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DHARMA ACARYA FACULTY

DAFIS 2016

DHARMA ACARYA FACULTY INTERNATIONAL SEMINAR
PROCEEDING BOOK

CHARACTER EDUCATION
ACROSS CULTURE

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DHARMA ACARYA FACULTY INTERNATIONAL SEMINAR
(DAFIS) PROCEEDING
“CHARACTER EDUCATION ACROSS CULTURE”

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(DAFIS) 2016

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PREFACE

*Om Swastyastu,
Assalaamu'alaikum Warahmatullaahi - Wabarakaatuh,
Namo Buddhaya,
Salom,*


First of all let us extend our gratitude to *Ida Sang Hyang Widhi Wasa / Almighty God*, because of the grace we can gather together in this place to conduct the the First Dharma Acharya Faculty Interational Seminar (**DAFIS**), which themed “*Character Education Across Culture*”. This international seminar is expected to be able to gather valuable ideas about the development of character education across culture, to be used as a comparison in the development and evaluation of character education in IHDN Denpasar in particular and Indonesia in general, improve both lecturers and students competency in establishing a publication of the result of a research and also create a positive academic atmosphere in the development of the academician’s attitude and skill.

The seminar was done on October 11th 2016 in IHDN Denpasar Hall Jalan Ratna No 51 Denpasar, which was supported by 4 keynote speakers from Australia, Uganda, South Korea and Indonesia, and also 41 presenters from Indonesia. There were 200 participants who were participating in this seminar. They were the students of IHDN Denpasar, Lecturer, Teachers of Bali Province, Stakeholder and Alumni.

Finally, we would say thank you for all of the presenter, moderator and participants and also organizing committee, for their valuable cooperation and inspiration. And we plead for an apology for any mistakes that was done during the preparation and execution of this International Seminar.

*Om Santih, Santih, Santih Om
Wa'alaikumussalaam Warahmatullaahi - Wabarakaatuh,
Namo Buddhaya,
Salom,*

Denpasar, October 11th 2016
Organizing Committee


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WELCOME MESSAGE FROM THE RECTOR OF IHDN DENPASAR

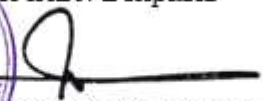
Om Swastyastu,

Character education is an inevitable requirements in the middle of the degradation of man values transformation patters in the society nowadays, caused by the diminishing space for expression for the new generation. Furthermore, the inability of the education in accommodating the transformation of the nobility and finesse values into the curriculum, due to the fact that the output of the education system is based more on quantitative numbers rather than qualitative values, or tend to be elkraren (meaningless) rather than verstehen (meaningful). In order to identify the ideas on the education for the nobility and finesse of human life the international seminar on “*Character Education Across Culture*” organized by the Dharma Acarya Faculty becomes increasingly urgent.


As the Rector of Denpasar State Hindu Dharma Institute, I truly appreciate the initiative for this International Seminar and this proceeding as the result of the seminar. The publishing of the proceeding is equally important to the seminar, both as a form of accountability of the speakers and for the dissemination of the ideas to the society. Hopefully these ideas, which came from across the world and across cultures will be beneficial for everybody. I also would like to express my gratitude to the Dharma Acarya Faculty International Seminar (**DAFIS**) organizing committee for their hard work as well as all the supporting parties for the contribution and assistance, and I sincerely pray that may this seminar achieve its purposes and be beneficial for all of us.

Om Santih, Santih, Santih Om

Denpasar, October 11th 2016
Rector of IHDN Denpasar



Prof. Dr. Drs. I Nengah Duija, M.Si
NIP. 19671231 200112 1 003



**WELCOME MESSAGE
FROM THE DEAN OF DHARMA ACARYA FACULTY**

Om Swastyastu,

On *Asung Kertha Wara Nugraha Ida Sang Hyang Widhi Wasa* / God Almighty, Faculty of Dharma Acharya Denpasar State Hindu Dharma Institute would like to extend the highest gratitude for the results of the Dharma Acarya Faculty International Seminar (DAFIS) which was held October 11th 2016 in IHDN Denpasar Hall Jalan Ratna No 51 Denpasar that have been published in the Proceeding Book.

This Proceeding Book contains all articles discussed at DAFIS which was attended not only by students and lecturers of IHDN Denpasar, but also attended by practitioners and intellectuals from various institutions, alumni of IHDN as well as education, religious and culture experts. The issues discussed are all related to “*Character Education Across Culture*”. Hopefully, this Proceeding book can be used as one of the reference in developing the character education around the world. So that, the better world could be realized.

On this occasion, I would like to thank all of those who have succeeded the implementation of this first Dharma Acarya Faculty International Seminar (**DAFIS**) until the publication the seminar Proceeding Book.

Om Santih, Santih, Santih Om

Denpasar, October 11th 2016
Dean of Dharma Acarya Faculty
Hindu Dharma State Institute
(IHDN) Denpasar



Drs. I Nyoman Linggih, M.Si
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USING THE CULTURE OF CHILDHOOD TO FACILITATE COMPASSIONATE, STUDENT CENTERED AND HOLISTIC EDUCATION

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I. Introduction

The global vocabulary that is shaping the rhetoric of modern education systems includes words like child-centered, holistic, customized, co-operative, collaborative, empowering, visible learning and sustainable. The shift towards this alternative model is occurring rapidly, yet mentors, school leaders, coaches and trainers that practice this budding educational paradigm are still scarce.

In their pursuit of excellence, society, schools and learning facilities have either neglected or wholly ignored the value of childhood as a foundation for life. Educators have placed so much emphasis upon academic outcomes that they have forgotten to celebrate the *now*.

Through my lengthy experience working as an international classroom teacher and teacher mentor, I have learnt that childhood and adolescence possess their own unique culture and values that transcend national boundaries. This human-based heritage may be used to create engaging lessons and to generate captivating themes that affirm young people at their developmental age.

International Mentor imagines schools and learning centres across the world where, every day, students participate in lessons that ultimately say, *You are a complete, whole, valuable, human being who's present culture is important and you are in the process of becoming something else.*

By bringing attention to the present and by adopting a child-centred and holistic approach to education, teachers and mentors can ultimately achieve this. That which is important is how they teach and how they 'be' in the classroom. Through the adoption of a holistic approach to teaching, one recognises that people possess physical, emotional, cognitive and spiritual bodies. To engage the whole person, one must create balanced and comprehensive lessons that include aspects of all four components.

The goals of this paper are to demonstrate the philosophical underpinnings of a Child Centered and Holistic schooling and to offer some practical examples for implementation of said pedagogy.



II. Discussion

2.1 Authentic Child Centered Education - *Meeting the Students at Their Level*

Human beings have a biological and emotional need for connection. When we don't have that we survive but we don't thrive. In schools children have to adapt to living conditions that meet the needs of schools and, to a variety of degrees, the needs of society. Child centered educationalists strive to meet the needs of children first. The needs of children are healthy self worth and self-esteem. Self-worth is their belief about their worthiness and self-esteem is their belief about their capabilities and how much they are valued.

Children believe they deserve how we treat them. Healthy self-worth and self-esteem are linked to how we treat them. Proactive teaching means spending time filling a child's cup with love.

All children crave to be heard and have attention flowing towards them. One way of hearing children is to understand their culture: know their language and use that as a basis for choosing relevant themes. A school that calls itself child centered must consider the culture of childhood as the foundation for all decisions.

A school or classroom that calls itself child centered must be accountable to that title. In order to be accountable one must have a definition.

Teachers and schools must be free to create their own definition by which to measure their child-centered credentials. All pedagogical and environmental decisions can be based on that definition.

Child Centered Education - A Definition

Child centered education uses the culture of childhood as a basis for all pedagogical decisions.

Culture of Childhood - A Definition

The culture of childhood is the social norms of particular ages of human beings based on a developmental model of consciousness.

Consciousness - A Definition

The state of awareness to an external object or within oneself, which influences the way one interacts with the world.

A. The Culture of Childhood

It is useful to view the phases of childhood as cultures. When the culture of childhood is recognized, respected and reflected in schooling, children are affirmed, i.e. they experience themselves as perfect, whole and complete, now.

When the student's culture is affirmed there is a natural tendency to be deeply engaged in the lessons. The children willfully engage in lessons when they experience the tasks as worthwhile.

Careful observation recognizes three major phases that comprise the cultures of childhood.

First comes a time which is essentially bodily activity, where the infant develops physical dexterity. This phase spans approximately birth to seven years.

This is followed by a period of subjective and imaginative interaction, where the child develops emotional depth. This phase spans the years approximately seven to fourteen.

Third comes a phase of critical thinking, where the young person develops conceptual agility. Spanning approximately fourteen to twenty-one.

These developmental stages are not mutually exclusive or sharp edged. Nevertheless, the process of education could respect them, and reflect them back to the student in learning strategies employed.

The Kindergarten (3 to 6+) would reflect and emphasize a physical style. A major portion of the learning would take place by:

1. copying the activities of adults,
2. engaging in the movement games of childhood,
3. playing in a movement stimulating environment.

The Primary School (6 to 13+) would reflect and emphasize a subjective style.

1. developing artistic talents, especially music, drama, painting and drawing,
2. working with traditional stories,
3. the example of committed vocationally minded teachers.

The Upper School (13 to 18+) would reflect a critical style.

1. debating and the merits of argument,
2. opposing some defined positions,
3. clarifying personal beliefs and opinions.

Students educated in this way would be like swimmers entering the water at their own body temperature. Thus our subject matter and teaching methods would be shaped by the observable physical/psychological needs of the pupils and not by outer dictates (for example economics or linear logic).

By building an entire education around this foundation, we aim to fulfill our basic purpose – that of producing confident, affirmed people assured of their own self worth.

B. Consciousness Development

There is an obvious difference between young children and older children. Developmentalists strive to identify the subtle changes over the years in order to provide a framework for choosing appropriate themes and pedagogy.

Ken Wilber offers one such system called a holarchy – a nested system where each stage is named and described. Each

stage, called a holon, includes and transcends the previous stage and cannot exist without them. It is non-linear.

Using Wilber's model and overlaying developmental maps of consciousness – such as those postulated by Clare Graves and Jean Gebser (below) – a nested system of human consciousness can be developed to demonstrate human development.



The holarchy above is a useful structure to guide the selection of appropriate imaginative contexts and materials for children and young people during the schooling years – say 3 to 21. Contexts and exercises supportive of the various holons might be applied over the years, in the sequence given, since they seem to accord with changes in perspective and relation children pass through. For example, children aged about 5 to 7 years are comfortable with a magic milieu - some of the time. The application of the holarchy does not rigidly posit that children *are at* a particular phase of consciousness at a given age. Rather, the scaffold is presented as a pragmatic device for guiding material choices, e.g. fairy-tale imaginations might be chosen for 5 to 7 years olds and globally inclusive imaginations for 14 to 16 years olds. It ensures there is some meaningful development within the material choices. In other words, the scaffold is pragmatically helpful. The chart below offers an example of how the holarchy of consciousness might be helpful for choosing learning contexts.

