: **E-GE-H5:** German preschool teachers reported never using the strategies of shaming and threatening and only rarely using the strategies of excluding and teasing, except for the negative divinity situation when a child does not pray in which no emotional assertive strategies were reported as being used (see Figure 2.10).

Strategy of corporal punishment. German preschool teachers reported to never use this strategy ($M = 0.0$).

Negative moral situation of Divinity *child does not pray.* We calculated a oneway ANOVA with 16 strategies and revealed a main effect of strategy types ($F(3.30, 69.36) = 6.07, p = .001, \eta_p^2 = .224$). The whole effect was due to the strategy of questioning that German teachers reported using sometimes in this situation, but they reported using all other strategies only rarely (achieving moral understanding and admonishing), and declining to never (all others) (see Figure 2.10).

Exploratory Hypotheses for Indonesian Sample

In order to derive exploratory hypotheses for Indonesian sample, we analyzed CRS use for each of the five main CRS categories by calculating strategy types x negative moral situations ANOVAs for repeated measures for Indonesian pilot sample.

Strategy of addressing feelings of teacher. We calculated a 3 (strategy types) x 5 (moral situations) ANOVA and revealed only a main effect of strategy types ($F(2, 78) =$

21.39, $p < .001$, $\eta_p^2 = .354$), but no main effect of moral situations ($F(2.98, 116.19) = 1.06$, $p = .370$, $\eta_p^2 = .026$) and no interaction effect between strategy types and moral situations ($F(5.99, 233.56) = 1.58$, $p = .155$, $\eta_p^2 = .039$). The following hypothesis can be derived from the data: **E-IN-H1:** Indonesian preschool teachers reported sometimes using the strategy of addressing sadness and significantly more often than addressing anger and vicarious shame, which they reported using comparably often and in a balanced manner across all negative moral situations (see Figure 2.11).

Strategy for Achieving moral understanding. We calculated a 4 (strategy types) x 5 (moral situations) ANOVA and revealed only a main effect of strategy types ($F(3, 117) = 3.69$, $p = .014$, $\eta_p^2 = .086$), but no main effect of moral situations ($F(3.22, 125.66) = 1.04$, $p = .380$, $\eta_p^2 = .026$) and no interaction effect between strategy types and moral situations ($F(7.12, 277.88) = 1.05$, $p = .395$, $\eta_p^2 = .026$). The following hypothesis can be derived from the data: **E-IN-H2:** Indonesian preschool teacher reported using the strategies of achieving moral understanding quite often and in a balanced manner not only across the five negative moral situations, but also across strategies except for the strategy of recalling rules that they reported using slightly more than the other three strategies (see Figure 2.11).

Strategy of solution-oriented approach. We calculated a one-way ANOVA with 5 negative moral situations and revealed no main effect of moral situations ($F(3.08, 120.11) = 2.04$, $p = .110$, $\eta_p^2 = .050$). The following hypothesis can be derived from the data: **E-IN-H3:** Indonesian preschool teachers reported using the strategy of solution-oriented approach quite often and in a balanced manner across all negative moral situations (see Figure 2.11).

Mild assertive strategies. We calculated a 3 (strategy types) x 5 (moral situations) ANOVA and revealed a main effect of strategy types ($F(2, 78) = 83.27$, $p < .001$, $\eta_p^2 = .681$), but no main effect of moral situations ($F(4, 156) = 2.40$, $p = .052$, $\eta_p^2 = .058$) and no interaction effect between strategy types and moral situations ($F(5.70, 222.29) = 2.08$, $p = .060$, $\eta_p^2 = .051$). The following hypothesis can be derived from the data: **E-IN-H4:** Indonesian preschool teachers reported using the strategy of admonishing quite often in comparison to the strategy of taking away privileges, which they used only sometimes, while they reported using the strategy of withdrawal attention only seldom, but all three strategies in a balanced manner across all five moral situations (see Figure 2.11).

Emotional assertive strategies. We calculated a 4 (strategy types) x 5 (moral situations) ANOVA and revealed a main effect of strategy types ($F(3, 117) = 22.58$, $p < .001$, $\eta_p^2 = .367$), but no main effect of moral situations ($F(4, 156) = .266$, $p = .899$, $\eta_p^2 = .007$). The interaction effect between strategy types and moral situations became significant (F

(6.95, 271.23) = 4.10, $p < .001$, $\eta_p^2 = .095$). The following hypothesis can be derived from the data: **E-IN-H5**: Indonesian preschool teachers reported using the strategies of shaming and teasing only seldom, while they use the strategies of excluding and threatening hardly ever and less often than the former emotional assertive strategies, but this is in a balanced manner across all five negative moral situations (see Figure 2.11).

Strategy of corporal punishment. Indonesian teachers reported never using the strategy of corporal punishment (see Figure 2.11).

2.3.7 Child-Rearing Strategies for Negative Moral Situations in the Main Study

Descriptive Statistics for Strategy Use in Negative Moral Situations

We calculated means, standard deviations and internal consistencies for the reported child-rearing strategies used by German and Indonesian preschool teachers in negative moral situations in the Main Study (see Table 2.20). Due to preschool teachers' comments in the Pilot Study, we added the strategies of distraction and modelling to the Main Study questionnaire and report the descriptive results, but did not consider them when testing the exploratory hypotheses. In general, the internal consistencies of the strategy ratings across the five negative moral situations revealed good to very good Cronbach's alpha values for German, as well as for Indonesian samples. Indonesian teachers used the following strategies more often than German teachers after Bonferroni correction of multiple testing: expressing sadness, vicarious shaming, teasing, shaming and threatening. This was in line with the results of the Pilot Study. Differences from the Pilot Study occurred for questioning, solution-orientation, admonishing and taking away privileges. The remaining strategies were used similarly between both groups and studies (see Table 2.20).

Table 2.20.

Means (M), Standard Deviations (SD) and Internal Consistencies of Strategy Use for German and Indonesian Preschool Teachers for Each Strategy Type Averaged Across Negative Moral Situations in the Main Study

Strategies	German teachers			Indonesian teachers			<i>p</i> of F-test for SD	<i>p</i> of t-test for <i>M</i> ^b
	<i>M</i>	<i>SD</i>	Internal consis- tency ^a	<i>M</i>	<i>SD</i>	Internal consis- tency ^a		
<i>Addressing feeling of the teacher</i>								
Expressing sadness	2.81	1.13	.92	3.91	0.88	.95	F = 7.69, <i>p</i> = .006	<i>t</i> (83.03) = -6.13, <i>P</i> < .001

Expressing anger	2.95	0.94	.89	2.52	1.06	.98	F = 3.24, p = .074	t (147) = 2.47, P = .015
Vicarious shaming	1.38	0.64	.93	2.82	1.21	.98	F = 23.56, p < .001	t (146.93) = -9.44, P < .001
<i>Achieving moral understanding</i>								
Explaining	4.02	0.79	.82	4.08	0.81	.96	F = .00, p = .950	t (147) = -.42, P = .677
Perspective taking	3.83	0.79	.87	3.95	0.88	.97	F = .10, p = .320	t (147) = -.81, P = .416
Questioning	3.61	0.77	.87	4.09	0.76	.96	F = .73, p = .393	t (147) = -3.63, P < .001
Recalling rules	3.77	0.92	.88	3.95	0.86	.96	F = .55, p = .457	t (147) = -1.18, P = .241
<i>Solution-oriented approach</i>								
	3.85	0.90	.86	4.06	0.97	.98	F = .01, p = .937	t (147) = -1.29, P = .198
<i>Mild assertive strategies</i>								
Admonishing	3.12	1.01	.90	3.44	1.06	.98	F = .25, p = .618	t (147) = -1.76, P = .081
Taking away privileges	2.14	0.77	.87	2.72	1.17	.97	F = 17.17, p < .001	t (138.83) = -3.60, P < .001
Withdrawing attention	1.40	0.64	.93	1.39	0.76	.97	F = .98, p = .323	t (147) = .12, P = .903
Distracting	1.49	0.62	.91	2.41	1.24	.99	F = 72.12, p < .001	t (146.79) = -6.10, P < .001
<i>Emotional assertive strategies</i>								
Shaming	1.18	0.29	.76	2.32	0.67	.99	F = 91.42, p < .001	t (120.83) = -7.84, P < .001
Excluding	1.81	0.75	.88	1.82	1.01	.98	F = 5.29, p = .023	t (126.10) = -.039, P = .969
Teasing	1.29	0.39	.80	2.03	0.89	.96	F = 48.90, p < .001	t (144.17) = -7.01, P < .001
Threatening	1.10	0.31	.89	1.51	0.87	.98	F = 41.88, p < .001	t (134.88) = -4.12, P < .001
<i>Corporal punishment</i>								
Modelling	1.10	0.38	.97	1.12	0.48	.95	F = .43, p = .514	t (147) = -.347, P = .729
	4.06	1.09	.88	4.44	0.85	.97	F = .00, p = .945	t (147) = -2.48, P = .014

Note. ^a Cronbach's α was calculated for each strategy across the five moral situations. ^b After Bonferroni corrections for 16 mean comparisons, the adapted level of significance is $\alpha = .003$.

We also calculated means, standard deviations and internal consistencies for each of the five negative moral situations across all 18 strategies, separately for German and Indonesian teachers (Table 2.21). In general, the internal consistencies of the strategy ratings

across the 18 strategies revealed sufficient to good Cronbach's alpha values for German, as well as for Indonesian samples. Different to the results of the Pilot Study, Indonesian teachers reported using more strategies in all negative moral situations except for the harm situation in which no difference emerged.

Table 2.21.

Means (M), Standard Deviations (SD) and Internal Consistencies of Strategy Use for German and Indonesian Preschool Teachers for Each Negative Moral Situation Averaged Across all 18 Strategies in the Main Study

Moral Situations	German teachers			Indonesian teachers			<i>p</i> of F-test for <i>SD</i>	<i>p</i> of t-test for <i>M</i> ^b
	<i>M</i>	<i>SD</i>	Internal consistency ^a	<i>M</i>	<i>SD</i>	Internal consistency ^a		
A child harm another child (Harm)	2.78	.41	.78	2.99	0.48	.81	F = 1.89, <i>p</i> = .171	<i>t</i> (147) = -2.58, <i>p</i> = .011
A child is unfair to another child (Be unfair)	2.24	.85	.76	2.81	0.68	.82	F = 15.04, <i>p</i> < .001	<i>t</i> (121.43) = -4.94, <i>p</i> < .001
A child is disloyal to his/her group (Be disloyal)	1.74	0.65	.90	2.67	0.66	.80	F = 2.05, <i>p</i> = .154	<i>t</i> (147) = -9.78, <i>p</i> < .001
A child does not respect the teacher (No Respect)	2.44	0.48	.83	2.90	0.53	.83	F = .04, <i>p</i> = .849	<i>t</i> (147) = -5.28, <i>p</i> < .001
A child damage animal & plants (Purity)	2.58	0.41	.79	2.90	0.53	.84	F = 2.35, <i>p</i> = .127	<i>t</i> (147) = -3.79, <i>p</i> < .001

Note. ^aCronbach's α was calculated for each strategy across the 16 strategies. ^bAfter Bonferroni corrections for 5 mean comparisons, the adapted level of significance is $\alpha = .01$.

Figure 2.12 presents the means of frequency use for each child-rearing strategy divided into the five negative moral situation and strategy type for German preschool teachers. Figure 2.13 for Indonesian preschool teachers in the Main Study.

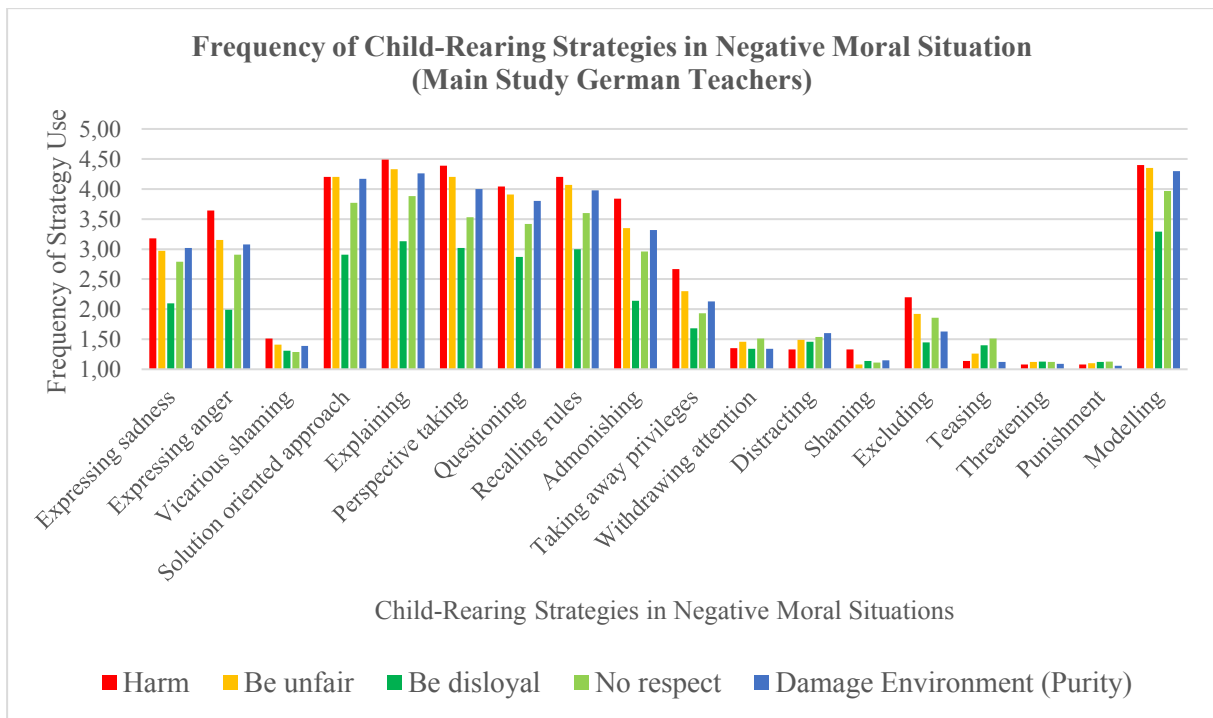


Figure 2.12. Frequency of Strategy Use by Strategy Type and Each Negative Moral Situation for German Preschool Teachers of the Main Study.

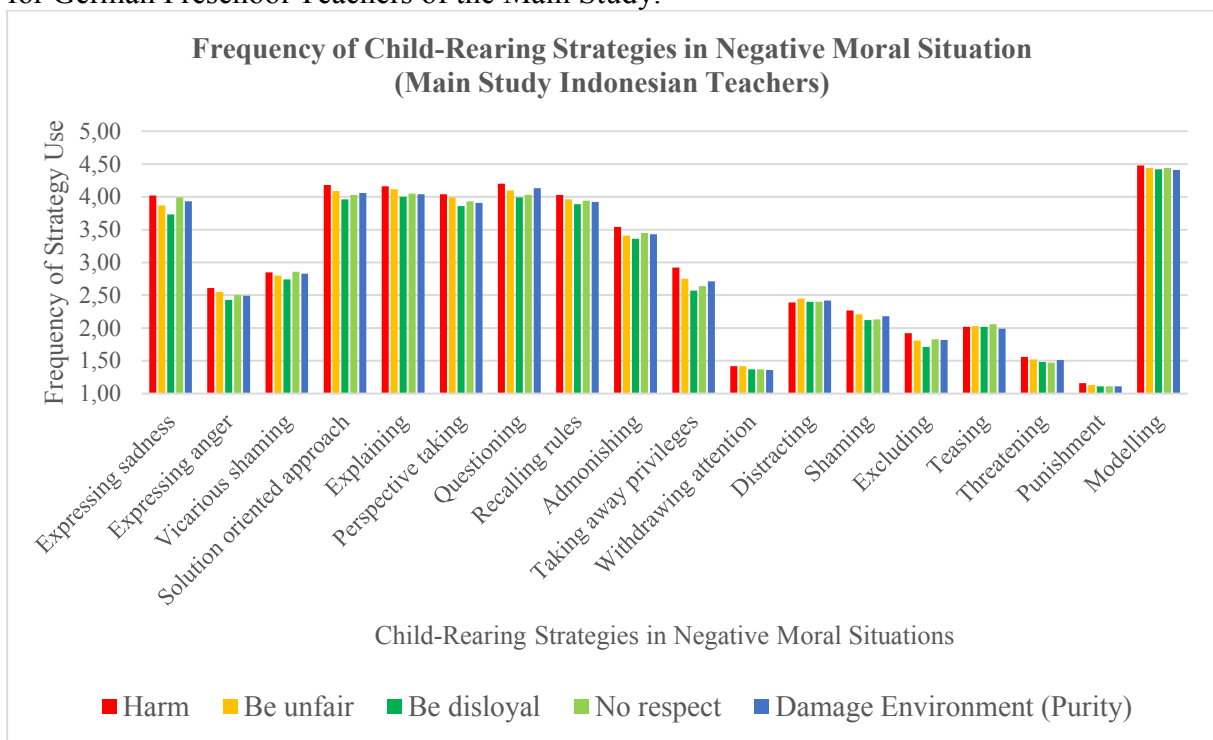


Figure 2.13. Frequency of Strategy Use by Strategy Type and Negative Moral Situation for Indonesian Preschool Teachers of the Main Study.

Results for Hypothesis 1 for Negative Moral Situations

The hypothesis could be corroborated that Indonesian teachers reported using solution-oriented approach and achieving moral understanding in a more balanced manner than

German teachers. This is due to negative moral situations, as well as to the various strategy types within the main category achieving moral understanding.

Strategy types. The difference between the highest and lowest ranked strategy of achieving moral understanding across moral situations was significantly higher for German preschool teachers ($M = 1.62, SD = .84$) than for Indonesian preschool teachers ($M = .75, SD = .64, t(80.69) = 6.49, p < .001$).

Moral situations. The difference between the highest and lowest ranked five moral situations across achieving moral understanding strategies was significantly higher for German preschool teachers ($M = 2.41, SD = 1.12$), than for Indonesian preschool teachers ($M = 1.32, SD = 1.00, t(91.99) = 5.81, p < .001$). The difference between the highest and lowest ranked five moral situations within the strategy of solution-oriented approach was significantly higher for German preschool teachers ($M = 1.74, SD = 1.33$) than for Indonesian preschool teachers ($M = .44, SD = .59, t(60.56) = 6.62, p < .001$).

Results for the Exploratory Hypotheses (E-H)

We cross-validate the exploratory hypotheses derived from the results of the Pilot Study by means from the results of the Main Study. We used the same classification of the 16 strategies as in the Pilot Study: (1) addressing feelings of teacher: expressing sadness, expressing anger, vicarious shaming, (2) achieving moral understanding: explaining, perspective taking, questioning and recalling rules, (3) solution-oriented approach, (4) mild assertive strategies: admonishing, taking away privileges, withdrawing attention, (5) emotional assertive strategies: shaming, teasing, threatening and excluding, (6) corporal punishment. Furthermore, we added two strategies, namely distracting into mild assertive, and modelling as individual strategy type.

The Main Study also revealed a quite distinct pattern of CRS use by Indonesian and German preschool teachers. Therefore, we calculated an 18 (types of strategy) x 5 (moral situations) ANOVA for repeated measures for each cultural group.

For German sample, the main effect of strategy types became significant ($F(6.58, 329.04) = 151.75, p < .001, \eta_p^2 = .752$), as well as the main effect of moral situations ($F(2.17, 108.71) = 46.53, p < .001, \eta_p^2 = .482$) and the interaction effect of strategy types and moral situations ($F(13.75, 687.51) = 15.09, p < .001, \eta_p^2 = .232$). Because the Mauchly's Test of Sphericity became significant for all effects, Greenhouse-Geisser corrections were used for adapting the degrees of freedom for the calculation of each effect.

For Indonesian sample, the main effect of strategy types became significant ($F(8.22, 797.56) = 158.68, p < .001, \eta_p^2 = .621$), as well as the main effect of moral situations ($F(2.71, 262.88) = 8.98, p < .001, \eta_p^2 = .085$) and the interaction effect of strategy types and moral situations ($F(19.39, 1881.13) = 2.12, p = .003, \eta_p^2 = .021$) with only a small effect size. Because the Mauchly's Test of Sphericity became significant for all effects, Greenhouse-Geisser corrections were used to adapt the degrees of freedom for the calculation of each effect.

E-IN-H1: The first exploratory hypothesis could not be corroborated because the main effect of negative moral situations became significant. Indonesian teachers reported that they use CRS to a different extent across the five negative moral situations, namely more strategies in Care situations and less in Loyalty situations. However, compared to the effect size for German sample ($\eta_p^2 = .482$) the differences for Indonesian sample were small ($\eta_p^2 = .085$).

Test of Exploratory Hypotheses for German Sample

First, we analyzed CRS use for each of the six CRS main categories by calculating strategy types x moral situations ANOVAs for repeated measures for German sample of the Main Study.

Strategy of addressing feelings of teacher. We calculated a 3 (strategy types) x 5 (moral situations) ANOVA and revealed a significant main effect of strategy types ($F(2, 100) = 60.44, p < .001, \eta_p^2 = .547$) and of moral situations ($F(2.57, 128.46) = 35.69, p < .001, \eta_p^2 = .416$). Also, the interaction effect between strategy types and moral situations ($F(5.48, 273.88) = 13.56, p < .001, \eta_p^2 = .213$) became significant. **E-GE-H1:** German preschool teachers do not use the strategy of vicarious shame, but reported addressing their sadness or anger sometimes for all negative moral situations except for the Loyalty situation instead of the Purity situation, as was the case Pilot Study. Therefore, the hypothesis was only partly corroborated. This can be explained by the change in the content of the Divinity situation from “the child does not pray” to “the child damages animals and plants” (Purity) (see Figure 2.12).

Strategy for achieving moral understanding. We calculated a 4 (strategy types) x 5 (moral situations) ANOVA and revealed a significant main effect of strategy types ($F(2.53, 126.47) = 6.12, p = .001, \eta_p^2 = .109$) and of moral situations ($F(1.97, 98.44) = 38.63, p < .001, \eta_p^2 = .436$). The interaction effect between strategy types and moral situations ($F(5.96, 298.22) = 1.07, p = .382, \eta_p^2 = .021$) did not become significant. **E-GE-H2:** German

preschool teachers reported using strategies of achieving moral understanding quite often and in a rather balanced manner for all four strategies with a slightly more frequent use of explaining and perspective taking than of questioning and recalling rules. However, strategy use differed mainly for negative situations, but differently from the Pilot Study. Now, teachers quite often used these strategies also for the Purity situation, but only sometimes for the Loyalty situation. This can be explained by the change in the content of the Divinity situation from “the child does not pray” to “the child damages animals and plants” (Purity) (see Figure 2.12).

Strategy of solution-oriented approach. We calculated a one-way ANOVA with 5 moral situations and revealed a significant main effect of moral situations ($F(2.83, 141.29) = 27.88, p < .001, \eta_p^2 = .358$). **E-GE-H3:** The hypothesis was not corroborated. This was caused by the fact that German teachers reported using this strategy quite often in all negative situations, except for the Loyalty situation, in which this strategy was only used sometimes, and not for the Divinity situation as in the Pilot Study. This was due to the change of the Divinity situation (see above) (see Figure 2.12).

Mild assertive strategies. We calculated a 4 (strategy types) x 5 (moral situations) ANOVA and revealed a significant main effect of strategy types ($F(2.21, 101.30) = 71.78, p < .001, \eta_p^2 = .587$) and of moral situations ($F(2.99, 149.49) = 31.54, p < .001, \eta_p^2 = .387$) as well as a significant interaction between strategy types and moral situations ($F(6.41, 320.40) = 19.73, p < .001, \eta_p^2 = .283$), became significant. **E-GE-H4:** The hypothesis was corroborated that German preschool teachers reported using the strategy of admonishing in dependence of the moral situation but the strategy of withdrawing attention almost never in all negative moral situations (see Figure 2.12).

Emotional assertive strategies. We calculated a 4 (strategy types) x 5 (moral situations) ANOVA and revealed the main effect of strategy uses ($F(1.78, 88.90) = 35.28, p < .001, \eta_p^2 = .414$), main effect of moral situations ($F(2.83, 141.40) = 5.61, p = .001, \eta_p^2 = .101$), and an interaction effect between strategy and value ($F(6.17, 308.63) = 11.24, p < .001, \eta_p^2 = .184$), become significant. **E-GE-H5:** German preschool teachers reported never using the strategies of shaming and threatening and only rarely using the strategies of excluding and teasing. This part of the hypothesis was corroborated. However, concerning the moral situations the results were different from the Pilot Study in a similar manner to that mentioned above. This was due to the change in the Divinity situation (see Figure 2.12).

Strategy of corporal punishment. German preschool teachers reported never using this strategy ($M = 0.0$). This corroborated the results of the Pilot Study.

Strategy of modelling. Additionally, we calculated a one-way ANOVA for the five moral situations and revealed a significant main effect of moral situations ($F(1.86, 92.96) = 21.65, p < .001, \eta_p^2 = .302$). German preschool teachers reported using the strategy of modelling quite often in all negative moral situations except for the Loyalty situation in which they reported using this strategy only sometimes.

Test of Exploratory Hypotheses for Indonesian Sample

First, we analyzed CRS use for each of the six CRS main categories by calculating strategy types x moral situations ANOVAs for repeated measures for Indonesian sample of the Main Study.

Strategy of addressing feelings of teacher. We calculated a 3 (strategies) x 5 (moral situations) ANOVA and revealed a significant main effect of strategy types ($F(2, 194) = 66.25, p < .001, \eta_p^2 = .406$), main effect of moral situations ($F(3.46, 336.14) = 7.82, p < .001, \eta_p^2 = .075$) and a significant interaction effect between strategy types and moral situations ($F(5.85,) = 2.31, p = .034, \eta_p^2 = .023$) with only a small effect size that can be ignored. **E-IN-H1:** Indonesian preschool teachers reported using the strategy of addressing sadness sometimes and significantly more often than addressing anger and vicarious shame, which they reported using comparably often. This result essentially corroborated our first hypothesis for Indonesian sample. However, they used these strategies with a slightly different frequency across the five negative situations compared to the results of the Pilot Study in which they had used them to similar extent (see Figure 2.13).

Strategy for achieving moral understanding. We calculated a 4 (strategies) x 5 (moral situations) ANOVA and revealed a significant main effect of strategy types ($F(2.66, 257.74) = 3.63, p = .017, \eta_p^2 = .036$), and a significant main effect of moral situations ($F(2.87, 278.49) = 5.75, p = .001, \eta_p^2 = .056$). The interaction effect between strategy types and moral situations did not become significant ($F(6.45, 625.57) = .850, p = .539, \eta_p^2 = .009$). **E-IN-H2:** Indonesian preschool teachers reported using the strategies of achieving moral understanding quite often and in a relatively balanced manner across the five negative moral situations and across strategies, both with only a small effect size as in the Pilot Study. Also, this hypothesis could be essentially corroborated, but recalling rules were not used more often than the other strategies as was the case in the Pilot Study (see Figure 2.13).

Strategy of solution-oriented approach. We calculated a oneway ANOVA x 5 moral situations and revealed the main effect of moral situations ($F(4, 388) = 6.51, p < .001, \eta_p^2 = .063$), which became significant. **E-IN-H3:** Indonesian preschool teachers reported using the

strategy of solution-oriented approach relatively often and in a relatively balanced manner across all negative moral situations, but not with a similar frequency as the hypothesis stated. In Harm situations, teachers reported using this strategy slightly more often and in Loyalty situations slightly less than average. The results corroborated the hypothesis partly, when considering the rather small effect size (see Figure 2.13).

Mild assertive strategies. We calculated a 3 (strategies) x 5 (moral situations) ANOVA and revealed a significant main effect of strategy types ($F(2, 194) = 123.06, p < .001, \eta_p^2 = .559$) and of moral situations ($F(3.34, 324.21) = 8.30, p < .001, \eta_p^2 = .079$) and a significant interaction effect between strategy types and moral situations ($F(6.49, 629.45) = 3.43, p = .001, \eta_p^2 = .034$). **E-IN-H4:** Indonesian preschool teachers reported using the strategy of admonishing relatively often in comparison to the strategy of taking away privileges, which they used only sometimes, while they reported using the strategy of withdrawing attention only seldomly. This result was in line with the hypothesis. However, they reported using these strategies with slightly different frequencies across the five negative situations. The hypothesis was only partly corroborated (see Figure 2.13).

Emotional assertive strategies. We calculated a 4 (strategy types) x 5 (moral situations) ANOVA and revealed a significant main effect of strategy types ($F(2.71, 263.18) = 11.74, p < .001, \eta_p^2 = .108$) and of moral situations ($F(2.94, 284.81) = 3.82, p = .011, \eta_p^2 = .038$) as well as a significant interaction effect between strategy types and moral situations ($F(7.75, 751.49) = 2.14, p = .032, \eta_p^2 = .022$). **E-IN-H5:** Indonesian preschool teachers use the strategies of shaming and teasing only seldom, while they use the strategies of excluding and threatening hardly ever, and less often than the former emotional assertive strategies, but this in a rather balanced manner across all five negative moral situations, because of the small effect sizes between the moral situations and the interaction effect. Therefore, this hypothesis was also only partly corroborated (see Figure 2.13).

Strategy of corporal punishment. Indonesian teachers of the Main Study also reported never using the strategy of corporal punishment. This was in line with the results of the Pilot Study (see Figure 2.13).

Strategy of modelling. We calculated a one-way ANOVA with 5 moral situations and revealed no main effect of moral situations ($F(3.13, 303.95) = .621, p = .609, \eta_p^2 = .006$). Indonesian preschool teachers used the strategy of modelling the positive behavior that children ought to display in the particular situation quite often in all negative moral situations.

2.4. Discussion

2.4.1. Introduction

In the following discussion, we summarize the main results of the questionnaire study on preschool teachers attitudes on moral values, moral socialization goals, and child-rearing strategies, which they consider to apply to positive and negative moral situations. Furthermore, we discuss to which extent our hypotheses could be confirmed. It is striking to note that the educational background of our preschool teachers varied systematically across both cultures. About three quarters of Indonesian preschool teachers had at least a Bachelor degree in pedagogics, while only 40 percent of our German preschool teachers reported to have a Bachelor degree. It might be possible that the level of teachers' education influences teachers' attitudes to the relevance of moral values, socialization goals and child-rearing strategies in both cultures. Teachers who have an education exam at university/college level might be more open-minded, modern, and might use more critical thinking to renew their knowledge than teachers who have only a vocational education (Alwasilah & Puncochar, 2016; Dewantara, 2013; Keller, 2008).

2.4.2. Level of Moral Values

The results of the study can be summarized as follows. Significant differences occurred in the reported relevance of the five moral values (1) between German and Indonesian preschool teachers, (2) but also within each cultural group. (3) No Differences occurred between German and Indonesian preschool teachers at the level of religious foundation of the particular preschool.

German preschool teachers prioritized Fairness and Care values over the values of Loyalty and Respect, but judged the latter values as equally important as Divinity/Purity. The last result contradicts our hypothesis that German teachers judged Divinity at least important. In contrast, Indonesian preschool teachers ranked all five values as equally important and as "very important". This result is in accordance with our hypothesis and with previous empirical results that members of western cultures such as Germans emphasize values of Autonomy such as Fairness and Care more than values of Community such as Loyalty and Respect and Divinity (e.g. Hofstede, 2001; Shweder, 1997). In contrast, members of Far Eastern cultures such as Indonesians emphasize all moral values in a more balanced manner (Eisenberg, 2004). This result fits also to the fact that the founder of the Republic of Indonesia proclaimed the Pancasila ideology as ideology of the state, which ascribed members of the Indonesian nation to esteem all five values. According to this, the government established a

nation-wide curriculum also for preschool education embedded in the Pancasila ideology. In this preschool curriculum, the education of all five moral values is proclaimed and set as socialization goals for teaching already young children in preschools (Republic of Indonesia, 1945). However, the high agreement among Indonesian preschool teachers with these values could also reflect that they know what is expected of them as teachers, but not their real convictions.

2.4.3. Level of Moral Socialization Goals

The results of the questionnaire study revealed that German preschool teachers reported also (1) significant differences in their moral socialization goals in comparison with Indonesian preschool teachers, (2) but also within each cultural group. (3) There were no significant differences in moral socialization goals of teachers who belonged to a preschool with a religious vs. a non-religious foundation. The following hypotheses could be confirmed: (1) German preschool teachers ranked the education of Autonomy values of Fairness and Care as their most important socialization goals, followed by Loyalty and Respect and finally Divinity/Purity. (2) Indonesian preschool teachers valued the moral socialization goals in the hypothesized directions only for the relations between Fairness and Care as well as Respect and Loyalty. (3) Indonesian preschool teachers valued Divinity/Purity, Respect and Loyalty as more important than German preschool teachers did. They valued Fairness as more important than German preschool teachers did, but both Indonesian and German preschool teachers valued Care as equally relevant.

The results confirmed our hypothesis in general, that Indonesian preschool teachers ranked the education of the five moral values as socialization goals as more equally relevant than German preschool teachers did, while German teachers prioritized values of Autonomy such as Fairness and Care over the other values. The balanced relevance reported by Indonesian teachers is in line with the prescriptions of the Indonesian national curriculum for early childhood education (Republic of Indonesia, 2003). As for the results on moral values, the high agreement among Indonesian preschool teachers with the prescribed socialization goals could also reflect that they know what is expected of them as teachers, but not their real convictions. In contrast, the results of German teachers seem to convey their personal attitudes. It is interesting to note that the religious foundation of the preschools did not make a difference in the reported socialization goals. It is possible that moral socialization goals are more influenced by individual knowledge and belief in religion than by institutional characteristics such as their religious foundation (Baurain, 2012).

The results are important because they show how preschool teachers' attitudes differ between the investigated cultures according to prescriptions of what ought to be taught to preschoolers. Additionally, Indonesian preschool teachers judged all socialization goals as important and very important, while German preschool teachers judged especially the socialization goal of educating Divinity as not so important, also for teachers from preschools with a religious foundation. This might be due to the widespread secular orientation of the German society.

2.4.4. Level of Child Rearing strategies

Because of a lack of empirical studies and theories on preschool teachers' use of child-rearing strategies, we were forced to take our Pilot Study as a source for deriving exploratory hypotheses on teachers' strategy use and our Main Study as a source for testing the derived hypotheses. Therefore, this questionnaire study mainly focused on a descriptive analysis of strategy use in both cultural groups. Based on the abovementioned results of the Main Study, we discuss the tests of our exploratory hypotheses derived from the Pilot Study as follows:

Relevance of moral situations used in the questionnaire. The questionnaire contained brief descriptions of positive and negative situations that are related to the five moral values. For each situation, preschool teachers judged how often they used a set of child-rearing strategies. First of all, they judged the relevance of each situation in preschools' daily life. German preschool teachers considered that moral situations related to Autonomy, namely of Care, Harm, Fairness and Unfairness, were more relevant in preschools' daily life than moral situations of Community, namely Loyalty, Disloyalty, Respect, and No Respect and Divinity. In contrast, Indonesian preschool teachers judged quite the opposite that the moral situations of Fairness, Respect, No Respect and Divinity were more relevant than the other situations, namely Loyalty, Care and Harm. However, Indonesian teachers' ratings of relevance were more balanced than the ratings of German teacher. In addition, the moral situation of Fairness was rated as equally relevant for both cultural groups. This implied that Fairness was also relevant for Indonesian preschool teachers due to the daily practice of Pancasila values (Republic of Indonesia, 1945). The other results confirm the hypothesis that German teachers prioritize Autonomy over Community and Divinity/Purity (Shweder, 1997).

Child rearing strategies in positive moral situations. Results confirmed Hypothesis 1 for positive moral situations that Indonesian teachers used strategies of emotional reinforcement and of moral understanding in a more balanced manner than German teachers did.

(1) *Emotional reinforcement.* The exploratory hypotheses on the use of emotional reinforcement were partly confirmed. For German teachers, the first exploratory hypothesis (E-GE-H1) was confirmed. They used positive contagion and praising most frequently, and thankfulness, congratulations to affection in a linear decreased extent. For Indonesian teachers, the first exploratory hypothesis was not confirmed (E-IN-H1). They did not use both types of strategies to a similar extent in all moral situations. They used strategies of emotional reinforcement (and achieving moral understanding) less often in moral situations of Loyalty than of the other four moral situations.

The second exploratory hypothesis for Indonesian teachers (E-IN-H2) was confirmed. They reported a linear decrease of strategy use ranging from contagion and praising, thankfulness, congratulations to affection in a linear decrease with a high effect size. In contrast to the Pilot Study, Indonesian preschool teachers used these strategies more often in moral situations of Care and Respect than of Loyalty. However, for the German sample, the second exploratory hypothesis (E-GE-H2) was confirmed only partly. The difference in strategy use between the five moral situations was the highest for contagion and praising, but was also high for thankfulness and least for congratulation and affection, which were used with a similar frequency across all positive situations. However, the extent of strategy use increased for the Purity situation. This difference could be caused by our change in the Divinity situation. In the Pilot Study, we used “when a child prays” as the situation, but in the Main Study, “when a child protects plants and animals” (Purity). This means that for German teachers, the specific content of a Divinity/Purity situation counts. They seem to prioritize Purity over Divinity (Hofstede, 1996). This did not matter for Indonesian teachers.