C. The Stages Described

The following chart forms the main tool for imbuing a Child Centered style curriculum with age appropriate contexts and contexts. It also create an ethos which the students will feel comfortable with. The developmental claim of Child Centered education is build around these impulses. The stages are based on the work by Clare Graves and Jean Gebser.

| Classes | Consciousness Stage |
|----------------|---|
| Prep (0-5) | Archaic – Undifferentiated from environment and others, dream like. (origin about 3 million years ago) |
| K/Gr 1 (5-7) | Magic – sense of self but fused with nature – magic is universal – imagination is vivid. (origin about 75,000 years ago) |
| Gr 2 (7-8) | Magic – self less fused with nature – special people, places and/or times have magic. (dwindling) |
| Gr 3 (8-9) | Mythic – greater self-consciousness/fear of other – sense of belonging to the dominant culture – need for authority. God has the magic. (origin about 3,500 years ago) |
| Gr 4 (9-10) | Mythic – less ‘fear of the other’ – senses birth culture has flaws – notices authority is fallible. |
| Gr 5 (10-11) | Mythic – balances subjective and objective – expects science to be artistic – expects legends to reveal truth. (Dwindling) |
| Gr 6 (11-12) | Rationalistic – more objective thinking – longing for the ‘real’ world. (origin about 2,500 years ago) |
| Gr 7 (12-13) | Rationalistic – autonomous self, operating ‘on’ the world. |
| Gr 8 (13-14) | Rationalistic – autonomous self, operating ‘in’ the world. (Dwindling) |
| Gr 9 (14-15) | Pluralistic – Longing for connection – critical analysis of truths (origin – modern) |
| Gr 10 (15-16) | Pluralistic – Using ‘all is partially true’ to evaluate and justify |
| Gr 11 (16-17) | Pluralistic – Synthesis of partial truths to create |
| Gr 12 (17-18) | Integral – Meaningful pattern/vision/logic, designing from own insights (origin – emerging) |

D. Sample Contexts

Teachers can use material from the impulse as a context for teaching specific subjects and, in addition, the artistic gesture of these voices inspires teachers to shape general interactions and ‘atmosphere’ with children of a particular age group. Each of these ‘voices’ represents a consciousness set; movement through the sets over time is a transition. This transition from one state to the next is important since it sets a trend and habit for life.

The impulses are not culture specific; alternative cultures – with a similar gesture – may be substituted for the ones listed below.

Note: this list is meant as a sample only. Themes are drawn from four subject areas – Literacy, Numeracy, Social Studies and Science. The Arts and Physical Education are infused in all Integrated Lessons, which are described in detail later in this document.

| Grades | Stage | Possible Contexts |
|---------------|--------------|---|
| Pre-School | Archaic | Nature Myths Grimm’s Tales |
| One - Two | Magic | Fairy Tales Fables The Four Processes |
| Three - Five | Mythic | Measuring |

| | | |
|---------------|---------------|---|
| | | Classical Mythology People in the World |
| Six - Eight | Rationalistic | Commerce and Connecting Geometry The Age of Exploration Physics |
| Nine - Twelve | Pluralistic | Modern History Classical Literature Current Affairs |

E. Rationale for considering this approach:

If the stages are supported and fed young people develop the habit of including and transcending them. If they are neglected, or over emphasized, consciousness may become stuck or regressive.

2.2 Integrated Education - Engaging the Whole Human Being (Holistic Approach)

A. Clarifying the Four Lines of Enquiry Philosophically

Definition: Integrated education strives to engage the whole human by facilitating lessons that provide opportunities to learn kinaesthetically, emotionally, cognitively and spiritually.

The taxonomy of the Four lines of enquiry: Body, Soul, Mind and Spirit – has existed since classical times. Human beings can approach any context from these four cardinal directions. In contemporary education the Four Capacities can provide a scaffold for an integrated lesson.

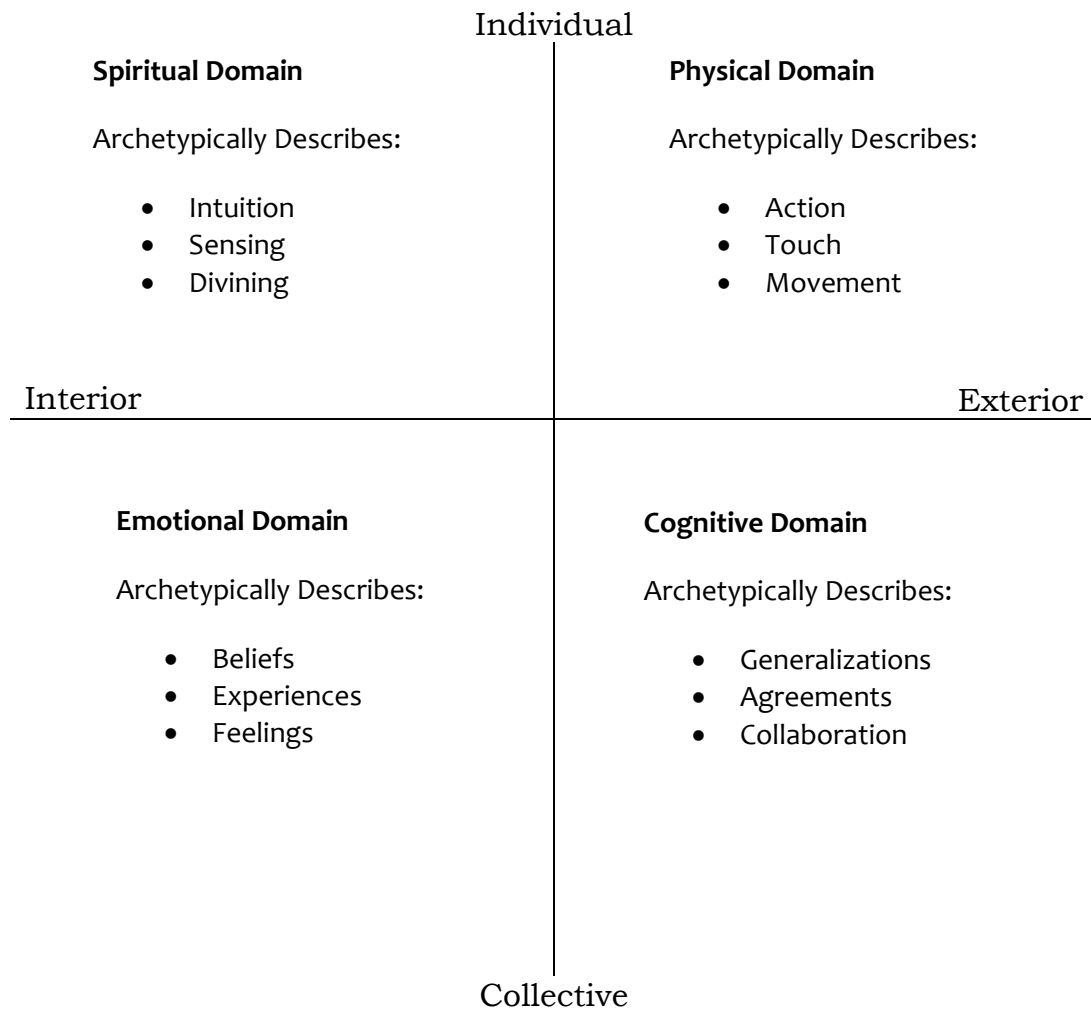
Each domain addresses a valid, differentiated human experience, and each has a particular language for doing so. Further, the particular ‘voice’ of each domain validates its identity. Disputes arise when one domain replaces, or usurps, the language of another. For example, the language of the visionary describing their experience of love permeating the universe is not adequate for making pronouncements about botany; conversely a botanist’s endeavours do not operate a language capable of engaging the visionary’s inklings.

The four archetypical languages help to differentiate activities representative of each domain. For example: ‘We experience the tranquillity of the blue in Van Gough’s Starry Night.’ – belongs in the emotional/cultural domain, whereas ‘A sense of quiet enveloped me when I held the Van Gough in my thoughts.’ springs from the intrapersonal/spiritual domain. Their distinct existence also supports the notion that an integral human experience might be found when all four are engaged.

Please note: This was developed from a concept first expounded by Ken Wilber.

See: http://rationalspirituality.com/articles/Ken_Wilber_4_Qudrants.htm

Archetypal Language of the Four Lines of Enquiry After Ken Wilber



B. The Four Lines of Enquiry Defined

1. Physical: Experienced as Individual/Exterior and describes action
2. Emotional: Experienced as Collective/Interior and describes feelings
3. Cognitive: Experienced as Collective/Exterior and describes agreements
4. Spiritual: Experienced as Individual/Interior and describes intuition

C. The Three Frames of Learning

If a school or teacher wants to achieve Integrated and child-centered education the structures must be in place to facilitate it. To achieve our goals, we promote a unique way of scaffolding our time which allows for Integrated education and maximum creativity of students AND teachers. It means fitting teaching schedules and timetables around what we believe to be best for child development.

It is the intention of the lessons that become the important foundation to facilitating child-centered schooling. Indeed our vision for student-centric schooling is actualized because, every day, we operate in three discrete ways, namely in Integrated, Learning and Connecting phases, designed to deliver the student impacts we have identified.

The three phases of learning evolved out of a recognition that children thrive in an environment that affirms their culture, that they need to learn specific Literacy and Numeracy skills and that they benefit from connection with working people. In short student-centered schooling aims to facilitate the growth of students who are well rounded, therefore skilled, and affirmed, therefore confident.

2.3 The 3FL Scaffold

A. Integrated Lessons - *Intention - I am affirmed and engaged*

Integrated Lessons are the primary seat of the child-centered and Holistic ethos. The consciousness map described earlier directly influences the choice of themes. These lessons are used for developing high engagement/love of learning and initial concept building. They supply the creative, experiential, meaningful context for topics under consideration. Integrated, cross-curricular and infused with the full range of the arts (visual, tactile, musical, dramatic).

We are able to teach the whole human being by including activities that affirm our four quotients every day: academic, emotional, kinesthetic and spiritual. This is the 'Introductory Frame' – new academic content is introduced at this time within themes specially chosen to meet the children at their level.

Each integrated lesson is delivered over about 20 two hour teaching mornings, approximately one month in length.

One core context or theme, positioned within a subject, forms the focus for the entire block. This means that nine or ten Integrated Lesson courses, arranged end-to-end, can be presented in one academic year.

In these lessons children are encouraged to unleash maximum creativity, develop thinking skills and collaborative learning skills. Integrated lessons draw on the impulse of the students to choose the themes, which means they are developmental in nature.

A comprehensive list of integrated lessons has already been planned and resources are readily available in packages or online. The teacher's resourcefulness and imagination are important here.

Teachers may create new integrated lessons once they have gained a thorough understanding of the underlying impulse for each year and have a comprehensive understanding of each year's themes. This maintains the integrity of the child centered ethos as well as preventing repeating similar themes as the children progress through the school years.

1. Special Considerations

- a. **Pre-school and Early Primary:** about 4 to 7 years old. The general impulse of this age is movement so the lessons are skewed to the kinesthetic. Learning activities might include: open ended play, dance, stations with tactile materials, 'role play' story telling, tactile arts and touch learning.
- b. **Primary:** about 7 to 12 years old. The general impulse of this age is the developing emotional body so lessons are skewed towards the emotional quotient. Learning activities might include: visual art, drama, story telling, conversation, singing, poetry and sharing feelings.
- c. **Middle and High School:** about 12 to 18 years old. The general impulse of this age is the developing cognitive body so the Integrated lessons are skewed towards the cognitive. Learning activities include, but not limited to: writing, calculating, explaining, critiquing, and creating.

2. Important notes:

- a. Each of the four lines of enquiry must be included every integrated lesson
- b. The lessons are skewed or weighted towards the appropriate developmental impulse
- c. The transitions are gradual and there are subtle differences year to year
- d. The lessons are linked to education outside the class room
- e. Values and co-operative and collaborative learning enrich this frame
- f. Tasks are multi-leveled

B. Learning Lessons - *Intention - I learn useful skills*

Skills introduced in a student friendly manner during the Integrated Lesson are practiced for Learning during the Learning lessons.

They are dedicated to learning specific discrete 'essential-skills', which form the basis of literacy, numeracy, music theory and a language other than English.

The lessons are driven by what the children are learning and as such all ability & integration levels are catered for. There is a mix of teacher directed, group work and individually tailored lessons. These lessons are delivered in 40 minute to 1-hour periods and there are between 10 and 15 per week. This allows for at least three repetitions of each lesson.

From the school jurisdiction's extensive list of learning outcomes a much smaller (achievable) essential skills list is drawn. The essential skills are derived from careful curriculum scrutiny and must be reviewed each year. Meticulous tracking of Learning

in these skills, and targeted learning support, minimizes the risk of students developing core-competency gaps.

Ideally each student will have an individual learning plan for literacy and numeracy that they gradually learn to manage themselves.

In these lessons **the learning must be visible** – the teacher and student must be clear what the students will learn, how they will learn it and what is the criteria for success. These lessons should be developmental in nature and use appropriate strategies to ensure learning however the primary focus is on what is to be learnt.

D. Connecting Lessons - *Intention - I am connected with the world*

Ideally experts in their field deliver the lessons. Lessons that make up the experiential frame include (but are not limited to): Environmental Education, Physical Education, Visual Arts Education, Performing Arts Education and Enterprise Education.

The lessons have particular features that require special attention. They must be: ‘flexible’ to allow for opportunities which might arise, such as festivals; ‘authentic’ so that students can engage in genuine working world activities, ‘sustainable’ in accordance with the current global paradigm of environmental consciousness and ‘timed’ with a start and finish date to reflect working world scenarios. In this frame the teachers are able to engage the students in real world experiences.

1. Special Considerations

- a. The lessons change in nature as the students progress through the years.
- b. In the early years and primary the school will invite experts to visit the classrooms
- c. In the middle years the students might take tours of work places to gain experiences
- d. In the high school we encourage students to start making real contributions to the world.

III. Conclusion

Much work has been done on describing the faults of the education system and yet solutions are few and far between. What I have presented here is one solution to a possible range of solutions. By using the culture of childhood as the foundation for an authentic student centred education I hope to develop human beings who are integrated – because they have developed all their capacities – and self confident – because they have been affirmed.

I have demonstrated a method by which student-centred and integrated schooling can be delivered. It is through the three frames of learning where each frame has a different intention. The

Integrated lessons in which the intention is to engage and affirm the student. The Learning lessons in which the intention is for the student to learn *useful* academic skills. The Connecting lessons in which the student connects with many authentic learning experiences.

International Mentor is interested in reimagining schools worldwide where, every day, students participate in lessons that ultimately say, *You are a complete, whole, valuable, human being who's present culture is important and you are in the process of becoming something else.*

The method presented here is by no means meant to be the solution; rather it is presented as a solution in world where many types of education systems exist to cater for the diversity of students from the full range of global communities.

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THE VALUE OF SAEMAUL UNDONG : SOUTH KOREA COMMUNITY CHARACTER BOOSTER

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Abstract

This research is motivated by the fact that many foreign companies are still have an orientation that a business is aimed at obtaining maximum profit by using capital as small as possible and justify any means. This is compounded by the fact that many of these companies make profits out of the occupied country without contributing towards the country. This condition triggers the urgency of the presence of the planting and preservation of good and strong character to nourish the existence of the company itself as well as the country they occupy. This study aims to reveal and define what and how the application of the teachings of *Saemaul Undongas* value in its implications for the development of values education. This study is designed using a qualitative approach with case study method. Data was collected by means of: observation, interview and document study. The results showed that the values of *Saemaul Undongas* become the spirit of good and strong character building which is basically built by the value of discipline, self-reliance and mutual cooperation. Implications of the study provides an overview to the Indonesian multi-ethnic that values the life of a powerful nation that should begin with the initial value that is the value of the next. In addition, it can be developed by the Public Education by trying to adopt and manipulate *Saemaul Undongas* training model for the value of diligent, independent, mutual cooperation and development in accordance with the needs of the desired value. Thus, from this article can be raised a proposition that “if countries want to move forward, then make the value in the life of the society as a reference”.

Keywords: *Saemaul Undongas, Good Character and Strong (Baku), Value Independence, of Mutual Cooperation and Discipline*

Abstrak

Penelitian ini dilatarbelakangi oleh kenyataan bahwa banyak perusahaan asing masih beorientasi bahwa bisnis adalah bisnis yang bertujuan untuk memperoleh keuntungan sebesar-besarnya dengan menggunakan modal sekecil mungkin dan menghalalkan segala cara. Hal ini diperparah dengan kenyataan bahwa banyak dari perusahaan tersebut mengeruk keuntungan dari negara yang ditempati tanpa memberikan kontribusi terhadap negara tersebut.

Kondisi ini memicu urgensi hadirnya penanaman dan pelestarian karakter baik dan kuat untuk menyetatkan keberadaan perusahaan itu sendiri maupun negara yang ditempatinya. Penelitian ini bertujuan untuk mengungkap dan merumuskan apa dan bagaimana penerapan nilai ajaran Saemaul Undong dalam implikasinya terhadap pengembangan pendidikan nilai. Desain penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data dilakukan dengan cara: observasi, wawancara mendalam, dan studi dokumen. Hasil penelitian menunjukkan bahwa nilai-nilai yang menjadi semangat Saemaul Undong dengan penanaman karakter baik dan kuat (baku) pada dasarnya dibangun oleh nilai kedisiplinan, kemandirian, dan gotong royong. Implikasi penelitian memberikan gambaran kepada Indonesia yang multietnik bahwa nilai kehidupan bangsa yang kuat harus dimulai dengan nilai awal yang menjadi nilai selanjutnya. Selain itu hal yang dapat dikembangkan oleh Pendidikan Umum adalah mencoba untuk mengadopsi dan merekayasa model pelatihan Saemaul Undong untuk nilai rajin, mandiri, dan gotong royong serta pengembangannya sesuai dengan kebutuhan nilai yang diinginkan. Dengan demikian, dari tulisan ini dapat dimunculkan suatu dalil bahwa *“apabila negara ingin maju, maka jadikanlah nilai dalam kehidupan masyarakat sebagai rujukan”*.

Kata Kunci: *Saemaul Undong, Karakter Baik dan Kuat (Baku), Nilai Kemandirian, Gotong Royong dan Kedisiplinan*

요약 글

새마을운동 정신 교육을 인도네시아BUSSINESS 에 적용한 연구
(자카르타 PT 삼성의 사례 연구)
김기민

이 연구는 한국의 새마을운동 정신을 인도네시아 교육에 접목하여 인도네시아에 좋은 영향을 끼치기 위한 목적이다. 특히 교육을 통한 비즈니스에 있어서 새마을운동 정신을 적용 함으로서 인도네시아 비즈니스에 영향을 주어 인도네시아 교육과 비즈니스의 상생 협력, 즉 산학협력과 CSR을 통해 사회적 기업으로서의 역할을 다 할 수 있도록 하기 위함이다.

대다수의 기업들이 시작부터 기업 정신과 방향이 오직 기업의 이윤 추구에만 그 목적을 가지고 있다. 따라서 기업들이 정직하지 못한 방법과 시스템을 구축하여 사업을 시작해 나간다. 그래서 기업들이 바르지 못한 활동들을 통해 정직함이 없는 규칙 법을 수행 함으로서 그에 따른 큰 이익 만을 찾고 수행한다. 그 결과 회사들은 그들이 국가와 사회에 줄 수 있는 유익과 기여를 고려함 없이 기업 자신들의 이윤 추구에 만 몰입한다는 사실에 의해 악화된다.

이러한 현 상황을 타개하기 위해 좋은 가치를 제공 육성하여 인도네시아의 회사들이 건강하고 활기찬 생명력을 가지고 존재 함으로서 국가와 사회에 유익은 물론 건강하게 유지하기 위해 좋은 강한 정신과 방향성을 제시하여 인도네시아가 총체적으로 건강하게 성장 번창하는 것이 시급하다.

이 연구는 기업들이 처음부터 정신적 구조적 시스템을 갖추어 실행 함으로서 인도네시아 사회 전체에 긍정적 순기능적 역할을 할 수 있도록 하기 위함이다. 이를 위한 한 샘플로 필자는 새마을운동 정신이 인도네시아 사회에서 무엇을 어떻게 긍정적인 영향을 끼치고 있는가에 관해 삼성전자(자카르타)의 사례를 연구 분석을 통하여 보여 주고 있다.

새마을운동은 이러한 모든 문제에 대한 대안을 제공하고 함께 좋은 사례를 보여 준다. 이를 위해 필자는 본 논문을 위한 연구를 위해 현장 관찰, 심층 면접 및 문서 분석과 사례 연구 등을 적용하였다. 특히 리더십의 역할이 얼마나 중요한가 하는 것을 이 논문은 보여 주는데, 강한 리더십에 의해 이끌어진 새마을 운동의 정신은 기본적으로 모든 분야에 있어서 근면, 자립, 협동 정신을 모토로 하고 있다. 이 모토를 근간으로 지도자는 , 일상적인 활동에 이 모든 것을 적용 밝히는 것을 보여 줌으로서 현명 지도자 자신이 모델링 되어 다른 따르는 사람들에게 정신적으로 육체적으로 건강하고 강한 사고방식과 삶의 체계를 구축하게 한다. 이는 사회 전반에 건강한 영향력으로 사회와 국가를 변화시킨다.

삼성전자는 이를 바탕으로 한 기업으로서 정신적 지적 및 재정적으로 건강하고 강한 지도자에 의해 지원되는 강한 직원으로 구성되어 세계 최고의 기업이 될 수 있는 역량을 갖춘 것이다. 새마을운동 정신은 건강하고 강한 캐릭터의 지도력에 의해 서로의 신뢰와 격려를 바탕으로 근면 자조 협동 정신을 인도네시아어 대학, 인도네시아 기업과 사회 역량 강화에 적용하게 될 것이다.