(2) *Achieving moral understanding.* The exploratory hypotheses on the use of achieving moral understanding were also partly confirmed. For Indonesian teachers, the third exploratory hypothesis (E-IN-H3) concerning a similar use of all sub-strategies of *achieving moral understanding* was confirmed only partly. In the Main Study, Indonesian preschool teachers used more explaining than questioning, but only with a small size effect. In comparison to German teachers’ use, Indonesian teachers used this set of strategies to a rather similar high extent.

For German teachers, the third exploratory hypothesis (E-GE-H3) on the use of achieving moral understanding was confirmed also only partly. Explaining and perspective taking were used more often in the moral situations of Care and Fairness, but also of Divinity than in situations of Loyalty and Respect, while questioning and recalling rules were used less and with an almost equal frequency for all moral situations. An explanation of this shift for

the moral situation of divinity is that we changed the specific situation for Purity (instead of praying, protecting plants and animals (Purity)). German preschool teachers reported for this situation a quite different frequency use that was similar to the situations of Fairness and Care. This means that the reported frequency only differs for the changed moral situation of Divinity, but not for the other situations.

(3) *Letting it happen.* The exploratory hypotheses concerning the use of this strategy were confirmed for German (E-GE-H4) as well as Indonesian (E-IN-H4) teachers. Indonesian and German teachers reported to use letting it happen occasionally and to a similar low extent across all positive moral situations.

(4) *Rewarding.* The exploratory hypotheses concerning the use of rewarding were confirmed basically. Indonesian teachers reported using this strategy sometimes and to a similar extent across all positive situations. German teachers reported using this strategy only seldom, but a bit more in moral situations of Fairness and Care than of Loyalty, Respect and Divinity. These results are in line with the writings of Dewantara (2013) and Pujiastuti (2006).

Child rearing strategies in negative moral situation. Results confirmed Hypothesis 1 for negative moral situations that Indonesian teachers used a solution-oriented approach and achieving moral understanding in a more balanced manner than German teachers did. The exploratory hypotheses concerning the use of particular strategies were confirmed in parts.

(1) *Addressing feelings of teacher.* For Indonesian teachers, the exploratory hypothesis on the use of this strategy (HE-IN-H1) was confirmed. They used the strategy of addressing sadness sometimes and significantly more often than addressing anger and vicarious shame. However, they used these strategies in a slightly different frequency across the five negative situations compared to the results of the Pilot Study in which they had used them in a similar frequency. For German teachers, the exploratory hypothesis on the use of this strategy (HE-GE-H1) was partly confirmed. German preschool teachers did not use the strategy of vicarious shame, but reported addressing their sadness or anger sometimes for all negative moral situations except for the Loyalty situation instead of the Purity situation, as was the case in the Pilot Study. This different result can be explained by the change in the content of the Divinity situation from “the child does not pray” to “the child damages animals and plants” (Purity).

(2) *Achieving moral understanding.* For Indonesian teachers, the exploratory hypothesis on the use of strategies of achieving moral understanding (HE-IN-H2) was confirmed. They reported using the strategies of achieving moral understanding quite often and in a relatively

balanced manner across the five negative moral situations and across strategies. For German teachers, the exploratory hypothesis on the use of these strategies (HE-GE-H2) was confirmed only partly. They reported using strategies of achieving moral understanding quite often and in a rather balanced manner for all four strategies with a slightly more frequent use of explaining and perspective taking than of questioning and recalling rules. However, strategy use differed mainly for negative situations, but differently from the Pilot Study. Now, teachers quite often used these strategies also for the Purity situation, but only sometimes for the Loyalty situation. This can be explained by the change in the content of the Divinity situation (see above).

(3) *Solution oriented approach.* For Indonesian preschool teachers, the exploratory hypothesis on the use of this strategy (HE-IN-H3) was partly confirmed. They reported using the strategy of solution-oriented approach relatively often and in a relatively balanced manner across all negative moral situations, but not with a similar frequency as the hypothesis stated. For German teachers, the related exploratory strategy (HE-GE-H3) could not be confirmed. This was caused by the fact that German teachers reported using this strategy quite often in all negative situations, except for the Loyalty situation, in which this strategy was only used sometimes, and not for the Divinity situation as in the Pilot Study. This was due to the change of the Divinity situation (see above)

(4) *Mild assertive strategies.* For German teachers, the exploratory hypothesis (HE-GE-H4) was confirmed that they reported using the strategy of admonishing in dependence of the moral situation, but the strategy of withdrawing attention almost never in all negative moral situations. For Indonesian preschool teachers, the related exploratory hypothesis (HE-IN-H4) was confirmed that they reported using the strategy of admonishing relatively often in comparison to the strategy of taking away privileges, which they used only sometimes, while they reported using the strategy of withdrawing attention only seldomly. However, they reported using these strategies with slightly different frequencies across the five negative situations.

(5) *Emotional assertive strategies.* For Indonesian teachers, the exploratory hypothesis (HE-IN-H5) was partly confirmed. They used the strategies of shaming and teasing only seldom, while they use the strategies of excluding and threatening hardly ever, but this in a rather balanced manner across all five negative moral situations. For German teachers, the exploratory hypothesis (HE-GE-H5) was confirmed. They reported never using strategies of shaming and threatening and only rarely using strategies of excluding and teasing. This was contrary to the use of these strategies by Indonesian teachers. However, concerning the moral

situations, the results were different from the Pilot Study in a similar manner to that mentioned above. This was due to the change in the Divinity situation.

(6) *Corporal punishment*. For German and Indonesian teachers, the exploratory hypothesis was confirmed. Both groups reported never using this strategy.

(7) *Modelling*. German as well as Indonesian teachers reported using the strategy of modelling quite often in all negative moral situations except for the Loyalty situation in which German teachers reported using this strategy only sometimes.

A comparison of both groups of teachers. When we compare the use of strategies in general, both groups of teachers used strategies of achieving moral understanding and solution-oriented approach in an almost similar frequency across negative moral situations. In addition, German and Indonesian teachers also often used strategies of emotional reinforcement and addressing moral understanding across all positive moral situations. However, in sum, Indonesian teachers used these strategies in a more balanced manner across all moral situations and more frequently than German teachers, except for threatening and corporal punishment, which they reported never using. A striking cultural difference was that Indonesian teachers used strategy of shaming only rarely and German teachers almost never, but that German teachers reported using strategy of excluding for negative moral situations, which has the same effect on the excluded child who gets feeling ashamed by being excluded. In contrast, Indonesian parents often used strategy of shaming when children made mistakes (Röttger-Rössler, Scheidecker, Jung & Holodynski, 2013). This different result lead to the question why shaming was rarely used by preschool teachers, but by parents? An answer could be that teachers and children at preschools share rules about good and bad morals (Republic of Indonesia, 2015b). For example, one rule is, when a friend makes a mistake, the other friend is obliged to remind. The way to do this is to reprimand directly in front of others or isolate the child. It depends on mutual agreement. So preschool teachers did not decide for themselves. On the other hand, German preschool teachers seem to exclude children when they harm others because children and teachers did not have shared rules so that teachers act individually.

The results on the use of child-rearing strategies are very important because the way teachers educate children moral values, depends on the beliefs of teachers, their knowledge, and habits in applying moral values to everyday life in preschools. What teachers teach may have an impact on the moral and emotional development of preschoolers (Berkowitz, 2000; Lickona, 1991).

2.4.5. Limitations

The study has some limitations that have to be considered when interpreting the results.

(1) The study went into a new domain of cross-cultural research in which no comparable empirical studies had been conducted up to now (Bostroem, 2006). Therefore, the study and its results do have an exploratory character. The focus of the results is mainly descriptive to give a first overview of preschool teachers' attitudes to their value orientation, socialization goals and child-rearing strategies. Especially for the domain of child-rearing strategies, no empirical studies exist so far. Therefore, we used the results of our Pilot Study to derive first exploratory hypotheses that we could test in our main study.

(2) The sample size of the Pilot Study was rather small for the analysis of preschool teachers' moral value orientation. Also, the sample size of both studies together was not big enough that it can be considered as a representative sample of German and Indonesian preschool teachers. Therefore, a generalization of the results should be taken with caution.

(3) A questionnaire with closed answers is only a first step to uncover preschool teachers' attitudes. A response bias towards desirable answers cannot be excluded, especially for Indonesian teachers who are very sensitive to social expectations (Spradley, 2016). Spending more time in preschools as participatory observer and colleague as well as more indepth methods such as interviews with an open response format may be more suitable for uncovering the attitudes of preschool teachers, but also their educational practice.

(4) The methodological quality of some scales we used was not sufficient. Therefore, we had to delete some items to achieve a sufficient internal consistency of the scales. This concerned especially the scales of the Moral Foundation Questionnaire (Graham, 2011). Therefore, the results on these scales should be taken with caution. The integration of these items into the prescribed scales might not reflect preschool teachers' value orientation (Sugiyono, 2016). However, the internal consistencies of the scales on socialization goals were at least sufficient.

3. Study 2: Preschool Teachers Emotional and Behavioral Reactions to Children's Positive and Negative Moral Behavior in Cross-Cultural Comparison

The second study was an interview study with German and Indonesian preschool teachers in which we attempted to determine more specifically how they deal with positive and negative moral situations in daily routines of a preschool. We used a vignette approach in which we provide teachers with brief descriptions of five situations in which a preschool child

displays behavior that fulfils a moral value and of five situations in which he or she displays behavior that disregards a moral value. Each of the five situations was related to one of the five moral values sensu Haidt and Joseph (2007), namely Fairness, Care, Loyalty, Respect and Divinity/Purity.

The aim of the interview study was to document (1) the reported feelings of preschool teachers when confronted with a child's morally good or bad behavior, (2) the reasons for their feelings, and whether they are related to moral reasoning, (3) the feelings assigned to the child, (4) the child-rearing strategy that teachers apply to the child and (5) the socialization goals that teachers would try to achieve with their chosen strategy.

Preschool teachers could experience positive or negative feelings when they imagine observing positive or negative moral behavior of children. These feelings are mainly related to teachers' socialization goals as reported in Chapter II.3 for example, educating moral values, educating moral understanding, character education, acquisition emotion regulation, or achieving in learning. Children could also experience positive and negative emotions when they behaved morally well or badly that teachers can interpret as indicators as to whether a child has already acquired an understanding of the moral aspects of his or her behavior. According to these interpretations, preschool teachers intervene with child-rearing strategies to foster positive moral behavior and to minimize negative moral behavior of preschoolers. These issues formed the basis for provided the following research questions and hypotheses.

3.1. Research Questions and Hypotheses

In preschools, many everyday situations occur that evoke a moral stance in children involved in these situations. For preschool teachers, these everyday situations are suitable opportunities for conveying moral values as to how they should behave in these morally relevant situations. As explained in the introduction (Chapter II.2 and II.3) and revealed in Study 1 of our cross-cultural research, preschool teachers from urban preschools of Yogyakarta, Indonesia, and Münster and Bielefeld, Germany, differed in their moral values and socialization goals in conveying these moral values to the children in their care.

Therefore, it is useful to examine how preschool teachers from these different cultural backgrounds would interpret and react to children's positive and negative behavior in morally relevant situations in preschools. Additionally, it is important to determine whether they interpret and react differently to children's moral behavior when different moral values are affected. According to Haidt & Joseph (2007), five moral values could be identified that were already affected in everyday situations in preschools. Children's reactions to these

different moral situations might urge preschool teachers to respond and used these situations as opportunities to inculcate moral values and moral behavior to the children.

Shweder (1997) divided moral values into overarching categories, namely Autonomy, Community and Divinity, as explained in Study 1. Haidt and Joseph (2007) differentiated these three moral values into five categories of moral values, namely Fairness and Care that can be related to Autonomy, Loyalty and Respect that can be related to Community, and Divinity/Purity. They conceptualized the function of moral values as providing survival benefits through eliciting a specific moral-emotional readiness to act that could be found in each culture. Fairness is the readiness to be just and fair to other people. Care is the readiness to take care of (suffering) people. Loyalty is the readiness to be loyal to the norms of the own social group. Respect is the readiness to admire a person, elicited by their social status, abilities, or achievements. Finally, Divinity is believing in a supernatural power or and taking care of nature.

Up to now, no empirical studies—except for our own questionnaire study—exist that have investigated how preschool teachers consider these five values in the moral education of children in their preschools and whether their considerations differ from a cross-cultural perspective. Therefore, we conducted an interview study to assess the attitudes of preschool teachers in terms of how they would interpret and react to children's positive and negative behavior in everyday situations of preschools that affect the abovementioned five moral values.

Our study aims to answer two research questions. *First*, a descriptive analysis of preschool teachers' attitudes driven by an inductive approach. We used a semi-open response format to assess preschool teachers' open responses to a set of questions, and extracted a set of defined categories that could be applied to both cultural groups. *Second*, we conducted a hypotheses-guided analysis of preschool teachers' attitudes driven by a deductive approach. We analyzed the few cross-cultural studies related to this topic and derived hypotheses concerning cross-cultural differences, and also similarities in preschool teachers' attitudes towards the set of questions we posed. In the following section, we first present the set of questions that we asked preschool teachers in an open response format and give reasons why we selected these questions. Then, we present and derive the hypotheses we wish to test according to the research questions.

3.1.1. Descriptive Analysis of Preschool Teachers' Reactions to Children's Moral Behavior

In order to investigate preschool teachers' attitudes towards their emotional and behavioral reactions to children's positive and negative moral behavior, we split up the main research question into a set of specific questions that are related to a specific everyday situation in preschools that were relevant to the five moral values. For each moral value sensu Haidt and Joseph (2007), we constructed a vignette in which a child acts according to the moral values in question and a vignette in which a child disregards the moral values. This resulted in five positive and five negative vignettes (see below). With respect to each vignette, we asked preschool teachers of both cultures the following questions with an open-response format.

(1) With which emotions do preschool teachers react to a child's positive or negative behavior in a morally relevant situation?

The literal formulation of the interview question is, "how do you feel when you see a child doing displaying good (positive) or bad (negative) behavior?" The vignette contains a drawn picture with a child who says something that is related to the particular moral situation. For example, a child helps a friend who has difficulty putting clothes on a doll (affected value is Care positive (CP) or a child pushes another child when they are queuing to wash their hands (affected value is Care negative (CN). Teachers could experience positive feelings, such as happiness, pride, gratitude, admiration, compassion, relief, satisfaction, etc. in positive moral situations, or experience negative feelings in negative moral situations, such as anger, annoyance, sadness, disappointment, dislike, unease, worry. Emotions and their subjective experiences, generally labeled feelings, consists of a positive or negative appraisal of the situation and an elicited action readiness (Frijda, 1986). The appraisal is always subjective, because it is based on personal motives and values (Damasio, 2011). Francisca and Ajisukmo (2015) reported that a teacher (also preschool teacher) should have moral knowledge, moral feelings, and moral behavior as part of his/her competences.

(2) Which emotion do teachers assign to a child who behaves in a morally positive or negative manner?

The third question is about how teachers think regarding which emotion a child would feel who reacts in a morally positive or negative manner. In general, a range of emotions is possible, e.g. happiness and pride in positive situations and guilt, shame, anger, unease in

negative situations or even happiness as studies on the *happy victimizer* revealed (Arsenio & Kramer, 1992; Keller, Lourenço, Malti, & Saalbach, 2003; Nunner-Winkler & Sodian, 1988). At preschool age, children are just starting to achieve a moral understanding of behavior and situations so that they cannot yet distinguish between good and bad behaviors, if adults do not introduce moral values continuously. The ability of children of this age to think seems to follow only one direction (Piaget, 1932). When a behavior is advantageous for the protagonist or gives him/her pleasure, then it is also regarded as a good behavior. Even though children behave negatively towards others, they might think that the other children would be still happy with the situation (Bredekamp & Copple, 2009).

(3) Which child-rearing strategy do preschool teachers choose as a reaction to a child's moral behavior?

The fourth question is, “what would you do in this situation and what would you say (speech bubble)?” Preschool teachers mostly intervene in moral situations of preschool children by supporting positive moral situations or overcoming problems in negative moral situations. We refer to the actions of the teacher as child-rearing strategies. Child-rearing strategies are educational methods used by preschool teachers to achieve educational goals.

Our review of the literature provided a rich set of child-rearing strategies that preschool teachers can use to educate moral values (Republic Indonesia, 2015b). These strategies could be classified at least in eight overarching categories (Chapman, 2011; Cohen, 2013; Dewantara, 2013; Fuadhiyah, 2011; Ibung, 2009; Johansson, 2002; Klaar, 2014; Medicott, 2018; Miller, 2016; Pebriana, 2017; Robin, 2012; Republic of Indonesia, 2015b; Sinaga, 2010; Stormont, et al., 2008).

1. *Emotional reinforcement* contains strategies of strengthening positive moral behaviors in children by using a positive reinforcer, such as praising, encouraging, or rewarding.
2. *Comforting* is a strategy of providing body contact and affection to preschoolers, so that he or they become calm and comfortable.
3. *Modelling* is a strategy of providing good examples of moral behavior in front of children through words and deeds, so that children could imitate it, for example praying, greeting, apologizing, thanking, permitting, caring, helping.
4. *Letting it happen* is a strategy of letting children do what they wish to do (autonomously).

5. *Achieving moral understanding* contains strategies of enabling children to understand the reasons for moral behavior by explaining, perspective taking. Questioning, recalling rules, and singing morally laden poems.
6. *Solution-oriented* approach is a strategy of finding a good solution for negative behavior with the teacher's help.
7. *Assertive communication* contains strategies of inculcating moral messages in a forced verbal and non-verbal manner, so that children stop negative moral behavior or change their behavior into a positive one, for example commanding, disapproving, excluding, and shaming.
8. *Addressing feelings of the teacher* contains strategies of expressing the teacher's feelings about children's negative moral behavior, such sadness, anger or vicarious shaming.

(4) Which are the socialization goals that preschool teachers want to attain through their chosen strategy? The fifth question is “what is your purpose of your action?”

The objectives of using preschool teachers' strategies usually refer to a socialization goal that teachers as agents of their institution want to achieve, as mentioned in Chapter II.3. These goals can be divide into the following main categories:

1. *Educating moral values* consists of the goal that emphasize moral values for children's behavior, such as promoting Fairness, Care, Loyalty, Respect, Divinity/Purity, and/or other values (playing together) (Haidt & Joseph 2007; Haidt & Kesebir, 2010; Lickona 1991; Republic of Indonesia, 2015b; Shweder, 1997).
2. *Educating moral understanding* consists of the goal of acquiring knowledge and an understanding of morally good and bad behavior and its relation to moral values, in order to display good and avoid undesirable behavior (Anderson, Krathwol, Airasian, Cruikshank, Mayer, Pintrich, Raths, & Wittrock, 2001; Bloom, Engelhart, Fürst , Hill & Krathwohl, 1956; Haidt & Joseph, 2007; Jensen, 2015; Kohlberg, 1958; Piaget, 1932; Republic of Indonesia, 2015b; Trommsdorf, 2015; Winkler, 1988)
3. *Character education* consists of to strengthening the display of morally good behaviors to a level that behaviors become habits of preschoolers that are carried without effort anymore e.g. responsibility, promoting politeness, and good role model (Farida, 2014; Haryati, 2017; Kusumandari, 2013; Lickona, 1991; Megawangi, 2010; Nucci, Krettenauer & Narvaez, 2014; Rakhmat, 2013; Republic of Indonesia, 2015b; Sudrajat, 2011)
4. *Acquiring emotion regulation* consists of the goal that children become able to express their positive and negative emotions in accordance with moral display and feeling rules

(Cole, 2009; Gross, 2007; Holodynski, et al., 2013; Republic of Indonesia, 2015b; Shaffer, 2016).

5. *Achieving in learning* consists of the goal to promote preschoolers' competences or learning general skills (Bredenkamp & Copple, 2014; Dewantara, 2013; Kostelnik & Soderman, 2014; Republic of Indonesia, 2015b).

3.1.2. Hypotheses on Preschool Teachers Reactions to Children's Moral Behavior

Based on the questions above, we propose also hypotheses. We assume differences as well as similarities between German and Indonesian preschool teachers in their assigned emotional reactions, reasons for their reaction, applied child-rearing strategies and assigned socialization goals, when they are faced with positive or negative moral situations of preschoolers. The hypotheses are explained below:

Emotional Reactions of Preschool Teachers to Morally Relevant Situations

Teachers can experience emotions as a reaction to a child's moral behavior.

Hypothesis 1: We assume that German preschool teachers will react with more happiness and pride to a child's positive moral behavior than Indonesian preschool teachers. Hess, Blaison & Kafetsios (2016) reported that adult members of a culture with an emphasis on Autonomy, such as German preschool teachers, follow the cultural display rule that it is allowed to express anger or happiness when it is justified, as well as to be sensitive to angry and happy expressions. On the other hand, adult members of the Javanese culture, which has a strong emphasis on Community, such as our Indonesian teachers belong to, follow the cultural display rule that adults ought to always control their positive and negative feeling and expression in social contexts (Koentjaraningrat, 1994; Suciati & Agung, 2016). This is because both urban and local Javanese people emphasize social harmony in life that promotes a tendency to avoid personal and social conflicts, to be generous, obedient to superiors, empathic, and non-expressive (Kurniawan & Hasanat, 2007). These displays and feeling rules are already inculcated by preschool teachers and become internalized by children already during their early years.

Hypothesis 2: We assumed that German preschool teachers react with more negative emotions such as anger or sadness when preschoolers behave morally negatively, than Indonesian preschool teachers. The reason is already considered above, that Indonesian preschool teachers especially from the Javanese culture, are educated to react with patience, generosity, forgiveness and self-control when confronted with negative emotions of their

children. They are focused on calming them down and educating them how to behave morally correctly (Subandi, 2011).

Emotions Assigned by Teachers to the Child in Positive and Negative Moral Situations

Preschoolers can experience positive or negative emotions when they behave morally well or badly.

Hypothesis 3: We assume that German teachers assign more happiness to a child who behaves morally well than Indonesian preschoolers do.

Hypothesis 4: We assume that German teachers assign more anger and frustration to a child who behaves morally bad than Indonesian teachers do. This is because in German preschool education, children are allowed to express their emotions authentically, as long as they do not hurt or infringe values, especially of Care and Fairness (Federal Republic Germany, 2017a). In addition, Popa (2018) reported that German preschoolers showed more pride when they told of their experiences or stories in front of their classes than other children, especially immigrant children. In contrast, Indonesian preschoolers are already educated in controlling their positive and negative emotions in line with cultural display and feeling rules. Their teachers (especially from the Javanese culture) already provide through their own behavior, models of being polite, patient and well-adjusted, although they might feel happiness or anger and frustration (Kurniawan & Hasanat, 2007).

Child-Rearing Strategies of Preschool Teachers in Morally Relevant Situations

Hypothesis 5: According to the results of our questionnaire study on preferences for particular child-rearing strategies, we assume that Indonesian preschool teachers react to children's positive moral behavior with strategies of emotional reinforcement and achieving moral understanding in a more balanced manner to all positive moral situations than German preschool teachers, who report a different strategy use according to the particular moral situations. Indonesian preschool teachers use the ideology of Pancasila, the education philosophy of Dewantara (2013) that also underlies the Republic of Indonesia's Early Childhood Education Curriculum (2015b). Indonesian teachers are urged to encourage and praise (reinforcement strategies), explain, stimulate perspective taking, question, and recall rules (moral understanding) for the children when they are able to "do goodness" regarding all moral values. However, German preschool teachers emphasize emotional reinforcement and achieving moral understanding mainly in situations that are related to Care and Fairness rather than to Loyalty, Respect and Divinity.

Hypothesis 6: According to the results of our abovementioned questionnaire study, we assume that Indonesian preschool teachers report reacting with strategies of achieving moral understanding and of solution-orientation in a more balanced manner across the different negative moral situations than German preschool teacher do. The reasons are similar to those stated for the positive moral situations.

Socialization Goals of Preschool Teachers for Applying Child-Rearing Strategies in Morally Relevant Situations

Teachers have specific reasons when applying a child-rearing strategy to a child in a morally relevant situation. These reasons could be assigned to different types of socialization goals and these assignments enable testing whether preschool teachers prefer different socialization goals for children's positive or negative moral behavior and for particular moral values.

Hypothesis 7: We assume that Indonesian preschool teachers emphasize more on moral socializing goals of educating moral values, achieving moral understanding, and character education than German preschool teachers will do in positive moral situations. In contrast, German preschool teachers emphasize more moral socializing goals of achieving in learning and emotion regulation abilities than Indonesian teacher do. Friedlmeier & Trommsdorff (1999) reported that German toddlers showed better emotion regulation than Japanese children when they faced difficulties (distress). In addition, German preschoolers displayed more prosocial behavior than Indonesian and Malaysian preschoolers (Trommsdorff, Friedlmeier, & Mayer, 2007). Moreover, German parents expected their children to have good competences in general (Trommsdorff & Konradt, 1990), because they might interpret the acquisition of moral behavior as a matter of learning, that means as a competence and not so much as a matter of moral. On the other hand, the Indonesian government implemented a strict curriculum for preschool education based on the ideology of Pancasila, in which preschool teachers are called upon and urged to educate children to obey moral values, achieve moral understanding and develop a morally sound character. Some studies showed that Indonesian preschoolers improved their moral and social competences after they had participated in preschool education (Arief, Farokha & Armini, 2010; Arsita, 2017; Dewantara, 2013; Farida, 2014; Haryati, 2017; Kusumandari, 2013; Megawangi, 2010; Pilar, 2008; Rakhmat, 2013; Rakihmawati & Yusmiatinengsih, 2012; Republic of Indonesia, 2015b; Sudrajat, 2011).

Hypothesis 8: We assume that Indonesian preschool teachers emphasize more moral socializing goals of educating moral values, achieving moral understanding, and character education than German teachers do, also in negative moral situations. In contrast, German preschool teachers emphasize more moral socializing goals of achieving in learning and emotion regulation abilities than Indonesian teachers will do. The reasons are identical to the hypothesis on positive moral situations.

3.2. Method

3.2.1. Sample

The sample for Study 2 contains German and Indonesian preschool teachers who participated in the SOSIT-interview. The interviews were administered in the Pilot and Main Studies (see section on measurement below). 54 German and 51 Indonesian preschool teachers participated in the study. Their sociodemographic characteristics are documented in Tables 3.1 and 3.2. For the Indonesian preschool teachers, this sample was a sub-sample of the questionnaire study. Teachers who participated in the questionnaire study also took part in the interview study. This was not always the case for the German teachers. Most of the teachers who participated in the interview also filled out the questionnaire.

Table 3.1.

Distribution of Preschool Teachers Depending on Culture and Religious Foundation of Their Preschool

Cultural group	Indonesian teachers		German teachers	
	Kota Yogyakarta	Sleman	Münster	Bielefeld
Religious foundation of teachers' preschool				
Religious	13	9	31	3
Non-religious	22	7	12	8

Table 3.2.

Sociodemographic Characteristics of Preschool Teachers

Sociodemographic Characteristics	Cultural group				Tests
	German teacher		Indonesian teachers		
	Indicator	%	Indicator	%	
Religious foundation of teachers' preschool	Religious	57	Religious	43	$\chi^2 (1) = 2.14, p = .144$
Level of teacher's education	Bachelor degree	21	Bachelor degree	78	$\chi^2 (3) = 36.24, p < .001^{***}$
Gender	Female	79	Female	98	$\chi^2 (1) = 9.22, p = .002^{**}$
Age	Max=63 Min=21	$M=39.02$ $SD=13.07$	Max=62 Min=20	$M=39.22$ $SD=9.94$	$t (101) = -.086, p = .932$

Based on the results in Table 3.2, the percentage of female German preschool teachers was significantly lower than that of female Indonesian preschool teachers. The percentage of German and Indonesian preschool teachers from a preschool with a religious foundation was similar, and both groups of teachers were of similar age. However, a significant difference occurred at the level of teacher education. More Indonesian teachers had a higher educational level than their German colleagues.

3.2.2. Design

The study design consists of three independent variables, namely (1) culture (Indonesian and German preschool teachers), (2) domains of moral situation (Fairness, Care, Loyalty, Respect, and Divinity/Purity), (3) positive vs. negative moral behavior of children.

The dependent variables comprise of (1) preschool teachers' emotional reaction to the child's morally good or bad behavior in the given moral situation, (2) teachers' stated goals and values, (3) children's assigned emotion reaction to the moral situations and (4) their preferred child-rearing strategy which they assigned to these particular situations and (5) their socialization goals underlying their emotional and behavioral reactions to these particular situations.

3.2.3. Instruments

In this study, we used interviews of preschool teachers in both cultures, with a semi-structured format for all three dependent variables, and closed questions for collecting socio-demographic information about the preschool teachers.

Sociodemographic Variables

We assessed the age and gender of each preschool teacher as well as their highest educational level (vocational training, bachelor degree, master degree) and the religious foundation of their preschool institution (Catholic, Christian or Islamic as a religious foundation vs communal, free trusteeship, private parents' initiatives as non-religious foundation).

Assessment of Preschool Teachers' Situational Attitudes on Moral Education

The research instrument for the Pilot and Main Study was an interview named SOSIT, which stands for Scenario of Situation, created by Trommsdorf and Konradt (1990). The

original version of the SOSIT consisted of six questions in seven situations: (1) What are your feelings? (2) Why do you have that feeling? (3) How does the child feel and what is his reaction? (4) What do you do in this situation? (5) How will the situation end? (6) How often does this situation occur in your everyday life? This instrument was used for interviewing 98 German and 62 Japan parents. It described various normal everyday conflicts between mother and child (e.g. mother and child are in the playground, mother wants to go home, but the child wants to continue playing). The answers had an open format and were analyzed by means of a theory-based category system (see below).

The interview procedure. We modified the original SOSIT in order to adapt it to our research questions. We changed the vignettes and some of the questions, namely the speech bubble (what preschool teachers say), how the child might feel after the preschool teacher reacted to the child’s behavior, and how relevant the situation was for the addressed moral value. However, the question of how relevant the situation was to moral values, was omitted in the main study, because the question had confused some preschool teachers.

According to the SOSIT instructions, each teacher reads 5 positive and 5 negative moral situations, and scores them concerning their frequency with which they occur in their everyday preschool’s life. Then, the interviewer took the positive and negative moral situations with the highest score for the interview. This procedure was applied to the pilot study. In the main study, the interviewer determined which positive and which negative situation was chosen for each teacher in order to get a comparable distribution of interviews for each moral value and valence (Table 3.3.). This procedure revealed that each teacher gave an interview on two vignettes.

Table 3.3. *Moral Vignettes and Interview Questions of the SOSIT*

Moral values	Positive moral vignettes	GE ^a	IN ^a	Interview questions asked for each vignette
Fairness	Lucy (6 y.) hands out cookies to her play group. There are not enough cookies for everyone, so Liza (5 y.) doesn’t get one and is sad. Lucy gives Liza half of her own cookie.	10	10	1. How do you feel? 2. Why do you feel like this? 3. How does child feel and react? 4. What would you do in this situation? 5. Write your answer in the speech bubble of the sheet! 6. What do you hope to achieve with your behavior?
Care	Sally (3 y.) and Marcie (3 y.) are playing with each other. Sally has problems dressing her doll, so Marcie helps her	10	9	
Loyalty	All the children play a game together except Ina (3 y.), who stands away from the group. You see Farah (4 y.) going over to her to involve her in the group	11	15	
Respect	You are talking to another child’s parents when you see Patty (4 y.) arriving. Patty really wants to show you a picture she drew, but she waits patiently until you have finished talking.	10	11	

Divinity Purity	You see Edo (6 y.) voluntarily starts to water the plants / pray	11	14	
Negative moral vignettes				
Unfair	You see Chika (2 y.) playing with blocks. Andi (3 y.) arrives and takes two blocks away from her	10	10	1. How do you feel? 2. Why do you feel like this? 3. How does child feel and react? 4. What would you do in this situation? 5. Write your answer in the speech bubble of the sheet! 6. What do you hope to achieve with your behavior?
Harm	The children are standing in line in front of the basin to wash their hands. Andreas (4 y.) stands directly in front of the sink and pushes another child away	12	14	
Disloyal	Tim (3 y.) is a new child at the preschool. You see Ben (5 y.) mocking Tim and excluding him from the group until he starts crying.	11	12	
Not Respect	Each child in the group talks about their experiences on vacation. Sarah (5 y.) constantly intervenes and makes fun of the stories.	12	10	
Not Divinity Purity	Charlie (2 y.) brought a sandwich for lunch that he doesn't like. He throws the food away.	11	8	

Note. ^a Number of interviews for each moral situation.

The Coding of the SOSIT-Interviews

For the analysis of teachers' open-ended answers, we used a coding manual as a written documentation to categorize the answers according to the constructed classification system. The coding manual was constructed deductively as well as inductively. A deductive construction derives and defines categories based on a theory, while an inductive construction starts from answers of the participants, here the preschool teachers, and tries to create suitable and generalized categories for their answers. A coding manual facilitates and systemizes the analysis of open-ended answers of participants according to the deductively and inductively derived categories.

The construction and application of the coding manual followed the following steps:

1. The categories of emotions, socialization goals and child-rearing strategies were selected deductively and inductively,
2. The selected categories were specified by giving a definition, coding examples and references relating to its theoretical basis. For analyzing categories of emotion, we constructed a specific format that defines an emotion category through its elicitor, appraisal, expression, and action readiness. This was derived from the emotion theories of Frijda (1986) and Holodynski & Friedlmeier (2006).
3. All interviews were transcribed according to a manual how to do this. German native speakers transcribed the Interviews of German teachers, while Indonesian native speakers transcribed the interviews of Indonesian teachers. All transcribers were students of psychology resp. pedagogy at the University of Münster. Additionally, the Indonesian

transcribers translated a subsample of Indonesian transcripts into German. The Indonesian students were selected according to their advanced level of German.

4. For the coding of the transcribed interviews, we employed the transcribers of the interviews and trained them together by using the subsample of translated Indonesian transcripts as well as a subsample of German teachers' transcripts. The categories were tested in a pilot coding and revised in a discussion with all coders and colleagues. Indonesian coders used the German as well as Indonesian transcripts of Indonesian teachers and German coders the German transcripts of the German teachers.
5. For the main analysis, we used the software MAXQDA 12 & 18 (Kuckartz & Rädiker, 2019; Mayring, 2015) and inserted the categories and codings into this system. We also provide the calculation of interrater reliabilities between coders. Therefore, we used this software also for training the coders.
6. For determining interrater reliability, we selected 20% of answers randomly from both cultural groups, and they were coded independently by two coders.
7. The final data set was transferred from MAXQDA to SPSS in order to analyze the data.
8. SPSS 25 was used to calculate descriptive as well as inferential statistics (Darren & Mallery, 2018).

The six open questions of the interview addressed different categorical systems. Answers on questions (1) "How do you feel?" and (3) "How does the child feel, and react?" were analyzed with the coding manual for emotions. Answers on questions (2) "Why do you feel like this?" and (6) "What do you hope to achieve with your behavior?" addressed the aim of the teachers and were analyzed with the coding manual for socialization goals. The answers to question (4) "What would you do in this situation?" and (5) "Write your verbal answer in the speech bubble." addressed child-rearing strategies and were analyzed with the coding manual for child-rearing strategies. Table 3.4 provides a brief documentation of the three coding manuals. The complete coding manual for the three categories is documented in the Appendix.

Table 3.4.

Categories of the SOSIT Coding Manual for Coding Emotions, Socializations Goals and Child-Rearing Strategies

Categories for coding emotions	
Question 1: How do you feel? (teacher's emotion)	
Question 3: How does the child feel and react? (child's emotion)	
Emotion	Definition
Positive emotions	
Affection	Reunion (or remembering) with a loved person
Curiosity	Something that is not yet known, so it encourages a person to find out.
Happiness	A desired, but uncertain effect occurs.
Relief	A feared situation or consequence does not occur; a fear-inducing or uncomfortable situation ends.
Satisfaction	A positively connotated standard is established.
Positive moral emotions	
Admiration	An object or a person displays extraordinary attributes, skills or behavior, that are desirable, and that the self cannot/would not have been able to accomplish alone.
Compassion	A (close) person suffers harm and needs help.
Gratitude	A perception that another person has intentionally done a good deed for someone else.
Pride	A perception of one's own ability with regard to one's own or another person's standard of values.
Shame	A perception of one's own inadequacy pertaining to other people's standard of values; getting caught doing something that violates moral standards. [Shame is labeled as a positive moral emotion, because it signals that the person has internalized moral standards]
Negative emotions	
Anger	The anger-eliciting person does block my desired goal intentionally.
Disappointment (Frustration)	A desired and expected effect does not occur.
Dislike	Perception of a harmful person that gets too close to me.
Envy	The elicitor owns something that the sender would like to own too, but has no right or possibility to own.
Fear	Perception of threat or danger.
Dominance	A person controls the behavior of group member(s) as a means of increasing his or her self-esteem.
Sadness	Experience of loss; e.g. a loved person leaves, or a valuable object gets lost or damaged.
Worriiness	Something that might have bad consequences, but that is not yet known with certainty
Negative Moral Emotion	
Indignation (annoyance)	Someone offends a social norm.
Guilt	Awareness of having done wrong and the feeling of not being able to escape.
Shame	Perception of one's own inadequacy pertaining to other people's standard of values; getting caught doing something that violates moral standards.