키워드 : 새마을 운동, 건강하고 강한 캐릭터, 근면, 자조, 협동

I. Pendahuluan

Perusahaan merupakan salah satu elemen penting dalam pembangunan perekonomian suatu negara. Pembangunan perekonomian dapat berjalan dengan baik apabila perusahaan mempunyai tanggung jawab terhadap pemegang saham, karyawan, konsumen, masyarakat dan lingkungan yang berkaitan dengan operasional perusahaan (Mulyadi, dkk, 2012, hlm. 900). Akan tetapi, banyak dari perusahaan asing yang hanya mengeruk keuntungan dari suatu negara yang ditempati tanpa memberikan keuntungan bagi negara tersebut. Hal tersebut disebabkan tanggung jawab sosial perusahaan (Corporate Social Responsibility) dirasakan berat dan menjadi beban perusahaan asing tersebut. Sehingga terdapat anggapan bahwa kegiatan bisnis itu kotor, mengandung tipu muslihat, dan selalu berpihak pada yang kuat (Gustina, 2008, hlm. 146). Padahal bisnis harus belangsung sebagai komunikasi sosial yang menguntungkan bagi pihak-pihak yang terlibat di dalamnya (Bertens, 2000, hlm. 17).

Keadaan tersebut sangat mengkhawatirkan bangsa yang sangat besar dan kaya ini (baca Indonesia). Sebagian besar orang hanya memahami bisnis adalah bisnis, yang bertujuan untuk menghasilkan maupun memperoleh keuntungan sebanyak-banyaknya dengan menggunakan modal sekecil-kecilnya dan mendapatkan keuntungan sebesar-besarnya, sehingga para 'pelaku bisnis' menghalalkan segala cara untuk meraih keuntungan, bagaimana memperoleh bahan baku, tempat produksi, tenaga kerja, pengelolaannya, dan pemasaran yang dilakukan seefektif dan seefisien mungkin. Hal tersebut menjadikan para pelaku bisnis cenderung kurang memperhatikan tanggung jawab sosial dan mengabaikan etika bisnis. Pada akhirnya para pelaku bisnis mulai meninggalkan norma-norma yang berlaku serta sering kali melakukan penyimpangan yang pada akhirnya tidak memperhatikan kondisi disekitarnya.

Indonesia sebagai salah satu negara berkembang yang memiliki daya konsumsi tinggi menjadi incaran beberapa perusahaan asing sebagai peluang bisnis yang menjanjikan, terlihat bagaimana masyarakat Indonesia sangat konsumtif dalam hal berganti barang elektronik seperti halnya Handphone. Tidak dapat dipungkiri bagaimana perusahaan elektronik asing di Indonesia berbondong-bondong dalam menawarkan beragam produk andalannya.

Indonesia sebagai negara berkembang saat ini terus meningkatkan kinerjanya dalam menarik perhatian perusahaan asing untuk menanam modal di Indonesia. Sedikitnya lapangan kerja bagi masyarakat Indonesia membuat masyarakat Indonesia rela bekerja apapun dengan upah di bawah UMR (upah minimum regional). hal tersebut dapat menimbulkan penyimpangan, sebab kecenderungan masyarakat Indonesia yang konsumerisme membuat siapapun rela bekerja apapun dengan cara apapun. Hal inilah yang mulai dibenahi oleh para perusahaan asing dalam mengembangkan bisnis dengan perspektif nilai ajaran Saemaul Undong. Hal tersebut dimaksudkan agar para pekerja yang berkerja di perusahaan tersebut selain dapat bekerja, mereka juga dilatih atau dibiasakan dalam mengembangkan karakter baik dan kuat serta nilai ajaran Saemaul Undong, yang pada akhirnya para masyarakat Indonesia memiliki karakter baik dan kuat sebagai modal utama dalam bekerja.

II. Pembahasan

2.1 Hakikat Nilai Ajaran Saemaul Undong

A. Gagasan Saemaul Undong

Kata "Saemaul" berasal dari kata "sae", yang berarti pembaharuan secara progresif yang didasarkan pada pengalaman masa lampau, kata "maul", mengacu pada masyarakat desa, regional dan sosial. Saemaul Undong secara harfiah dapat diartikan sebagai Gerakan Desa Baru (Park, 2002. hlm. 4).

Saemaul Undong dapat didefinisikan sebagai gerakan masyarakat baru dimana orang-orang bekerjasama dalam membangun desa lebih baik dan kaya. Gerakan Saemaul Undong merupakan gerakan yang dimaksud untuk mengembangkan dan memodernisasikan daerah pedesaan. Konsep ini diperkenalkan pada tahun 1971 ketika Korea selatan Selatan menghadapi permasalahan disparitas pedesaan-perkotaan akibat prioritas pembangunan yang selalu menekankan industrialisasi berorientasi ekspor. Tujuannya adalah untuk membangkitkan semangat kemerdekaan (indipendence), kemandirian (self-help) untuk mewujudkan gerakan desa baru (New Village Movement), dan kerja sama atau sifat gotong royong (Mutual Cooperation) dalam rangka meningkatkan taraf hidup masyarakat setempat.

Esensi Saemaul Undong adalah wujud pembangunan dari bawah berdasarkan inisiatif dan partisipasi lokal. Kegiatan ini diwujudkan melalui pembentukan koperasi warga setempat yang berpedoman pada inisiatif lokal, pemanfaatan tenaga kerja serta material dan ketrampilan mereka (Mochtar, 1996).

Untuk mengurangi kesenjangan ekonomi antara desa dengan kota, Presiden Park mencanangkan Gerakan Masyarakat Baru dengan tujuannya sebagai pencerahan rakyat pedesaan melalui “pendidikan masyarakat baru” untuk mengubah bentuk pandangan dan tingkah laku ikatan tradisional dan jeratan kemiskinan masyarakat desa, membantu mengembangkan kerajinan dan penghematan, semangat untuk kerja sama dan menolong diri sendiri, dan memodernisasi masyarakat pedesaan (Darini, 2009, hlm. 9).

Pertama, Saemaul Undong sangat berkontribusi dalam memberantas kemiskinan, efektifitas kebijakan pembangunan dan dukungan oleh pemerintah menciptakan keselarasan antara masyarakat dan pemerintah, sehingga terjalinnya kerja sama antara kedua belah pihak. Kebijakan pemerintah yang strategis mampu memotivasi para warga untuk mengatasi kemiskinan dengan cara dan usaha mereka sendiri. Kedua, Saemaul Undong melaksanakan modernisasi masyarakat pedesaan dengan cara pendekatan pembangunan yang komprehensif. Saemaul Undong menciptakan tempat kerja baru sehingga memberikan kontribusi terhadap pendapatan yang lebih tinggi bagi masyarakatnya. Ketiga, Saemaul Undong menjadi berkembang menjadi gerakan nasional berkat kontribusi dalam memajukan suasana sosial yang positif. Keempat, kebijakan pemerintah melalui transisi pada fokus ekspor didorong industrialisasi untuk mempertahankan pembangunan bersamaan dengan pertanian dan industri sektor produktivitas pertanian. Selanjutnya Saemaul Undong menggambarkan usaha-usaha yang secara terus menerus kearah masyarakat yang baru dan modern pada masa kehidupan yang akan datang (Park, dkk, 2002, hlm. 4).

Dalam gagasan Saemaul Undong terdapat 3 (tiga) macam keistimewaan yang menarik sebagai berikut; (1) Gerakan tersebut

adalah revolusi jiwa/mental. (2) Gerakan tersebut adalah untuk memperbaiki lingkungan fisik dan sosial. (3) Gerakan tersebut adalah untuk meningkatkan pendapatan dan produktivitas daerah pedesaan (Park, dkk, 2002, hlm. 7).

B. Motivasi Saemaul Undong

Orang pertama yang mengemukakan gagasan Saemaul Undong adalah Presiden Park, Chuung-Hee pada tanggal 22 April 1970 saat acara pertemuan gubernur se-Korea selatan. Beliau berasal dari anak petani yang miskin meminta kepada para pekerja administrasi daerah agar menyediakan program pengembangan pedesaan baru yang dapat menarik perhatian dan meningkatkan semangat petani desa serta nelayan agar mereka dapat belajar tentang kebijaksanaan dan saling bantu membantu sehingga mereka menciptakan masyarakat mandiri (Park, dkk, 2002, hlm. 7).

Pendidikan Saemaul adalah komponen penting dari gerakan SU, dalam hal itu mampu menumbuhkan disiplin di kalangan penduduk pedesaan, untuk membangkitkan di dalamnya tiga komponen semangat Saemaul, dan untuk mendidik mereka tentang manfaat ekonomi dari mengadopsi teknologi pertanian dan industri modern (Bank, 2012, hlm. 16-17).

1. Program pelatihan dan Metode;

Pendidikan Saemaul diperlukan semua peserta untuk tetap berada di sebuah kamp pelatihan terisolasi bersama-sama untuk jangka waktu 1 minggu atau bahkan lebih lama. Program untuk kamp pelatihan 1 minggu yang berjumlah 105 jam, serta program 11 hari yang terdiri 104 jam instruksi, dirangkum dalam box 1-3.

Program pendidikan ini dirancang untuk meningkatkan pemahaman peserta tentang aspek moral semangat Saemaul, bagaimana dan mengapa pengembangan masyarakat lokal terjadi, dan bagaimana Saemaul kepemimpinan didirikan. Pendidikan Saemaul berubah sikap keseluruhan peserta dengan memimpin mereka melalui siklus stimulus, refleksi, resolusi, dan praktik.

Perubahan mentalitas melalui pendidikan di Institut Pelatihan bagi Saemaul, pemimpin memprakarsai kampanye Saemaul Undong berhemat, pembersihan sosial, dan pemukiman di keluarga mereka, lingkungan, kantor, dan sekolah. Saemaul Undong ditargetkan mampu merubah mentalitas masyarakat yang akan membangun masyarakat sipil di lingkungan perkotaan maupun modernisasi berdasarkan industrialisasi yang pesat. Pencapaian tujuan ini diperlukan bahwa mentalitas stereotip keegoisan dan ketidakteraturan harus direformasi menjadi altruisme atau individualisme ditambah dengan tanggung jawab dan moralitas publik di bawah aturan hukum. Untuk mencapai hal ini, gerakan Saemaul Undong perkotaan ditargetkan

menghimpun tiga komponen semangat Saemaul (rajin, mandiri, dan kerja sama) sebagai sarana membangun cara hidup modern perkotaan diantaranya sebagai berikut (Bank, 2012 hlm 27-28): (1) Ketertiban moral (praktik Saemaul Undong semangat, lingkungan solidaritas, kreatif penerapan nilai tradisional, dan kesadaran masyarakat) (2) Ketertiban perilaku (mematuhi peraturan lalu lintas, terlibat dalam transaksi jujur, berperilaku menurut aturan moralitas publik, dan menjadi tepat waktu). (3) Ketertiban lingkungan (pembersihan dan dekorasi rumah, perusahaan bisnis, dan jalan-jalan, dan penghijauan lingkungan Hidup).

Pada akhirnya, perubahan mind set disebut di atas dimungkinkan hasil nyata dari gerakan Saemaul Undong yang pada gilirannya meningkatkan individu dan masyarakat kesejahteraan. Hasil ini mungkin diringkas sebagai berikut (Kim, 2011; Ha, 2010): (1) Pengurangan kemiskinan melalui peningkatan pesat dalam pendapatan rumah tangga. (2) Akses ke infrastruktur dan layanan modern disampaikan dalam bentuk pertanian mekanik, elektrifikasi, peningkatan perumahan-perumahan, dan kesehatan, yang terakhir termasuk pembibitan penitipan pertanian-musim. (3) Pemberdayaan masyarakat melalui mengumpulkan modal sosial dan pertumbuhan bersamaan di masyarakat sipil. (4) Revitalisasi masyarakat melalui muda kepemimpinan dan diundangkan status bebas kehidupan sosial desa. (5) Elevasi peran perempuan melalui peningkatan partisipasi sosial perempuan dan kemajuan wanita dalam peran manajemen rumah tangga.

2. Tujuan Saemaul Undong;

Tujuan Saemaul Undong, pertama adalah membantu atau memfasilitasi pembangunan dan modernisasi masyarakat. Gagasan ini tidak saja mengarah pada peningkatan kehidupan individu saja, tetapi juga meliputi seluruh kehidupan masyarakat desa. Tujuan akhir kampanye Saemaul Undong adalah memajukan desa, sehingga masyarakatnya dapat menikmati kesejahteraan fisik maupun spiritual (Park, dkk, 2002, hlm. 4 dan 8).

Kedua, Saemaul Undong berusaha untuk menjamin integritas tingkat kepercayaan sosial dan individu, bahwa integritas dapat dimulai bilamana kebutuhan fisik minimal dapat dipenuhi. Berdasarkan kepercayaan ini, kampanye peningkatan kondisi fisik kehidupan menjadi prioritas utama program Saemaul Undong (Park, dkk, 2002, hlm. 11).

Oleh sebab itu Edward (2010 hlm 7-9) menyatakan Saemaul Undong adalah kampanye nasional yang positif mencap program utama pemerintah modernisasi pedesaan dan pengembangan dan dimobilisasi setiap desa, dan hampir setiap desa, di Korea untuk berpartisipasi. Tapi ini tidak berpakaian politik yang dangkal.

Tujuan dasar Saemaul Undong adalah memajukan keadaan sosial masyarakat menjadi modern, nyaman dan serasi. (1) Memantapkan usaha-usaha yang dilakukan pekerja dan mampu meningkatkan kebanggaan bersama, sehingga dapat menjaga laju pertumbuhan yang telah dicapai secara bersama-sama serta mampu saling mempercayai dalam lingkungan kerja. (2) Memajukan dan menjaga irama kerja dan kesehatan masyarakat, sehingga mereka mampu menikmati kebahagiaan dan hubungan yang erat di antara sesama mereka. (3) Membangun secara terus-menerus peningkatan martabat bangsa, sehingga setiap orang menjadi bangga sebagai warga negara. Setiap masyarakat dijami kematangan bernegara, perkembangan ekonomi yang substansial, dan penguatan budaya yang terartur dan bermoral (Park, dkk, 2002, hlm. 12).

Tujuan Saemaul Undong adalah mengembangkan masyarakat yang makmur dan akhirnya mengembangkan negara yang maju dengan menggunakan energi yang sangat besar dari rajin, mandiri dan gotong royong (Park, dkk, 2002, hlm. 12-13).

3. Saemaul Undong dalam Konteks Ke-Indonesia-an

Sebagaimana disinggung sebelumnya, implementasi Saemaul Undong dilaksanakan dengan menempuh sistem top-down dan bottom-up. Hal tersebut pun dilakukan Indonesia dalam rangka mengimplementasikan nilai-nilai Pancasila. Fakta tentang sistem bottom-up dapat ditelusuri melalui nilai-nilai kenegaraan dan kemasyarakatan yang terkandung dalam sila-sila Pancasila bukanlah hanya merupakan suatu hasil konseptual seseorang saja, melainkan merupakan suatu hasil karya besar bangsa Indonesia sendiri, yang diangkat dari nilai-nilai kultural yang dimiliki oleh bangsa Indonesia sendiri melalui proses refleksi filosofis para pendiri negara (Kaelan, 2000. Hlm 13). Lebih tegas lagi bahwa asal mula Pancasila secara langsung salah satunya asal mula bahan (Kausa Materialis) yang menyatakan bahwa “bangsa Indonesia adalah sebagai asal dari nilai-nilai Pancasila, ...yang digali dari bangsa Indonesia yang berupa nilai-nilai adat-istiadat kebudayaan serta nilai-nilai religius yang terdapat dalam kehidupan sehari-hari bangsa Indonesia”. (Notonegoro dalam Kaelan, 2012. Hlm. 47)

Selain itu, sistem pengimplementasian nilai-nilai Pancasila secara top-down dilaksanakan menempuh cara dan lembaga formal negara yaitu dengan diadakannya sidang BPUPKI. Pada fase penemuan kembali Pancasila sebagai jati diri bangsa, terjadi pada sidang pertama BPUPKI yang dilaksanakan pada 29 Mei sampai 1 Juni 1945. Pada tanggal 1 Juni 1945, di depan sidang BPUPKI, Ir. Soekarno menyebutkan lima dasar bagi Indonesia merdeka. Sungguh pun Ir. Soekarno telah mengajukan lima sila dari dasar

negara, beliau juga menawarkan kemungkinan lain, sekiranya ada yang tidak menyukai bilangan lima, sekaligus juga cara beliau menunjukkan dasar dari segala dasar kelima sila tersebut. Alternatifnya bisa diperas menjadi Tri Sila bahkan dapat dikerucutkan lagi menjadi Eka Sila. Tri Sila meliputi: socio-nationalisme, socio democratie dan ke-Tuhanan. Sedangkan Eka Sila yang dijelaskan oleh Ir. Soekarno yaitu “Gotong Royong”, karena menurut Ir. Soekarno negara Indonesia yang kita dirikan haruslah negara gotong royong (Latif, 2011. Hlm. 18-19). Pernyataan tersebut sekaligus menjawab bahwa nilai gotong royong sudah lebih dimiliki oleh Indonesia sebelum diimplementasikan dalam nilai Saemaul Undong.

Selain itu, dalam hal ekonomi Pancasila sebagai dasar negara dapat diterapkan dalam kehidupan bangsa, negara, dan masyarakat sebagai berikut: (1) Ketuhanan Yang Maha Esa, Roda perekonomian digerakkan oleh rangsangan-rangsangan ekonomi, sosial dan moral ajaran Tuhan; (2) Kemanusiaan Yang Adil dan Beradab, Ada kehendak kuat dari seluruh masyarakat untuk mewujudkan pemerataan sosial (egalitarian), sesuai asas-asas kemanusiaan yang selalu ingin mencari kesejahteraan; (3) Persatuan Indonesia, Prioritas kebijaksanaan ekonomi adalah penciptaan perekonomian nasional yang tangguh. Ini berarti nasionalisme menjiwai setiap kebijaksanaan ekonomi dalam masyarakat yang Bhinneka Tunggal Ika; (4) Kerakyatan yang dipimpin oleh Himat Kebijaksanaan dalam Permusyawaratan/ Perwakilan. Koperasi merupakan sokoguru perekonomian dan merupakan bentuk kongkrit dari usaha bersama berasaskan gotong royong; (5) Keadilan Sosial bagi Seluruh Rakyat Indonesia. Adanya imbalan yang jelas dan tegas antara perencanaan di tingkat nasional dengan desentralisasi dalam pelaksanaan kebijaksanaan ekonomi untuk mencapai keadilan ekonomi dan keadilan sosial (Mubyarto dalam Oetojo dan Alfian, 1993. Hlm. 240-241). Dalam sistem ekonomi yang menggambarkan kemandirian rakyat Indonesia dapat dilihat dengan didirikannya koperasi sebagai sokoguru perekonomian rakyat. Selain itu, nilai rajin atau tekun tergambar pada kebijakan perekonomian yang berbasis pengembangan perekonomian daerah yang tangguh melalui pengembangan UKM (usaha kecil menengah).

Dengan demikian dapat dikatakan, bahwa terdapat hubungan yang saling pengaruh-mempengaruhi antara masyarakat dengan kebudayaannya dalam hal ini nilai yang dianut oleh negara dan bangsanya. Apabila kebudayaan masyarakat dan sistem kenegaraan diwarnai oleh jiwa yang sama, maka masyarakat dan negara itu dapat hidup dengan harmonis dan bahagia. Akan tetapi, apabila antara kedua unsur itu ada perbedaan, bahkan mungkin betentangan,

kedua-duanya akan selalu menderita, frustrasi, dan rasa tegang (Soemardjan dalam Oesman dan Alfian, 1993. Hlm. 172)

4. Pengembangan Bisnis dalam Perspektif Saemaul Undong

Saemaul Undong diperusahaan secara melembaga muncul sebagai salah satu aspek penting dari gerakan Saemaul Undong dengan dibukanya Dewan saemaul Undong Seoul pada bulan Agustus 1975, sebagai Lembaga Non-Pemeirntah. Pada masa awal Saemaul Undong perusahaan, sadar akan hakikatnya sebagai lembaga non-pemerintah, difokuskan pada penyusunan gagasan/konsep, tempat bekerja produktif dan perbaikan lingkungan perusahaan dan kegiatan-kegiatan pelayanan sosial (Park, dkk, 2002, hlm. 117).

Untuk membentuk rasa kecintaan terhadap tanah air dan meningkatkan keuletan mental kerja serta tanggung jawab pembangunan bangsa, dirancanglah aktivitas-aktivitas seperti menyanyikan lagu kebangsaan, mengerjakan latihan-latihan peregang dan mempublikasikan peristiwa-peristiwa yang terjadi pada peringatan Saemaul Week (Park, dkk, 2002, hlm. 118).

Inisiatif Saemaul Undong perusahaan juga diarahkan sekuat tenaga menuju kepada pengertian rasa kesatuan di dalam perusahaan untuk menciptakan lingkungan kerja yang baik kondisinya. Pergerakan lebih lanjut mendorong proyek-proyek yang disusun untuk menghapus ketidakpercayaan sosial dan penyalahgunaan wewenang, untuk menjaga manajemen personalia yang terbuka dan memperbaiki sistem hukuman dan penghargaan (Park, dkk, 2002, hlm. 119).

Perusahaan diarahkan untuk membantu dan melindungi orang-orang misi dan tidak beruntung merupakan catatan penting dalam aneka ragam dan skala dari proyek-proyeknya. Perhatian diberikan untuk membantu rekan sekerja yang mempunyai pengalaman dalam kondisi yang tidak baik, dan berbagai kegiatan-kegiatan eskternal yang dilaksanakan (Park, dkk, 2002, hlm. 120).

III. Simpulan

Nilai-nilai yang menjadi semangat Saemaul Undong pada dasarnya dibangun oleh nilai kedisiplinan, kemandirian, dan gotong royong. Hal tersebut sudah diterapkan dalam budaya kerja di Korea Selatan, di mana para masyarakat Korea Selatan menyadari bahwa pentingnya kedisiplinan merupakan hal mutlak untuk terus dapat bekerja dengan baik. Kemudian nilai kemandirian sama pentingnya di dalam membangun kinerja yang baik, dimana nilai kemandirian merupakan suatu hal yang dapat menjadikan seseorang memiliki daya juang yang tinggi, baik bagi dirinya dalam kehidupan masyarakat.