Categories for coding socialization goals	
Question 2: Why do you feel like this? (teacher's underlying goals)	
Question 6: What do you hope to achieve with your behavior? (teacher's goals)	
Socialization goal	Definition
Deductive approach	
Promoting of values	
Promoting Care	A behavior that expresses taking care of suffering people who need support and comfort, especially young(er) and sick people.

Promoting Fairness	A behavior that expresses respect of equal rights, norms and duties of every person.
Promoting Loyalty	A behavior that expresses loyalty toward the rules and interests of the group to which the person belongs or wants to belong.
Promoting Respect	A behavior that expresses acceptance and even appreciation of rank differences between people and that expresses respect toward higher ranked people.
Promoting Divinity/Purity	A behavior that recognizes the holiness and purity of God or other spiritual forces (e.g. nature or the universe) and follows the teachings of God (religion/spiritual) and the laws of nature.
Educating moral understanding	A behavior that emphasizes one's understanding of values, norms and habits that ought to be applied to everyday life.
Character education	
Good role model	A behavior that expresses a good model for others.
Taking responsibility	a behavior that expresses responsibility for the consequences of own behavior
Promoting politeness	a behavior that expresses politeness or goodness
Acquiring of emotion regulation	
Expressing positive emotion appropriately	Acquiring a morally appropriate expression of one's own positive emotions.
Expressing negative emotion appropriately	Acquiring a morally appropriate expression of one's own negative emotions.
Regulating emotions appropriately	The ability to regulate, control and adjust emotions (positive and negative) at an appropriate level of intensity and quality so as to achieve an overarching goal
Achieving in learning	Teacher wants the child to learn a skill or competence. This can also be a social competence that goes beyond the values already listed as a category. This includes aspects of knowledge, skills and work attitudes in accordance with the standards set by the educational curriculum.
Inductive approach	
Resolving social problems	
Following social rules	A behavior that express keeping to the rules
Stopping undesirable behavior	A behavior that stops wrong behavior
Reconciliation	The efforts undertaken to reach agreement and no more conflict between the two parties.
Strengthening moral behavior	A behavior that encourages/reinforces/acknowledges children behavior (positive becomes more positive; negative could be repaired to become positive)

Categories for coding child-rearing strategies	
Question 4: What would you do in this situation? (teacher's strategy)	
Question 5: Write your verbal answer in the speech bubble (teacher's strategy)	
Strategies for positive moral situations	
Emotional Reinforcement	
Encouraging	The teacher confirms or agrees verbally with the child's statements through repetition or affirmation of the content. This is a simple confirmation of a child's request.
Praising	Giving verbal or nonverbal emotionally loaded feedback of pride/happiness. Reinforcing the desirable behaviour or emotions by praising or encouraging the child through positive verbal and nonverbal feedback.
Rewarding	Giving the child material reward for its appropriate behaviour.
Strategies for negative moral situations	
Assertive communication	
Commanding	Giving the child an instruction or offering a solution without involving the child in the solving process, and with the expectation that they will follow the command. Commands can range from nonverbal polite hints to verbally direct demands.

Disapproving	Direct feedback to the child through verbal expression of criticism in relation to the child's behaviour, verbal critical disapproval or deciding without giving reasons or explaining why the child's behaviour is inappropriate. The teacher's nonverbal behaviour has a negative tone, admonishing through reference to consequences or sending a warning without providing further explanation in relation to the disapproved behaviour.
Excluding	Isolating the child or moving it into another room/place or excluding it from an activity.
Shaming	Disgraceful behaviour by a child is discussed in front of at least one person/child; disapproval of the disgraceful behaviour/demanding appropriate behaviour. It is accompanied by verbal or non-verbal actions (laughter, smiles or playful tone of voice).
Addressing feelings of the teacher	
Expressing anger	Expressing unhappiness regarding the situation or bad behavior.
Expressing sadness	An expression of suffering from the situation or bad behavior.
Expressing vicarious shame	Teacher feels ashamed because of the bad deed of a child. The emotion is expressed by embarrassed behavior, e.g. blushing, hiding one's face, impulse to leave the stage.
Solution-oriented approach	The teacher verbally provides, presents or suggests possible solutions to the child in relation to a problem or dilemma. The teacher asks the child for possible solutions from the child to the problem and interacts actively with.
Strategies for positive and negative moral situations	
Assertive communication	
Commanding	Giving the child an instruction or offering a solution without involving the child in the solving process and with the expectation that they will follow the command. Commands can range from nonverbal polite hints to verbally direct demands.
Promoting values	Explaining and reflecting appropriate behavioural values (apologizing, forgiving or showing care or taking responsibility for personal mistakes and for others or repenting or being grateful). The values are specified directly, and refer to the child's formal behaviour.
Modelling	The teacher models morally appropriate behavior and demonstrates it by imitating <i>inappropriate</i> behavior, and provides a role model for the appropriate/desired behaviour. Alternatively, the teacher mirrors the child's emotions by expressing understanding.
Achieving Moral understanding	
Explaining	Offering or providing a verbal explanation to the child about moral values/behaviours, accompanied by a reflection process of the past, guided by the teacher. They explain why the behaviour of the child is inappropriate or provide alternative behavioural patterns for the future.
Questioning	Questioning or asking the children about their behavioural motives or reasons or giving an answer. Questioning can be polite and caring, or pressurizing or provocative. Through questioning, the children reveal the incident, motive or intention underlying their actions.
Recalling rules	Referring to accepted behaviours, agreed rules and desirable values, reminding the child verbally or referring to written or depicted rules or behaviours. Recalling or reminding the child of the consequences of disobeying.
Comforting	Offering comfort or assistance or showing care through verbal expression or physically through body contact.
Letting it happen	The teacher does not intervene in a situation <i>or</i> interrupt it. She/he does not participate actively, but is aware of what is happening. The teacher had the possibility to intervene.

Interrater reliability of the codings. For analyzing the interrater reliability, we calculated Cohen's Kappa, a measure that states the consistency of measurements made by two judges. The interrater reliability was calculated for the assignment of preschool teachers' answers to the coding categories of (1) emotions (teachers and preschoolers), (2) socialization goals and (3) child-rearing strategies. We used a minimum of 20% of the total number of interview transcripts for calculating Cohen's Kappa. We conducted 51 interviews with Indonesian preschool teachers and 54 with German ones and used 10 transcripts from each group for analyzing the interrater reliability. Table 3.5 documents the interrater-reliabilities for the Pilot and Main Studies.

Table 3.5.

Interrater-reliability (Cohen's Kappa) of Coding the SOSIT-Interview of German and Indonesian Preschool Teachers

Questions	Pilot Study		Main Study	
	German teacher	Indonesian teacher	German teacher	Indonesian teachers
1. What do you feel?	.86	.97	1.00	.92
2. Why do feel like this?	.76	.92	.81	.98
3. What does child feel and react?	.86	.91	.98	.93
4. What would you do in this situation?	.67	.85	.86	.75
5. Write your words in the speech bubble of the sheet!	.74	.74	.95	.81
6. What is your purpose of your actions?	.47	.90	.85	.95

3.2.4. Procedure

The interview was conducted with teachers of preschools whose principal had agreed to participate in the study. We interviewed only teachers to whom we had explained the purpose and content of the interview and who had agreed to participate. Each interview lasted for 45 to 90 minutes and was conducted in the classroom teachers's or office. Teachers reported no problems in understanding the questions. They could answer all questions well, although some German preschool teachers had difficulties finding suitable terms for their emotions.

The study was conducted in two periods: (1) Pilot Study in Muenster, Germany, from 13th September 2016 to 12th January 2017, and in Yogyakarta, Indonesia, from 3rd October to 18th November 2016. (2) Main Study in Muenster and Bielefeld, Germany, from 3rd July to 14th December 2017, and in Yogyakarta, Indonesia, from 20th March to 12th May 2017.

3.2.5 Analytic strategy

We applied two statistical procedures to analyze the codings for each question in order to get an exploratory description of the results and to test our hypotheses. These calculations were conducted separately for the positive and negative moral situations.

(1) For the variables *teachers' emotions*, *child's emotions*, *teachers' child-rearing strategies* and *teachers' socialization goals*, we calculated a χ^2 -Test with culture and these variables to check whether the frequencies of these variables were equally distributed between German and Indonesian preschool teachers. For this test, we did not differentiate between moral situations. However, the tables contain the distributions of frequencies also for each moral situation.

(2) For each of the abovementioned four variables, we calculated a binary logistic regression with *cultural group* (German vs. Indonesian teachers), *type of emotion*, *type of situation* and *the interaction between cultural groups and emotion* as predictor variables and the occurrence (yes or no) of a particular emotion as criterion variable. Because of the small sample size, no further interaction effects were inserted into the regression analysis. Therefore, we cannot specify whether Indonesian and German teachers differed in their way to assign specific emotions to specific moral situations. We took this type of analysis because it enables a stepwise insertion of the relevant independent variables to test their incremental validity and to handle cases of multiple answers. This caused the problem of dependent measures within two predictor variables. However, a possible bias was controlled by the fact that each teacher gave an interview on only two moral situations. So, each teacher contributed in an equal amount to the results.

3.3. Results

The results are presented in the order the teachers answered the question in the SOSIT-interview, as their reaction to the vignettes in which a child behaves in a morally positive with respect to a negative way. (1) How do you feel in this situation? (Teachers' emotions); (2) what does the child feel and how do they react? (Emotion assigned to the child); (3) what would you do in this situation (inclusive of your verbal response)? (Teachers' child-rearing strategies); (4) what do you hope to achieve with your behavior? (Teachers' socialization goals).

3.3.1. Preschool Teachers' Emotions towards Children's Moral Behavior

Situations with Positive Moral Behavior

We first report the descriptive distribution of the teachers' emotions in terms of the positive vignettes of the interview. The results revealed that teachers reported reacting with happiness, pride, admiration and gratitude to a remarkable extent to the presented situations (see Table 3.6). They reacted only marginally with emotions of compassion (German teachers [GE]: 2% of 52 cases, Indonesian teachers [IN]: 7% of 59 cases).

Table 3.6.

Frequencies and Percentages of Preschool Teachers' Emotions Depending on Emotions, Positive Moral Situations and Cultural Group

Teachers' Emotions	Culture	Positive Moral Situations					Across Situations	χ^2 -test x Emotion
		Fairness	Care	Loyalty	Respect	Divinity/Purity		
Happiness	GE	10 (100) ^a	10 (90)	10 (91)	6 (60)	9 (91)	46 (89)	$\chi^2(1) = .102$, $p = .749$
	IN	9 (90)	8 (78)	13 (87)	8 (73)	14 (100)	51 (86)	
Pride	GE	2 (20)	4 (40)	3 (27)	4 (40)	2 (18)	15 (28)	$\chi^2(1) = 40.61$, $p < .001^{***}$
	IN	8 (80)	9 (100)	13 (87)	8 (73)	14 (100)	52 (88)	
Admiration	GE	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	$\chi(1) = 20.20$, $p < .001^{***}$
	IN	3 (30)	3 (33)	7 (47)	6 (55)	0 (0)	19 (32)	
Gratitude	GE	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	$\chi^2(1) = 29.93$, $p < .001^{***}$
	IN	5 (50)	5 (56)	9 (60)	7 (64)	0 (0)	26 (44)	
Total		37 (46)	38 (50)	55 (53)	39 (46)	39 (39)	208 (47)	$\chi^2(4) = 2.55$, $p = .636$

Note. ^a Percentage of occurrence in brackets.

We calculated a binary logistic regression with a stepwise entering of the following predictors: (1) emotions (happiness and pride), (2) positive moral situations (Fairness, Care, Loyalty, Respect and Divinity/Purity), (3) cultural group (Indonesian and German preschool teachers) and (4) interactions between emotion and cultural group. The criterion variable was the occurrence of a particular emotion. We only inserted emotions of happiness and pride, because only Indonesian teachers mentioned gratitude and admiration but not the German ones (Table 3.7). We calculated contrast analyses in which we took German teachers, the emotion *happiness* and the situation *fairness* as reference category.

Table 3.7.

Inferential Statistics of Binary Logistic Regression with Stepwise Entering of the Predictors (1) Emotion, (2) Positive Moral Situation, (3) Cultural Group and (4) Interaction between Emotion and Cultural Group

Predictor	-2LL ^a	Δ		R _{C&S} ^{2c}	R _N ^{2d}	% Correct ^e	B	S.E.	95% CI for Odds Ratio		
		-2LL ^b							Lower	Odds Ratio	Upper
Constant	257.08					73.4					
Emotion	237.00	20.08***		.086	.126	73.4					
Situation	232.68	4.32		.104	.152	72.1					
Culture	203.74	28.96***		.214	.312	82.4					
Emotion X Culture ^f	187.55	16.16***		.269	.392	83.3					
Simple contrast analyses with the assigned category as reference category											
Constant							1.25***	0.20		3.48	
Emo: Happiness to pride							-1.36***	0.38	0.12	0.26	0.54
Cultural group							1.52***	0.39	2.14	4.55	9.69
Happiness to pride x Culture							3.04***	0.77	4.62	20.85	94.17

Note. ^alog likelihood estimation. ^bDifference -2LL (expanded model–former model). ^cCox & Snell R².

^dNagelkerke R². ^eCorrectly predicted cases. ^fOnly factors with significant impact are reported.

The binary logistic regression revealed some clear results concerning the impact of the predictors on the occurrence of particular emotions as reaction to the following presented positive situations (see Table 3.7):

1. A striking result is that only Indonesian teachers mentioned admiration and gratitude as their emotional reaction to the positive moral situations but the German teachers did not.
2. The type of moral situation did not have a significant impact on the reported emotions. Teachers seemed to react with a similar number of emotions, across the different moral situations.
3. The type of emotion was significant, teachers reacted more with happiness than pride.
4. The cultural group was significant. Indonesian teachers reacted with more emotions than German teachers.
5. However, both the primary effects were modified by an interaction effect between the cultural groups and emotions. Both groups of German and Indonesian teachers reacted with happiness on almost each moral situation, regardless of its assigned value. However, only Indonesian teachers reacted also with pride at almost each moral situation, while it was only 20 to 40% for the German teachers.

Test of Hypothesis 1. This hypothesis stated that German preschool teachers react with more happiness and less pride towards a child's positive moral behavior, as compared to Indonesian preschool teachers. However, this hypothesis was not confirmed. The results

revealed a very different pattern. Both groups of German and Indonesian teachers reacted with happiness to a similarly high extent to almost each moral situation, although the Indonesian teachers reacted with more pride than the German teachers.

Situations with Negative Moral Behavior

We report the descriptive distribution of teachers' emotions to the mostly negative vignettes of the interview. Sadness, disappointment, annoyance, anger, dislike and compassion occurred in at least 20% of the cases, in at least one of the cultural groups. Teachers reacted only marginally with emotions of shock (GE: 9% of 56 cases, IN: 2% of 54 cases) and indignation (GE: 9% of 56 cases, IN: 7% of 54 cases). Some reported that their emotions could be merged into one category, because they have comparable meanings, namely sadness and disappointment into just sadness, and anger, annoyance and indignation into just anger. This resulted in four emotion categories: sadness, anger, dislike and compassion (see Table 3.8).

Table 3.8.

Frequencies and Percentages of Preschool Teachers' Emotions Depending on Emotion, Negative Moral Situation and Cultural Group

Teachers' Emotions	Culture	Negative Moral Situations					Across Situations	χ^2 -test Culture x Emotion
		Unfair	Harm	Disloyal	Not Respect	Not Divinity /Purity		
Sadness	GE	1 (10) ^a	1 (8)	5 (46)	3 (25)	2 (16)	12 (21)	$\chi^2(1) = 32.17,$ $p < .001^{***}$
	IN	6 (60)	7 (50)	10 (83)	9 (90)	8 (100)	40 (74)	
Anger	GE	5 (50)	3 (25)	2 (18)	4 (33)	4 (36)	18 (32)	$\chi^2(1) = 5.26,$ $p = .022^*$
	IN	6 (60)	8 (57)	8 (67)	2 (20)	5 (63)	29 (54)	
Dislike	GE	2 (20)	0 (0)	4 (36)	3 (25)	3 (27)	12 (21)	$\chi^2(1) = 6.26,$ $p = .012^*$
	IN	0 (0)	1 (7)	0 (0)	0 (0)	2 (25)	3 (6)	
Compassion	GE	0 (0)	1 (8)	1 (9)	0 (0)	3 (27)	5 (9)	$\chi^2(1) = 5.74,$ $p = .017^*$
	IN	1 (10)	1 (7)	5 (42)	3 (30)	4 (50)	14 (26)	
Total		21 (26)	22 (21)	35 (38)	24 (27)	31 (41)	133 (30)	$\chi^2(4) = 11.70,$ $p = .020^*$

Note. ^a Percentage of occurrence in brackets.

We calculated a binary logistic regression with a stepwise entering of the predictors of (1) emotions (sadness, anger, dislike and compassion), (2) negative moral situations (Unfair, Harm, Disloyal, Not Respect, and Not Divinity/Purity), (3) cultural group (Indonesian and German preschool teachers) and (4) interaction between emotions and the cultural groups. The criterion variable was the occurrence of a particular emotion (Table 3.9). We calculated

contrast analyses in which we took German teachers, the emotion *sadness* and the situation *unfairness* as reference category.

Table 3.9.

Inferential Statistics of Binary Logistic Regression with Stepwise Entering of the Predictors (1) Emotion, (2) Negative Moral Situation, (3) Cultural Group, and (4) Interaction between Emotion and Cultural Group

Predictor	-2LL ^a	Δ -2LL ^b	R _{C&S} ^{2c}	R _N ^{2d}	% Correct ^e	B	S.E.	95% CI for Odds Ratio		
								Lower	Odds Ratio	Upper
Constant	539.24				69.8					
1. Emotion	491.19	48.05***	.103	.146	69.8					
2. Situation	476.07	13.12*	.130	.184	70.7					
3. Culture	454.56	23.51***	.175	.248	76.1					
4. Emotion X Culture ^f	424.73	29.83***	.229	.324						
Simple contrast analyses with the assigned category as reference category										
Constant						-1.06***	0.14		0.35	
Emo: Sadness to dislike						-2.03***	0.41	0.06	0.13	0.30
Emo: Sadness to compassion						-1.64***	0.37	0.10	0.20	0.40
Sit: Unfairness to Divinity						0.96*	0.40	1.19	2.60	5.66
Culture						-0.84**	0.27	0.25	0.43	0.74
Sadness to anger x culture						1.53*	0.62	1.38	4.61	15.38
Sadness to dislike x culture						4.05***	0.83	11.33	57.46	291.36

Note. ^a-Log likelihood estimation. ^bDifference -2LL (expanded model-former model). ^cCox & Snell R². ^dNagelkerke R². ^eCorrectly predicted cases. ^fOnly factors with significant impact are reported.

The binary logistic regression revealed some clear results concerning the impact of the predictors on the occurrence of particular emotions, as reaction to the presented negative situations (see Table 3.9)

1. The type of emotion had a significant impact. In half of all cases, teachers reported reacting with sadness; they also reacted with anger to a slightly less frequency, which was not significantly different from sadness. However, reactions of dislike and compassion occurred only marginally, which differed significantly from the reported frequency of sadness.
2. The type of moral situation had a significant impact on the reported emotions. In the negative divinity situation, teachers reported reacting with more negative emotions than in the negative fairness situation.

3. The cultural group was significant. Indonesian teachers reacted with negative emotions in more cases than the German teachers.
4. However, both main effects of culture and emotion were modified by an interaction effect between the cultural group and emotions. Indonesian teachers reacted with sadness and compassion to negative situations thrice as much, and with anger twice as much as compared to the German teachers. In contrast, the German teachers reacted with dislike three times more than Indonesian teachers.

Test of Hypothesis 2. This hypothesis stated that German preschool teachers react with more negative emotions when preschoolers behave morally negatively, than Indonesian preschool teachers. This hypothesis was not confirmed as the results revealed a different pattern. Indonesian teachers reacted with sadness, anger and compassion in more cases than German teachers except for dislike, where German teachers ranked higher.

3.3.2. Emotions Assigned to Children in Moral Situations

Situations with Positive Moral Behavior

We first report the descriptive distribution of emotions assigned by teachers to the child in the positive moral vignettes of the interview. The results revealed that teachers assigned happiness, pride, satisfaction and compassion to the child in the presented situations, to a remarkable extent (see Table 3.10). They only marginally assigned the emotions of curiosity (GE: 8% of 52 cases, IN: 0% of 59 cases) as well as affection (GE: 8% of 52 cases, IN: 0% of 59 cases) and neutrality (GE: 8% of 52 cases, IN: 15% of 59 cases).

Table 3.10.

Frequencies and Percentages of Assigned Emotions to the Child Depending on Emotions, Positive Moral Situations and Cultural Group

Teachers' Emotions	Culture	Positive Moral Situations					Across Situations	χ^2 -test Culture x Emotion
		Fairness	Care	Loyalty	Respect	Divinity/Purity		
Happiness	GE	7 (70) ^a	4 (40)	4 (36)	3 (30)	5 (45)	23 (44)	$\chi^2(1) = 8.28,$ $p = .004^{**}$
	IN	8 (80)	8 (89)	11 (73)	7 (64)	8 (57)	42 (71)	
Pride	GE	2 (20)	4 (40)	4 (36)	1 (10)	2 (18)	13 (25)	$\chi^2(1) = 8.76,$ $p = .003^{**}$
	IN	7 (70)	7 (78)	8 (53)	4 (36)	5 (36)	31 (52)	
Satisfaction	GE	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	$\chi^2(1) = 11.86,$ $p = .001^{**}$
	IN	2 (20)	3 (33)	4 (27)	2 (18)	1 (7)	12 (20)	
Compassion	GE	2 (20)	2 (20)	4 (36)	0 (0)	0 (0)	9 (17)	$\chi^2(1) = 1.23,$ $p = .259$
	IN	1 (10)	0 (0)	4 (27)	0 (0)	0 (0)	5 (8)	
Total		29 (36)	28 (37)	39 (37)	17 (20)	21 (21)	134 (30)	$\chi^2(4) = 13.58,$ $p = .009^{**}$

Note. ^a Percentage of occurrence in brackets.

We calculated a binary logistic regression with a stepwise entering of the predictors of (1) emotions (happiness, pride, satisfaction and compassion), (2) positive moral situations (Fairness, Care, Loyalty, Respect and Divinity/Purity), (3) cultural group (Indonesian and German teachers) and (4) interaction between emotions and cultural groups. The criterion variable was the occurrence of a particular emotion (Table 3.11). We calculated contrast analyses in which we took German teachers, the emotion *happiness* and the situation *fairness* as reference categories.

Table 3.11.

Inferential Statistics of Binary Logistic Regression with Stepwise Entering of the Predictors (1) Emotion, (2) Positive Moral Situation, (3) Cultural Group, and (4) Interaction between Emotion and Cultural Group

Predictor	-2LL ^a	Δ		R _{C&S} ^{2c}	R _N ^{2d}	% Correct ^e	B	S.E.	95% CI for Odds Ratio		
		-2LL ^b							Lower	Odds Ratio	Upper
Constant	437.57					63.4					
Emotion	379.86	57.70***		.159	.218	69.1					
Situation	363.95	15.91**		.198	.271	69.1					
Culture	351.96	11.99***		.227	.310	73.6					
Emotion X Culture ^f	343.59	8.37*		.246	.336	73.6					
Simple contrast analyses with the assigned category as reference category											
Constant							-0.76***	0.14			
Emo: happiness to pride							-0.89**	0.30	0.23	0.41	0.74
Emo: happiness to compassion							-2.51***	0.38	0.04	0.08	0.17
Sit: fairness to respect							-1.26**	0.45	0.12	0.28	0.68
Sit: fairness to divinity							-1.11**	0.42	0.14	0.33	0.76
Culture							0.63*	0.29	1.07	1.88	3.29
happiness to compassion x culture							-1.92**	0.74	0.03	0.15	0.63

Note. ^a–Log likelihood estimation. ^bDifference -2LL (expanded model–former model). ^cCox & Snell R². ^dNagelkerke R². ^eCorrectly predicted cases. ^fOnly factors with significant impact are reported.

The binary logistic regression revealed some clear results concerning the impact of the predictors on the occurrence of particular emotions, assigned to the child by teachers in the positive situations (see Table 3.11).

1. The interaction effect between assigned emotion to the child and the cultural group was significant. Indonesian teachers assigned more happiness, pride and satisfaction to the

child in the presented vignettes than the German teachers. In contrast, the German teachers never assigned satisfaction to the child and, only sometimes, compassion.

2. The type of moral situation had a significant impact on the assigned emotions. Teachers assigned more emotions in situations of fairness than in situations of respect and divinity.
3. The cultural group was significant. Indonesian teachers assigned more emotions to the children than German teachers.

Test of Hypothesis 3. This hypothesis stated that German teachers assign more happiness to a child's positive moral behavior than Indonesian teachers. This hypothesis was not confirmed, and the results revealed the opposite pattern. Indonesian teachers assigned more happiness, pride and satisfaction to the child than German teachers.

Situations with Negative Moral Situations.

We first report the descriptive distribution of emotions assigned by teachers to the child in the negative moral vignettes of the interview. The results reveal that teachers assigned happiness, satisfaction, dominance and anger to a remarkable extent, to the presented situations (see Table 3.12). They reacted only marginally with emotions of dislike (GE: 16% of 56 cases, IN: 13% of 54 cases), indifference (GE: 11% of 56 cases, IN: 11% of 54 cases), fear (GE: 12% of 56 cases, IN: 0% of 54 cases), envy (GE: 7% of 56 cases, IN: 2% of 54 cases) and pride (GE: 0% of 56 cases, IN: 15% of 54 cases).

Table 3.12.

Frequencies and Percentages of Assigned Emotions towards the Child Depending on Emotion, Negative Moral Situation and Cultural Group

Teachers' Emotions	Culture	Negative Moral Situations						χ^2 -test Culture x Emotion
		Unfair	Harm	Disloyal	Not Respect	Not Divinity/Purity	Across situations	
Happiness	GE	3 (30) ^a	1 (8)	0 (0)	0 (0)	1 (9)	5 (9)	$\chi^2(1) = 27.78,$ $p < .001^{***}$
	IN	5 (50)	10 (71)	5 (42)	8 (80)	1 (12)	29 (54)	
Satisfaction	GE	0 (0)	1 (8)	0 (0)	0 (0)	0 (0)	1 (2)	$\chi^2(1) = 19.05,$ $p < .001^{***}$
	IN	4 (40)	5 (36)	3 (25)	3 (30)	1 (12)	16 (30)	
Dominance	GE	5 (50)	8 (67)	4 (36)	3 (25)	0 (0)	20 (36)	$\chi^2(1) = 11.60,$ $p = .001^{**}$
	IN	1 (10)	0 (0)	3 (25)	1 (10)	0 (0)	5 (9)	
Anger	GE	1 (10)	1 (8)	1 (9)	1 (8)	5 (46)	9 (16)	$\chi^2(1) = 0.68,$ $p = .411$
	IN	0 (0)	2 (14)	4 (33)	0 (0)	6 (75)	12 (22)	
Dislike	GE	0 (0)	1 (8)	0 (0)	1 (8)	7 (64)	9 (16)	$\chi^2(1) = .21,$ $p = .644$
	IN	0 (0)	0 (0)	1 (8)	0 (0)	6 (75)	7 (13)	
Indifference	GE	1 (10)	1 (8)	1 (9)	2 (17)	1 (9)	6 (11)	$\chi^2(1) = .00,$ $p = .947$
	IN	1 (10)	2 (14)	0 (0)	2 (20)	1 (12)	6 (11)	
Total		21 (18)	32 (21)	22 (16)	21 (16)	29 (25)	125 (19)	$\chi^2(4) = 5.15,$ $p = .27$

Note. ^a Percentage of occurrence in brackets.

We calculated a binary logistic regression with a stepwise entering of the predictors (1) emotions (happiness, satisfaction, dominance and anger), (2) negative moral situations (Unfair, Harm, Disloyal, Not Respect and Not Divinity/Purity), (3) cultural group (Indonesian and German preschool teachers) and (4) interaction between emotions and cultural groups. The criterion variable was the occurrence of a particular assigned emotion (Table 3.13). We calculated contrast analyses in which we took German teachers, the emotion *happiness* and the situation *unfairness* as reference categories.

Table 3.13.

Inferential Statistics of Binary Logistic Regression with Stepwise Entering of the Predictors (1) Emotion, (2) Negative Moral Situation, (3) Cultural Group and (4) Interaction between Emotion and Cultural Group

Predictor	-2LL ^a	Δ		R _{C&S} ^{2c}	R _N ^{2d}	% Correct ^e	B	S.E.	95% CI for Odds Ratio		
		-2LL ^b	R _{C&S} ^{2c}						Lower	Odds Ratio	Upper
Constant	464.19					78.0					
Emotion	455.92	8.26*	0.019	0.029		78.0					
Situation	452.95	2.97	0.025	0.039		78.0					
Culture	442.41	10.54***	0.048	0.074		78.0					
Emotion X Culture ^f	394.30	48.11***	0.147	0.225		78.9					
Simple contrast analyses with the assigned category as reference category											
Constant							-1.63**	0.77			
E: happiness to satisfaction							-1.36*	0.59	0.08	0.26	0.82
Culture							1.06**	0.35	1.45	2.88	5.70
Happiness to dominance x culture							-4.19***	0.77	0.01	0.02	0.07
Happiness to anger x culture							-2.09**	0.73	0.03	0.12	0.52

Note. ^a-Log likelihood estimation. ^bDifference -2LL (expanded model-former model). ^cCox & Snell R². ^dNagelkerke R². ^eCorrectly predicted cases. ^fOnly factors with significant impact are reported.

The binary logistic regression revealed some clear results concerning the impact of the predictors on the occurrence of assigned emotions towards children, as a reaction to the negative moral situations (see Table 3.13)

1. The type of moral situation was not significant. Teachers assigned a similar set of emotions across the different negative moral situations.
2. The cultural group was significant. Indonesian teachers assigned more emotions to the child in the negative moral situations than German teachers.
3. The type of emotion was significant. Teachers assigned satisfaction less frequently to the child in the negative situations than happiness.

4. However, the main effects of emotion and culture were differentiated by significant interaction effects. Half the Indonesian teachers assigned happiness to the child in the negative moral situations, and a third of them assigned satisfaction. This is reminiscent of the idea of the “happy victimizer” (Arsenio & Kramer, 1992; Keller, Lourenço, Malti, & Saalbach, 2003; Nunner-Winkler & Sodian, 1988), who is unaware of his wrong-doing. In contrast, German teachers almost never assigned happiness or satisfaction to the child in the negative situations. Instead, they assigned dominance in one-third of the cases to the child. Both cultural groups assigned anger to the child in only one-fifth of the cases.

Test of Hypothesis 4. This hypothesis stated that German teachers assign more anger to the child who behaves morally bad in situations, rather than Indonesian teachers. However, this hypothesis was not confirmed, and the results revealed a very different pattern, because Indonesian teachers assigned more happiness and satisfaction to the child, while German teachers did not. On the other hand, German teachers assigned more dominance than Indonesian teachers did, but both assigned similar rates of anger.

3.3.3. Preschool Teachers’ Reaction to Children’s Positive Moral Behavior Situations with Positive Moral Behavior

We first report the descriptive distribution of the teachers’ child-rearing strategies that they might employ to react to the positive moral vignettes of the interview. The teachers reported 11 different child-rearing strategies that they might use in situations where children behave morally well. They reacted only marginally using strategies of rewarding, commanding, promoting values, comforting and questioning. The following strategies occurred in at least 20% of cases, in at least one of the two cultural groups: strategies of praising and encouraging, of explaining and recalling rules as well as strategies of modelling and letting it happen (Table 3.14). Some of these strategies can be merged into one category because they have a comparable meaning. We merged explaining, recalling rules and questioning into achieving moral understanding. This resulted in five strategy categories: praising, encouraging, achieving moral understanding, modelling and letting it happen.

Table 3.14.

Frequencies and Percentages of Preschool Teachers' Child-Rearing Strategies Depending on Strategy Type, Positive Moral Situation and Cultural Group

Teachers' Strategies	Culture	Positive Moral Situations					Across Situations	χ^2 -test Culture x Emotion
		Fairness	Care	Loyalty	Respect	Divinity/Purity		
Praising	GE	9 (90)	8 (80)	6 (55)	8 (80)	11 (100)	42 (81)	$\chi^2(1) = .61$, $p = .434$
	IN	9 (90)	8 (89)	10 (67)	3 (27)	14 (100)	44 (75)	
Encouraging	GE	4 (40)	5 (50)	1 (9)	0 (0)	2 (18)	12 (23)	$\chi^2(1) = 2.10$, $p = .148$
	IN	3 (30)	4 (44)	4 (27)	2 (18)	8 (57)	21 (36)	
Achieving Moral understanding	GE	4 (40)	0 (0)	3 (27)	5 (50)	6 (55)	18 (35)	$\chi^2(1) = 0.53$, $p = .465$
	IN	5 (50)	1 (11)	5 (33)	10 (91)	3 (21)	24 (41)	
Modelling	GE	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	$\chi^2(1) = 56.36$, $p < .001***$
	IN	4 (40)	5 (56)	11 (73)	6 (55)	8 (57)	34 (58)	
Letting in happen	GE	4 (40)	2 (20)	7 (64)	0 (0)	1 (9)	14 (27)	$\chi^2(1) = 0.42$, $p = .517$
	IN	0 (0)	4 (44)	5 (33)	0 (0)	4 (27)	13 (22)	
Total		42 (42)	37 (39)	52 (40)	34 (32)	57 (46)	222 (40)	$\chi^2(4) = 4.43$, $p = .351$

Note. ^a Percentage of occurrence in brackets.

We calculated a binary logistic regression with a stepwise entering of the predictors of (1) strategy (praising, encouraging, achieving moral understanding and letting it happen), (2) positive moral situations (Fairness, Care, Loyalty, Respect and Divinity), (3) cultural group (Indonesian and German preschool teachers) and (4) interaction between strategies and cultural group. The criterion variable was the occurrence of a particular strategy. We excluded the strategy of modelling because only the Indonesian teachers mentioned it (Table 3.15). We calculated contrast analyses in which we took German teachers, the strategy *praising* and the situation *fairness* as reference categories.

Table 3.15.

Inferential Statistics of Binary Logistic Regression with Stepwise Entering of The Predictors (1) Strategy, (2) Positive Moral Situation, (3) Cultural Group, and (4) Interaction between Strategy and Cultural Group

Predictor	-2LL ^a	Δ -2LL ^b	R _{C&S} ^{2c}	R _N ^{2d}	% correct ^e	B	S.E.	95% CI for Odds Ratio		
								Lower	Odds Ratio	Upper
Constant	605.06				57.7					
Strategy	523.53	81.53***	.168	.225	71.4					
Situation	516.23	7.30	.181	.244	71.4					
Culture	516.02	0.21	.182	.244	71.4					
Strategy X Culture ^f	512.47	3.55	.188	.253	71.4					
Simple contrast analyses with the assigned category as reference category										
Constant						-0.33**	0.11			0.72

Predictor	-2LL ^a	Δ -2LL ^b	R _{C&S} ^{2c}	R _N ^{2d}	% correct ^e	B	S.E.	95% CI for Odds Ratio		
								Lower	Odds Ratio	Upper
Sit: praising to encouraging						-2.20***	0.32	0.06	0.11	0.21
Sit: praising to moral understanding						-1.78***	0.31	0.09	0.17	0.31
Sit: praising to letting it happen						-2.45***	0.32	0.05	0.09	0.16

Note. ^a-Log likelihood estimation. ^bDifference -2LL (expanded model–former model). ^cCox & Snell R². ^dNagelkerke R². ^eCorrectly predicted cases. ^fOnly factors with significant impact are reported.

The binary logistic regression revealed only a few significant results concerning the impact of the predictors on the occurrence of particular strategies, as a reaction to the presented positive situations (see Table 3.15):

1. A striking result is that only Indonesian teachers mentioned modelling as a strategy for positive moral situations.
2. The type of moral situation did not have a significant impact on the reported strategies. Teachers seemed to react with a similar set of strategies across the different positive moral situations.
3. The type of strategy was significant. German and Indonesian teachers reacted almost always with praising the child when they behaved morally well. In contrast, teachers from both cultural groups mentioned the other strategies (encouraging, achieving moral understanding and letting it happen) only in one-third of the cases
4. The cultural group as well as the interaction effect between culture and strategy, were not significant. Indonesian and German teachers reacted with a similar set of strategies, as mentioned.

The hypothesis 5: This hypothesis was not confirmed. Indonesian preschool teachers did not use emotional reinforcement (praising and encouraging), achieving moral understanding and modelling in a balanced manner. Both cultural groups reacted mostly with praising the child who behaves morally well, and only in one-third of the cases using other strategies, namely encouraging, achieving moral understanding and letting it happen.

Situations with Negative Moral Behavior

We first report the descriptive distribution of teachers' child-rearing strategies they reported they might employ to react to the negative moral vignettes of the interview. They reported 13 different child-rearing strategies that they might use in situations where children behave morally wrong. They reacted only marginally with strategies of excluding,

expressing sadness and expressing anger. The following strategies occurred in at least 20% of cases, in at least one of the cultural groups: strategies of commanding and disapproving, of explaining, questioning and recalling rules as well as strategies of solution orientation, modelling, comforting, promoting values and letting it happen. We merged explaining, recalling rules and questioning into achieving moral understanding and commanding and disapproving into assertive strategies, because they each have comparable meanings. This resulted in seven strategy categories (see Table 3.16). The descriptive results showed that Indonesian teachers always used strategies of achieving a moral understanding with children, while German teachers never used the strategy of promoting values. Therefore, we had to exclude both strategy types from the following inferential analysis.

Table 3.16.

Frequencies and Percentages of Preschool Teachers' Child-Rearing Strategies Depending on Strategy Type, Negative Moral Situations and Cultural Group

Teachers' Strategies	Culture	Negative moral situations					Across situations	χ^2 -test Culture x Emotion
		Unfair	Harm	Disloyal	Not Respect	Not Divinity/Purity		
Assertive strategies	GE	6 (60)	10 (83)	2 (18)	11 (92)	7 (64)	36 (64)	$\chi^2(1) = .46, p = .496$
	IN	8 (80)	11 (79)	8 (67)	7 (70)	4 (50)	38 (70)	
Achieving moral understanding	GE	7 (70)	9 (75)	11 (100)	9 (75)	10 (91)	46 (82)	$\chi^2(1) = 14.45, p < .001^{***}$
	IN	10 (100)	14 (100)	12 (100)	10 (100)	8 (100)	54 (100)	
Solution-oriented approach	GE	4 (40)	2 (17)	3 (27)	3 (25)	6 (55)	18 (32)	$\chi^2(1) = 2.72, p = .099$
	IN	2 (20)	1 (7)	3 (25)	0 (0)	4 (50)	10 (18)	
Comforting	GE	4 (40)	3 (25)	5 (46)	3 (25)	3 (27)	18 (32)	$\chi^2(1) = 0.88, p = .348$
	IN	4 (40)	5 (36)	6 (60)	3 (30)	4 (50)	22 (41)	
Modeling	GE	0 (0)	0 (0)	0 (0)	2 (17)	0 (0)	2 (4)	$\chi^2(1) = 15.16, p < .001^{***}$
	IN	0 (0)	3 (21)	4 (33)	6 (60)	3 (38)	16 (30)	
Promoting values	GE	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	$\chi^2(1) = 15.27, p < .001^{***}$
	IN	3 (30)	4 (29)	1 (8)	2 (20)	0 (0)	10 (19)	
Letting it happen	GE	3 (30)	2 (19)	3 (27)	1 (8)	0 (0)	9 (16)	$\chi^2(1) = 7.69, p = .006^{**}$
	IN	0 (0)	0 (0)	1 (8)	0 (0)	0 (0)	1 (2)	
Total		51 (36)	64 (35)	59 (37)	57 (37)	49 (37)	280 (36)	$\chi^2(4) = 0.16, p = .997$

Note. ^a Percentage of occurrence in brackets.

We calculated a binary logistic regression with a stepwise entering of the predictors of (1) strategy (assertive strategies, solution orientation, comforting, modelling and letting it happen), (2) positive moral situations (Unfair, Harm, Disloyal, No Respect and Not Divinity/Purity), (3) cultural group (Indonesian and German preschool teachers) and (4) interaction between strategy and cultural group. The criterion variable was the occurrence of a particular strategy. We excluded the strategies of achieving moral understanding and

promoting values, because only Indonesian teachers mentioned achieving moral understanding and promoting values in each case (Table 3.17). We calculated contrast analyses in which we took German teachers, the strategy *assertive strategies* and the situation *unfairness* as reference categories.

Table 3.17.

Inferential Statistics of Binary Loglinear Regression with Stepwise Entering of the Predictors of (1) Strategy, (2) Negative Moral Situation, (3) Cultural Group and (4) Interaction between Strategy and Cultural Group

Predictor	-2LL ^a	Δ -2LL ^b	R _{C&S} ^{2c}	R _N ^{2d}	% Correct ^e	B	S.E.	95% CI for Odds Ratio		
								Lower	Odds Ratio	Upper
Constant	680.21				69.1					
Strategy	573.16	107.05***	.177	.249	76					
Situation	572.31	0.85	.178	.251	76					
Cultural group	571.69	0.65	.179	.252	76					
Strategy X Cultural group ^f	545.26	26.41***	.218	.307	76					
Simple contrast analyses with the assigned category as reference category										
Constant						-1.61***	0.15		0.31	
Sit: assertive to solution orient.						-1.85***	0.31	0.09	0.16	0.29
Sit: assertive to comforting						-1.29***	0.29	0.16	0.28	0.48
Sit: assertive to modelling						-2.8***	0.44	0.03	0.06	0.14
Sit: assertive to letting it happen						-3.54***	0.57	0.01	0.03	0.09
assertive to modelling x culture						-2.16*	0.88	0.02	0.17	0.65
assertive to letting it happen x culture						2.60*	1.18	1.41	13.42	127.43

Note. ^a-Log likelihood estimation. ^bDifference -2LL (expanded model-former model). ^cCox & Snell R². ^dNagelkerke R². ^eCorrectly predicted cases. ^fOnly factors with significant impact are reported.

The binary logistic regression revealed some clear significant results concerning the impact of the predictors on the occurrence of particular strategies, as a reaction to the presented negative situations (see Table 3.17):

1. A striking result is that only Indonesian teachers mentioned promoting values and modelling as a strategy for negative moral situations, however, almost no German teachers did so. Only in two cases related to Respect did the German teachers report the use of modelling. The results related to modelling represent the first interaction effect between cultural group and strategy type in Table 3.17. In contrast, Indonesian teachers did not mention the strategy of letting it happen, except for one case related to loyalty.

This represents the second interaction effect in Table 3.17. Two further interaction effects between cultural group and strategy type could not be calculated within the binary logistic regression, because no variance occurred in one cultural group. Therefore, we calculated them in a separate analysis (see Table 3.16). One interaction concerned the strategy of achieving moral understanding. Indonesian teachers always use this strategy, and although German teachers use them frequently, it is significantly lesser. The other interaction effect concerned the strategy of promoting values. No German teacher reported using this strategy, while Indonesian teachers mentioned it in one-fifth of the cases.

2. The type of moral situation did not have a significant impact on the reported strategies. The teachers seemed to react with a similar set of strategies across the different positive moral situations.
3. No significant main effect occurred for the cultural group.
4. The type of strategy was significant. German and Indonesian teachers reacted almost always in terms of achieving moral understanding, and a less so in terms of assertive strategies, such as commanding and disapproving. In a decreasing frequency, they used solution orientation and comforting only in one-third of the cases, and at least modelling, promoting values and letting it happen. However, as mentioned above, there are striking interaction effects between the German and Indonesian teachers concerning the last three strategies.

Test of Hypotheses 6: This hypothesis could only partly be confirmed. Indonesian preschool teachers only used to achieve moral understanding in a balanced manner across situations, namely in all cases, but German teachers did not. In contrast, both cultural groups used solution-oriented approaches quite differently, across situations.

3.3.4. Socialization Goals of Preschool Teachers for Applying Child-Rearing Strategies in Moral Situations

Situations with Positive Moral Behavior

We first report the descriptive distribution of the teachers' socialization goals that they might apply to the positive vignettes of the interview. They reported six different socialization goals that they might apply in situations where children behave morally well. Additionally, they also mentioned, to a very limited extent, following social rules (GE: 0% of 52 cases, IN: 8% of 59 cases) and letting the child act autonomously (GE: 4% of 52 cases, IN: 0% of 59 cases). Some of these socialization goals can be merged into one category, because of comparable meanings. Therefore, we merged promoting care, fairness, loyalty, respect and

purity into educating moral values (1). Subsequently, taking responsibility, promoting politeness and good role model into character education (2). In addition, emotion regulation and feelings/expressing positive emotions appropriately were merged into acquiring emotion regulation (3). Educating moral understanding (4), strengthening moral behavior (5) and achieving in learning (6) were conceptualized as single categories. This resulted in six main categories of socialization goals (Table 3.18).

Table 3.18.

Frequencies and Percentages of Preschool Teachers' Socialization Goals Depending on Goal Type, Positive Moral Situation and Cultural Group

Teachers' Strategies	Culture	Positive Moral Situations					Across Situations	χ^2 -test Culture x Emotion
		Fairness	Care	Loyalty	Respect	Divinity/Purity		
Educating moral values	GE	3 (30)	5 (50)	4 (36)	1 (10)	4 (36)	17 (33)	$\chi^2(1) = 8.89$, $p = .003^{**}$
	IN	5 (50)	7 (78)	6 (40)	4 (36)	14 (100)	36 (61)	
Educating moral understanding	GE	4 (40)	0 (0)	1 (9)	0 (0)	3 (27)	8 (15)	$\chi^2(1) = 6.95$, $p = .008^{**}$
	IN	1 (10)	0 (0)	0 (0)	0 (0)	0 (0)	1 (2)	
Acquiring emotion regulation	GE	1 (10)	1 (10)	0 (0)	6 (60)	2 (18)	10 (19)	$\chi^2(1) = 1.06$, $p = .303$
	IN	1 (10)	0 (0)	4 (27)	9 (82)	2 (15)	16 (28)	
Strengthening moral behavior	GE	4 (40)	6 (60)	5 (45)	4 (40)	7 (64)	26 (50)	$\chi^2(1) = 9.48$, $p = .002^{**}$
	IN	4 (40)	4 (44)	2 (13)	1 (9)	2 (14)	13 (22)	
Achieving in learning	GE	2 (20)	2 (20)	5 (45)	2 (20)	0 (0)	11 (21)	$\chi^2(1) = 5.04$, $p = .025^*$
	IN	0 (0)	0 (0)	4 (27)	0 (0)	0 (0)	4 (7)	
Character education	GE	1 (10)	0 (0)	0 (0)	0 (0)	1 (9)	2 (4)	$\chi^2(1) = 5.85$, $p = .016^*$
	IN	4 (40)	0 (0)	4 (27)	0 (0)	3 (21)	11 (19)	
Total		30 (25)	25 (22)	35 (22)	27 (21)	38 (25)	155 (23)	$\chi^2(4) = .973$, $p = .914$

Note. ^a Percentage of occurrence in brackets.

We calculated a binary logistic regression with a stepwise entering of the predictors of (1) socialization goals (educating moral values, educating moral understanding, acquiring emotion regulation, strengthening moral behavior, achieving in learning and character education), (2) positive moral situations (Fairness, Care, Loyalty, Respect and Divinity), (3) cultural group (Indonesian and German preschool teachers) and (4) interaction between socialization goals and cultural group. The criterion variable was the occurrence of particular socialization goals. (Table 3.19). We calculated contrast analyses in which we took German teachers, the socialization goal *educating moral values* and the situation *fairness* as reference categories.

Table 3.19.

Inferential Statistics of Binary Logistic Regression with Stepwise Entering of the Predictors (1) Socialization Goals, (2) Positive Moral Situation, (3) Cultural Group and (4) Interaction between Socialization Goals and Cultural Group

Predictor	-2LL ^a	Δ		R _{C&S} ^{2c}	R _N ^{2d}	% Correct ^e	B	S.E.	95% CI for Odds Ratio		
		-2LL ^b	R _{C&S} ^{2c}						Lower	Odds Ratio	Upper
Constant	722.69					76.7					
Goal	648.73	73.95***	.105	.159	76.7						
Situation	647.61	1.12	.107	.161	77.8						
Culture	647.53	.07	.107	.161	77.8						
Goal x Culture ^f	608.51	39.03***	.158	.238	78.8						
Simple contrast analyses with the assigned category as reference category											
Constant							-1.54***	.14		.21	
G: educating values to educating understanding							-2.75***	.58	.02	.06	.20
G: educating values to acquiring emotion regulation							-1.06***	.30	.19	.34	.63
G: educating values to achieving in learning							-1.85***	.37	.08	.16	.32
G: educating values to character education							-2.21***	.44	.05	.11	.26
Educating values to understanding x culture							-3.53***	1.15	0.01	0.03	0.28
Educating values to strengthening x culture							-2.44***	0.58	0.03	0.09	0.27
Educating values to achieving in learning x culture							-2.50***	0.74	0.02	0.08	0.35

Note. ^a-Log likelihood estimation. ^bDifference -2LL (expanded model-former model). ^cCox & Snell R². ^dNagelkerke R². ^eCorrectly predicted cases. ^fOnly factors with significant impact are reported.

The binary logistic regression revealed some clear significant results concerning the impact of the predictors on the occurrence of particular strategies, as reactions to the presented positive situations (see Table 3.19):

1. Both cultural groups emphasized educating values as prevalent socialization goals in comparison to the other goals.
2. No significant main effects occurred for the situation and cultural group.
3. However, the interaction effect between culture and goals was significant. Indonesian teachers emphasized educating moral values in two-thirds of the cases, while German teachers mentioned it only in one-third of the cases. The opposite was revealed for strengthening moral behavior, where German teachers mentioned it in half the cases but

the Indonesian teachers did so in only one-fifth of the cases. Furthermore, Indonesian teachers mentioned character education and educating moral understanding in more cases than German teachers; however, achieving in learning was the opposite of this, on a low frequency level nonetheless.

Test of Hypothesis 7. The hypothesis could be confirmed overall. Indonesian preschool teachers prioritized educating moral values, moral understanding and character education as socialization goals more than German teachers, while the opposite was true for achieving in learning. German teachers seemed to address a child’s moral behavior as a kind of achievement. They seemed to interpret moral behavior in a way that the child has successfully learned a task. It could not be confirmed that German teachers prioritized acquiring emotion regulation in comparison to Indonesian teachers.

Situations with Negative Moral Behavior

We first report the descriptive distribution of the teachers’ socialization goals that they might apply to the positive vignettes of the interview. They reported six different socialization goals that they might use in situations in which children behave morally bad. They only marginally emphasized the socialization goals strengthening moral behavior (GE: 4% of 54 cases, IN: 0% of 54 cases). Some of these socialization goals were merged into one category because of their comparable meanings. We merged promoting care, fairness, loyalty, respect and purity into educating moral values (1). Then, taking responsibility, promoting politeness and good role model into character education (2). In addition, emotion regulation and feelings/expressing positive and negative emotions appropriately into acquiring emotion regulation (3). Stopping undesirable behavior, following social rules and reconciliation into resolving social problems (4). As a single category, we used to educate moral understanding (5) and achieve in learning (6). This resulted in six deductive socialization goals categories (Table 3.20).

Table 3.20.

Frequencies and Percentages of Preschool Teachers’ Socialization Goals Depending on Type of Goal, Negative Moral Situation and Cultural Group

Teachers’ Strategies	Culture	Negative Moral Situations					Across Situations	χ^2 -test Culture x Emotion
		Unfair	Harm	Disloyal	Not Respect	Not Divinity/Purity		
Educating moral values	GE	6 (60) ^a	2 (17)	8 (73)	8 (67)	8 (73)	32 (57)	$\chi^2 (1) = 5.33,$ $p = .021^*$
	IN	1 (10)	3 (21)	7 (58)	3 (30)	5 (62)	19 (35)	

Educating moral understanding	GE	0 (0)	2 (16)	3 (27)	2 (17)	3 (27)	10 (18)	$\chi^2(1) = .73$, $p = .112$
	IN	1 (10)	3 (21)	5 (42)	2 (20)	0 (0)	11(20)	
Acquiring emotion regulation	GE	1 (10)	3 (25)	3 (27)	2 (17)	1 (9)	10 (18)	$\chi^2(1) = 2.70$, $p = .100$
	IN	0 (0)	2 (14)	1 (8)	1 (10)	0 (0)	4 (7)	
Resolving social problem	GE	1 (10)	4 (33)	4 (36)	3 (25)	1 (9)	13 (23)	$\chi^2(1) = 9.64$, $p = .002^{**}$
	IN	3 (30)	11 (79)	3 (25)	6 (60)	5 (62)	28 (52)	
Achieving in learning	GE	3 (30)	3 (25)	2 (18)	2 (17)	2 (18)	12 (21)	$\chi^2(1) = 5.88$, $p = .015^*$
	IN	2 (20)	0 (0)	1 (8)	0 (0)	0 (0)	3 (6)	
Character education	GE	6 (60)	1 (8)	0 (0)	0 (0)	2 (18)	9 (16)	$\chi^2(1) = .21$, $p = .644$
	IN	6 (60)	1 (7)	0 (0)	0 (0)	0 (0)	7 (13)	
Total		30 (25)	35 (22)	37 (27)	29 (22)	27 (24)	158 (24)	$\chi^2(1) = 1.18$, $p = .882$

Note. ^a Percentage of occurrence in brackets.

We calculated a binary logistic regression with a stepwise entering of the predictors of (1) socialization goals (educating moral values, educating moral understanding, acquiring emotion regulation, resolving social problem, achieving in learning and character education), (2) negative moral situations (Unfair, Harm, Disloyal, Not Respect and Not Divinity/Purity), (3) cultural group (Indonesian and German preschool teachers) and (4) interaction between socialization goals and cultural group. The criterion variable was the occurrence of particular socialization goals. (Table 3.21). We calculated contrast analyses in which we took German teachers, the socialization goal *educating moral values* and the situation *unfairness* as reference categories.

Table 3.21.

Inferential Statistics of Binary Logistic Regression with Stepwise Entering of the Predictors (1) Type of Goal, (2) Negative Moral Situation, (3) Cultural Group and (4) Interaction between Type of Goal and Cultural Group

Predictor	-2LL ^a	Δ		R _{C&S} ^{2c}	R _N ^{2d}	% Correct ^e	B	S.E.	95% CI for Odds Ratio		
		-2LL ^b							Lower	Odds Ratio	Upper
Constant	726.50					76.1					
Goal	667.18	59.32***		.086	.129	76.1					
Situation	665.89	1.29		.088	.131	77.1					
Culture	664.68	1.21		.089	.134	77.1					
Goal X Culture ^f	641.20	23.49***		.121	.182	76.1					
Simple contrast analyses with the assigned category as reference category											
Constant							-1.34***	0.11		0.26	
G: educating values to educating understanding							-1.29***	0.31	0.15	0.28	0.51
G: educating values to acquiring emotion regulation							-1.87***	0.37	0.07	0.15	0.32

Predictor	-2LL ^a	Δ		R _{C&S} ^{2c}	R _N ^{2d}	% Correct ^e	B	S.E.	95% CI for Odds Ratio		
		-2LL ^b							Lower	Odds Ratio	Upper
G: educating values to achieving in learning							-1.91***	0.39	0.07	0.15	0.32
G: educating values to character education							-1.62***	0.34	0.10	0.20	0.38
Educating values to resolving problems x culture							2.18***	0.57	2.86	8.81	27.14

Note. ^a–Log likelihood estimation. ^bDifference -2LL (expanded model–former model). ^cCox & Snell R². ^dNagelkerke R². ^eCorrectly predicted cases. ^fOnly factors with significant impact are reported.

The binary logistic regression revealed some strikingly significant results concerning the impact of the predictors on the occurrence of particular socialization goals as reactions to the presented negative situations (see Table 3.21)

1. The main effect of the socialization goal was significant. Both cultural groups mentioned mainly educating values and resolving problems as their goals, and the other goals to a lesser extent.
2. The situation and cultural group had no significant impact.
3. There was a significant interaction effect between goal type and cultural group. German teachers mentioned educating moral values in half of the cases, while Indonesian teachers did so in only one-third of the cases. However, the opposite was true for the goal-resolving social problems. Indonesian teachers mentioned it in half the cases, while German teachers did so in one-fifth of the cases.

Test of Hypothesis 8. This hypothesis could not be confirmed. The priority of socialization goals was different for negative and positive moral situations. Indonesian and German preschool teachers demonstrated opposing priority patterns for educating moral values. In contrast to positive situations, German teachers mentioned educating moral values in nearly two-thirds of the cases, while Indonesian teachers only in one-third of the cases. Against the hypothesis, no cultural differences occurred for educating moral understanding, acquiring emotion regulation and character education. Only for achieving in learning was the hypothesized cultural preference be observed. German teachers seemed to address a child's moral behavior as a kind of achievement. They seemed to interpret moral behavior in a way that the child should learn the task of behaving morally good.

3.4. Discussion

Study 2 aimed to assess the attitudes of German and Indonesian preschool teachers concerning their morally relevant moral education, in concrete everyday situations in a preschool. We chose a semi-structured interview in which teachers answered to a vignette, where a child either behaves morally well or does not, in relation to one of the five moral values namely Care, Fairness, Loyalty, Respect, and Divinity/Purity (Haidt and Joseph, 2007). The teachers responded within an open response format to the following questions: (1) How do you feel? (2) How does child feel and react? (3) What would you do and speak in this situation? (4) What do you hope to achieve with your behavior? The third question focused on the teachers' child-rearing strategies and the fourth on their socialization goals in the realm of moral education.

One overarching result was that the different moral situations did not have an impact on teachers' answers concerning the number of mentioned child-rearing strategies and socialization goals. They used a similar number of strategies and pursued a similar number of socialization goals across a range of positive moral situations, and a slightly different number of strategies and socialization goals across the negative moral situations. A particular moral situation was only relevant for the emotional reactions (see below).

A second overarching result was that main effects of culture occurred in half of the analyses, but they had to be interpreted always in relation to the interaction effect between culture and the variable in question that occurred in all the analyses. Therefore, in the single sections below, we focus on the interaction effects between culture and the emotional reactions, culture and child-rearing strategies and culture and socialization goals.

A third overarching result was that only one of the eight hypotheses could be confirmed. Obviously, the theoretical and empirical basis from which we had derived the hypotheses was too vague. It demonstrates the necessity of conducting empirical studies in this domain of moral education in preschools, and for providing, at first, a more descriptive analysis of preschool teachers' attitudes towards moral education. The presented interview study can serve as a descriptive analysis of teachers' attitudes. We discuss the answers and analysis of the interview in the following sections.

3.4.1. Preschool Teachers' Emotions towards Children's Moral Behavior

Situations with positive moral behavior. Teachers had to respond to the following vignettes in which a child behaves morally well; a child shares a cake with others as an example of Fairness, helps a helpless friend (Care), includes an outsider in joint play

(Loyalty), waits for the teacher patiently (Respect) and prays for himself/waters plants (Divinity/Purity). The hypothesis stated that German preschool teachers react with more happiness and less pride to the child's positive moral behavior in the vignettes than Indonesian preschool teachers. However, the hypothesis was rejected. German and Indonesian teachers answered to a very high, and similar, extent with happiness as their most frequently felt emotion, while pride was mentioned to a similarly high extent only by Indonesian teachers and marginally by German teachers. Moreover, only Indonesian teachers mentioned admiration and gratitude as well. This result is noteworthy as Indonesian teachers reported far more diverse emotions as compared to German teachers. Obviously, our procedure regarding how we derived this hypothesis has not been valid. Due to the lack of literature on moral education of preschool teachers in Indonesia and Germany, we derived our hypothesis from literature on adult Javanese people and their strong control of emotional expression and transferred it to Javanese preschool teachers and their emotions towards their entrusted children. Obviously, they displayed happiness and pride when children behave morally well, which is contrary to Javanese philosophy that a person should express his or her positive and negative feelings in a polite and subdued manner (Koentjaraningrat, 1984; Suciaty & Agung, 2016). The results are in accordance with the Indonesian early childhood education curriculum as well as with German early childhood education concepts that teachers should support the moral values of their entrusted children with good thoughts, feelings and moral actions (Fransisca, 2015; Republic of Indonesia, 2007, 2015b).

Situations with negative moral behavior. Teachers had to respond to the following vignettes in which a child behaves morally bad; a child takes away another child's toy as an example for Unfairness, a child aggressively cuts into a queue (Harm), excludes a new child from the play group (Disloyalty), disregards and disturbs the common story circle (Disrespect), and does not pray/damages plants (No Divinity/Purity). The hypothesis stated that German preschool teachers react with more negative emotions, such as anger or sadness, when preschoolers behave morally bad than Indonesian preschool teachers. However, this hypothesis was also rejected and the opposite was found to be true. Indonesian teachers reported more sadness and anger than German teachers, namely in more than half of the cases, while German teachers did so in only a quarter of the cases. However, only German teachers reported more dislike as compared to Indonesian teachers, but only in a fifth of the cases. These results are similar to the ones for positive situations. Indonesian teachers reported more positive as well as negative emotions than German teachers did. We can put forth the same explanation for the positive situations. Indonesian preschool teachers from Java did react with

emotions, in contrast to Javanese adults, in general, who control their emotions well (Koentjaraningrat, 1984; Suciaty & Agung, 2016). Furthermore, there were significant differences concerning the moral situations. Both groups of teachers reported fewer emotions in terms of the harm situation, in comparison to disloyalty and disbelief, especially for the German teachers.

3.4.2. Emotions Assigned to Children in Moral Situations

Situations with positive moral behavior. The hypothesis stated that German teachers assign more happiness to a child's positive moral behavior than Indonesian teachers. This hypothesis was rejected, and the opposite was found to be true. Indonesian teachers assigned more happiness, pride and satisfaction to the child in the vignettes than the Germans. There were also differences in the moral situation, culture and interaction between culture and emotions. Indonesian teachers assigned more types of emotions to the child in the vignettes than the Germans. This was in line with the early childhood education curriculum, stating that children aged four to six should be able to express happiness and pride when they find good conditions (Republic of Indonesia, 2015b), and with the theory of child development that children should demonstrate positive emotions frankly, when they succeed in doing something well (Bredekamp & Copple, 2014, Denham; 1986).

Situations with negative moral behavior. The hypothesis stated that German teachers assign more anger to the child in the vignettes who behaves morally bad than Indonesian teachers. This hypothesis was also rejected. German and Indonesian teachers assigned anger to a child, to a similar extent, but only in a fifth of the cases. The striking new result is that Indonesian teachers assigned happiness to the child, especially in the situations of Harm and Disrespect, while German teachers did not. In contrast, German teachers assigned dominance to the child, especially in the situations of Unfairness and Harm, while Indonesian teachers did so only marginally. German and Indonesian teachers interpreted the child's negative behavior in the presented vignettes in a remarkably different manner, that disclosed a culture-specific bias. German teachers obviously interpret the child's negative behavior in the situations of Unfairness and Harm as a demonstration of dominance, as a way of taking advantage over another child. While Indonesian teachers interpret the child's negative behavior in these situations, except for the situation of Divinity, as a lack of perspective taking and empathy towards the other affected child. They seemed to judge the child as a "happy victimizer," ignorant of his morally bad behavior. Indonesian teachers indirectly confirmed the results of studies on the happy victimizer paradigm that children in

this young age mainly react with happiness or satisfaction, even though they behave morally negatively towards other children (Arsenio & Kramer, 1992; Keller, Lourenço, Malti, & Saalbach, 2003; Nunner-Winkler & Sodian, 1988). The educational task is obvious. During their preschool years, children should become increasingly competent in identifying emotional expressions and the feelings of others, that is, in empathy. They should be able to verbalize coherently the causes and consequences of their own and others' emotions and behaviors (Bretherton et al., 1986; Denham, 1986; Denham & Couchoud, 1990; Dunn, Bretherton, & Munn, 1987; Fabes, Eisenberg, McCormick, & Wilson, 1988; Michalson & Lewis, 1985; Stein & Jewett, 1986; Strayer, 1986).

3.4.3. Preschool Teachers' Reaction to Children's Moral Behavior

Situations with positive moral behavior. The hypothesis stated that Indonesian preschool teachers react to children's positive moral behaviors with strategies of emotional reinforcement and achieving moral understanding, and in a more balanced manner to all positive moral situations, as compared to German preschool teachers. This hypothesis was unconfirmed. Indonesian preschool teachers did not use emotional reinforcement (praising and encouraging), achieving moral understanding and modelling in a balanced manner. German and Indonesian teachers always applied praising to a child who behaved morally well, and in one-third of the cases, with other strategies, namely material rewarding, achieving moral understanding or letting it happen. An additional noteworthy result is that only Indonesian preschool teachers mentioned the strategy of modelling, which German teachers did not mention, in any case. This means that preschool teachers mainly use a behavioristic approach, because they mentioned praising the child's positive moral behavior in the vignettes (Gernhardt et al., 2014). Indonesian early childhood curriculum stated that modeling is the most effective strategy to inculcate moral values, because children are great imitators (Dewantara, 2013; Republic of Indonesia, 2015b; Miller, 2016). There are five words that should be exemplified by teachers at all times and repeated by children such as greeting, thanking, apologizing, asking for permission, and asking for help (Republic of Indonesia, 2015b). Modeling and encouraging have a similar function, but modeling is the highest standard. When teachers understand what they should do, they use courtesy guidelines to deal with positive and negative moral situations (proactive and reactive), namely providing direct moral teaching by talking about moral expectations, holding high but realistic expectations for moral behavior, and being a role model for very high standards (Bergin and Bergin, 1999; Borba, 2002; Miller, 2016).

Situations with negative moral behavior. The hypothesis stated that Indonesian preschool teachers report reacting with strategies of achieving moral understanding and of solution-orientation in a more balanced manner, across the different negative moral situations, than German preschool teachers. This hypothesis could partly be confirmed. Only the Indonesian teachers used to achieve moral understanding in a balanced manner, across situations, because they mentioned it in all cases, but the German teachers did not. The latter used this strategy, nevertheless, very often, in about 80% of the cases. In contrast, both cultural groups used a solution-oriented approach quite differently across situations, mainly in the No Divinity/Purity situation, but only sometimes in the Harm and Disrespect situation. Indonesian teachers used to promote values and modelling as strategies for negative moral situations, which German teachers never mentioned. Only two German teachers used modelling in the Disrespect situation. In contrast, Indonesian teachers never mentioned the strategy of letting it happen, except in one case in the Disloyalty situation. German and Indonesian teachers also used assertive strategies, such as commanding and disapproving, to a similar extent, and quite often in about two-thirds of the cases.

Preschool teachers of both cultural groups used behavioristic and constructivist strategies as their reactions to a child's negative moral behavior. It is noteworthy that only Indonesian preschool teachers emphasized modelling as a strategy, stating that children can imitate morally correct behaviors that teachers demonstrate (Berkowitz, 2000; Dewantara, 2013; Lickona, 1991; Miller, 2016). Furthermore, a number of studies have shown that preschool and kindergarten teachers teach in accordance with their reported beliefs (King, 1978; Kagan, & Smith, 1988; Yonemura, 1986; Spidell, 1989; Wing, 1989; Smith & Shepard, 1988). Other studies have shown some inconsistency between beliefs that early childhood teachers reported and their practices (Einarsdo'ttir, 1998; Goldstein, 1997; Hatch & Freeman, 1988; Verma & Peters, 1975). Furthermore, as the grade level increases, more inconsistencies have been found between beliefs and practices (Hyson, Hirsh-Pasek & Rescorla, 1990; McMullen, 1999; Nelson, 2000; Stipek, & Byler, 1997; Vartuli, 1999). Studies conducted to identify beliefs of early childhood teachers, focused mainly on teachers' curriculum priorities, their beliefs about the role of children's needs and feelings, children's interests and freedom of choice and the importance of social interaction among children (Spidell, Rusher, McGrevin, & Lammbiotte, 1992).

3.4.4. Socialization Goals of Preschool Teachers for Applying Child-Rearing Strategies

Situations with positive moral behavior. The hypothesis stated that Indonesian preschool teachers emphasize the socialization goals of educating moral values and moral understanding as well as character education, in more cases than German preschool teachers in positive moral situations. This hypothesis was accepted. However, Indonesian teachers mainly mentioned the goal of educating moral values, and only marginally socialization goals of educating moral understanding and character education. While Indonesian preschool teachers emphasized educating moral values, German preschool teachers placed strengthening moral behavior at the top of their goals. Both cultural groups seemed to emphasize the education of moral behavior, and only marginally the education of moral understanding, which both cultural groups addressed only in a few cases. However, the focus of their socialization goals seems different. German preschool teachers emphasized more on strengthening moral behaviors in general, without a specific moral value in mind. In contrast, Indonesian teachers focused on specific moral values, especially in the situations of Care and Divinity/Purity, and they emphasized on the socialization goal of character education, especially in the situations of Fairness, Loyalty and Divinity/Purity. German teachers seemed to address a child's moral behavior as a kind of achievement. They seemed to interpret moral behavior in a way that the child has successfully learned a task. Indonesian teachers did not mention such a framing of learning moral behavior.

The second hypothesis was partly confirmed. German preschool teachers emphasized the socialization goals of achieving in learning and acquiring emotional regulations in more cases than Indonesian teachers. This result is in line with expectations of German parents (Konradt & Trommsdorff, 1990).

Situations with negative moral behavior. The hypotheses were the same for negative as for positive moral behaviors. Indonesian preschool teachers emphasized the socialization goals of educating moral values and moral understanding as well as character education, in more cases than German preschool teachers. However, this hypothesis was rejected. German teachers emphasized the goal of educating moral values in more cases than Indonesian teachers, while both groups mentioned educating moral understanding, character education and acquiring emotion regulation to a similar extent, but only marginally. On the other side, Indonesian teachers emphasized the goal of resolving social problems in more cases than German teachers. This pattern differs from the results for positive moral situations. In negative moral situations, German teachers relied mainly on the goal of educating moral

values, while Indonesian teachers relied on a more concrete goal of resolving the social problem that occurred in the presented vignettes of the interview, especially for the situations of Harm, Not Respect, and Divinity/Purity. Both cultural groups seemed to expect that preschoolers should apply social norms to their behavior. Indonesian preschool teachers entrust their children with social norms (Lind, 2015; Nunner-Winkler, 1988, Rakoczy & Schmidt, 2013; Republic of Indonesia, 2015b). As for positive moral situations, German teachers seemed to interpret a child's moral behavior as a kind of achievement. They seemed to interpret moral behavior in a way that children should learn such as they learn e. g. counting. In contrast, Indonesian teachers did not mention such a framing of learning moral behavior. The second hypothesis was not confirmed. German preschool teachers mentioned the goal of acquiring emotion regulation to a similar extent as the Indonesian teachers mentioned.

3.4.5. Limitation

The study has some limitations which have to be considered when interpreting the results. These are as follows:

(1) This interview study has ventured into a new domain of cross-cultural research as our questionnaire study did. We have not found comparable empirical studies on these topics. Therefore, we derived our hypotheses from theories and empirical studies that were not directly related to the domain of moral education in preschools. We think this is the main reason why most of the stated hypotheses could not be confirmed. Therefore, the results of this interview study mainly have an exploratory character. They present a first descriptive overview of preschool teachers' attitudes to their emotions, child-rearing strategies and socialization goals when they are confronted with concrete moral episodes, in which a preschool child behaves in a morally well or bad manner that is related to particular moral values (Haidt & Joseph, 2011).

(2) The interviewers reported that some teachers had had problems providing clear and unambiguous answers to the questions, especially some German teachers. Many of them talked a lot, but gave no clear answer. This was a challenge for the coders of the teachers' open answers in reaching a sufficient level of interrater reliability. On the other hand, Indonesian teachers had the tendency to give only short answers to the questions that caused some problems for the coders to reach a sufficient level of interrater reliability when these answers were too short for extracting a clear message. We did not analyze and consider these

very different response styles furthermore. Nevertheless, they are remarkable and seem to be culture-specific. It would be interesting to analyze them in more detail in a future study.

(3) The results of this interview study cover only teachers' attitudes about moral education. They do not represent what they might do in their daily practice with their entrusted children. For the purpose of disclosing preschool teachers' daily practices in educating moral values, it is necessary to make observations of their daily practice, at best with videography. This video-based documentation allows a more careful identification of the positive and negative moral situations in which children are involved and of their teachers' emotions and child-rearing strategies.

(4) We interviewed only a small number of preschool teachers. This sample is not representative for the whole population of preschool teachers in both countries, but it is a first entry. The interview study should be repeated with a bigger sample, also in order to test whether they will differentiate their assignment of emotions, strategies and goals between the five moral situations. The questionnaire study revealed striking differences between these moral situations.

Chapter IV

Conclusions, Limitations and Outlook

1. Conclusions

Study 1 Questionnaire

In Study 1, we discussed (1) the attitudes of preschool teachers to moral values that are relevant in everyday life, (2) the attitudes of preschool teachers to the importance of moral values that should be learned by children aged two to six years in preschool, and (3) child-rearing strategies used by preschool teachers in instilling moral values in preschoolers.