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CHARACTER EDUCATION ACROSS CULTURES: HOW UGANDA DEVELOPS STUDENTS DESIRED CHARACTERS IN INCLUSIVE PERSPECTIVE

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Abstract

The second goal of the UN Millennium Development calls for universal primary education by 2015. Is this goal too ambitious? How much have/are the educational systems doing around the world to achieve this goal? Is the political will there? Is education really inclusive? These questions and many more are much of moral questions. Inclusive education that is concerned with all learners, with a focus on those who have traditionally been excluded from educational opportunities such as learners with special needs and disabilities, children from ethnic and linguistic minorities could be one of the many ways of achieving the second UN Millennium Development goal, hence showing how different cultures responds to the different needs of learners. This paper engages a debate on whether the education system is actually inclusive or not and entails norms of the land. The paper focuses mainly on the inclusion of children and/or people with disabilities; the challenges children and/or people with disabilities face; and lastly the role that distance education could play towards achieving inclusive education.

Keywords: *Character Education, Character in an Inclusive Setting, and Uganda*

I. Introduction

Since As per estimates available, over 650 million people are said to be living with permanent and substantial function limitations caused by physical, cognitive and sensory impairments which limit most of them from participating in most mainstream activities. The majority of these people are said to be found or coming from developing countries like Uganda and of course Indonesia. It's projected by the World Bank that this number is likely to increase because of two reasons, that is: increased ageing people and violent conflicts both of which are potential avenues in creating more and more disabilities.

The Dakar Framework for Action adopted a World Declaration on Education for All (EFA) in 2000, which established the goal to provide every girl and boy with primary school education by 2015.

It also clearly identified Inclusive Education (IE) as a key strategy for the development of EFA. The Salamanca Statement and Framework for Action endorsed by 92 governments and 25 international organizations at the World Conference on Special Needs Education, June 1994 in Salamanca, Spain proclaims that every child has unique characteristics, interests, abilities, and learning needs and that “those with special education needs must have access to regular schools which should accommodate them with a child-centered pedagogy capable of meeting those needs.” The Salamanca Statement also asserts that educational systems that take into account the wide diversity of children’s characteristics and needs “are the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving education for all; moreover, they provide an effective education to the majority of children and improve the efficiency and ultimately the cost-effectiveness of the entire education system.

Based on this brief introduction, in this presentation we shall basically look at the case of Uganda (how it has managed to build desired students’ character through the management of inclusive education. However, in the first place we need to know about Uganda with its history on inclusive education, is it one of the provinces of Indonesia? Or is it one of the countries of Southeast Asia or where should we look for it on the World Map?

II. Discussion

2.1 Historical Values and Character Education for Persons Living with Disabilities in Uganda

Uganda is a landlocked country in the Eastern part of Africa bordered with countries like: Tanzania (TZ) to the South, Rwanda to the Southwest, Sudan to the North, Kenya to the East and Democratic Republic of Congo to the West with a population estimate of 32 million people. People living with disabilities in Uganda just like other countries in the world experience extreme conditions of poverty, low education or have limited opportunities for accessing education, poor health services, and lack of suitable housing and employment opportunities. All this is due to the fact that in most cases persons living with disabilities are not aware of their rights and potentials.

In regard to this, education for the PLWDs began as far as the early 1952. Initially it was referred to as Special Needs Education and this was mainly provided in special schools and units. It was started as a result of the efforts of Sir Andrew Cohen (the then colonial Governor of Uganda) who had a visually impaired relative. Through his efforts the Royal Commonwealth Society for the blind (RCSB), now called Sight Savers International, set aside a fund to promote education and welfare services for persons with visual

impairment in the country. This led to establishment of organizations for PLWDs, and special schools and units.

The reasons for the beginning of education for persons living with disabilities in Uganda include:

1. provide educational facilities for children and adults with disabilities based on the learning needs;
2. facilitate the development of persons with disabilities mentally, socially, emotionally and physically to the highest level possible;
3. provide educational programmes that will prevent the increase of disability and the development of secondary impairments;
4. enhance the learning of children and youths with disabilities by using varied and relevant methods and materials, and adjusting the learning and home environment;
5. enable persons with disabilities to develop their potentials to the fullest capacity possible;
6. create awareness among families and communities on the needs and potentials of children adults with disabilities;
7. facilitate exceptionally talented and gifted children and adults to develop their talents.

These reasons led to establishment of schools for persons living with disabilities and those with special needs. Among these schools were:

1. Madera school for the blind: this was set up as a result of the joint efforts of the then Teso District Education Committee, the Ministry Education and the Uganda Foundation for the blind.
2. Education for persons with hearing impairments was started in 1958, when the Uganda Society for the Deaf was set up. In the same year lip reading lessons at Aghan khan. Today there are two (2) special schools for the deaf, one secondary unit at Ngora and primary school units in different parts of the country.
3. Victoria Nile Primary School in Jinja was established by Asians for children with mental retardation, however, the services ended after the expulsion of Asians in August 1972 by the then Government of Field Marshall. H.E. H. Idd Amin Dada. This led to reestablishment in 1983 of an association known as Uganda Association for the Mentally Handicapped (UAMH). Since its establishment, it has established many units in the different parts of the country. These Units are all government aided.
4. Uganda Spastic Society in Mengo. In 1968 parents of children with cerebral palsy formed this school. This school also began to enroll children with physical impairments.

With the establishment of the school for persons with physical impairments, this marked the beginning of Inclusive Education indirectly. More units were and are still being set up in regular schools in different parts of the country in joint efforts with the

ministry of education and sports, and individuals who are committed to the empowerment of persons with disabilities.

2.2 Character Development in an Inclusive Setting: A Ugandan Situation

In order to develop education for learners with learning difficulties, including learners living with disabilities, an agreement between the Governments of Uganda and Denmark was signed in 1991 and expired 2002, covering two separate, but mutually related programmes. However, the Ugandan government has and is still working hard to improve students' access to education, teacher support, school facilities, and the education curriculum. In 1997 the Ugandan government introduced free Universal Primary Education (UPE). This increased school enrolment to six million students in 1999. However, the demand for more teachers and better schools has grown as school enrolment increases, putting a great strain on the education system. There is also a continuing challenge with enabling girls to attend school.

Uganda is committed to integrating children with disabilities into the mainstream, however the challenges of the education system provides even greater hurdles for children with special needs.

2.3 Institutionalising Character Education Values for the Disabled: Uganda National Institute of Special Education:

To make sure that every thing moves on well. The Uganda National Institute of Special Needs Education was established in 1994. The purpose of this institute is to train teachers and other professionals in the area of special needs education at Diploma, Degree and Postgraduate levels through in-service and distance education programmes, research, innovation and dissemination of skills focusing on diversity. The activities at the institution were and are still considered integrated part of the Ministry of Education and Sports under technical and administrative leadership of a Commissioner.

At district level, education of learners with special educational needs has become the responsibility of the District Education Officer. Three special trained teachers were appointed as Assistant Inspectors of Schools to plan and administer the services related to special needs education in the districts, and upgrade teachers, communities, local leaders, and parents on matters concerning learners' individual needs and inclusive education. To ensure that all learners with special needs are given relevant as well as quality education in inclusive schools, all schools in Uganda are grouped in clusters of 15-20 schools. Each of the clusters has a Special Needs Education Co-coordinator. A teacher in each school is assigned the responsibility of taking charge of learners with special educational needs.

Because of this, secondary education has grown between 15 and 20 percent in the last ten years; however the challenge now exists to enable all of the pupils educated at primary level to attend secondary school. In 2007 the government began a programme of Universal Secondary Education but it will be a long time before this is available to everyone as more new schools need to be built and at present the programme only covers the first year of secondary schooling. The growth of post-secondary education has been slower as only several thousand students attend tertiary institutions. Makerere University is Uganda's leading institution for higher learning.

2.4 Present Day Character Challenges

As a result of Universal Primary Education, which was introduced in 1997, and a greater awareness regarding inclusive education:

1. a large number of learners were enrolled in primary and secondary schools including learners experiencing barriers to learning.
2. Today, the increased number of learners in schools required enlarged resources, which is difficult for the country to provide.
3. The number of special trained teachers to serve as special/resource teachers is not sufficient to cover the actual need. Teachers trained in special needs education will require time to find the best ways of how to support teachers who must support learners with special needs.
4. Appropriate time for both teachers and learners must be allocated for necessary support, keeping in mind that the special teachers are often also assigned other duties in addition to education of learners with special educational needs.
5. Many children who are physically, emotionally or sexually abused do not only suffer emotionally or have physical damage. Such abuse may force them to miss school, and eventually "drop out" of the system. These learners need extra care and support from teachers.
6. Many teachers are still not able sufficiently to assist learners in an inclusive school due to limited in-service training and supervision on how to develop a child-friendly class that can accommodate the diversity among learners.

However, to develop students' character through management of inclusive education (IE), teachers are expected to follow the Ugandan constitution which states that:

1. The State shall promote free and compulsory basic education.
2. The State shall take appropriate measures to afford every citizen's equal opportunity to attain the highest educational standard possible.

3. Individuals, religious bodies and other non-governmental organisations shall be free to found and operate educational institutions if they comply with the general educational policy of the country and maintain national standards.

Based on the above therefore, it's believed that education is a basic human right and fundamental to breaking the cycle of poverty and ensuring sustainable human development. By providing ALL children with quality primary education, government aims to give individuals the opportunity and skills to lift themselves out of poverty.

To fulfill the constitution objectives on education for all and to create a favourable environment for the implementation of IE every stakeholder more so teachers are encouraged to:

1. Exchange information about the ways they ensure inclusive education at their schools & with their partner schools, they are encouraged e.g. to use this as one area of interest for a reciprocal visit
2. Get involved with the Global Campaign for Education to raise awareness among the learners and the wider school community and to take action to campaign for Education for All
3. Get one or two classes to do research into reasons why children worldwide and in Uganda miss out of school
4. Create a piece of drama, creative writing or art to explore further what you have found out
5. Hold assemblies or discussions where they can share their findings with the whole school
6. Organise a Walk to School week so that pupils can empathize with their counterparts in one's partner school

2.5 New trends in education

The Government is constantly adopting its educational structure and content to promote quality learning for all learners independent of special learning needs. The overall structure of education and related services for learners with learning difficulties, which was introduced in the early nineties, is still the backbone in the education of all learners.

Through the Ministry of Education, the government has introduced a number of changes to ensure that education of learners with special learning needs is an integrated part of the ministry's structure both at central and decentralized level. The district-based Teachers Development and Management System Centres, which did not exist when the structure for special needs education was developed in the early nineties, play an important role in implementing inclusive education. These centres have been established in all districts of Uganda. Most of the Centre Coordinating Tutors have received training in special needs education and inclusion. They are expected to provide supervisory support to teachers in schools in their areas, organize in-service

training, develop educational materials, and upgrade Teacher Training Centers.

An inclusive education system must provide a flexible curriculum responsive to differences among learners. The Ministry of Education has acknowledged this and launched a department at National Curriculum Development Centre consisting of a panel of 18 specialists in education of learners with special learning needs. The panel adopts and modifies the primary school curriculum to suit diverse learning needs and educational strategies.

The Ministry's effort to ensure equal opportunities for all learners has also been demonstrated by the introduction of a department at the National Examinations Board to cater for examination of learners with diverse needs.

As of recent, the Government has introduced free universal primary and secondary education. This means no tuition fees, although parents may have to pay fees for food, materials, etc. Free education is of great importance for learners with learning difficulties including learners with disabilities. Traditionally, these children have been the last children in the families to get school tuition and fees.

To provide education for learners with diverse educational needs the Government has strengthened the budget lines at central and district levels. To do so the Government collaborates with a number of development partners and non-governmental organizations. The key role of many special trained teachers will be to manage learning programmes within an inclusive school. Based on this, the Ministry of Education in 2001/2002 decided that Uganda National Institute of Special Education should merge with Kyambogo University with status of faculty.

Since then, teaching of learners with learning difficulties has been mainstreamed into the curriculum for Teacher Training Colleges to ensure that all graduating teachers have basic knowledge about teaching the diversity of children in an inclusive class. Further, in order to obtain higher standards in existing special schools, to ensure quality education for learners who require intensive levels of support and to promote the possible use of special schools as resource centers to support inclusive education the Ministry of Education has developed guidelines for requirements and minimum standards indicators for these schools. The Government has considered that education for all in inclusive schools requires changes and the whole system has to be adjusted to accommodate all learners. This can be witnessed in the government efforts to:

1. Develop an inclusive education system which will provide for the needs of all learners with sustained resources, like: financial and committed human resources.
2. Recognize the present lack of resources given to the education sector in general and education of learners with special needs in particular. There is still a great lack of learning

environment that is free from physical and psychological barriers. Further there is a lack of educational materials and sufficient number of teachers available with training in education of learners with barriers to learning, development and participation.

3. Carry out required assessment, individually adjusted teaching, training and equipment required. Where by it is intended to help learners with severe learning needs to be taught in a special manner.

III. Conclusion

It is crucial for the Ministry of Education to further develop a support system which can provide continuous and competent guidance to teachers, learners and parents in order to ensure that quality education takes place. The Ministry should also pursue the goal of great importance to many of its citizens when developing mechanisms to ensure that systems and the curricula are continuously transformed to address the needs of all learners in an inclusive way. In the inclusive school system all learners benefit equally. At the same time it is of vital importance for the continuous success of this system that the necessary resources are made available.

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THE ROLE OF EDUCATOR IN FORMING MULTICULTURAL ATTITUDE

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I. Introduction

Indonesia is geographically wellknown as an archipelago country which are supported by not less than 18.108 islands that spread along Sabang to Merauke (The data of Ministry of Internal Affair 2004). Indonesia is also supported by various ethnic and tribes spread in more than 33 province, with the number that is not less than 1.340 tribes according to a census done by BPS in 2010. There are also local languages that spread in each of those tribes. This political situation describes that is a heterogeneous nation that has various tribes, ethnic including religion, and unique cultures. The message of this heterogeneity make the Indonesian country should provide a protection to the huge national potential. Live together, cooperate, and shelter under the same canopy called Indonesia. Indonesia is expected to be able to organize its heterogeneity to develop the Indonesian Nation.

In order to understand the huge reality of Indonesia, a term should be borrowed from Faruk, 2005: 14-15, *dalam Pluralisme, Konflik dan Pendidikan Agama di Indonesia*, where romance and exoticism could not be applied to describe a whole culture, independent and static. It is said because Indonesia in reality as a big country in always developing naturally, and its culture is dynamically moving along with the development of human civilization. The vast development of technology and information beyond the expectation of ordinary people has made the the private spaces of Indonesian society become public consumption. Large country with 200 million inhabitants has a very great socio-cultural dynamics. We need to refer to what is said by Machasin, 2005, in *Pluralism In the spirit of unity*, in reacting to this phenomenon, that the understanding of sanctity, spirituality and morality is ultimately needed¹. It becomes very important, because "self-reinforcement" as the awareness of the importance of humanism values, builds harmonious values within ourselves which is a reflection that moral and spiritual values are increasing.

Machasin stated that within the framework of a great nation like Indonesia, it required an integrative perspective on the

¹ Machasin, 2005. *In Pluralism, Conflict and Religious Education in Indonesia*. As quoted in Daily Kompas April 3rd 1995 edition, outlining some of the problems in Inonesia as 1. Disputes between religious communities; 2. Modern life offers a false happiness; 2. Ignorance, poverty, the truth of the claim; 4. The injustice, arbitrariness; abuse of religious sentiment and others.

individual and their surroundings where Indonesian people are religious people who have a great devotion to God and also as a social living who live with other humans, which is not necessarily the same. In order to understand harmonious life in a social context in the post-modern society era and also the current era of nano technology requires a worldview which increasingly multi-disciplinary and multi perspective. This is avoiding the attitude of prejudice in the life of mankind, especially in the great Indonesia. The wrong perspective about people and other communities, will lead to the wrong justification also, so that the capacity in instilling attitudes and awareness of the existence of *the others* is necessary.

II. Discussion

2.1 The Dimension of Multiculture Education in Building Multicultural Attitude

The term of education will not be the author point of debate in this paper. Some notes on how education has been initiated since the era Taman Siswa in 1930 only made the author of the introductory educational issues which will be discussed later. Ki Hajar Dewantara as one of the Indonesian Education Heroes in *Taman Siswa* Congress who first stated that education is the effort to promote the growth of morality (inner strength, character), mind (intellect) and the child's body.

Education is a conscious effort made by the learner on the attitude, behavior, mental, moral, in the process of growth and development of learners towards maturity phase. Epistemology of education will not be discussed in detail in this narrow space, but the Law No. 20 Year 2003 Article 4 of the National Education System explicitly states that: 1). Education is held in a democratic and fair and not discriminatory to uphold human rights, religious values, cultural values, and the diversity of the nation. 2). Education is organized as a single entity with an open system and the systemic; 3). Education is organized as a process of acculturation and the empowerment of learners that lasts a lifetime; 4). Education was organized by an example, the willingness to build, and develop the creativity of learners in the learning process; 5). Education organized by developing a culture of reading, writing and numeracy for all members of society; 6). Education organized by empowering all components of society through participation in the implementation and quality control of educational services.

Other part of multiculturalism is closely related to culture. Multi which means many so multiculture means many or varied cultures. The principles of multiculturalism is the "acknowledgment" of the existence and the reality of the lives of others. In the language of Charles Tylor it is stated as *recognition*.

Every person from different cultural elements that require what is called a recognition of the existence.

In a multicultural society a common platform such as mutual understanding is needed, so there is a common ground in a variety of social and cultural issues, then the goal of the dialogue can be built. Indonesian society requires a multi-dimensional frame like this, if they want a diverse society that feel a shelter and protection under the single State. To borrow a phrase from the 7th Indonesian President Mr. Joko Widodo, the State is present in every society life.

Until now there are still many views on how to address the differences that exist, but the important thing is how every individual in this country is equipped with what is referred to as common ground (mutual understanding) that is capable of being the foundation to live together in cultural differences. In addressing the differences, there are described three viewpoints according to Mahfud, 2006: 89 in *Multicultural Education*: first, the views of primordialist, which assume that genetic differences such as ethnicity, religion and race is a major source of the birth of a clash of cultures; second, the instrumentalists who believe that ethnic, religious and other identities are used as a tool by one group to pursue bigger goals. (Material and non-material). These cases are often drawn into the political sphere much less to do with the power struggle; The third of the constructivist view, the view that the identity of the groups are not rigid. Ethnicity can be processed as a basis built web of relationships in social intercourse therefore be diverse in ethnicity will enrich each cultural meanings.

In some views, the spirit of multiculturalism was strengthened and motivated also by the attitudes of racism in the past. There is another view of Teun A. van Dijk, 1999, in the *Discursive Reproduction Racism* explained that: racism is a form of abuse of power illegitimately by a majority which generates social inequality, in different social fields. Of course, this view is contrary to the spirit of multiculturalism. Abuse is very justified in any aspect of life. Indonesia in the *Komnas HAM* (National Human Right Commission) records had a very bad experience on a variety of past human rights violations. Van dijk racism explained that the system consists of two subsystems that continuously interact namely: a) .The system of discriminatory social practices; b). discriminatory social representation system that is mentally carried out jointly by the (many or most) members of the dominant group.²

In relation to this paper the authors emphasize multicultural education is about how a process or a conscious effort is always made by the educators against the children of this nation to really emphasize openness, holistic thinking in every phase. Embedding the basic principles of cooperation, mutual respect and non-rigid and racial differences in viewing owned. Moving on from the

² Teun A. van Dijk, 1999, *Ethic Minorities and The Media: Changing Cultural Boundaries*, University Press,UK.

description in the beginning that culture will always continue to evolve, so the patterns and perspectives of education campaigners must also be honed (educators and education).

Inculcate the spirit of education that is based on the spirit of multiculturalism will be a strong foundation in building the Golden generation 2045 of Indonesian children in the future. One civilization envisioned would bring Indonesia in a more dignified, more united to build this rich and diverse nation.

The great vision of this nation would not be as easy as the speech, when the prepared concepts is embodied, there will be challenges and obstacles on the ground. But with all of that will be facilitated by adding a basic understanding of capital reinforcement in the form of social capital and human capital as follows.

2.2 Human Capital and Social Capital in Multicultural Education

Human capital is defined as personal ability or mastery (to borrow a phrase Petter Sange: Personal Mastery) man with all the benefits such as education, science, health, skills and other relevant circumstances will be complete when referred with social capital. In this part, social capital is meant the existence of the trust, steady norms, community participation and others.

Two dimensions that can not be separated from one another will be started from how should an educator, a leader doing improvement to the students, so that it becomes a personal multicultural. Personal abilities as an educator in this case is very indispensable. The basic requirement of the professional education is the scientific competence in their respective fields with dignity. Educators with certified qualification is expected to be an educators who are capable to be exemplified by the students and the environment. In the eyes of human capital, then educators who have extensive knowledge (meaning open mind) always filling themselves with the knowledge (multidisciplinary) which automatically can not be avoided.

Within the framework of “Multicultural Education” Professional Educators and Education labor can no longer simply read their course readings by way of “tunnel vision”, as it will look at the truth only from the side of himself.³ In the eyes of this multicultural education has been very out of line again. A different viewpoint, the truth of which is outside the “faith” that is in us ought to be recognized.

On the side of social capital, that educators should have an understanding of what is referred to as part of the “collective consciousness” why living together and respect each other is

³ The appropriate sentence in this case is known as apologetic attitude, who always does justifications without open and heard any opinion from various parties. In the nation's cultural dynamics with 1000s ethnic, that is highly unlikely there is such educators. It is essential to master the so-called open mindness of every educator in order to improve the quality of service and learning.

important. Having a call to instill a collective consciousness to live together and respect each other was beautiful, it is the inner call of the educators.

Hasbullah, 2006: 9-17 states that the social capital was characterized by at least a pattern of reciprocal inter-relationship of mutual benefit. This pattern is constituted by: first, their participation in the network; second, the spirit to exchange good (reciprocity), third, their interrelatedness of-trust or trust; The fourth, there is social norms, fifth; there is values; and the sixth is a proactive action.