Moral values. The results revealed significant differences in the importance of moral values between German and Indonesian preschool teachers, as well as within each cultural group. It can be concluded that German preschool teachers considered the moral values of Fairness and Care as more important than the values of Loyalty, Respect, and Divinity/Purity. This is in line with the theories of individualism, liberalism, pluralism, and secularism (Hofstede, 1996; Kagitcibasi, 2005; Markus & Kitayama, 1991; Shweder, 1997). On the other hand, Indonesian preschool teachers considered all moral values as similarly important. This is in accordance with the ideology of Pancasila, which they are encouraged to apply in their daily lives (Republic of Indonesia, 1945). Furthermore, there were no significant differences in the assigned importance of moral values based on the religious resp. non-religious foundation of the preschools.

Moral socialization goals. The results regarding on moral socialization goals are similar to the results for moral values. There were significant differences between German and Indonesian preschool teachers as well as between the moral values within each cultural group. It could be concluded that German preschool teachers considered Fairness and Care as more important for preschoolers to learn than Loyalty, Respect, and Divinity/Purity, whereas Indonesian preschool teachers considered all moral values as very important and as similarly important. Furthermore, Indonesian preschool teachers rated the education of Fairness and Care values as more important than German preschool teachers did. There were no significant differences in the socialization goals based on the religious or non-religious foundation of the preschools.

Child-rearing strategies. The results revealed that Indonesian preschool teachers reported applying strategies of emotional reinforcement and achieving moral understanding in a more balanced manner in positive moral situations, while German preschool teachers reported applying mainly positive contagion and praising as well as explaining and

perspective-taking especially in situations of Fairness, Care and Purity, in comparison to the remaining strategies and positive moral situations. Indonesian preschool teachers reported using sometimes only the strategy of letting it happen and rewarding, whereas German preschool teachers reported using letting it happen also only sometimes and the rewarding only seldomly.

However, in negative moral situations, Indonesian preschool teachers reported quite often applying and with a similar frequency, the strategies of expressing sadness, solution orientation, achieving moral understanding, and modelling in a rather balanced manner across all five negative moral situations, while German preschool teachers differed strongly across the moral situations. They mainly reported also applying achieving moral understanding, solution orientation and modelling, but especially in situations of Unfairness, Harm and Purity, but less in situations of Disloyalty and Disrespect. German teachers almost never used emotional assertive strategies, vicarious shaming, withdrawing attention and punishment, while Indonesian teachers used vicarious shaming sometimes and shaming rarely, but withdrawing attention and punishment never.

It could be concluded that for German preschool teachers, the moral situation of Fairness/Unfairness and Care/Harm were more important to react to as a teacher than situations of Loyalty/Disloyal and Respect/Not Respect. For the situation of Divinity/Purity, a differentiated pattern of response occurred for the German teachers. While they did not react to situations related to Divinity such as praying or not praying, they reacted strongly to situations related to Purity such as watering plants or protecting animals. This result was not expected. However, Indonesian preschool teachers reported using the abovementioned strategies with a different frequency, but, then in a balanced manner across all negative moral situations, while German teachers differed strongly across the moral situations. In addition, Disloyalty was the moral situation with the least interventions in both cultural groups.

Study 2 interview

This instrument revealed the positive and negative moral situations in preschoolers related to the feelings of the teacher and children and their reactions, the reason the teachers feel certain emotions, the way the teacher deals with situations, and the teachers, purpose for doing so. We already discussed the results in sections III.3.4. Therefore, they are not repeated here.

Comparison of the results of the questionnaire and interview study

When we compared the results from the questionnaires with those from interviews, we could draw the following conclusions:

Moral socialization goals. In the questionnaire, German preschool teachers answered that the education of Fairness and Care are very important for them and that these values are more important than the moral values of Loyalty, Respect, and Divinity/Purity. However, in the interview, as stated above, we did not find differences between the moral situations. However, this was due to the fact that each moral situation was quite equally represented in the sample and that we could not analyze the interaction effects between socialization goals, culture and situation due to the small sample size. Furthermore, in the interview, German preschool teachers mentioned more *general* socialization goals, such as strengthening moral behavior, achieving in learning, and educating moral understanding for the positive situations than Indonesian teachers did. By contrast, German preschool teachers mentioned more concrete socialization goals such as educating a specific moral value that fitted the moral vignette they talked about for the negative situations than Indonesian teachers did. On the other hand, one overarching socialization goal of early childhood education in Germany is that children are able to communicate well, have personal strengths in facing life challenges, and are open to lifelong learning. Therefore, one task of German preschool teachers is to motivate and prepare children so that they have good coping mechanisms for regulating problems (Federal Republic of Germany, 2017a). Furthermore, Indonesian preschool teachers focused on goals that deal more with the education of moral values and with character education in positive moral situations than German teachers did, and more with resolving problems in negative moral situations. This is in accordance with the objectives of the national education system (Republic of Indonesia, 2003) as explained in Chapters I and II.

Child-rearing strategies. In the questionnaires, German preschool teachers reported quite often using praising, positive contagion as well as explaining and perspective-taking, especially in positive moral situations of Fairness, Care, and Purity. In comparison to teachers' statements in their interviews, there is only an agreement on the strategy of praising that they also often mentioned. However, they only sometimes mentioned strategies of encouraging and achieving moral understanding, while they reported using these strategies quite often in their questionnaire statements (see Table 4.1). For the negative moral situation, questionnaires and interviews coincided that both cultural groups reported using mainly achieving moral understanding and mild assertive strategies such as admonishing. A striking

difference occurred for the strategy of modeling. In the questionnaire, German teachers reported using this strategy quite often, but in the interview, they never mentioned this strategy as reported, while the Indonesian teachers mentioned this strategy in the questionnaire or in the interview (see Table 4.1). Unfortunately, the interview data did not enable us to differentiate between different moral situations, due to the small sample size.

This specific result for modeling can be interpreted in that Indonesian teachers' proactive attitude toward moral situations was dominant both before moral behavior occurred (proactive) and after moral behavior occurred (reactive) in accordance with the philosophy of Dewantara (2013) "Ing Ngarso Sung Tulodo" (modeling) and "Ing Madyo Mangunkarso" (emotional reinforcement before moral behavior occurs). Indonesian teachers also use "Tut Wuri Handayani" (encouragement after positive moral behavior occurs or takes action/precaution if negative moral behavior occurs, and letting it happen/individual freedom when the child has a habit of displaying positive moral behavior). This is in line with the curriculum of early childhood education in Indonesia (Republic of Indonesia, 2015b).

Table 4.1.

Comparison between the Frequency of Child-Rearing Strategies Reported in the Questionnaire and the Interview Studies

Positive moral situations		German teachers		Indonesian teachers			
Interview	Questionnaire	Questionnaire (M) ^a	Interview (%)	Questionnaire (M) ^a	Interview (%)		
Praising	Praising	3.74	81	4.37	75		
Achieving Moral understanding	Explaining	3.37	2.93	35	4.10	4.00	41
	Questioning	2.63			3.85		
	Recalling rules	2.78			4.04		
Modeling			0			58	
Letting in happen	Letting in happen	2.87	27	3.23	22		
Negative moral situations							
Assertive strategies	Admonishing	3.12	64	3.44	70		
Achieving moral understanding	Explaining	4.02	3.80	82	4.08	4.04	100
	Questioning	3.61			4.09		
	Recalling rules	3.77			3.95		
Solution approach	Solution approach	3.85	32	4.06	18		
Modeling	Modeling	4.06	4	4.44	30		

Note. ^a range from 1 (never) to 5 (almost always)

2. Limitations

This study has several limitations in terms of planning, implementation and evaluation related to the background of the problem, theory, method, and research results. These limitations can be described as follows:

Theoretical background. One limitation is the lack of empirical studies in the area of moral education by preschool teachers in cross-cultural comparison, especially between Germany and Indonesia (Boström, 2006; Berkowitz & Melinda, 2000). Therefore, our empirical study has only an exploratory status that can become a basis for more focused and confirmatory studies. We could only partly use empirical studies on parenting, because the characteristic of parents and preschool teachers differ, but we collect a range of socialization goals and child-rearing strategies to check their use by preschool teachers (Harkness & Super, 2002).

In addition, a particular topic of discussion is related to the Indonesian philosophy, namely Pancasila. Certainly, the Pancasila and Unity in Diversity in Indonesia are unique ideologies that are different from those of other nations in the world. Additionally, Pancasila was derived from Buddhist and Hindu scriptures and has existed since ancient times – before modern scientific theories conceptualized and discussed moral values. For Indonesian people, the moral values of Pancasila are important as life principals, and hence, they believe they should be carried out in a balanced manner (Magnis-Suseno, 1995; Maulana & Suroso, 2011; Nishimura, 1995; Notonagoro, 1979; Pardosi, Maharani & Munir, 2019; Siswoyo, 2013). However, scientists do not consider knowledge derived from scripture and religion as scientific, because metaphysical beliefs cannot be proven through empirical experiments (Suriasumantri, 2005). However, it could be proven that Indonesian preschool teachers treated the five moral values of Fairness, Care, Loyalty, Respect and Divity/Purity in a balanced manner, values that are conceptualized by Haidt and Joseph (2006) from a scientific background and by Pancasila from an ideological background.

Gibbs (2019) states that there are some limitations to the conceptualization of moral and moral emotions described by Haidt and Joseph (2007). Their description of moral values seems to have a negative skew. They would ignore the characteristics of human development, moral reasons, and care. Gibbs (2019) stated that morality emerges from what we feel rather than what we know, even though humans experience constant changes in moral thinking and moral growth (Gopnik, 2009). The second limitation sensu Gibbs (2019) of Haidt's and Joseph's moral concepts was their excessive claim on description and their exclusion of prescriptivity. It might be a misguided to exclude prescriptive or proscriptive implications

from any descriptive accounts. A person is not consistent in carrying out moral values in his personal life when leaving a dirty plate on a baby's table without cleaning it immediately, but telling others to be pure and clean. A moral psychology that emphasizes human foibles or worse and puts the emphasis on remedial treatment or moral education, falls seriously short of an adequate paradigm status. The third limitation of Haidt's and Joseph's moral conception is due to moral relativism as Gibbs (2019) stated. They did not state that all moral values are equally good, or equally effective at creating humane and morally ordered societies. They are not moral relativists. It is hard to find within their framework a solution as to how to resolve conflicts, when values of different cultural perspectives clash (Damon & Colby, 2015).

Research methodology. Another limitation is related to the data collection methods. We used a standardized questionnaire with a closed response format and a semi-structured interview with given questions, but an open response format. The questions concerning the frequency of use of child-rearing strategies in their daily educational activities might be too difficult for the teacher to remember in order specify and to judge a realistic frequency of use. Their statements might have been biased by their subjective evaluation of these strategies. Their statements may also not reflect their real use in their daily practice. For this purpose, an observation study of preschool teachers' daily activities is a better method for obtaining this information. We conducted a video-based observation of teachers' daily activities, but have not yet analyzed these data.

A further methodological limitation concerns the sample size of the two studies. They are small, and the sample of preschool teachers is not representative of the existing population of preschool teachers in Germany and in Indonesia, and hence, the results of this study could not be fully generalized. As already noted in CHAPTER III, Yogyakarta (Indonesia) had around 2.146 kindergartens (Republic of Indonesia, 2018), but we only used a total of 13 preschools due to limited time and the number of preschools willing to be involved in this research, and Muenster and Bielefeld had around 300 preschools, but we only used a total of 21 preschools.

With respect to instrument limitations, we used three instruments in the questionnaire, but one instrument was not used further in the Main Study, namely the Moral Foundation Questionnaire (MFQ), because the scales for moral values did not reach sufficient internal consistencies. This result requires rearranging the item pool and conducting a new validation study for this questionnaire. The other two instruments (Developmental Goals and Child-Rearing Strategies) were used in the Pilot Study and the Main Study with sufficient internal consistencies of the scales. Furthermore, some preschool teachers faced difficulties in

answering the questionnaires because some items were formulated quite abstractly (difficult to understand what is meant).

3. Outlook

This dissertation is part of a major research project. Therefore, some data from the project have not yet been analyzed and completed because of time constraints.

Questionnaire. The questionnaires have been analyzed in their main parts. Only the comments of preschool teachers have not yet been analyzed in detail. Especially Indonesian preschool teachers provided input in accordance with what they had learned during their study of the ECEC RI curriculum (Republic of Indonesia, 2015b).

Interview. The interview consists of three main parts, namely the scenario situation (SOSIT), which has been analyzed in this dissertation, but also a part that deals with preschool teachers' understanding of moral emotions, and a third part with additional questions. The SOSIT questions could already be analyzed and completed. The moral emotions interview is still under analysis, while the additional questions have not been analyzed so far. Therefore, the next item on the agenda is to analyze and evaluate these additional questions for both cultural groups, the German and the Indonesian teachers.

Observation. We also took video observations of the daily practice in German and Indonesian preschools in order to analyze the practice of moral education. We have already analyzed the videotapes according to the range of observed group activities, moral situations, and child-rearing strategies that teachers applied in these moral situations. We have already conducted this video analysis for both cultural groups. The next step will be to conduct a differentiated calculation of these data in order to reveal similarities and differences between the everyday practice of moral education in German and Indonesian preschools.

Development of programs on moral and emotion socialization in preschools. The continuation of this research will entail expanding the research questions. I hope that the Indonesian government can improve the quality of research on early childhood education in Indonesia, so that it can be more useful for the Indonesian society, and also for all early childhood education around the world. Therefore, these research questions should enable constructing and evaluating early childhood education interventions. I hope that this will also be useful for early childhood education in Germany. The development of programs should refer to national and international early childhood education standards and scientific learning, as well as instruction theories and should base on video analyses of everyday practice in preschools, so as to develop the moral and emotional competencies of preschoolers.

Researchers should take samples from the best Indonesian and German preschools with respect to the teaching and learning of moral values at the pre-primary level.

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Statement Authorship (Selbständigkeitserklärung)

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Münster, den, 31. Oktober 2019

Sri Indah Pujiastuti

Appendices

Instruments and Coding Manual

1. Questionnaire

A cross-cultural survey *Moral Development and Education in Preschool*

Dear Teacher,

First of all, thank you for your willingness to participate in our survey.

The aim of the study is to investigate how children acquire an understanding of morally appropriate behavior and how teachers in preschools support and promote adaptation to norms and rules. We are particularly interested in the significance of emotions in moral development and education.

We also wish to determine whether people of different countries have different views on these issues. Therefore, the questions put to you here are also put to teachers in other countries.

All information that you provide in this questionnaire will be treated strictly confidentially and anonymously.

Please answer the questions as honestly and carefully as possible. If you have any problems answering a question, mark the option which applies best to you. Please answer all questions and indicate only one of the possible answers for every item.

Always remember that there is no right or wrong answers. What matters to us are your opinions!

Interviewer Code _____

Participant Code _____

Date _____

Demographic Questionnaire

We wish to conduct our research with a representative population. Please let us know how diverse our population is by providing the information below:

Age: ____

Gender: [] male [] female

Place of birth? _____

If not born in Java, Indonesia, how long do you live here? _____

To which ethnic group do you belong?

[] Sundanese [] Madurese [] Batak
[] Minangkabau [] Buginese [] Other: _____

What is your academic background? And when did you study?

[] Primary school or lower: year's ____ to ____

[] Junior High School: year's ____ to ____

[] Senior High School: year's ____ to ____

[] Diploma: year's ____ to ____

[] Bachelor study: year's ____ to ____

[] Professional education: year's ____ to ____

[] Master study: year's ____ to ____

[] Doctor/ PhD study: year's ____ to ____

[] Other: _____: year's ____ to ____

What is the total length in years of your schooling and further education? ____ Years

In what year did you complete your last qualification? ____

How many years have you been working as a teacher? ____ Years

What, if any, is your religion affiliation? _____

How important is religious belief for you?

[] = not at all important

[] = slightly important

- [] = moderately important
- [] = very important
- [] = extremely important

1.1. Instrument Moral Foundation

Pilot Studi 2016

When people make decisions, they often consider moral issues. When you decide whether something is right or wrong, to what extent are the following considerations relevant to your thinking? Please evaluate each statement using this scale.

Example:

To what extent are the following considerations relevant?	0 not at all relevant	1 not very relevant	2 slightly relevant	3 some-what relevant	4 very relevant	5 ex-tremely relevant
Whether or not someone was harmed						✕

In this example, the answer "5 extremely relevant" is indicated, meaning that the person who completed the questionnaire would consider it extremely relevant whether or not someone was harmed.

Please evaluate all statements but indicate only one answer option.

To what extent are the following considerations relevant?	0 not at all relevant	1 not very relevant	2 slightly relevant	3 some-what relevant	4 very relevant	5 ex-tremely relevant
Whether or not someone suffered emotionally						
Whether or not some people were treated differently than others						
Whether or not someone's action showed love for his or her country						
Whether or not someone showed a lack of respect for authority						
Whether or not someone violated standards of purity and decency						
Whether or not someone was good at math						
Whether or not someone cared for someone weak or vulnerable						
Whether or not someone acted unfairly						
Whether or not someone did something to betray his or her group						
Whether or not someone conformed to the traditions of society						
Whether or not someone did something disgusting						
Whether or not someone was cruel						

To what extent are the following considerations relevant?	0 not at all relevant	1 not very relevant	2 slightly relevant	3 some-what relevant	4 very relevant	5 ex-tremely relevant
Whether or not someone was denied his or her rights						
Whether or not someone showed a lack of loyalty						
Whether or not an action caused chaos or disorder						
Whether or not someone acted in a way that God would approve of						

1.2. Instrument Developmental Goal

Pilot Studi 2016

The following statements refer to developmental goals teachers might pursue when the children are aged between two and six. Please express the degree of your agreement.

Example:

During the age of 2 to 6 years, children should learn...	1 not at all important	2 not very important	3 moderately important	4 very important	5 extremely important
...to wash themselves.		✕			

In this example, the answer "2 not very important" is indicated meaning that the person who completed the questionnaire considers the ability to wash themselves not very important for a child to learn. Please evaluate all statements but indicate only one answer option.

During the age of 2 to 6 years, children should learn...	1 not at all important	2 not very important	3 moderately important	4 very important	5 completely important
...to help other children.					
...to do what the teachers say.					
...to be honest.					
...not to waste food.					
...to play with children of both genders.					
...to respect one's elders.					
...to take care of others.					
...to please God.					
...to share things with others.					
...to express negative emotions appropriately.					
...to dress modestly.					
...to be fair.					
...to feel affiliated to a larger group.					
...not to hurt other children (physically).					
...to be fair when playing with other children.					
...to know the difference between good and bad.					
...to take responsibility for certain things in the group.					
...not to misbehave especially in the presence of elders.					

During the age of 2 to 6 years, children should learn...	1 not at all important	2 not very important	3 moderately important	4 very important	5 completely important
...to avoid sinning.					
...to express positive emotions appropriately.					
...to defend their group against harm.					
...to comfort children when they cry.					
...to respect other children.					

Main Study 2017

The following statements refer to developmental goals teachers might pursue when the children are aged between two and six. Please express the degree of your agreement.

Example:

	Age 2 to 4 years					Age 4 to 6 years				
	1 not at all important	2 not very important	3 moderately important	4 very important	5 completely important	1 not at all important	2 not very important	3 moderately important	4 very important	5 completely important
Children should learn ...										
...to wash themselves.		X								X

In this example, for the age 2 to 4 years the answer "2 not very important" is indicated and for the age 4 to 6 years "completely important" meaning that the person who completed the questionnaire considers the ability to wash themselves completely important for an older child to learn.

Please evaluate all statements but indicate only one answer option.

	Age 2 to 4 years					Age 4 to 6 years				
	1 not at all important	2 not very important	3 moderately important	4 very important	5 completely important	1 not at all important	2 not very important	3 moderately important	4 very important	5 completely important
Children should learn ...										
...to help other children.										
...to do what the teachers say.										
...to be honest.										
...not to waste food.										
...to play with children of both genders.										
...to respect one's elders.										
...to take care of others.										
...to please God.										
...to share things with others.										
...to express negative emotions appropriately.										
...to dress modestly.										
...to be fair.										
...to feel affiliated to a larger group.										
...not to hurt other children (physically).										
...to be fair when playing with other children.										
...to know the difference between good and bad.										
...to take responsibility for certain things in the group.										
...not to misbehave especially in the presence of elders.										
...to avoid sinning.										
...to express positive emotions appropriately.										
...to defend their group against harm.										
...to comfort children when they cry.										
...to respect other children.										

1.3. Instrument Child-rearing Strategies

Pilot Studi 2016

Teachers often use various different strategies to help children learn about morally right and wrong behavior, to recognize morally wrong behavior and no longer to behave that way. Especially in preschool context, there are many morally relevant situations in which children either do or do not adhere to norms and moral values. Below you will find a selection of morally loaded situations. Please evaluate every situation according to how important it is for you as a preschool teacher.

How relevant are the following situations for you?	1 not at all important	2 not very important	3 moderately important	4 very important	5 completely important
When a child doesn't respect the teacher...					
When a child likes to pray...					
When a child is disloyal to his or her group...					
When a child is fair to other children...					
When a child harms another child...					
When a child cares about another child...					
When a child is unfair to another child...					
When a child is loyal to his or her group...					
When a child refuses to pray...					
When a child respects the teacher...					

Below you will find different child-rearing strategies for each situation above. Please read every statement carefully and indicate how important the described situations are for you and how often you use a certain child-rearing strategy after the described children's behavior occurs. If you can think of another possible strategy, please write this down in the last row of the box and rate the strategy according to how often you use it.

Example:

	1 never	2 almost never	3 rarely	4 some-times	5 often	6 almost always	7 always
When a child plays with other children...							
I smile at the child to show that I am happy with it.				✕			

In this example, the answer "4 sometimes" is indicated meaning that the person who completed the questionnaire sometimes smiles at the child when he or she plays with other children.

Please evaluate all statements but indicate only one answer option.

	1 never	2 almost never	3 rarely	4 some-times	5 often	6 almost always	7 always
When a child does not respect the teacher...							
I let the child know that his or her behavior makes me sad.							
I threaten the child with supernatural powers.							
I tease the child.							
I show him or her that I am ashamed by his or her behavior.							
I send the child to another room to think about his or her behavior.							
I tell the child to stop, otherwise it won't be allowed to do something it likes.							
I let the child know that his or her behavior makes me angry.							
I spank the child.							
I tell the child it ought to be ashamed of itself.							
I admonish the child and tell him or her what he or she has to do.							
I help the child to behave the right way.							
I withdraw my attention from the child.							
I explain to the child why his or her behavior was wrong.							
I ask the child why he or she behaved in this way.							
I go through the accepted rules of behavior with the child.							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child does not respect the teacher...							
I explain the consequences of the child's behavior for the other person.							
Other strategy: _____							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child likes to pray...							
I smile at the child to show that I am happy with him or her.							
I praise the child.							
I reward the child with something the child likes.							
I thank the child for its good behavior.							
I congratulate the child for its good behavior.							
I cuddle the child, e.g. by hugging or patting.							
I let the child behave as it likes.							
I explain to the child why his or her behavior was right.							
I ask the child why he or she behaved in this way.							
I go through the accepted rules of behavior with the child.							
I explain to the child the consequences of its behavior for the other person(s).							
Other strategy: _____							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child is disloyal to his or her group...							
I ask the child why he or she behaved in this way.							
I help the child to behave the right way.							
I tell the child it ought to be ashamed of itself.							
I threaten the child with supernatural powers.							
I let the child know that his or her behavior makes me sad.							
I send the child to another room to think about his or her behavior.							
I admonish the child and tell him or her what he or she has to do.							
I let the child know that his or her behavior makes me angry.							
I show him or her that I am ashamed by his or her behavior.							
I spank the child.							
I tell the child to stop, otherwise it won't be allowed to do something it likes.							
I explain to the child why his or her behavior was wrong.							
I go through the accepted rules of behavior with the child.							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child is disloyal to his or her group...							
I withdraw my attention from the child.							
I explain the consequences of the child's behavior for the other person.							
I tease the child.							
Other strategy: _____							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child is fair to other children...							
I reward the child with something the child likes.							
I explain to the child the consequences of its behavior for the other person(s).							
I ask the child why he or she behaved in this way.							
I praise the child.							
I smile at the child to show that I am happy with him or her.							
I congratulate the child for its good behavior.							
I go through the accepted rules of behavior with the child.							
I let the child behave as it likes.							
I thank the child for its good behavior.							
I explain to the child why his or her behavior was right.							
I cuddle the child, e.g. by hugging or patting.							
Other strategy: _____							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child harms another child...							
I tell the child it ought to be ashamed of itself.							
I show him or her that I am ashamed by his or her behavior.							
I ask the child why he or she behaved in this way.							
I explain to the child why his or her behavior was wrong.							
I threaten the child with supernatural powers.							
I send the child to another room to think about his or her behavior.							
I help the child to behave the right way.							
I withdraw my attention from the child.							
I spank the child.							
I tease the child.							
I tell the child to stop, otherwise it won't be allowed to do something it likes.							
I let the child know that his or her behavior makes me sad.							
I go through the accepted rules of behavior with the child.							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child harms another child...							
I admonish the child and tell him or her what he or she has to do.							
I explain the consequences of the child's behavior for the other person.							
I let the child know that his or her behavior makes me angry.							
Other strategy: _____							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child cares about another child...							
I ask the child why he or she behaved in this way.							
I thank the child for its good behavior.							
I reward the child with something the child likes.							
I let the child behave as it likes.							
I praise the child.							
I congratulate the child for its good behavior.							
I explain to the child the consequences of its behavior for the other person(s).							
I go through the accepted rules of behavior with the child.							
I explain to the child why his or her behavior was right.							
I smile at the child to show that I am happy with him or her.							
I cuddle the child, e.g. by hugging or patting.							
Other strategy: _____							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child is unfair to another child...							
I let the child know that his or her behavior makes me angry.							
I help the child to behave the right way.							
I go through the accepted rules of behavior with the child.							
I withdraw my attention from the child.							
I explain to the child why his or her behavior was wrong.							
I admonish the child and tell him or her what he or she has to do.							
I ask the child why he or she behaved in this way.							
I let the child know that his or her behavior makes me sad.							
I threaten the child with supernatural powers.							
I tell the child it ought to be ashamed of itself.							
I explain the consequences of the child's behavior for the other person.							
I tease the child.							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child is unfair to another child...							
I show him or her that I am ashamed by his or her behavior.							
I tell the child to stop, otherwise it won't be allowed to do something it likes.							
I spank the child.							
I send the child to another room to think about his or her behavior.							
Other strategy: _____							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child is loyal to his or her group...							
I congratulate the child for its good behavior.							
I explain to the child the consequences of its behavior for the other person(s).							
I explain to the child why his or her behavior was right.							
I go through the accepted rules of behavior with the child.							
I let the child behave as it likes.							
I smile at the child to show that I am happy with him or her.							
I reward the child with something the child likes.							
I cuddle the child, e.g. by hugging or patting.							
I praise the child.							
I ask the child why he or she behaved in this way.							
I thank the child for its good behavior.							
Other strategy: _____							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child refuses to pray...							
I go through the accepted rules of behavior with the child.							
I explain the consequences of the child's behavior for the other person.							
I let the child know that his or her behavior makes me sad.							
I withdraw my attention from the child.							
I tell the child to stop, otherwise it won't be allowed to do something it likes.							
I help the child to behave the right way.							
I send the child to another room to think about his or her behavior.							
I ask the child why he or she behaved in this way.							
I spank the child.							
I threaten the child with supernatural powers.							
I let the child know that his or her behavior makes me angry.							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child refuses to pray...							
I show him or her that I am ashamed by his or her behavior.							
I explain to the child why his or her behavior was wrong.							
I tease the child.							
I tell the child it ought to be ashamed of itself.							
I admonish the child and tell him or her what he or she has to do.							
Other strategy: _____							

	1 never	2 almost never	3 rarely	4 some- times	5 often	6 almost always	7 always
When a child respects the teacher...							
I explain to the child why his or her behavior was right.							
I thank the child for its good behavior.							
I cuddle the child, e.g. by hugging or patting.							
I go through the accepted rules of behavior with the child.							
I let the child behave as it likes.							
I explain to the child the consequences of its behavior for the other person(s).							
I ask the child why he or she behaved in this way.							
I reward the child with something the child likes.							
I smile at the child to show that I am happy with him or her.							
I praise the child.							
I congratulate the child for its good behavior.							
Other strategy: _____							

Main Study 2017

Teachers often use various different strategies to help children learn about morally right and wrong behavior, to recognize morally wrong behavior and no longer to behave that way. Especially in preschool context, there are many morally important situations in which children either do or do not adhere to norms and moral values.

Below you will find a selection of morally loaded situations. Please read every statement carefully and indicate how important the described situations are for you and how often you use a certain child-rearing strategy after the described children's behavior occurs. Write your answer as a number as follows for children aged 2 to 4 years and for children aged 4 to 6 years.

1 = never

2 = rarely

3 = sometimes

4 = often

5 = nearly always

Example:

	Age 2 to 4 years	Age 4 to 6 years
When a child...	... gives something to another child	... gives something to another child
Ich lächle dem Kind zu, um zu zeigen, dass ich glücklich mit ihm bin.	5	3

In this example, for the age 2 to 4 years the answer "5 nearly always" is indicated and for the age 4 to 6 years "sometimes" meaning that the person who completed the questionnaire uses this strategy more often with younger children.

Please evaluate all statements but indicate only one answer option.

When a child...	Age 2 to 4 years					Age 4 to 6 years				
	... protects plants and animals	... is fair to other children	... cares about another child	... is loyal to his or her group	... respects the teacher	... protects plants and animals	... is fair to other children	... cares about another child	... is loyal to his or her group	... respects the teacher
I smile at the child to show that I am happy with him or her.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I praise the child.										
I reward the child with something the child likes.										
I thank the child for its good behavior.										
I congratulate the child for its good behavior.										
I cuddle the child, e.g. by hugging or patting.										
I let the child behave as it likes.										
I explain to the child why his or her behavior was right.										
I ask the child why he or she behaved in this way.										
I go through the accepted rules of behavior with the child.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I explain to the child the consequences of its behavior for the other person(s).		↓	↓	↓	↓					

When a child...	Age 2 to 4 years					Age 4 to 6 years				
	... does not respect the teacher	... is disloyal to his or her group	... harms another child	... is unfair to another child	... damages animals and plants	... does not respect the teacher	... is disloyal to his or her group	... harms another child	... is unfair to another child	... damages animals and plants
I let the child know that his or her behavior makes me sad.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I threaten the child with supernatural powers.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I tease the child.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I show him or her that I am ashamed by his or her behavior.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I send the child to another room to think about his or her behavior.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I tell the child to stop, otherwise it won't be allowed to do something it likes.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I let the child know that his or her behavior makes me angry.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I spank the child.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I tell the child it ought to be ashamed of itself.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I admonish the child and tell him or her what he or she has to do.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓

When a child...	Age 2 to 4 years					Age 4 to 6 years				
	... does not respect the teacher	... is disloyal to his or her group	... harms another child	... is unfair to another child	... damages animals and plants	... does not respect the teacher	... is disloyal to his or her group	... harms another child	... is unfair to another child	... damages animals and plants
I help the child to behave the right way.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I withdraw my attention from the child.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I explain to the child why his or her behavior was wrong.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I ask the child why he or she behaved in this way.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I go through the accepted rules of behavior with the child.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I explain the consequences of the child's behavior for the other person.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I provide a good role model.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
I distract the child.	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓

2. Interview
2.1. Instrument

Pilot Study 2016

**A cross-cultural survey
Moral Development and Education in Preschool
Interview**

Please note:

In addition to the original interview questions in normal font, you will find comments and explanations in italics. The interview will be recorded on tape.

Introduction:

First of all, thank you for being willing to participate in our survey.

The aim of the study is to investigate how children acquire an understanding of morally appropriate behavior and how teachers in preschools support and promote adaptation to social norms and rules. We are particularly interested in the significance of emotions in moral development and education.

We also wish to determine whether people from different countries have different views on these issues. Therefore, we are working together with a colleague from Indonesia who will conduct this interview with educational professionals from that country.

Well, let's start the interview:

In the following section we want to ask you several questions. If you have any problems understanding a question or its meaning, please ask me so I can explain.

Always remember that there is no right or wrong answer. What matters to us are your opinions and beliefs. All information that you provide will be treated strictly confidentially.

Coding description:

Initials and Date of birth, e. g. Brown, 01.01.1966 = B010166

Interviewer Code _____

Participant Code _____

Date _____

Social Situation Scenario Interview (SOSIT)

We would like to examine how educational professionals in morally relevant situations react to the affected child, how they feel, how the child reacts and what goals the professionals pursue with their behavior.

On the following pages, we will present several situations that you might have experienced in preschool. Each episode contains a short description of a particular situation together with an image. Please try to imagine how you would react and feel in such a situation.

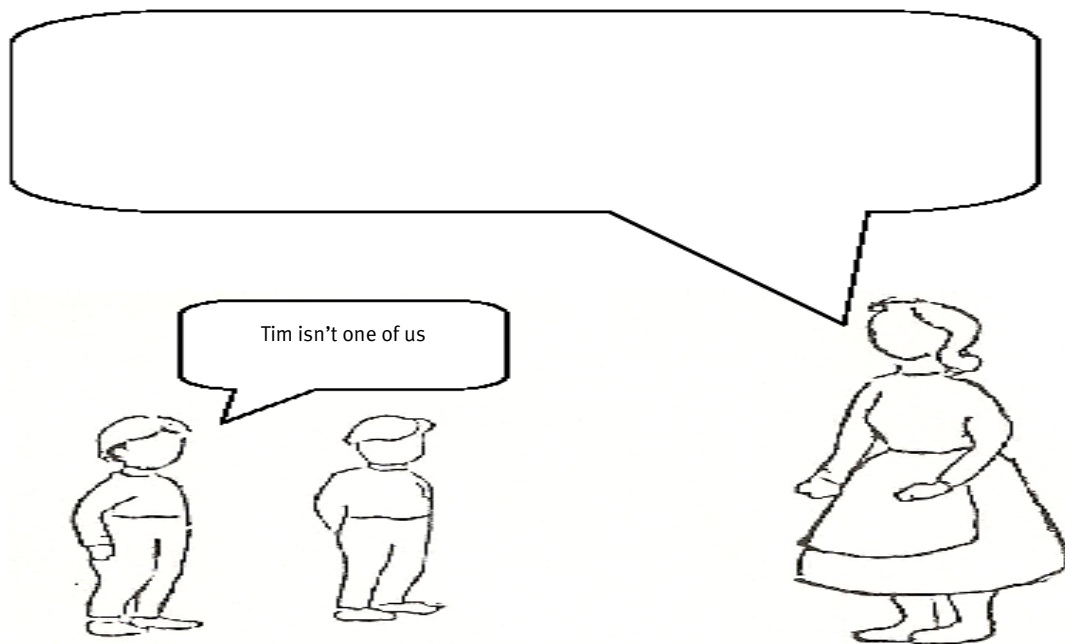
[Please present the following situations to each participant. Ask each participant about the occurrence and relevance of the situations described. Don't let the participant fill in the speech bubbles.]

First, we want to get a better overview of typical situations in preschool. Therefore, we would like to ask you about the following situations, i.e. how often a situation like this occurs in preschool and how relevant you consider it to be. Please read the situation aloud and then indicate with a cross the answer to the two questions below which best applies to you.

[Now arrange the situations in order of the greatest relevance and choose two situations: the most relevant negative and the most relevant positive. Present the first situation to the teacher so he/ she is able to fill in the speech bubble. Then, ask the additional questions on the following page. If a moral emotion is specified, also include the second page referring to the situation. Please note the additional questions on own situations.]

Situation [CLN]

Tim is a new child at the preschool. You see Ben mocking Tim and excluding him from the group until he starts crying.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
never					always

How relevant is such a situation for you?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
not at all relevant					completely relevant

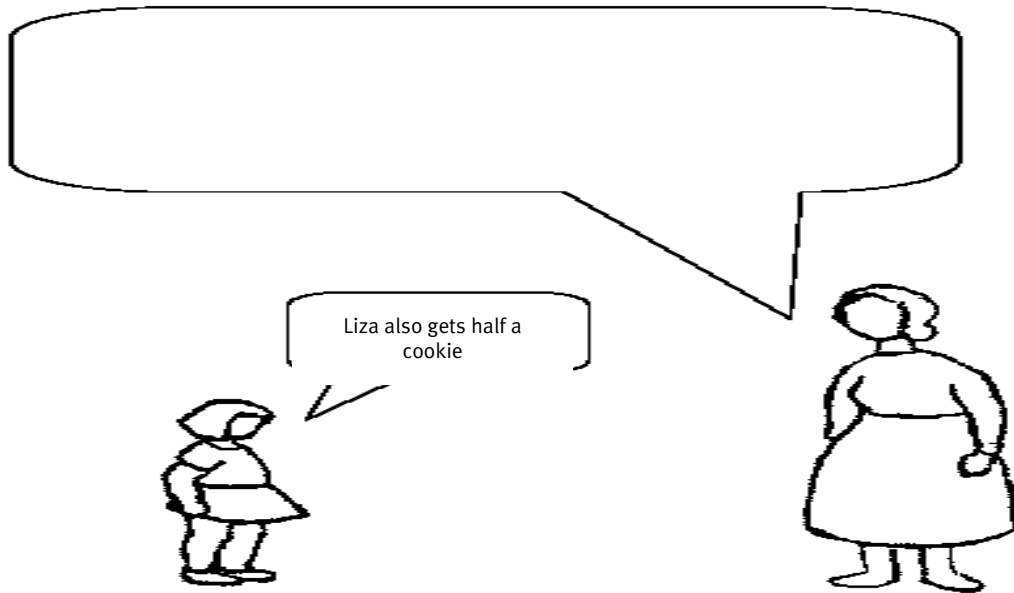
Situation [CLN]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will he react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]

6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will he react?
8. How will the situation end?

Situation [AFP]

You hand out cookies to your play group. There are not enough cookies for everyone, so Liza doesn't get one and is sad. Lucy gives Liza half of her own cookie.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
never					always

How relevant is such a situation for you?

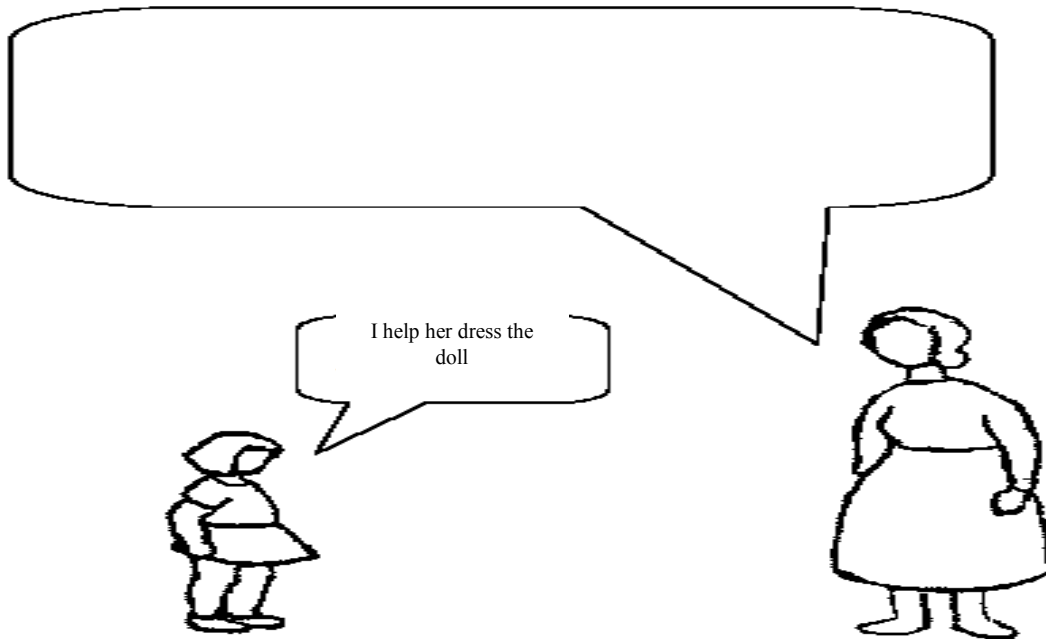
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
not at all relevant					completely relevant

Situation [AFP]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will she react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will she react?
8. How will the situation end?

Situation [AHP]

Sally and Marcie are playing with each other. Sally has problems dressing her doll, so Marcie helps her.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
never					always

How relevant is such a situation for you?

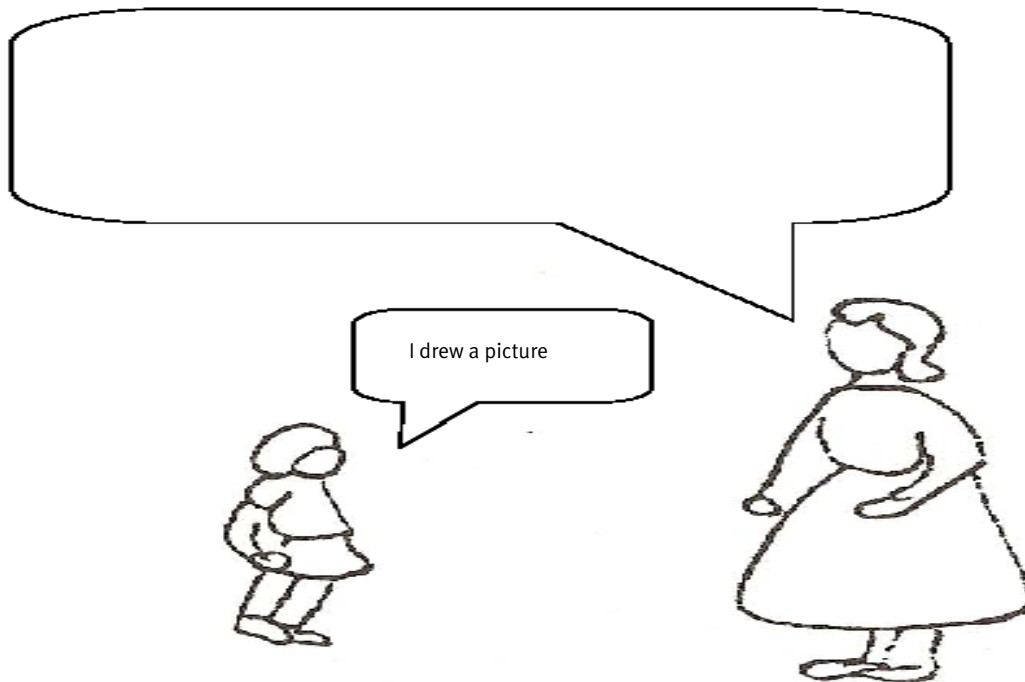
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
not at all relevant					completely relevant

Situation [AHP]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will she react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will she react?
8. How will the situation end?

Situation [CRP]

You are talking to another child's parents when you see Patty arriving. Patty really wants to show you a picture she drew, but she waits patiently until you have finished talking.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
never					always

How relevant is such a situation for you?

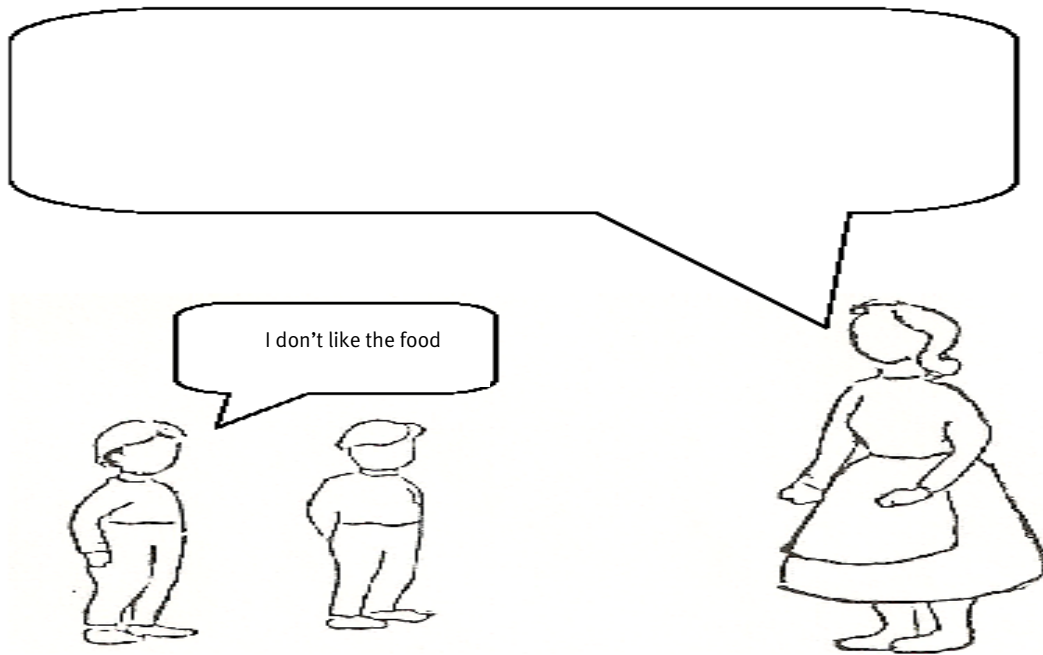
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
not at all relevant					completely relevant

Situation [CRP]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will she react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will she react?
8. How will the situation end?

Situation [DPN]

Charlie brought a sandwich for lunch that he doesn't like. He throws the food away.



H

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
never						always

How relevant is such a situation for you?

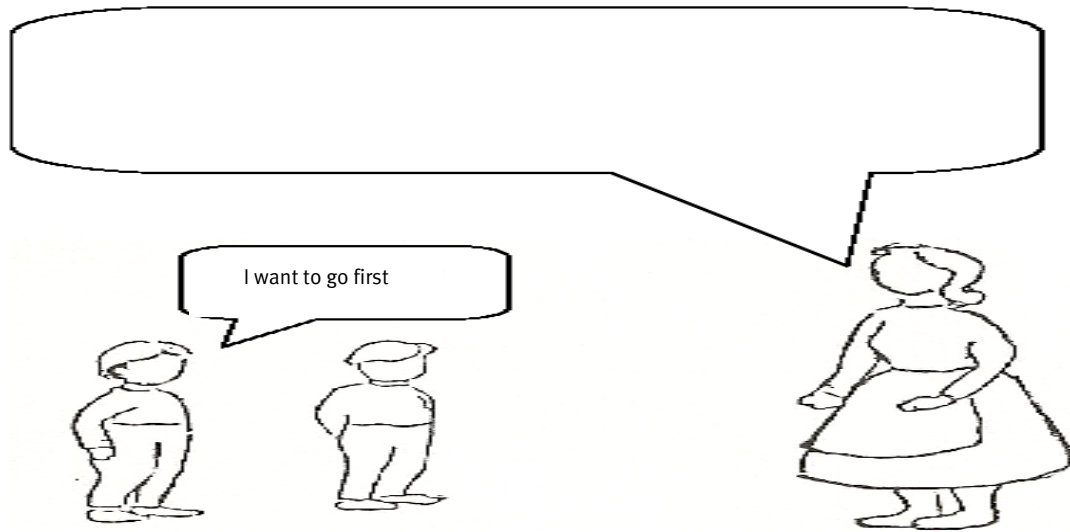
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
not at all relevant						completely relevant

Situation [DPN]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will he react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will he react?
8. How will the situation end?

Situation [AHN]

The children are standing in line in front of the basin to wash their hands. Andreas stands directly in front of the sink and pushes another child away.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
never						always

How relevant is such a situation for you?

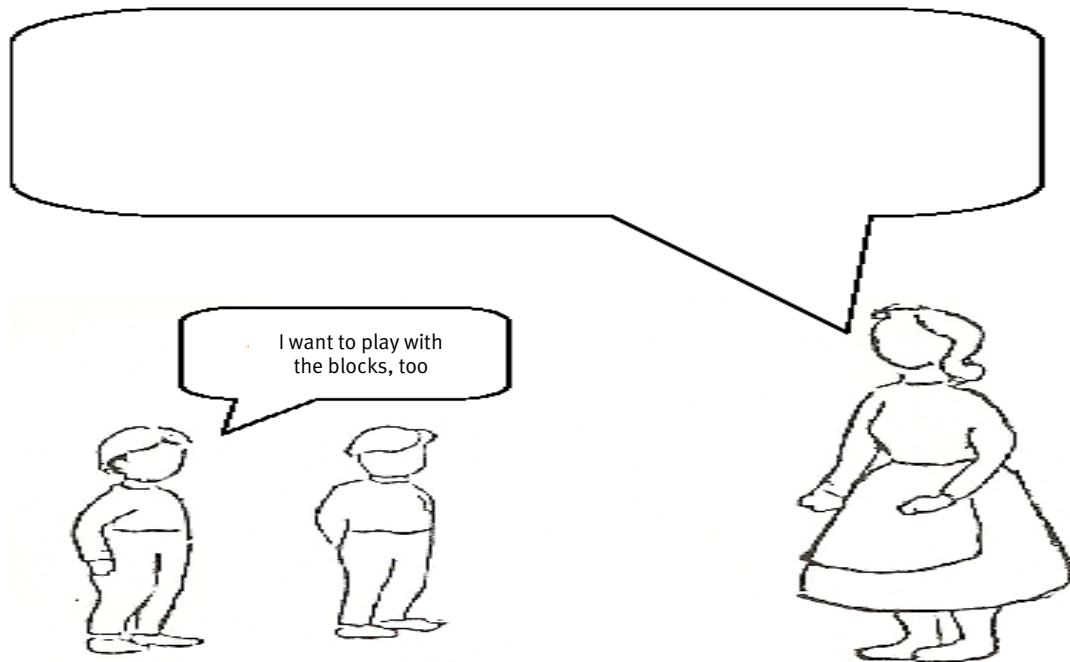
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
not at all relevant						completely relevant

Situation [AHN]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will he react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will he react?
8. How will the situation end?

Situation [AFN]

You see Chika playing with blocks. Andi arrives and takes two blocks away from her.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
never						always

How relevant is such a situation for you?

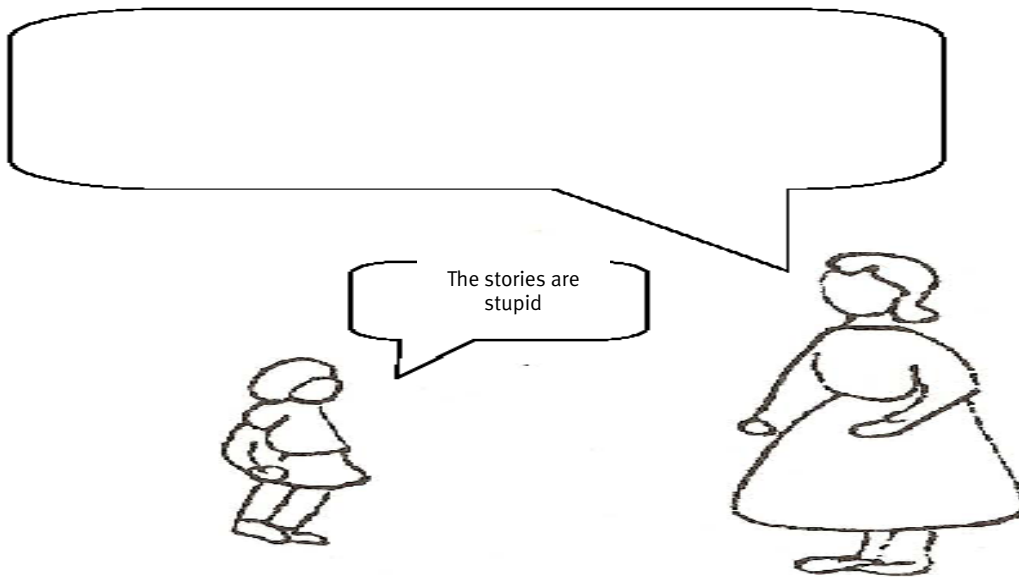
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
not at all relevant						completely relevant

Situation [AFN]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will he react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will he react?
8. How will the situation end?

Situation [CRN]

Each child in the group tells about their experiences on vacation. Sarah constantly intervenes and mocks the stories.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
never					always

How relevant is such a situation for you?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
not at all relevant					completely relevant

Situation [CRN]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will she react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will she react?
8. How will the situation end?

Situation [DPP]

You see Edo praying before lunch.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
never						always

How relevant is such a situation for you?

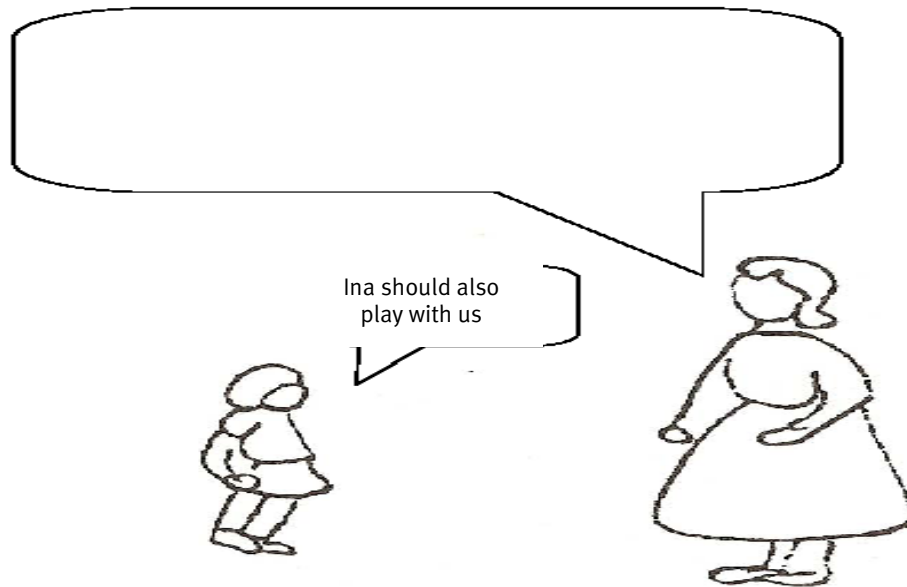
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
not at all relevant						completely relevant

Situation [DPP]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will he react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will he react?
8. How will the situation end?

Situation [CLP]

All the children play a game together except Ina, who stands away from the group. You see Farah going over to her to involve her in the group.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
never					always

How relevant is such a situation for you?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
not at all relevant					completely relevant

Situation [CLP]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will she react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will she react?
8. How will the situation end?

Main Study 2017

A cross-cultural survey *Moral Development and Education in Preschool* Interview

Please note:

In addition to the original interview questions in normal font, you will find comments and explanations in italics. The interview will be recorded on tape.

Introduction:

First of all, thank you for being willing to participate in our survey.

The aim of the study is to investigate how children acquire an understanding of morally appropriate behavior and how teachers in preschools support and promote adaptation to social norms and rules. We are particularly interested in the significance of emotions in moral development and education.

We also wish to determine whether people from different countries have different views on these issues. Therefore, we are working together with a colleague from Indonesia who will conduct this interview with educational professionals from that country.

Well, let's start the interview:

In the following section we want to ask you several questions. If you have any problems understanding a question or its meaning, please ask me so I can explain.

Always remember that there is no right or wrong answer. What matters to us are your opinions and beliefs. All information that you provide will be treated strictly confidentially.

Coding description:

Initials and Date of birth, e. g. Brown, 01.01.1966 = B010166

Interviewer Code _____

Participant Code _____

Date _____

Social Situation Scenario Interview (SOSIT) [2 situations]

We would like to examine how educational professionals in morally relevant situations react to the affected child, how they feel, how the child reacts and what goals the professionals pursue with their behavior.

On the following pages, we will present several situations that you might have experienced in preschool. Each episode contains a short description of a particular situation together with an image. Please try to imagine how you would react and feel in such a situation. Answer the questions as if the following situations have taken place in your current preschool.

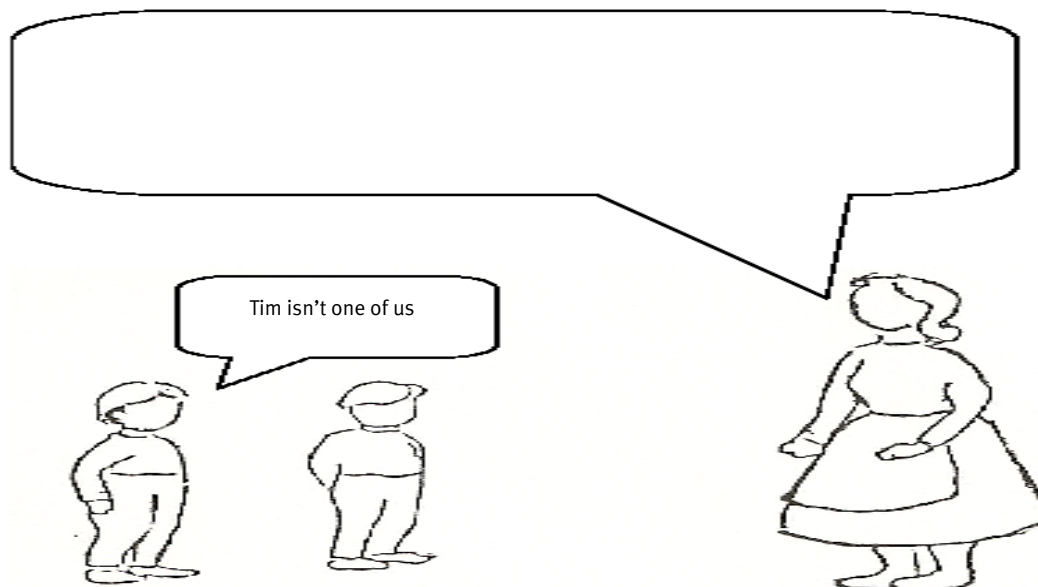
[Please present the following situations to each participant. Ask each participant about the occurrence and relevance of the situations described. Don't let the participant fill in the speech bubbles.]

First, we want to get a better overview of typical situations in preschool. Therefore, we would like to ask you about the following situations, i.e. how often a situation like this occurs in preschool and how relevant you consider it to be. Please read the situation aloud and then indicate with a cross the answer to the two questions below which best applies to you.

[Now arrange the situations in order of the greatest relevance and choose two situations: the most relevant negative and the most relevant positive. Present the first situation to the teacher so he/ she is able to fill in the speech bubble. Then, ask the additional questions on the following page. If a moral emotion is specified, also include the second page referring to the situation. Please note the additional questions on own situations.]

Situation [CLN]

Tim (3 y.) is a new child at the preschool. You see Ben (5 y.) mocking Tim and excluding him from the group until he starts crying.



How often occurs such a situation?

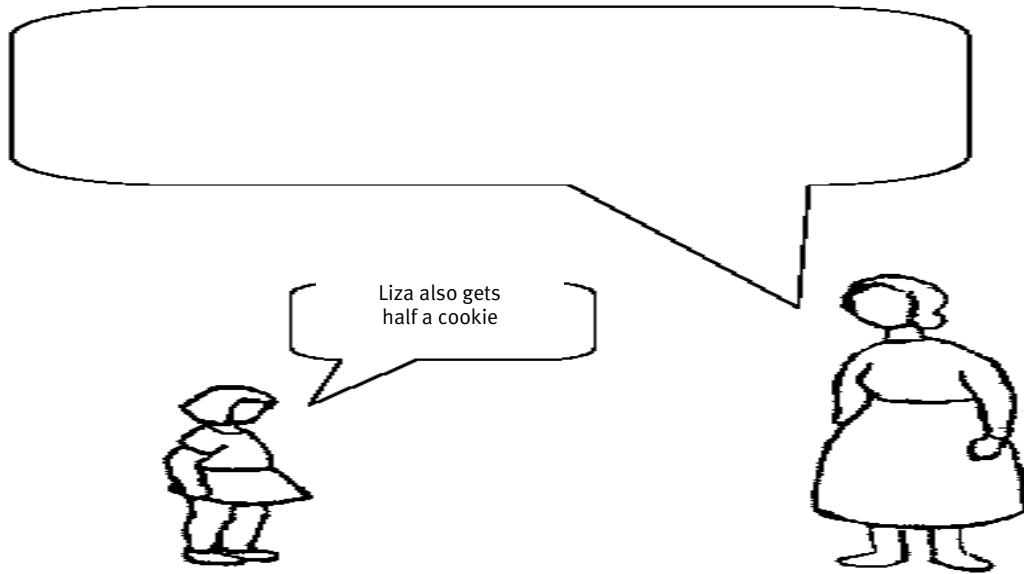
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
never						always

Situation [CLN]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will he react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will he react?
8. How will the situation end?

Situation [AFP]

Lucy (6 y.) hands out cookies to her play group. There are not enough cookies for everyone, so Liza (5 y.) doesn't get one and is sad. Lucy gives Liza half of her own cookie.



How often occurs such a situation?

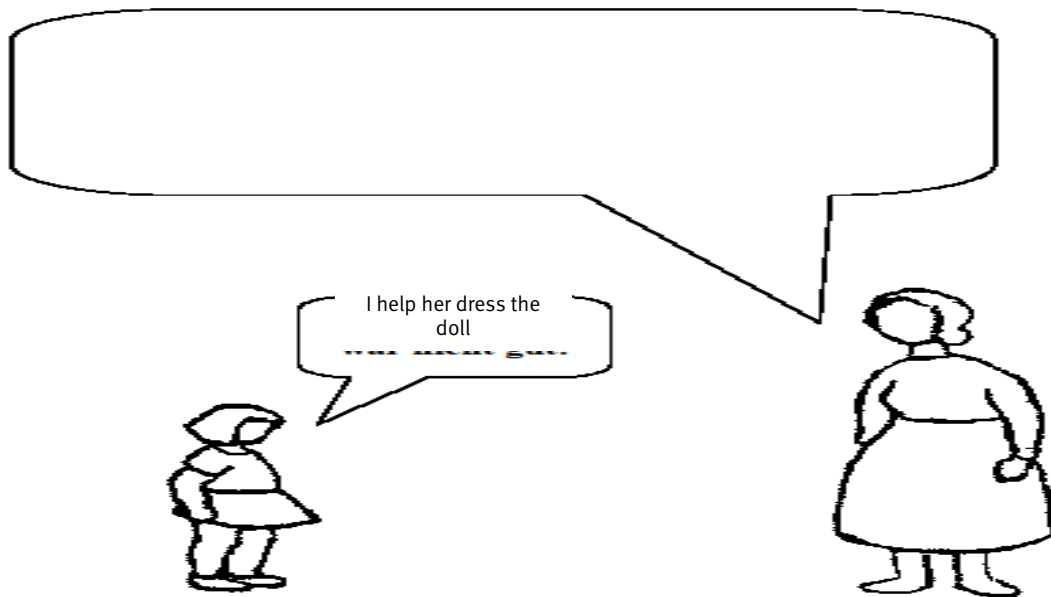
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
never						always

Situation [AFP]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will she react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will she react?
8. How will the situation end?

Situation [AHP]

Sally (3 y.) and Marcie (3 y.) are playing with each other. Sally has problems dressing her doll, so Marcie helps her.



How often occurs such a situation?

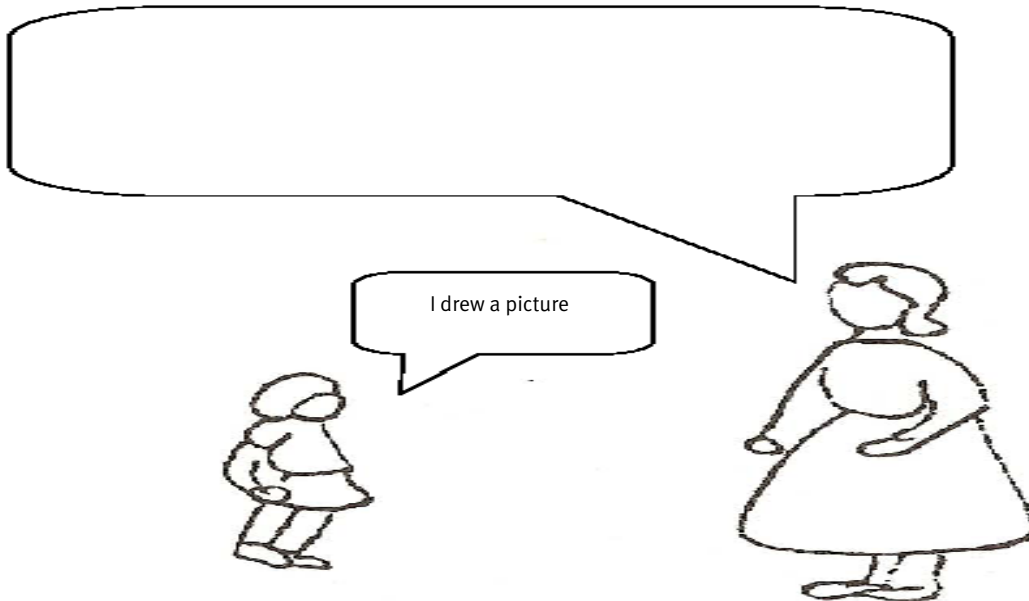
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1	2	3	4	5	6	
never						always

Situation [AHP]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will she react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will she react?
8. How will the situation end?

Situation [CRP]

You are talking to another child's parents when you see Patty (4 y.) arriving. Patty really wants to show you a picture she drew, but she waits patiently until you have finished talking.



How often occurs such a situation?

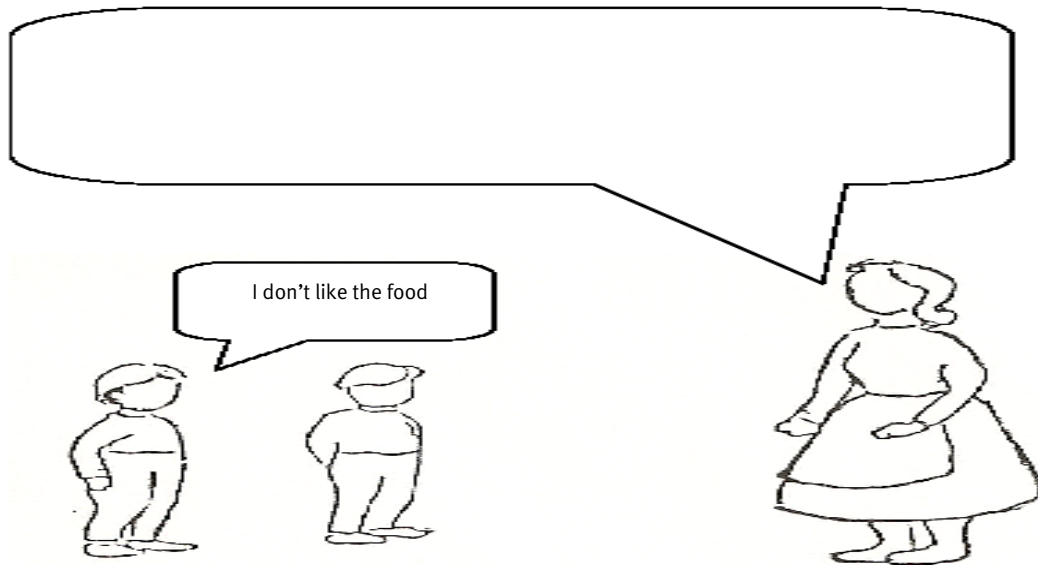
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1	2	3	4	5	6
never					always

Situation [CRP]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will she react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will she react?
8. How will the situation end?

Situation [DPN]

Charlie (2 y.) brought a sandwich for lunch that he doesn't like. He throws the food away.



How often occurs such a situation?

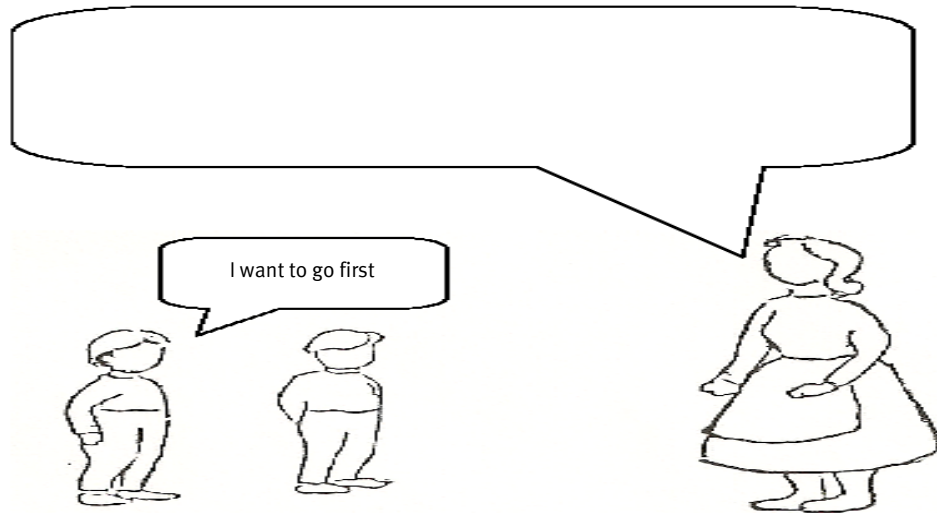
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1	2	3	4	5	6	
never						always

Situation [DPN]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will he react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will he react?
8. How will the situation end?

Situation [AHN]

The children are standing in line in front of the basin to wash their hands. Andreas (4 y.) stands directly in front of the sink and pushes another child away.



How often occurs such a situation?

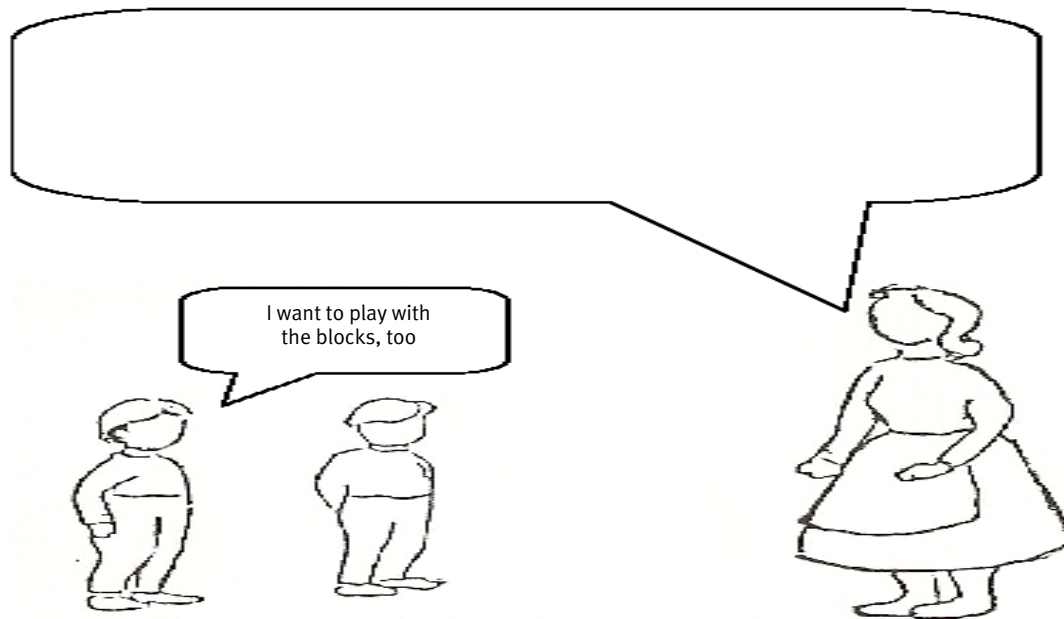
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
never						always

Situation [AHN]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will he react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will he react?
8. How will the situation end?

Situation [AFN]

You see Chika (2 y.) playing with blocks. Andi (3 y.) arrives and takes two blocks away from her.



How often occurs such a situation?

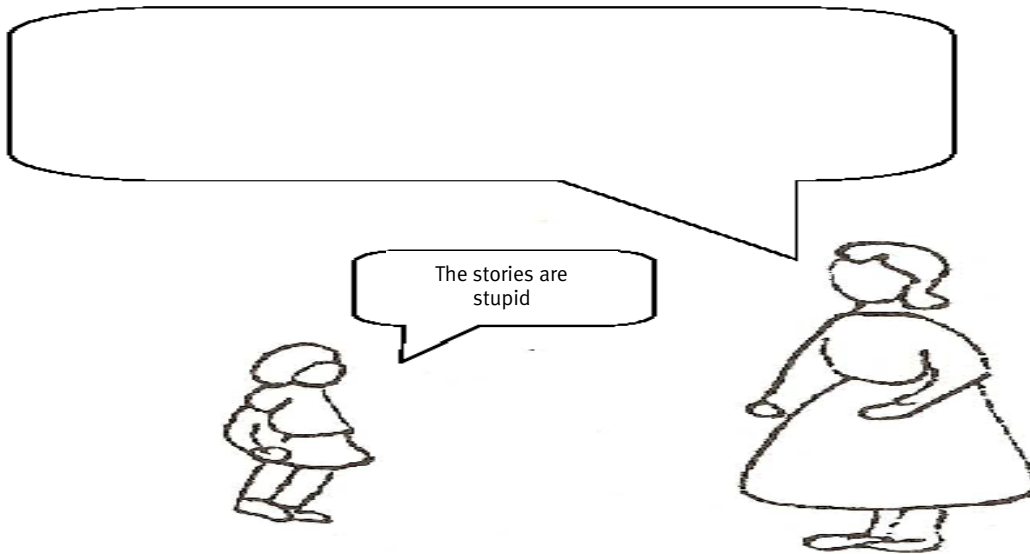
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1	2	3	4	5	6
never					always

Situation [AFN]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will he react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will he react?
8. How will the situation end?

Situation [CRN]

Each child in the group tells about their experiences on vacation. Sarah (5 y.) constantly intervenes and mocks the stories.



How often occurs such a situation?

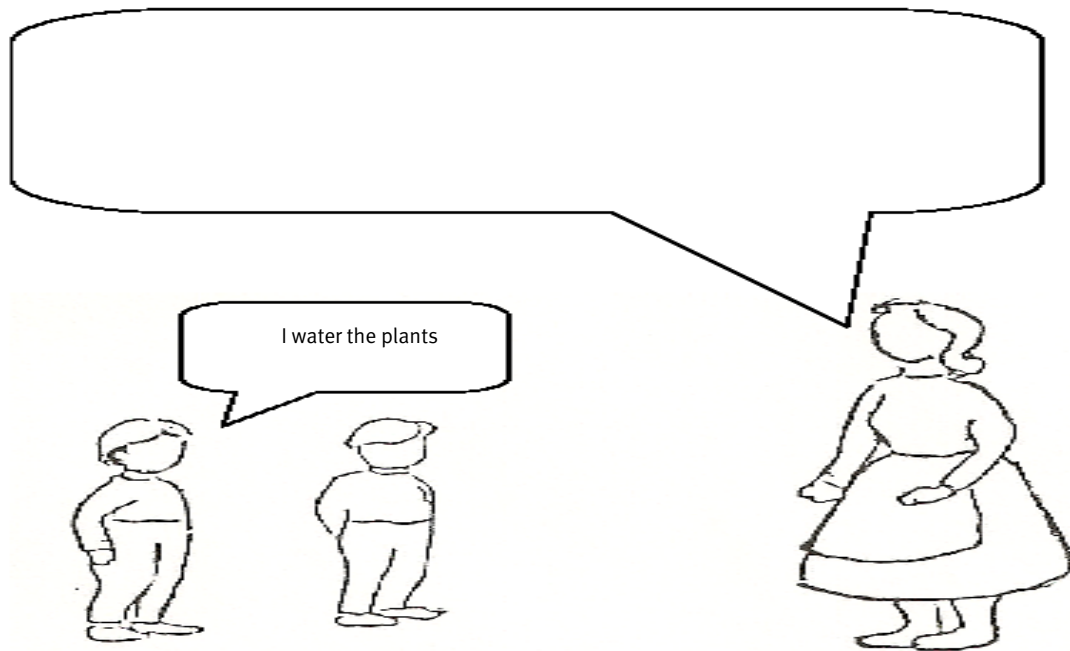
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
never					always

Situation [CRN]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will she react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will she react?
8. How will the situation end?

Situation [DPP]

You see Edo (6 y.) voluntarily starts to water the plants.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	
never						always

Situation [DPP]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will he react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will he react?
8. How will the situation end?

Situation [CLP]

All the children play a game together except Ina (3 y.), who stands away from the group. You see Farah (4 y.) going over to her to involve her in the group.



How often occurs such a situation?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6
never					always

Situation [CLP]

1. How do you feel?
2. Why do you feel like this?
3. How does child feel and how will she react?
4. What would you do in this situation?
5. Speech bubble [write your answer into the speech bubble?]
6. What do you hope to achieve with your behavior?
7. How does child feel afterwards and how will she react?
8. How will the situation end?

2.2. Coding Manual Interview

Question 1, 3 & 7

Emotion is a functional psychological system involving the synchronic interplay of several components and serving to regulate actions within the macrostructure of activity in line with a person's motives (Frijda, 1986; Leont'ev, 1978). An emotion is made up of four components: appraisal, expression, body regulation, and subjective feeling. These form a dynamic psychological system that takes the following prototypical course (using shame as an example): (a) An external (e.g., the violation of a social norm) or internal (e.g., an anticipation of the norm violation), context-related elicitor is appraised in terms of its significance for satisfying the individual's motives (the violation threatens one's inclusion in the social group). (b) This appraisal triggers adaptive expressive reactions (gaze aversion, submissive body posture) and body reactions (blushing). (c) Through body feedback, these reactions are experienced subjectively as bodily sensations (feeling small and feeling hot) that are related to the elicitor of the emotion (the norm violation). It is precisely this that is experienced as the subjective feeling of the ongoing emotion (Holodynski & Friedlmeier, 2006).

Rules of segmentation: (1) Mark the full answer of the person if it belongs to one meaning of the corresponding questions. (2) Mark only the sentences as a whole that belongs to one meaning when the whole answer represents more than one meaning. (3) Mark only a part of a sentence when a sentence represents more than one meaning. A "meaning" contains not only the label of the category but also a description and explanation of the meaning as far as it represents one meaning.

Type	Elicitors	Appraisal	Indicators of the emotion		
			Prototypical Expression	Appeal to the receiver	Action readiness
Family of anger emotions					
1. Indonesia: merasa dikhianati, English: feeling betrayed, German: sich hintergangen fühlen					
1	Someone you trust does something that is harmful to you (i.e. steals from you, badmouths you)	My trust in this person was unwarranted!	M: knitted brows, gritted teeth, tense face, possibly signs of surprise like a round mouth or wide opened eyes; G: fists on the sides or waving, K: tension	it is expected that the confronted person tells the truth/admits and apologizes	confrontation or conflict-solving/reconciliation
	Eine Person, der man vertraut, fügt einem Schaden zu (z.B. durch stehlen, schlechtmachen)	Mein Vertrauen in diese Person wurde enttäuscht!	M: zusammengezogene Augenbrauen, zusammengebissene Zähne, angespanntes Gesicht, eventuell Zeichen von Überraschung wie O-förmiger Mund oder aufgerissene Augen, G: Geballte Fäuste an der Seite oder gestikulierend, K: angespannt	Es wird erwartet, dass die konfrontierte Person den Betrug zugibt und sich entschuldigt	Konfrontation oder Versöhnung/Lösung des Konflikts
2. Indonesia: frustasi, English: frustration, German: Frustration					

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
2	A desired and expected effect does not occur	It doesn't work how I want it to and I will do something about that!	M: knitted eyebrows; protruding lower lip/pouting; K: stamping a foot; I: strong, audible exhaling, growling noises; S: swearing	Urges bystanders to give attention and help: Look at this, you have to help me!	Increases the readiness to remove any barriers preventing the goal
	Ein erwünschter und erwarteter Effekt tritt nicht ein (Zielverhinderung)	Es funktioniert nicht, wie ich es will und ich werde etwas dagegen unternehmen!	M: Augenbrauen zusammenziehen, Unterlippe vorgeschoben/schmollen; K: Fuß aufstampfen; I: kräftig, hörbares Ausatmen, Knurrlaute; S: Fluchen	Fordert Anwesende zur Wachsamkeit und Mithilfe auf: Schau her, du musst mir helfen!	Mobilisiert die Bereitschaft, die Barrieren der Zielfrustration zu beseitigen
3. Indonesia: marah, English: anger, German: Ärger					
3	The anger-eliciting person does block my desired goal intentionally	The elicitor does prevent what I want intentionally!	M: contract eyebrows, baring teeth, pulling mouth backwards, jaw and neck tense; BV: Demanding look at the opponent; G: menacing gesture (fist bale, finger of fist, hand / fist open), arms on hips; K: build up in front of the opponent; I: strong / loud, energetic, explosive; S: cursing, requesting the opponent; H: possibly aggression	It warns the elicitor about a possible threatened attack, if he/she does not give up the goal blockage; Stop preventing my goal, otherwise I'll attack! -- Towards a supporting person: urge him/her to help	Increases the readiness for (physical, possibly aggressive) activity and self-defense
	Die Anlassperson verhindert absichtlich mein erwünschtes Ziel	Er/sie hindert mich absichtlich an der Erreichung meines Ziels!	M: Augenbrauen zusammenziehen, Zähne blecken, Mundwinkel nach hinten ziehen, Kiefer und Nacken angespannt; BV: Auffordernder Blick zum Gegner; G: drohende Gestik (Faust ballen, Stinkefinger, Hand/Faust aufschlagen), Arme in Hüfte stemmen; K: sich vor Kontrahent aufbauen; I: kräftig/laut, energisch, explosionsartig; S: Fluchen, Aufforderung an das Gegenüber; H: ggf. Aggression gg. Anlassperson	Warnt die Anlassperson vor einem möglichen drohenden Angriff, wenn sie die Zielverhinderung nicht aufgibt; ggf. Aggression: Hör' auf, mein Ziel zu verhindern, sonst greife ich an! -- Gegenüber koregulierender Person: fordert zur Mithilfe auf, um Ziel zu erreichen: Hilf mir, mein Ziel zu erreichen!	Erhöht die (physische) Aktivitäts- und Aggressionsbereitschaft, sowie die Verteidigungsbereitschaft
4. Indonesia. jengkel, English; indignation, German: Empörung					

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
4	Someone or something offends a social norm	The elicitor offends a norm and this is not all right.	M: knitted eyebrows; G: press the arms into the hips; I: accusatory, energetic; S: denounce violation of the standard; H: Turn to accusatory or sorrowful moral authority	The starter should see the illegality of their target prevention and give it up	Mobilize the readiness to correct the suffered injustice
	Jemand oder etwas verletzt eine soziale Norm	Er/sie verletzt eine Regel und das ist nicht in Ordnung	M: Augenbrauen zusammenziehen; G: Arme in die Hüfte stemmen; I: anklagend, energisch; S: Normverstoß anprangern; H: sich anklagend oder kummervoll an moralische Autorität wenden	Die Anlassperson soll die Normwidrigkeit ihrer Zielverhinderung einsehen und sie aufgeben	Mobilisiert die Bereitschaft, das erlittene Unrecht wieder rückgängig zu machen
5. Indonesia: kesal, jengkel, gemas, English: annoyance, German: Verärgerung					
5	Someone who doesn't listen to advice or do bad things	His actions harmed himself and others	M: rounded corners of the mouth, pursed lips (in Indonesian: "manyun"); V: mumbling to yourself angrily (in Indonesian: "menggerutu")	it is expected that others can follow the rules	to call / approach someone and advise not to do bad deeds
	Jemand, der nicht auf Ratschläge hört oder schlechte Dinge tut	Seine Handlungen haben sich und anderen geschadet	M: herutergezogene Mundwinkel	Es wird erwartet, dass andere die Regeln befolgen können	jemanden anrufen / ansprechen und raten, keine schlechten Taten zu begehen
Family of dislike emotions					
Indonesia: tidak suka, English: dislike, German: Abneigung					
1	Perception of a harmful person that gets too close to me	A harmful person is getting to close to me	M: nose up; K: body retreats from disgust source; H / BV: averting from the disgust source	Signals to the harmful person the undesirability of a contact: I do not want you near me!	Readiness to increase the distance to the harmful person
	Wahrnehmung einer schädlichen Person, die einem zu nahe ist	Eine Person, die schädlich sein könnte, ist mir zu nahe	M: Nase rümpfen; K: Körper weicht vor Ekelquelle zurück; H/BV: Abwenden von der Ekelquelle	Signalisiert der schädlichen Person die Unerwünschtheit eines Kontakts: Ich will dich nicht in meiner Nähe!	Vergrößerung der Distanz zu der schädlichen Person
Family of sadness emotions					

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
1. Indonesia: sedih, English: sadness, German: Traurigkeit, Trauer					
1	Experience of loss; e.g. a loved person leaves, or a valuable object gets lost or damaged.	I have lost something that is important to me/I was left by a person who is important to me, and that hurts.	M: crying, drawn down corners of the mouth, inner parts of the eyebrows drawn towards the forehead, pouty lower lip; BV: looking down (not as avoidance); K: head and shoulders hang low; S: expressions about giving up, resignation; I: weak, quiet, declining at the end, maybe whiny or sobbing	Signalizes a need for comfort and support; supposed to elicit compassion: Comfort and support me!	Deactivates any readiness to act
	Verlust, z.B. man wird von einer geliebten Person verlassen oder ein wertvolles Objekt geht verloren/kaputt	Ich habe etwas verloren, was mir wichtig ist/Ich wurde von jemandem verlassen, der mir wichtig ist, und das tut weh.	M: Weinen, heruntergezogene Mundwinkel, Augenbrauen innen hochgezogen, Unterlippe vorgeschoben; BV: Blick gesenkt (keine Blickvermeidung); K: Kopf senkt sich, Schultern hängen lassen; S: Äußerungen des Aufgebens, Resignation; I: kraftlos, leise, zum Ende hin abfallend, ggf. weinerlich oder schluchzend	Signalisiert Gegenüber Bedarf nach Trost und Unterstützung; soll Mitgefühl auslösen: Tröste und unterstütze mich!	Deaktiviert jegliche Handlungsbereitschaft
2. Indonesia: kecewa, English, German: Enttäuschung					
2	A desired and expected effect does not occur	It has not worked out how I wanted it to and can't do anything about it.	M: sullen, BV: looking down (not as avoidance); K: head and shoulders hang low; S: expressions about giving up, resignation; I: weak, quiet, declining at the end, maybe whiny or sobbing	Signalizes a need for comfort and support; supposed to elicit compassion: Comfort and support me!	Decreases the readiness to remove the barriers preventing the goal, elicits resignation
	Ein erwünschter und erwarteter Effekt tritt nicht ein (Zielverhinderung)	Es hat nicht funktioniert, so wie ich es wollte, und ich kann nichts dagegen tun.	M: mürrisch; BV: Blick gesenkt (keine Blickvermeidung); K: Kopf senkt sich, Schultern hängen lassen; S: Äußerungen des Aufgebens, Resignation; I: kraftlos, leise, zum Ende hinabfallend, ggf. weinerlich oder schluchzend	Signalisiert Gegenüber Bedarf nach Trost und Unterstützung; soll Mitgefühl auslösen: Tröste und unterstütze mich!	Verringert die Bereitschaft, die Barrieren der Zielfrustration zu beseitigen, löst Resignation aus

Type	Elicitors	Appraisal	Indicators of the emotion		
			Prototypical Expression	Appeal to the receiver	Action readiness
Family of joy emotions					
1. Indonesia: senang, English: happiness, German: Freude					
1	A desired, but uncertain effect occurs		M: smile, cheeks pulled up, possibly mouth open; K: make exuberant movements, jump in the air; I: high intonation, singing	Signals the other person to continue the current activity; promotes social bonding by transmitting positive feelings: <i>Keep up the good work!</i>	Mobilize the readiness to continue the ongoing activity (singing, etc)
	Ein erwünschter, aber nicht sicher erwarteter Effekt tritt ein		M: Lächeln, Wangen hochgezogen, ggf. Mund geöffnet; K: überschwängliche Bewegungen, Luftsprung machen; I: hohe Intonation, Singsang	Signalisiert dem Gegenüber, die momentane Aktivität fortzuführen; fördert soziale Bindung durch Übertragung von positiven Gefühlen: <i>Mach weiter so!</i>	Signalisiert dem Gegenüber, die momentane Aktivität fortzuführen; fördert soziale Bindung durch Übertragung von positiven Gefühlen: <i>Mach weiter so!</i>
2. Indonesia: kasih sayang, English: affection, German: Zuneigung					
2	Reunion (or remembering) with a loved person	I meet a loved person resp. I remember a loved person	M: smile; G: caress, pat, hold hands; B: (cheek) kiss, positive body contact (go arm in arm, hug, push)	Signals to the loved one the desire for closeness and physical contact: I want to be near you!	Mobilize the readiness to search for closeness and body contact to the loved person
	Wiedersehen (oder Wiedererinnern) einer geliebten Person	Ich sehe eine geliebte Person bzw. Ich erinnere mich an eine geliebte Person	M: anlächeln; G: streicheln, tätscheln, Händchen halten; B: (Wangen-) Kuss, positiver Körperkontakt (Arm in Arm gehen, umarmen, sich drücken)	Signalisiert der geliebten Person den Wunsch nach Nähe und Körperkontakt: Ich möchte in deiner Nähe sein!	Mobilisieren die Bereitschaft, Nähe und Körperkontakt zur geliebten Person zu suchen
3. Indonesia: puas, English: satisfaction, German: Zufriedenheit					
3	A positively connotated standard is established	Things are good the way they are and I do not want them to change.	M: neutral expression, small smile	Signals the other person to continue the current activity; promotes social bonding by transmitting positive feelings: <i>Keep up the good work!</i>	Mobilize the readiness to keep the ongoing activity or situation the way it is and not make any changes

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
	Ein als positiv wahrgenommener Ist-Zustand	Es ist gut so wie es ist, und ich möchte keine Veränderung.	M: neutraler Ausdruck, kleines Lächeln	Signalisiert dem Gegenüber, die momentane Aktivität fortzuführen; fördert soziale Bindung durch Übertragung von positiven Gefühlen: Mach weiter so!	Mobilisiert die Bereitschaft den Ist-Zustand zu erhalten und keine Änderungen daran vorzunehmen
4. Indonesia: lega, English: relief, German: Erleichterung					
4	A feared situation or consequence does not occur; a fear-inducing or uncomfortable situation ends	Something I feared does not happen; finally, this bad situation is over!	M: smile; G: hand on chest; K: Body relaxes, chest lowers by exhaling; I: audible exhalation, sighing; S: exclamation of relief (thank goodness, Pooh)	Show relief to reassure the other person	Demobilization of fear-related tension
	Eine Befürchtung tritt nicht ein; eine angsteinflößende oder unangenehme Situation endet	Etwas, was ich befürchtet habe, tritt nicht ein; endlich ist die unangenehme Situation vorbei!	M: Lächeln; G: Hand auf die Brust; K: Körper entspannt sich, Brust senkt sich durch Ausatmen; I: hörbares Ausatmen, Seufzen; S: Ausruf der Erleichterung (Gott sei Dank, Puh)	Erleichterung zeigen um die Gegenüber zu beruhigen	Demobilisierung der furchtbezogenen Anspannung
5. Indonesia: ingin tahu, English: curiosity, interest, German: Interesse, Neugierde					
5	Something that is not yet known, so it encourages a person to find out.	that's a good thing to try	M: wonder; G: hold things, K: try to move, S: say gratitude	Signal that he wants more and deeper knowledge	Try something new again
	etwas interessantes zu wissen	Das ist eine gute Sache, um es zu versuchen	M: Wunder; G: Dinge halten, K: versuchen sich zu bewegen, S: Dankbarkeit sagen	Signal, dass er mehr und tieferes Wissen will	Probiere nochmal was neues
Family of fear emotions					
1. Indonesia: kaget, English: shock, German: Schock, Erschrecken					
1	A sudden threat or overstimulation	I am suddenly aware of something threatening or an overstimulation	shock-faced, eyes widened	Warning the other person; or demand to immediate elimination of the threat: Eliminate the threat!	Leads to the immediate interruption of action and possibly escape behavior

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
	Eine plötzliche Bedrohung oder Überstimulation	Ich nehme plötzlich etwas Bedrohliches bzw. eine Überstimulation wahr	M: aufgerissene Augen bei unbeweglichen Augenbrauen; G: Hand vor den Mund, beide Hände an die Wangen; K: Zusammenzucken, Erstarren; I: hörbares Einatmen	Warnen des Gegenübers; oder fordert Gegenüber zur sofortigen Beseitigung der Bedrohung auf: Beseitige die Bedrohung!	Führt zur sofortigen Handlungsunterbrechung und ggf. Fluchtverhalten
2. Indonesia: takut, English: fear, German: Angst, Furcht					
2	Perception of threat or danger	I perceive a threat or danger	M: eyes wide open with immovable eyebrows; G: hand over his mouth; K: Back away from the source of fear; H: escape tendency	Signal the temperament submission to ward off an impending attack: I submit! - Request the coregulating person to protect: Protect me!	Identify a threat or danger and mobilize readiness to flee or attack
	Wahrnehmung von Gefahr	Ich nehme eine Gefahr wahr	M: aufgerissene Augen bei unbeweglichen Augenbrauen; G: Hand vor den Mund; K: Zurückweichen vor der Furchtquelle; H: Fluchttendenz	Signalisiert der Anlassperson Unterwerfung, um einen drohenden Angriff abzuwehren: Ich unterwerfe mich! -- Fordert die koregulierende Person zum Schutz bieten auf: Beschütze mich!	Identifiziert Bedrohung; fördert Flucht- oder Angriffstendenzen
3. Indonesia: khawatir, English: worry, German: Sorge, Besorgtheit					
3	something that might have bad consequences, but that is not yet known with certainty	I perceive something bad	M: grimacing-faced, pouting faced, G: hands holding the child's body, K: let the child to walk to a safe place; H: low intonation	warning in advance to possibly prepare for negative events in the future	Identify a bad something and mobilize readiness to flee
	Etwas, das schlechte Konsequenzen haben könnte, aber das noch nicht mit Gewissheit bekannt ist	Ich befürchte etwas Schlechtes	M: Grimassenhaftes, schmollendes Gesicht, G: Hände halten den Körper des Kindes, K: Lass das Kind an einen sicheren Ort gehen; H: niedrige Intonation	Vorwarnung, Vorbereitung auf mögliche, folgende negative Ereignisse	Identifizieren Sie etwas Schlechtes und mobilisieren Sie die Fluchtbereitschaft
4. Indonesia: merasa tidak nyaman, English: unease, German: Unbehagen					

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
4	something that disturbs thoughts and feelings	thinking and feeling negative about something and unstable body movements	M: sluggish face; G: irregular hand movements; K: pacing up and down	signal that the situation can change according to expectations.	change things according to expectations
	etwas, das Gedanken und Gefühle stört	Denken und sich negativ fühlen gegenüber etwas und instabilen Körperbewegungen	M: träge Gesicht; G: unregelmäßige Handbewegungen; K: auf und ab gehen	signalisieren, dass sich die Situation erwartungsgemäß ändern kann.	ändere die Dinge entsprechend den Erwartungen
Family of social emotions					
1. Indonesia: kasihan, English: compassion, German: Mitgefühl					
1	A (close) person suffers harm and needs help	Somebody suffers from harm	M: pulled down corners of the mouth, eyebrows raised inside; S: consolation donations; I: regretful; H: Help behavior	Signals to the person that you feel with her and take care of her: I feel with you!	Mobilize readiness to console or/and help the suffering person
	Eine (vertraute) Person erleidet einen Schaden	Jemand erleidet einen Schaden	M: heruntergezogene Mundwinkel, Augenbrauen innen hochgezogen; S: Trostspenden; I: bedauernd; H: Hilfeverhalten	Signalisiert der Person, dass man mit ihr fühlt und sich um sie sorgt: Ich fühle mit dir!	Veranlasst, die (vertraute) Person zu trösten und ihr zu helfen
2. Indonesia: iri hati, English: envy, German: Neid					
2	The elicitor owns something that the sender would like to own too, but has no right or possibility to own	I would like to own/have what you have, but I have no right or possibility to own/have it.	Possibly. Anger expression gg. Occasion and take the coveted something; Mourning expression gg. BP	Signals the initiator to leave the coveted something to you: I want what you have, please leave it to me! - Signals caregiver to give you the coveted something: Please give me what I want!	

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
	Die Anlassperson hat etwas, was man auch gern hätte, aber nicht nehmen darf.	Ich hätte so gerne das, was sie/er hat, habe es aber nicht und/oder darf es mir nicht nehmen	Ggf. Ärgerausdruck gg. Anlassperson und an sich nehmen des begehrten Etwas; Trauerausdruck gg. BP	Signalisiert der Anlassperson, einem das begehrte Etwas zu überlassen: Ich möchte das, was du hast, bitte überlass` es mir! -- Signalisiert Bezugsperson, einem das begehrte Etwas zu verschaffen: Bitte verschaffe mir das, was ich möchte!	
3. Indonesia: bangga, English: pride, German: Stolz					
3	Perception of one's own ability with regard to one's own or another person's standard of value	I have done very good!	M: smile; B: Search for eye contact, demanding eye contact with the other person	Leads to self-exaltation as a sign that one is "great"; Appeal for admiration and praise: Admire me!	Increase of self-esteem
	Wahrnehmung eigener Tüchtigkeit bezüglich eines eigenen oder fremden Wertemaßstabs	Ich habe das gut gemacht!	M: Lächeln; B: Suche nach Blickkontakt, auffordernder Blickkontakt zum Gegenüber	Führt zur Selbsterhöhung als Zeichen, dass man „groß“ ist; Appell zur Bewunderung und Lob: Bewundere mich!	Steigerung des eigenen Selbstwertgefühls
4. Indonesia: bersyukur, English: gratitude, German: Dankbarkeit					
4	A perception that another person has intentionally done a good deed for someone else.	Somebody did this good thing for me and I am very happy about that.	M: to smile, G: thos hand, claping hand	give the other person a positive feedback to his/her actions, express regard, encourage to do similar things in the future: That was very nice of you!	increases friendliness towards the benefactor and a tendency to express thanks and to try to return the favor
	Wahrnehmung das jemand anders absichtsvoll und freiwillig eine gute Tat für die eigene Person vollbracht hat	Jemand hat mir einen Gefallen getan und ich bin sehr glücklich darüber.	M: zu lächeln, G: diese Hand, klatschende Hand	der anderen Person positives Feedback zu ihrer Handlung geben, Wertschätzung ausdrücken, Verhalten positiv verstärken, sodass es in der Zukunft wiederholt wird: Das war wirklich nett von dir!	erhöht die Freundlichkeit zum Wohltäter und die Bereitschaft sich zu bedanken und den Gefallen zu erwidern
5. Indonesia: kagum, English: admiration, German: Bewunderung					

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
5	An object or a person displays extraordinary attributes, skills or behavior, that are desirable, and that the self cannot/would not have been able to accomplish alone.	I am in awe that this person is so good (kind, diligent, patient) and that is a pleasant feeling.	M: smile, laugh, I: high Intonation,	to acknowledge excellence	seek contact with the object of admiration; inspires to better oneself
	ein Objekt oder eine Person weisen außergewöhnliche Eigenschaften, Fähigkeiten oder Verhalten auf, das man für begehrens- oder erstrebenswert, aber (zum aktuellen Zeitpunkt oder in einer vergleichbaren Situation) bei sich selbst nicht für erreichbar hält	Ich bewundere diese Person für ihre Tugend (Freundlichkeit, Fleiß, Geduld) und das gibt mir ein angenehmes Gefühl.	M: lächle, lache, ich: hohe Intonation,	Exzellenz anerkennen	sucht Kontakt zum Objekt der Bewunderung; inspiriert, sich selbst zu verbessern
6. Indonesia: malu, (in Indonesian malu has different meanings depending on the context), English: embarrassment, German: Verlegenheit					
6	Perception that oneself is an object of an intensive evaluation by others; High praise or strong criticism	Others watch and judge how I do (particularly well or badly), and I feel very self-conscious about it.	M: red cheeks, false smile; BV: abgewendeteter Blick oder fluktuierende Blickab- und -zuwendungen; G: fidgeting finger movements, scratching; K: convoluted body movements, sweating, getting hot	Signals the need to retreat: I want to be by myself!	Leads to behaviour that protects oneself from further evaluation

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
	Wahrnehmung, dass eigene Person Gegenstand intensiver Begutachtung ist, Überschwängliches Lob oder starke Kritik	Ich werde von anderen dabei beobachtet und bewertet, wie ich etwas (besonders gut oder schlecht) tue, und ich fühle mich befangen und unangenehm.	M: rote Wangen, gestelltes Lächeln; BV: averted gaze or nervous eye movements; G: nestelnde Fingerbewegungen, sich kratzen; K: gewundene Körperbewegungen, Hitzegefühl, schwitzen	Signalisiert Bedürfnis nach Zurückgezogenheit: Ich will für mich sein!	Führt zu Verhalten, das Selbst vor weiterer Begutachtung zu schützen
7. Indonesia: malu, ketahuan (in Indonesian malu has different meanings depending on the context), English: shame, German: Scham					
7	A perception of one's own inadequacy pertaining to other people's standard of values; getting caught doing something that violates moral standards. [Shame is labeled as a positive moral emotion, because it signals that the person has internalized moral standards]	I am inadequate in the eyes of someone else. I have done something immoral and I feel terrible about it.	M: clenching the lips, lip biting; lowered corner of mouth; BV: averting the gaze, avoiding the opposite; G: face behind hand / hide hands; K: lowered head and collapsed body, shoulders raised; H: go out of the field, make yourself small	Leads to submissiveness to prevent social exclusion: I surrender to continue to belong.	Signals danger of social exclusion; leads to avoidance behavior
	Wahrnehmung eigener Unzulänglichkeit bezüglich eines Wertmaßstabs im Angesicht anderer; Dabei ertappt werden etwas zu tun, das gegen moralische Werte verstößt	Ich bin in den Augen der anderen unzulänglich. Ich habe etwas moralisch Verwerfliches getan und ich fühle mich schrecklich deswegen.	M: Zusammenpressen der Lippen, Lippenbeißen; gesenkte Mundwinkel; BV: Blickabwendung, -vermeidung zum Gegenüber; G: Gesicht hinter Hand/Hände verstecken; K: gesenkter Kopf und zusammengesunkener Körper, hochgezogene Schultern; H: aus dem Felde gehen, sich klein machen	Führt zu Unterwürfigkeit, um sozialen Ausschluss zu verhindern: Ich unterwerfe mich, um weiter dazuzugehören.	Signalisiert Gefahr des sozialen Ausschlusses; führt zu Vermeidungsverhalten
8. Indonesia: merasa bersalah, English: guilt, German: Schuldgefühl					
8	Awareness of having done wrong and the feeling of not being able to escape	I have done wrong and cannot escape	G: hand over mouth, biting lips; K: submissive posture; S: verbal excuse; H: Attempts to make amends	Leads to submissive posture that reduces the likelihood of an attack: I submit to prevent attacks.	Promoting attempts to make amends

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
	Erkenntnis, falsch gehandelt zu haben, und das Gefühl, nicht entkommen zu können	Ich habe falsch gehandelt und kann nicht entkommen	G: Hand vor den Mund, Lippen beißen; K: unterwürfige Körperhaltung; S: verbales Entschuldigen; H: Versuche der Wiedergutmachung	Führt zu unterwürfiger Körperhaltung, welche die Wahrscheinlichkeit eines Angriffs reduziert: Ich unterwerfe mich, um Angriffe zu verhindern.	Fördert Versuche zur Wiedergutmachung
9. Indonesia: mendominasi, English: feeling dominant/ superior, German: Dominanzgefühl, sich überlegen fühlen					
9	Person controls the behavior of the starting person (group members) as a means of his or her self-esteem increase	I control what the others do: I am the determiner	M: frown, eyebrows outward, chin pushed forward; BV: View from above on the occasion of the event; G: body-enlarging gestures (arms crossed in front of chest); K: Lifting the chin, straightening up the body	Asking for obsequiousness in order to escape social sanctions: you must submit to me!	Leads to self-esteem
	Person kontrolliert Verhalten der Anlassperson (Gruppenmitglieder) als Mittel der eigenen Selbstwerterhöhung	Ich kontrolliere/bestimme, was die anderen tun: Ich bin der Bestimmer	M: Stirnrunzeln, Augenbrauen außen nach oben, Kinn vorschieben; BV: Blick von oben herab auf Anlassperson; G: körpvergrößernde Gestik (Arme vor der Brust verschränken); K: Kinn anheben, Aufrichten des Körpers	fordert Anlassperson zur Unterwürfigkeit, um sozialen Sanktionen zu entgehen: Du musst dich mir unterwerfen!	Führt zur Selbstwerterhöhung
Neutral/No Emotion					
1. Indonesia: datar, biasa saja, diam, English: neutrality, German: Neutralität					
1	Situations or Behaviours, that are regarded as normal or natural by the self, and are therefore judged as neither good nor bad	I asses this situation as neither bad nor good, because it is normal/natural and I accept it that way.	M: flat; I: low; G: embrace others, divide ruhig, kontrolliert, neutral	to accept what happened	to advise others to do according to the rules

Type	Elicitors	Appraisal	Indicators of the emotion		Action readiness
			Prototypical Expression	Appeal to the receiver	
	Situationen oder Verhaltensweisen, die vom Selbst als normal oder "natürlich" eingeschätzt, und deshalb weder als gut, noch als schlecht eingestuft werden	Ich würde diese Situation weder als gut, noch als schlecht bewerten, denn es ist ganz normal und daher akzeptiere ich es so wie es ist.	M: flach; I: niedrig; G: Umarme andere, teile	akzeptieren, was passiert ist	anderen zu empfehlen, nach den Regeln zu handeln
2. Indonesia: acuh tak acuh, English: indifference, German: Gleichgültigkeit					
2	something that is not important according to personal views	ignoring the circumstances around it	M: don't want to see the situation; K: leave the place	other people don't think things are bad or ordinary	do something else or new activity
	etwas, das aus persönlicher sicht nicht wichtig ist	die Umstände um ihn herum zu ignorieren	M: Ich will die Situation nicht sehen. K: Verlasse den Ort	andere Leute denken nicht, dass die Dinge schlecht oder gewöhnlich sind	mach etwas anderes oder eine neue Aktivität

Question 2, 6 & 8

Question 2. The reason for having positive and negative emotions is the basis or essence of feeling something in oneself (positive or negative) is caused by the occurrence of something outside of oneself that fits expectations or does not meet expectations. The understanding of emotions is any activity or upheaval of feelings, thoughts, passions, and every great mental state and overwhelming. Emotions also refer to the distinctive thoughts in a feeling, a biological and psychological state and a set of tendencies for action. The feelings is a conscious experience that is activated by both external stimuli and by various physical circumstances (Goleman, 2009).

Question 6. Development Goal is something that would be achieved for the child's development which is incorporated into educational goals. The focus of development goal here is moral and emotion development aspect of children. For Indonesia, the goal of national education is to develop learners's potential to become believers and to be devoted to God, noble, healthy, knowledgeable, competent, creative, independent, and be democratic and responsible citizens (Amendment Number 20 Year 2003). It is based on Pancasila as ideology of state, namely believe on one supreme God, civilized humanity, unity in diversity, wisdom deliberation, and social justice. For Germany, the prime aim is a democratic, efficient and flexible educational system which is open to every citizen from preschool education to further education for his personal, professional, and political education. The constitutional principle of equality of opportunity must be realized through an intensive and individual promotion of those being taught at all levels of the education system. Education should help people to shape their own lives. The younger generation must experience the possibilities of greater flexibility and freedom, so that they can learn to choose usefully for themselves. Education should create a permanent basis for liberal co-existence through learning and experiencing democratic values and through an understanding of social development and its changes. Education should awaken joy in independent, creative work (Austin, 1976). Development is the culture-specific solution of universal developmental tasks that lays the ground for gradually diverging developmental pathways. The basic idea of the ecosocial model of development is that cultural milieus (i.e., culture-specific pattern of socialization goals, ethnotheories, and parenting styles) have evolved as adaptations to specific ecosocial contexts (Keller & Kärtner, 2013). Moral as defined by psychologists is mostly about what we owe to each other in order to make a living together of people in a society possible: Don't hurt others, don't infringe on their rights, and if some people are having particularly serious problems, then it is good (but not always obligatory) to help them (Haidt & Kesebir, 2010). Moral systems are interlocking sets of values, virtues, norms, practices, identities, institutions, technologies, and evolved psychological mechanisms that work together

to suppress or regulate selfishness and make cooperative social life possible (Haidt, 2008). Three principals of morality are intuitive primacy but not dictatorship, moral thinking is for social doing, morality binds and builds (Haidt & Kesebir, 2010). Shweder distinguishes three ethics in moral values, namely autonomy, community, and divinity (Shweder, 1997). Furthermore, Haidt (2009) classisfied moral values into 5 values codes which consisted of autonomy (fairness/reciprocity), autonomy (harm/care), community (respect/authority), community (loyalty/in-group), and divinity (purity/sanctity).

Question 8: Moral situations are conditions or circumstances where good or bad behavior occurs in children aged 2 to 6 years in preschool. Moral situations will end well or badly if there is mutual consent (following social rules, moral value, moral understanding, teaching and learning) or no mutual consent (not following social rules, moral value, moral understanding, teaching and learning). The impact is that the child will continue to do good or keep doing bad things in the future.

Category of Development / Educational Goal	Definition	Indicator/Set	Example	Teacher's Strategy	Situation	Theory
Autonomy (fairness/reciprocity)/Promoting Fairness	A behavior that expresses respect of equal rights, norms and duties of every person.	Adaptive challenge: reap benefits of dyadic cooperation with non-kin	Child apologizes other when breaking rules or causes someone suffering	commanding, admonishing, questioning	AFN	Pancasila Nr. 5; Haidt, Kesebir, 2010; Haidt & Joseph, 2008; Shweder, 1997
		Proper domain (adaptive triggers): cheating, cooperation, deception	Child doesn't disturb other	admonishing	AFN	
		Actual domain (the set of all triggers): marital fidelity, broken vending machines	Child doesn't snatch toys	soothing, recalling rules	AFN	
		Characteristic emotions: anger, gratitude, guilt	Child still shares something with other [an example of care?]	explaining, promoting value	AFP	
		Relevant virtues [and vices]: fairness, justice, honesty, trustworthiness [dishonesty]	Child has a spirit/willingness/continue to do goodness, consistency (fair)	encouraging, praising, rewarding	AFP	
			auch die Grenzen der anderen wahrzunehmen. Wie weit darf ich in die Wohlfühlzone rein?	Letting it happen	AFN	

Category of Development / Educational Goal	Definition	Indicator/Set	Example	Teacher's Strategy	Situation	Theory
Autonomy (harm/care)/Promoting Care	A behavior that expresses taking care of suffering people who need support and comfort, especially young(er) and sick people.	Adaptive challenge: Protect and care for young, vulnerable, or injured kin	Child shows a responsibility for her/his behavior and does not hurt others or does not damage other people properties.	admonishing, soothing, recalling rules	AHN	Pancasila Nr. 2; Haidth, Kesebir, 2010; Haidt & Joseph, 2008; Shweder, 1997
		Proper domain (adaptive triggers): suffering, distress, or threat to one's kin	Child becomes patient and able to wait other (queue) and self-control	admonishing, soothing, recalling rules	AHN	
		Actual domain (the set of all triggers): baby seals, cartoon characters	Child uses tools in a right way [that does not damage the tool or other things or person with the tool]	admonishing, soothing, recalling rules	AHN	
		Characteristic emotions: Compassion	Child does not hurt other and take care of others especially when they are suffering.	admonishing, recalling rules	AHN	
		Relevant virtues [and vices]: Caring, kindness, [cruelty]	Child shows a spirit and willingness to continue doing care	encouraging, praising, rewarding	AHP	
Community (loyalty/ingroup)/Promoting Loyalty	a behavior that expresses loyalty toward the rules and interests of the group to which the person belongs or wants to belong	Adaptive challenge: reap benefits of group cooperation	Child loves the country	commanding	CLP	Pancasila Nr. 3; Haidth, Kesebir, 2010; Haidt & Joseph, 2008; Shweder, 1997
		Proper domain (adaptive triggers): threat or challenge to group	Child shows a spirit and willingness to continue doing loyalty	encouraging, praising, rewarding	CLP	

Category of Development / Educational Goal	Definition	Indicator/Set	Example	Teacher's Strategy	Situation	Theory
		Actual domain (the set of all triggers): sports teams one roots for		encouraging, praising, rewarding	CLP	
		Characteristic emotions: group pride, belongingness; rage at traitors				
		Relevant virtues [and vices]: loyalty, patriotism, selfsacrifice [treason, cowardice]				
Community (respect/ authority)/Promoting respect	a behavior that expresses acceptance and even appreciation of rank differences between people and that expresses respect toward higher ranked people.	Adaptive challenge: negotiate hierarchy, defer selectively	Child does not interrupt or derogate other children / Child respects other children [respect is not only related to people of a higher status (elder or stronger children), but also to children of the same status	explaining	CRN	Pancasila Nr. 4, Haidt, Kesebir, 2010; Haidt & Joseph, 2008; Shweder, 1997
		Proper domain (adaptive triggers): signs of dominance and submission	Child shows conventionalized signs of respect to higher ranked people such as rituals of greeting and flag salute or gestures of submissions such as bowing	modelling	CRP	
		Actual domain (the set of all triggers): bosses, respected professionals	Child shows a spirit and willingness to continue displaying respect	encouraging, praising, rewarding	CRP	

Category of Development / Educational Goal	Definition	Indicator/Set	Example	Teacher's Strategy	Situation	Theory
		Characteristic emotions: respect, fear				
		Relevant virtues [and vices]: obedience, deference [disobedience, uppitiness]				
Divinity (purity/sanctity)/Promoting divinity purity	a behavior that recognizes the holiness and purity of God or other spiritual forces (e.g. nature or the universe) and follows the teachings of God (religion/spiritual) and the laws of nature.	Adaptive challenge: avoid microbes and parasites	Child prays together	praising, rewarding, encouraging, promoting value (thankfulness)	DPP, DPN	Pancasila Nr. 1, Haidt, Kesebir, 2010; Haidt & Joseph, 2008; Shweder, 1997
		Proper domain (adaptive triggers): waste products, diseased people	Child can pray everywhere and everytime	praising, rewarding, encouraging, promoting value (thankfulness)	DPP	
		Actual domain (the set of all triggers): taboo ideas (communism, racism)	Child shows a spirit and willingness to continue respecting purity	encouraging, praising, rewarding	DPP	
		Characteristic emotions: disgust				
		Relevant virtues [and vices]: temperance, chastity, piety, cleanliness [lust, intemperance]				

Category of Development / Educational Goal	Definition	Indicator/Set	Example	Teacher's Strategy	Situation	Theory
Regulating emotion appropriately	The ability to regulate, control and adjust emotions (positive and negative) at an appropriate level of intensity and quality so as to achieve an overarching goal	patient	Child waits for the teacher when she is still talking with other.	Commanding, recalling rules, promoting values	CRP	Eisenberg, 2001; Denham, 2012; Holodyski, et al., 2013.
Expression of negative emotions appropriately	a morally appropriate expression of one's own negative emotions	anger, annoyed, sad, dissapointed, unsatisfied, guilty, regret, compassion, shame, etc.	Child regrets on what he's done	problem solving	AHN	Haidth & Joseph; 2008; Eisenberg, 2000
Expression of positive emotions appropriately	a morally appropriate expression of one's own positive emotions	happy, pride, satisfied, admire, gratitude, enjoy situation, spirit awaken	Child enjoys singing	Letting it happen	CLP	Haidth & Joseph; 2008; Eisenberg, 2000
			Child is happy and pride because she/he does goodness	encouraging, praising	DPP	
			Child becomes calm	problem solving, soothing, admonishing	AFN	
Moral understanding	a behavior that emphasizes one's understanding of values, virtues, norms, habits that apply to everyday life.	Cognitive: to understand concept good and bad, right and wrong, polit and not polite	Child understands rules what is forbidden or not polite.	explaining, admonishing, questioning, soothing	AHN, CLN, CRN	Haidth & Joseph, 2008; Winkler, 2012; Jensen, 2015; Keller, 2005; Piaget, 1928; Kohlberg, 1958; Trommdorff, 2015; Bloom, 1965; Anderson & Krathwol, 2001.
		Affective: willingness to change behavior	Child knows right and wrong	explaining, admonishing, recalling rules	AHN	

Category of Development / Educational Goal	Definition	Indicator/Set	Example	Teacher's Strategy	Situation	Theory
		Psychomotor: to continue good behavior	Child understands ownership and respects the properties of others and their control about their properties.	explaining	AFN	
			Child can understand what teacher said	explaining	CRN	
Following social rules	a behavior that express keeping to the rules	to share, to be honest, play together, to care of other, to respect other, to pray, to tidy up, to discuss a problem, to ask permission, etc	Child follows/obeys the rules of the class	soothing, questioning, commanding, admonishing, recalling rules	AFN	Miller, 2016; Fennimore, 2014; Stormont, et.al, 2008
			Child be more discipline	singing, admonishing, recalling rules, soothing	AHN, CLP	
Stopping undesirable behavior	a behavior that stops wrong behavior	hiting, snatching, mocking, teasing, threatening, pinching, cheating, lying, crying, etc.	Child is going to not repeat wrong behavior	admonishing, recalling rules, explaining, soothing	AHN, AFN	Miller, 2016; Fennimore, 2014; Stormont, et.al, 2008
			Child feels that teacher has focus attention for him/her	soothing	DPN, CLN	
Promoting politeness/goodness	a behavior that expresses politeness or goodness	to say greeting, to ask permission,	Child becomes a polite boy/girl	problem solving, soothing, explaining	AFN	Miller, 2016; Fennimore, 2014; Stormont, et.al, 2008; Schiller, et.al, 1998
			Child asks for permission	questioning	AFN	
			Child says thank you to teacher & other	explaining, promoting value (thankfulness)	AFP	

Category of Development / Educational Goal	Definition	Indicator/Set	Example	Teacher's Strategy	Situation	Theory
			child apologize/give forgive		CLN	
			teacher approache the child		CRP	
Good model	a behavior that express a good model for others	to share, play together, to pray, to tidy up, to ask permission, to say greeting, to be honest, etc.	Child could be a good model for other	encouraging, praising	AFP	Miller, 2016; Fennimore, 2014; Stormont, et.al, 2008
			Other friends follow Edo to pray	praising, encouraging	DPP	
			Child can motivate other to pray well	praising	DPP	
Taking responsibility	a behavior that expresses responsibility for the consequences of own behavior	to tidy up, to back toys in the right place, to acknowledge/repair wrong behavior, to apologize	Child responsibility to the toys	encouraging, explaining, modelling	CRP, CLP	Miller, 2016; Fennimore, 2014; Stormont, et.al, 2008; Schiller, et.al, 1998
			Child responsibility to their behaviour	admonishing, soothing, recalling rules	AHN	
Playing together	a behaviour that children could be together when they play together or joint other	to be together with friends and use tools together, to share something with other, to cooperate with other, to be happy together	Child plays together with other	explaining, admonishing, soothing, reclling rules	AFN, AHN	Miller, 2016; Fennimore, 2014; Stormont, et.al, 2008; Schiller, et.al, 1998
			Child can joint other	explaining	CLN	
Choosing activity/tools	a behavior that child can choose between alternatives and carry the consequences of the chosen alternative	which the tools will be used, which time will run, with whom child wants to play	Teacher gives child the choice to decide between alternative actions and to carry the consequences of his or her decision	explaining	AFN	Miller, 2016; Fennimore, 2014; Stormont, et.al, 2008

Category of Development / Educational Goal	Definition	Indicator/Set	Example	Teacher's Strategy	Situation	Theory
Reinforcement/encouraging	a behavior that encourages/reinforces/acknowledges children behavior (positive becomes more positive; negative could be repaired to become positive)	words (verbal) and non-verbal (touching body)	Child gets reinforcement/attention	praising, rewarding	AHP, DPP	Miller, 2016; Fennimore, 2014; Stormont, et.al, 2008
			I want to reinforce the behavior of the child	rewarding, praising, promoting value (apologizing), recalling rules, commanding	CRP, CRN	
Achievement in learning	the teacher wants the child to learn a skill or competence. This can also be a social competence that go beyond the values that are already listed as a category. This includes aspects of knowledge, skills and work attitudes in accordance with the standards set of the educational curriculum.	cognitive, affective, psychomotor	Child has a high self-confident, and cultivates talent	encouraging, praising, rewarding	CLP	
			learning social competence			
			learning empathy, perspective taking			

Category of Development / Educational Goal	Definition	Indicator/Set	Example	Teacher's Strategy	Situation	Theory
Achievement in teaching	the moral values implanted by the teacher are successfully performed by the children without being constantly stimulated.	moral understanding and moral value that children do	child prays together or alone by themselves	Letting it happen, encouraging, promoting value, praising	DPP, AFP, CRP, CLP, AHP	
Letting children act autonomously	The goal is that children should act on their own or solve a problem on their own without an intervention of the teacher.	child do everything alone	Children are in a free play situation and one child helps the other child. In such a situation, I do not intervene because I do not want to interrupt there play.	Letting it happen	AFP, AHP, CLP.	
Agreement/reconciliation	the efforts undertaken to reach agreement and no more conflict between the two parties.	to deal with other, to promise do goodness, the existence of the agreement	The teacher puts the child together to discuss the problem	solution-approach	AHN, AFN, CLN	
Expressing doubts	teacher expresses doubts about the succes of his or her educational strategy in reaching the intended educational goal; a statement that invites confusion or uncertainty about the answer to the situation	there are two possible events or more in one situation	child run away, child plays together or child is angry	Letting it happen, recalling rules, disapproval, commanding	DPN, CLN, AFN, CRN, AHN	
Every day life occurrence	this activity or situation occurs as a daily routine and has no special meaning.	routin, repeat every day	children share food with others	Leting it happen	AFP	
Out off topic/no purpose	the statement/answer out of the discussion or interviewer question.	to do not understand the question	the teacher replaces the food which the child has thrown away from the trash	Letting it happen	CRN, DPN	

Question 4 & 5

- Definition of a CR-strategy:** Child-rearing strategies are in part socialization practices which are influenced by socialization goals and ethno-theories through culture-specific pathways. They are sets of practices which differ in their behavioural, emotional, and verbal expression and are applied to influence the child's behaviour. The attempt of influencing a child's behaviour is supposed to affect the child in a way that modifies its behaviour in the expected and desired direction. They, therefore, depict culture-specific social and moral valued behaviours and are intended to influence the child's development to become a social and morally upright member of the society. Therefore, child-rearing strategies enforce and induce culture-specified moral practices and understanding, which assure the survival, maintenance and development of the group or a culture, and the child. The use of child-rearing strategies may vary within the same culture influenced and affected by individual experiences, preferences and generations.
- Definition of an episode:** Coding of episodes, in which teachers display proactive or reactive moral child rearing strategies. The moral code of proactive strategies is "PRO" which means that the teacher proactively teaches morally good behaviour or helps one or more children to distinguish between good and bad behaviour; no morally loaded behaviour of a target child proceeds this strategy. All other coded strategies are seen as reactive strategies. The teacher reacts to a morally loaded behaviour of a target child.
- Beginning of an episode:** The beginning of an episode is defined by the beginning of a new action of the agent (target child), which clearly distinguishes itself from the preceding action in its goal. The beginning of an action is usually associated with a change in attention focus. An action serves to achieve a goal that has to be inferred from the action.
- End of an episode:** The end of an episode is characterized by reaching the action goal *or* when the agent abandons the original action goal and begins with a new action or reach a new action goal *or* the used child-rearing strategies are completed, and the teacher retreats himself/ herself from the original interaction.
- General Coding Rules:**
- The first teacher who interacts actively with the child and her/ his CR-strategy related to the child's moral behaviour is coded
 - Only the strategies towards the agent child are coded (the child who displayed the moral behaviour)
 - The strategy has to be clearly observable, no minimum time is necessary
 - The order of observed strategies is not relevant, only its occurrence has to be coded
 - If no other strategy is displayed, *letting it happen* is to be coded
 - *Documenting* is coded in an extra column whenever one teacher explicitly observes and documents the behaviour of a child/the children in order to use a CR-strategy at a later preschool activity referring to this situation; if the teacher uses its documentation to refer to the situation and applies a CR-strategy, *Referring to Documentation* is coded in an extra column

CR-strategy	Definition	Example	Video Clip	Theoretical Background
Comforting Includes Soothing	Offering comfort or assistance or showing care through verbal expression or physically through body contact. The goal is to calm the emotionally aroused child. The ways or steps of the teacher in	"Sssh, everything is ok, don't worry." "Don't worry, things will be alright."		"Bataknesse mothers always breastfeed their children in response to their crying, even if the child is not hungry" (Rianz, Meredith & Cuskelly, 2016, p. 12 cit. Kushnick, 2006). "Back carrying is used by mothers and child nurses [...] as a way of calming a

CR-strategy	Definition	Example	Video Clip	Theoretical Background
	comforting children are teachers approaching children, touching their body parts (general), asking/explaining/giving motivation to children in the occurring situation.	Oge pinches Adi's cheek, he then gets her pinched as well, she pinches back. Adi starts to cry. One girl even tells the teacher why Adi's crying by pointing at both (Adi and Oge) and by saying that Oge does something bad to him, then teacher comes to Adi, strokes Adi's shoulders, calms him down, and reconciles them A kid (batik shirt) sits in the way like no other does. The teacher then pats his lap to make him sitting like others.	TK_TI_2016_10_10_A&B_Opening & Core Activities_P4 (14:37:13 - 14:55:13) TK_MS_2017_03_21_L070 494-M280163_B5_Block Center_P1_1 (00:03:24:12 - 00:03:42:22)	fussy baby” (Harkness& Super, 1983, p.225).
Commanding	Giving the child an instruction or offering a solution without involving the child in the solving process, and with the expectation that they will follow the command. Commands can range from nonverbal polite hints to verbally direct demands. The goal is that the child does what they have been told without questioning the instructions.	“Would you please, first put on your rubber boots before wearing your Jacket” “Clean the table now!” A boy reports to the teacher that his friend has stolen a leaf which he has gotten before, he tries to get it back from his friend but no success. Teacher orders the child to give it back again.	PAUD_AN_2016_10_27_T K B3_Core Activities_P4 (35:14:08 - 35:39:05)	“[...] the child will be reprimanded for [...] touching the belongings of others ‘Don’t touch that’ [...]” (Lutz, 1983, p.254). “[...] unquestioning obedience to those of higher status, [...] sons to fathers and wives to husbands” (Quinn, 2005, p.504).
Corporal punishment	Beating, hitting or spanking the child with hands or a stick, belt or other objects on their hands, back, chest, arms, or legs. The intensity can range between light cuffing to violently beating.	Slap the hand of a child. The teacher pushes the child into the chair to gesture him, that he has to sit and eat now.		“[...] technique for getting children’s attention: beating. Even infant might be lightly cuffed for crying for no good reason. [...] older children who misbehaves will be beaten repeatedly and with some vigor” (Quinn, 2005, p.492). “They regard public awareness of beatings [...] as redounding positively on the reputation of whoever administered

CR-strategy	Definition	Example	Video Clip	Theoretical Background
	<p>The goal is to physically punish the child for inappropriate behaviour.</p>			<p>the beating, showing that the child was being properly socialized” (ibid. p. 498). “If you want to teach a child anything, you must cane him” (ibid. p.504). “Beatings are [...] conducted almost exclusively by parents, especially the father, so that ‘[t]he child becomes fearful of person in authority whose severe punishments are anticipated by him” (LeVine and LeVine, 1966, p.192. In Quinn, 2005, p.504).</p>
<p>Disapproval</p> <p>Includes Criticizing/ Admonishing/ Forbidding/ Complaining</p>	<p>Direct feedback to the child through verbal expression of criticism in relation to the child’s behaviour, verbal critical disapproval or deciding without giving reasons or explaining why the child’s behaviour is inappropriate.</p> <p>The teacher’s nonverbal behaviour has a negative tone, admonishing through reference to consequences or sending a warning without providing further explanation in relation to the disapproved behaviour.</p> <p>The goal of all these strategies is that the child immediately ceases their behaviour.</p>	<p>“You shouldn’t do that, it is not what we do!”</p> <p>“Your behaviour is totally off.”</p> <p>“Don’t do that!”</p> <p>“Stop! Immediately!”</p> <p>Abwa keeps pushing another kid without any reason until the teacher calls out his name so that he will stop pushing (with a negative intonation)</p>	<p>TK_TI_2016_10_10_A&B_ Opening & Core Activities_P4 (44:07:16 -44:18:14)</p>	<p>“Outsiders [...], are invited by the caregiver to evaluate, criticize, and judge the child, and the imputed negative opinion of absent others is invoked – in one especially amusing example, of future boyfriends who, it was said, would not marry the girl after watching her tape-recorded misdeeds” (Fung and Chen, 2001, p. 430 in Quinn, 2005, p.494). “Other lesson are phrased as test – comments, questions, or requests that, depending on the child’s response, may lead to criticism [...] (Quinn, 2005, p.501).</p>
<p>Distracting</p>	<p>Diverting the child’s attention to something else through verbal expression or physical contact (handle the child’s body).</p>	<p>“If she doesn’t want to play with you, I will play with you.”</p> <p>“If you don’t want to paint let us read a book.”</p>		<p>“Batakese mothers always breastfeed their children in response to their crying, even if the child is not hungry” (Rianz, Meredith & Cuskelly, 2016, p. 12 cit. Kushnick, 2006).</p>

CR-strategy	Definition	Example	Video Clip	Theoretical Background
	The goal is not to intensify the child's emotions, behaviour or the problem.			"Crying in babies is quickly responded to by offers of the breast, holding or carrying or entertainment" (Harkness& Super, 1983, p.225).
Encouraging Includes Reassuring/ Reinforcing/ Confirming	<p>The teacher confirms or agrees verbally with the child's statements through repetition or affirmation of the content. This is a simple confirmation of a child's request.</p> <p>The goal is to reaffirm or approve the statements of the child. In the same process, the child is encouraged, which presupposes that the teacher was embedded in the process.</p>	<p>Nick and his friend are arguing about a vehicle: Nick tells his teacher, that he had it first and not his friend. The teacher repeats Nick's statement: "Yes, it is true, Nick had it first".</p> <p>A child wants to wash his hand before moving to another group and asks the teacher, then the teacher nods.</p> <p>After the child completes a task, the teacher says "Thank you".</p>	<p>TK_TI_2016_10_10_A&B_Opening & Core Activities_P4 (43:26:24 - 43:31:04)</p> <p>Assisi_Frühling_2016_11_24 E25</p>	"[...] instruction in practical knowledge that may be viewed as practical in nature and having little direct relationship to values" (Quinn, 2005, p.479).
Excluding	<p>Isolating the child or moving it into another room/place or excluding it from an activity.</p> <p>The goal is to show or set limits for the child's inappropriate behaviour. The teacher explains why they are being excluded and offers the possibility of participating if the child behaves according to the rules. The child is given the opportunity to calm down or change their inappropriate behaviour</p>	<p>"I told you to stop yelling, we went to read, it seems like you cannot stop, now you have to go to the next room."</p> <p>I think you need some "time out" for you to calm down.</p>		
Expressing of anger	Expressing unhappiness regarding the situation or bad behavior.	"I am so angry, that we are sitting here talking about the same		

CR-strategy	Definition	Example	Video Clip	Theoretical Background
	The goal is that the child knows the teacher is angry because they behaved badly, and for the child to regret their actions; to give the child emotional feedback on a personal level regarding their behaviour, underlining that the expectations of the child was forbidden or wrong.	things, we talked about countless times. “ “That makes me really angry now.”		
Expressing of sadness	An expression of suffering from the situation or bad behavior. The goal is for the child to regret their actions and engage in good behavior; to give the child emotional feedback on a personal level.	“It makes me sad that you are always breaking the rules we have already agreed on.” Ahza tries to get the toy again. The teacher tells her to wait a bit, if she can't wait then she should move her seat and she also tells her that she is sad if she keeps acting like that.	PAUD_GN_2017_04_06_N 131285-M040589_KB Matahari_Classroom_P1_3	
Explaining Includes Reflecting/ Perspective Taking	Offering or providing a verbal explanation to the child about moral values/behaviours, accompanied by a reflection process of the past, guided by the teacher. They explain why the behaviour of the child is inappropriate or provide alternative behavioural patterns for the future. The goal is for the child to understand the consequences of their behaviour.	Explaining why beating <i>or</i> hitting other children isn't good <i>or</i> why playing together is important <i>or</i> why one needs friends in life <i>or</i> why jumping from the couch is dangerous. Teacher explains to the kids who do not want to eat their vegetables and eat candy instead, that eating vegetables provides the body with the necessary vitamins.	TPA-KB- _TK_CB_2016_11_11_TK B1_Snack Morning_P4 (05:17:17 - 05:38:06)	“[...] it is also possible for an explanation to be given in an aggressive or threatening way” (Lansford & Deater-Deckard, 2012, p. 62). “Parents in several countries have been found to use explanations regarding good and bad behavior as a socialization tool designed to teach their children appropriate and expected behavior within their cultural and economic contexts” (ibid.). Geertz (1959, In Lutz, 1983, p.259) “The adults around [children] provide not only the situation for ... learning about [themselves and their] world, but also definitions and interpretations of this situation, and

CR-strategy	Definition	Example	Video Clip	Theoretical Background
				conceptualizations of their feelings [...] within it”.
Frightening Includes Threatening/ Scaring/ Shocking	Threat of aversive consequences (excluding, taking away privileges or giving punishment; emphasizing the consequences of misdeeds/misbehavior). The goal is to intimidate the child or induce fear.	A toy is taken away from the child. “Your mother is going to be informed about your behaviour.” Threat about a supernatural power like the bogeyman. Ahza tries to get the home-made telescope again. The teacher tells her, that she could move somewhere else, if she keeps behaving like that. She said, “Ahza, Ahzalia... you could move to seat somewhere else, you know? This is the last time, okay? If you keep behaving like that I will move you somewhere else.”	PAUD_GN_2017_04_06_N 131285-M040589_KB Matahari_Classroom_P1_3	“[...] practice of frightening them with attack by spirits and other animate beings, natural or supernatural” (Quinn, 2005, pp. 491 cit. Lutz, 1983, p.255). “[...] if children don’t learn to fear <i>something</i> , they cannot be trained to have the good character [...] valued in adults” (Quinn, 2005, p.504). “[...] through the use of a special type of ghost (<i>tarita</i>) which is said to kidnap and eat children. The ghost [...] is called by parents to come take the child if she or he misbehaves” (Lutz, 1983, p.255).
Letting it happen	The teacher doesn’t interfere into a situation <i>or</i> interrupt. She / he doesn’t participate actively but is aware of what is happening. The teacher had the possibility to intervene. The goal is to offer <i>or</i> provide space <i>or</i> leeway to train <i>or</i> apply their problem-solving skills with the possibility of intervention from the teacher’s side.	Two children are arguing about who is first to play with the doll. The teacher perceives the situation and observes the children. Razan tries to get into contact with Hisbullah (offering a toy, asking her), but Hisbullah always refuses. Razan gets upset because of feeling ignored, but the teacher is just quiet and does not intervene.	PAUD_AN_2016_10_27_T K B3_Tasks of Core Activities_P4 (28:00:17 - 29:13:06)	“[...] tend to create a physical distance from their children as an expression of their authority and in order to cultivate polite manner” (Rianz, Meredith & Cuskelly, 2016:11, cf. Serad, 2012).
Modelling	The teacher models morally appropriate behavior and	The teacher imitates the cry of the child <i>or</i> the child’s rude respond.		“They enter into communication with him by making certain (culturally

CR-strategy	Definition	Example	Video Clip	Theoretical Background
Includes Mirroring	demonstrates it by imitating <i>inappropriate</i> behavior, and provides a role model for the appropriate/desired behaviour. Alternatively, the teacher mirrors the child's emotions by expressing understanding. The goal is that the child is confronted with their behaviour and behavioural strategies are practiced within an interactive setting between adult and child. The child should get an impression of how its behaviour is viewed by others.	The Teacher demonstrates to the children how to pass a circle and then asks them to do this. Franis gives a marker to teacher, then teacher replies: "thank you dear"! (thanking) Oge was closing the bottle cap, but to no avail, then the teacher helped Oge close the bottle with the lid. (helping) Teacher permits to children to go to teacher's room. (permitting)	TPA-KB- TK_CB_2016_11_11_KB- TK A & B_Fun Learning_P4 (01:17:07 - 03:42:00) TK_TI, 11.10.2016 Drawing TK_TI, 11.10.2016 TK_TI, 11.10.2016	approved) reactions to his cries [...]" (Harkness& Super, 2002). "[...] patterns for social relationships among adults of different status were socialized by childhood experience in the family" (ibid.)
Praising Includes Expressing pride/ Expressing happiness	Giving verbal or nonverbal emotionally loaded feedback of pride/happiness. Reinforcing the desirable behaviour or emotions by praising or encouraging the child through positive verbal and nonverbal feedback. The goal is to share positive feelings with the child in relation to the child's actions or emotions.	"I am proud of you." "I am happy for you. " Hugging the child <i>or</i> a gentle touch on the shoulder. Dinda gets up and walks out of the class room without notifying the teacher. The teacher eventually notices it and is seen looking for her. The teacher then criticises her behaviour, but also praises the other children who are obeying the rule. She said to them, "You are being excellent today by staying in the class room and [by sitting according to the] order."	TK_TI_2017_04_12_ R171268_A_Classroom_P1 _1	"[...] praise is explicitly rejected [...] as a verbal device that would encourage conceit and make even a good child rude and disobedient, meaning disruptive of the hierarchy. [...] undermine the moral reflectiveness that they strive to cultivate in their children, or the moral authority of the caregiver" (Quinn, 2005). "[...] small children are encouraged to become competent in their marine environment. It is part of the whole system by which a child is encouraged to do his physical best" (Harkness & Super, 2002, p. 257). "[...] the Ifaluk view happiness/ excitement [Lutz's gloss of the Ifaluk word <i>ker</i>] as something that must be carefully monitored and sometimes halted in Children" (Quinn, 2005, p.485).

CR-strategy	Definition	Example	Video Clip	Theoretical Background
<p>Promoting Value</p> <p>Includes Thanking/ Apologizing/ Helping</p>	<p>Explaining and reflecting appropriate behavioural values (apologizing, forgiving or showing care or taking responsibility for personal mistakes and for others or repenting or being grateful). The values are specified directly, and refer to the child's formal behaviour.</p> <p>The goal is to create an awareness for appropriate social and moral values.</p>	<p>After a mistake has happened; it is important to ask for forgiveness. If someone is apologizing or is regretting, it is good to forgive.</p> <p>“Don't you think that the best you can do is to apologize?”</p> <p>“He/ she has apologized. Don't you think that you can forgive her/ him?”</p>		<p>“Children [...] were expected to help with the care of younger siblings, [...] help with gardening and food preparation, [and] help by cleaning their own rooms [...]. [...] patterns of social behavior are learned and practiced in interaction with various types of individuals in a variety of settings” (Harkness & Super, 2002, p.264).</p> <p>“After all ordinary people are not saints or sages, so that one can hardly avoid transgressing” (Quinn, 2005, p.502).</p>
<p>Questioning</p> <p>Includes Asking for motive/ Asking for intention</p>	<p>Questioning or asking the children about their behavioural motives or reasons or giving an answer. Questioning can be polite and caring, or pressurizing or provocative. Through questioning, the children reveal the incident, motive or intention underlying their actions.</p> <p>The goal is that the child understands and evaluates their actions on their own without the teacher reminding about the rules.</p> <p>Questioning proactively is when the teacher asks about concepts and moral behavior that the child will or has already done. The critical point is that there is a morally correct answer to that</p>	<p>The child does not want to eat when the mother gives him a food. He is angry to his mother and the teacher asks him: “Why you did not want to eat? The teacher teases him by asking him to look a mouse, the he kicks his teacher's feet, when the teacher pretends to cry, the child approaches and tries to hit her. Teacher tries to calm down with "do you ever seen a mouse eats noodle?"</p> <p>Faiz puts something in his mouth. The teacher says "That's dirty, why did you put it in your mouth?"</p>	<p>TPA-KB-TK_CB_2016_11_16_TK_B1_Free Play_ Small Kamera (08:22:19 - 09:48:10)</p> <p>TK_B1_2017_03_30_D2609 91-G071285-Assisstean Teacher_A_Classroom_P1_4</p>	<p>“[...] a confession is extracted from them [...]” (Quinn, 2005, p.494).</p> <p>“[...] badgered and questioned in a characteristic teasing manner. [...] adults routinely tease children with dangerous questions” (ibid. p. 483 & p.495).</p> <p>[...] playful but dangerous questioning that is such a big part of the teasing to which Inuit adults submit young children” (Quinn, 2005, p. 491.). “[...] repeat their questions multiple times until she [the child] gives evidence of having received their [adults] message” (ibid. p.509).</p>

CR-strategy	Definition	Example	Video Clip	Theoretical Background
	question and the teacher expects the child to answer correctly.			
Recalling rules Includes Reminding	Referring to accepted behaviours, agreed rules and desirable values, reminding the child verbally or referring to written or depicted rules or behaviours. Recalling or reminding the child of the consequences of disobeying. The goal is that the child reminds the agreed rules and internalizes them, and follows the rules in future.	“Before lunch, we must wash our hands.” “Don’t walk around with a scissor in your hands you might fall down and stab yourself with the scissor.” Two kids on the left corner are joking around while the others are praying, a teacher then reminds them to be quiet.	PAUD_AN_2016_11_02_K B 1_Snack Morning_Role Playing_Center_P4 (12:49:11-13:48:07)	
Rewarding	Giving the child material reward for its appropriate behaviour. The goal is to reinforce the appropriate behaviour through reward.	After a child has fulfilled his/ her task the teacher gives him/ her a gift. Teacher gives a mark (e.g. a star) to reward the child’s work after finishing.	PAUD_AN_2016_10_27_T K B3_Tasks of Core Activities_P4 (00:43:00 – 00:49:25)	
Shaming Includes Embarrassing/ Expression of disappointment	Disgraceful behaviour by a child is discussed in front of at least one person/child; disapproval of the disgraceful behaviour/demanding appropriate behaviour. It is accompanied by verbal or non-verbal actions (laughter, smiles or playful tone of voice). The goal is to teach the child to bear shame and elicit shame. Furthermore, shaming includes processes of reasoning and reflecting. The child is given the	“Saying dirty words is not good.” “I would never accept my child to behave like this.” Two boys seem to not be able to stay calm for a moment. The teacher says "It has always been Zaki and Mirzan! Show us that you're better now, because you're older." And she says to the other	TK_MS_2017_03_22_S300 578_A5_Role Playing Center_P2_7	“The very fact that children’s misdeeds are narrated so often may serve to normalize them. The child is expected to be able to bear and handle a reasonable amount of shame”(Fung, 1999:191 In Quinn, 2005, p. 494) “[...] moral ideology in which shame is positively valued, the parents felt that they would be remiss if they did not raise their children to know shame [...]. [...] children labelled as ‘recidivists’ [...] are treated more serious shaming” (ibid.). “[...] knowing shame, follow the path of right conduct [...]” (ibid. p.507

CR-strategy	Definition	Example	Video Clip	Theoretical Background
	opportunity to reason and reflect on their behaviour/misdeeds with the teacher's support.	children, "C'mon, let's just ignore them."		"[...] shaming and embarrassing the child in front of other" (Rianz, Meredith & Cuskelly, 2016, p.11 cit. Mulder, 1992, Serad, 2012, Zevalkink & Riksen-Walraven, 2001).
Solution-oriented approach	The teacher verbally provides, presents or suggests possible solutions to the child in relation to a problem or dilemma. The teacher asks the child for possible solutions from the child to the problem and interacts actively with. The goal is to offer satisfactory solutions or alternatives for consideration.	A child complains about not having enough 'Lego-bricks' for his/ her construction and wants to destroy another child's Construction to have the bricks. The teacher tells the child: "if you destroy Nick's construction he will be sad" and suggests to help him/ her to search for more bricks or assist him/ her constructing something else or similar to his/ her basic idea.		
Taking away privileges	The teacher denies the child access to something associated with the child's desires. The goal is to set limits to the child's inappropriate behaviour. The teacher explains why the child has lost their privileges, underlining that privileges are connected to a child's appropriate behaviour.	Not allowing the child to leave the house <i>or</i> not allowing the child to visit friends <i>or</i> to watch a favourite movie.		
Teasing Includes Mocking	Devaluation or minimization of the child's behavior, emotion or motive; teasing is potentially threatening for the child's self-concept. It is accompanied by verbal or non-verbal actions (redressive humor or positive/negative politeness such as laughing in an afflictive	"Do you like me?"- "Do you want to come with me and live at my house?" " Testing" whether a child knows where she/ he belongs <i>or</i> whether she knows what is her/ his properties and how determined she/ he is to keep those possessions.		„[...] badgered and questioned on a characteristic teasing manner" (Quinn, 2005, p.495). „One common topic of teasing [...] is the mock threat of taking away something belonging to the child, or even the child herself" (ibid.). "Teasing can involve purely verbal behavior, such as nicknames and

CR-strategy	Definition	Example	Video Clip	Theoretical Background
	<p>fashion before or after delivering the tease).</p> <p>The goal is to “test” the extent of internationalization of certain values and to emotionally arouse the child.</p>			<p>innuendoes, or purely physical behavior; such as physical imitation, taunting, and making funny faces (Pawluk, 1989). [...] the content of teasing as intentionally face-threatening verbal or nonverbal action [...] accompanied by redressive humour and positive and negative politeness tactics that mitigate the face threat of the tease” (Keltner, 1998, p.1231).</p>
<p>Vicarious Shaming (Quinn, 2005; Friedlmeier, Corapci, Cole, 2011)</p>	<p>Teacher feels ashamed because of the bad deed of a child. The emotion is expressed by embarrassed behavior, e.g. blushing, hiding one’s face, impulse to leave the stage.</p>	<p>“I ashamed if you hit others”</p>		
<p>Withdrawing affection</p> <p>Includes Withdrawing attention</p>	<p>Active removal of attention <i>or</i> affection <i>or</i> not reacting anymore to the child <i>or</i> turning away from the child. The goal is that the child can learn that he/ loses the affection or attention of the teacher because of its inappropriate behaviour, but gets attention and affection because of its appropriative behaviour.</p> <p>This strategy is devoted to learning situations when the teacher is explaining moral values, then the children turn their attention to other things such as joking, talking to other children or playing with something, then the teacher draws the attention of the children again by singing,</p>	<p>“With this behavior, I am not going to play with you “</p> <p>“As long as you are yelling I am not going to listen to you.”</p> <p>Both of the teachers tell the children to wait a little bit. The girls are seen going towards her to get the paper from her anyway. At the end she says, "That means today I won't play on the playground with you!"</p> <p>The teacher is explaining the rules before playing, then the children joke with each other, then the</p>	<p>TK_SK_2017_04_05_P2006 81- S110981_A2_Classroom_P1 _5</p>	<p>“[...] tend to create a physical distance from their children as an expression of their authority and in order to cultivate polite manner” (Rianz, Meredith & Cuskelly, 2016, p. 11, cf. Serad, 2012).</p>

CR-strategy	Definition	Example	Video Clip	Theoretical Background
	clapping, telling stories or demonstrate something in front of children so that children pay attention to what the teacher is explaining.	teacher claps a few times while asking the children to listen again.		