From the six things that was described, first is related to participation in the network, which is in the context of life means different ethnic, religious and racial that required their communication with one another. Networking in this case means there are the relations between the community, the ethnic one another. The role of social groups in developing cooperation and success are enormous. In building this network, there are four main prerequisite for the network that is built and can be used as worship or do not harm one another. The first is the principle of voluntary, it is associated with the souls of sacrifice, helpfulness and others. The network does not awaken properly if their interest is essentially narrow. The second is equality, no other person or group wants to be trampled dignity, without a proper appreciation of them. What is said by Tylor as political recognition or acknowledgment of the existence becomes important. The third is freedom. Freedom is not free without limit, because the signs of freedom is limited by the freedom of others in exercising the rights. Fourth is the civility or civilization, the meaning is to build synergy in various ways, not win themselves, do not feel alone and especially meritorious just want to be heard alone.

For educators, educational pattern with the key words given will make the educational process in the academic world will become more colorful. The pattern and process of education is turned on by promoting a sense of confidence, inside this confidence is instilled the efforts to value each other as to position themselves among the cultural differences or other beliefs.

In the democratic nature of learners including the teacher is no longer able to curb the freedom to give opinion. However, by adhering to the principles of civility, then the person will be feel free and responsible, so that his words is still under good control. Besides, it would be grown the sense of equality, if the respect is given automatically others will give the same thing to us.

The spirit of exchanging kindness meant that this valuable national culture are certainly not on an enclosed space, but completely open both in terms of social and ideology. The ideology that is growing and living in a civilization of information technology today, shows an open mind for anyone. The exchange of cultural values is inevitable in the community that are not limited to its area only. In the spirit of mutual exchange of goodness, there is the

spirit of altruism, or what is called as passion for helping others. If the mind of every educators already grown to want to help each other, it will be spoken in words, which then will be implemented in the community.

Furthermore, things that can not be left alone in building a multicultural education is the need to build trust in the community. Trust or confidence can not be bought. Trust is a growing soft skills of human and will develop to be the ability to serve. Trust is hard to obtain, especially when the trust is ripped off by the stigma. Stigma can be internal ethnic problems of religion, as well as their external problems. Mutual trust in society will make people to gather together, especially when this nation is jaded and hit by various disasters and also global economy crisis.

Mutual trust is the basic capital in building a golden generation of Indonesia in the future. How could a great nation with the heterogeneity of ethnic, tribal and religious drove along the middle of a sea of change. Being in the same ship without their trust in the captain, without trust between people, surely the ship cannot reach the goal. One conflict can make the ship called the Indonesia wrecked. Therefore, let's act together and constantly demand that dream together and also share the same vision to make it happen.

The other part is the social norm, where social value is used as a "canopy" or umbrella and has been used as both tangible collective rules of relevant laws and agreements. Society without rules or values is unruled community or wild society that is hard to live alongside each other. In the spirit of togetherness, social conduct are needed that guided along together. Educators and the environment will be distorted, the educational process will take place with the educational system of revenge. The estuary is not a dignified process of education, but "credentials education".

In a society, a value should be developed that can be used as a "protector" or umbrella along in society. Borrowing a term Berger 1994 In *The Sacred Canopy*, canopy or a community need for shelter. In one particular community cultural values often become more dominant than the rules issued by the government officially. The principle is the value that is inherited from generation to generation, so guided and are considered to have adhesive values in social life. Each culture will have its own values that guide its generations. A positive value that exchange goodness will build a better civilization among its intergenerational society.

The last part of at least six requirement of social capital to run the attitude of multicultural is initiatives and new ideas that is actualized through proactive personal. Desire of individuals and groups to participate in any development process. Government programs which are disbursed to society are like these, such as "*Abri Masuk Desa*" movement or AMD, the government built roads, but done by the community or in conjunction with other residents and not with contractor. A pattern like this will make people

always participate in every aspect of development. In educative spaces educators infected them with the pattern of participatory learning, which encourages a person to dare argue, and responsible for their argument.

In education field, students should be given the instillation of personal values related to the creative, full of innovation and responsibility. Ideas and creative thinking is not going to be fully available in universities and schools, but at least it begins early (triggered by caregivers). Curriculum orientation and learning systems must be anticipated and updated because of the changes demand a higher competence and higher standards.

2.3 The Importance of Social Reconstruction of Religious Education

Abdullah, 2005 states that the classical-scholastic education model has always stressed the concept of safety which is emphasized on the relationship between human beings and God, felt less pressure on the individual relations with other people. Abdullah states that: "there, the planting of empathy, sympathy, solidarity, justice and tolerance towards others including non co-religionists, most likely will face many outstanding obstacles and barriers".

What described by Abdullah is within the framework of the need for strengthening the pattern of "transfer of knowledge" in the educational institutions. Dynamics and development of the era should be addressed by strengthening what is said as the capacity and competence of one-self.

In the author's view, the phenomenon of modern society that has a very open dimension (all-rounder without borders and barriers: borderless) causing people to always be in one room, but can be seen by anyone freely. Social contract is to be willing to live with a very diverse dynamics. In Abdullah's study, the state of mind that must be built is that the social contract assumes that our belief from the beginning has been different both in the field of faith or credo (*sraddha, bhakti* etc). In order to maintain harmony, safety and interests of the common life and group (social survival), inevitably we must be willing to establish cooperation in the form of a social contract between the members of a social group of people who from the outset had been different in terms of any aspect.

What is said Abdullah is not without reason, the State of Indonesia with the most complete heterogeneity give very serious challenge for the dimensions of this togetherness. Notes on how to awaken the talents of educators in making teaching strategies, curriculum innovation related to religious and cultural learning in the life of this heterogeneous must continue to do. Space of research and sustainable socialization must also be done. There is no big idea can be completed with just one or two steps amid conflict. All require a big step from the discovery of several new

methods of teaching religion and culture that is more humane, emphasizing aspects of reality that true teachings and should always be given in-depth review in “Indonesiaan” perspective.

According to Azhari Noer, the education in Indonesia that tend to emphasize the process of transfer of knowledge and expertise and less stressed on soul, spiritual and moral, quality improvement encourage many cases, such as; crime that continues to increase both in its quantity and quality. In his view, writer believe that understanding of what is referred to as the social capital need to be transferred.

2.4 Multicultural Society: Opportunities and Challenges

Having a status as a great nation with thousands of ethnic, religious and racial tribe has advantages in addition to its own weaknesses. It will illustrate the richness of Indonesian culture and diversity. On the other hand leaves a problem where diversity is not managed turns left many problems to cause prejudice of its citizens. Presumption of excessive triggering conflicts, unfair competition and others. According to Sunaryo: in his writing about multiculturalism in the Context of Life of People and State, 2011: 205 states that a multicultural society requires inter-cultural dialogue, then the dialogue will bring inter-religious tolerance, dialogue is the most essential thing in a multi-cultural society. Moreover, today's global society characterized by 1) the movement of people (ethnoscape) flow of money from rich countries to the poor countries (finance scape), 3). The influence of technology (technoscape) 4). The influence of media information (media scape) 5). Human Right Ideology and Democracy (ideoscape). The impact of all globally scape is also affecting people of Indonesia and of course it will affect the lives of students in various educational institutions.

Segments of the students who fail in the school is one of the victims of the global civilization. Many factors are pushing both from inside or outside the environment of the students. What needs to be addressed is how to keep people not only oriented as a mere market share (phone, laptop and other gadgets). On the other side should be targeted that the nation's generation should be creative children, who have a lot of innovation and able to play its role in various parts of the world. The move was not a mere figment, since a lot of the nation's best sons could record it as a medium of creative technology that gave birth to young programmers reliable from Indonesia.

In the the larger view, the emergence of the phenomenon of Credentials, to borrow a phrase Zaini in Daily Kompas May 30, 2015 Page 7, said that Indonesian society is experiencing what is called the formalistic-pragmatic phenomenon. Zaini outlook is based on the view of a Sociologist Colins Randall, in his book “The Credential Society: A Historical Sociology Of Education and Stratification”. Stating that the symptoms experienced by the

developing countries in the world are the symptoms of “credentials”. Symptoms where people emphasize legality and formality. Leaving the substance, which is stuck on the pattern of rigid, formalistic legal-sociological is a serious threat according to Colins.

In the author’s view that it is already being felt in the community so that Ignas Kleden in his critical reviews in the same newspaper, Thursday, June 25, 2015 page 6 states how Indonesia should explore its HR (Human Resources) not Its Natural Resources alone. This is based on a speech by President Jokowi about satire management of natural resources always has problems. “Oil boom in the 1970s, making as if Indonesia float in the oil, ultimately Pertamina almost bankrupt at the time; 1980s Indonesia experienced Boming wood, Indonesia finally gets its barren forest only; plus the subsequent flooding; In 2000, the booming minerals such as coal, the result is nothing left to nation states” according Kleden where the exploration of human resources much more important, because that is where we will be producing the technology itself, not producing the technology users.

According to the authors, the estuary is the educator. Educators who are not stuck on “credentials fenonema” or not stuck on formalism only. Those who have a profound spirit of self competence, integrity and understand how a great nation can be built with full joy of harmony and mutual respect for each other’s existence. “The spirit of recognize”.

III. Conclusion

Based on the explanations and descriptions about the importance of giving the insight into the multicultural education to the students, It can be concluded that:

First, educators should provide an insight into the multicultural as early as possible to the students, so that, during their development, students would be able to implement mutual respect of the differences toward one another.

Second, the spirit of multiculturalism is not the fine goods that when it is taught, it will be completed and will be deemed to be running well in the community, this is a misperception. However, culture and religion in the society is an ongoing process, so in this case the dynamics of the public should continue to be studied, since the time is changing swiftly.

Third, as a nation-state, the State have to be present in the community. Educators as the arms of government have a huge responsibility and a daunting task to ensure the Indonesian golden generation to build a more dignified civilization in the future.

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A LOCAL WISDOM-BASED VALUE EDUCATION⁴

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A new art can be called to work or happening indeed when it is able to make a sound, lapel the slightest ripple in the lake of life. The sign is that the art invites the question mark in its process. It sued the tranquility of apparent established living. It raises polemic and invite people to comment on it. Art produces life, motion, lapel and arouse the people's consciousness to think in new shades that were previously drowned in the routine and reliability of life
(Mudji Sutrisno and Christ Verhaak, 1993)

I. Introduction

Art can not be separated from the context of the culture that gave birth to the art itself, because Art is part of the seven elements of culture that are universal, it means that even a small or a simple culture of a tribe would have an artistic elements in it. According to C. Kluckhohn, there are seven elements called universal cultural element which includes; (1) language, (2) knowledge system, (3) social organization, (4) the system of life equipment and technology, (5) The system of subsistence, (6) the religious system, and (7) art (Koentjaraningrat, 1990: 203-204). Art as one of the elements of that culture consists of (a) the sculpture, (2) the art of relief, (c) painting and drawing, (d) the art of dressing, (e) the vocal arts, (f) instrumental art, (g) literary art, and (h) the art of drama (Koentjaraningrat, 1985: 8). Analyzing only the forms of an artwork such as literary, voice, dance and dances is not enough to understand, explore and assess the artwork efforts of a nation closely. An understanding of the lifestyle, beliefs (religious system) and the structure of livelihood and life of its society are the joints that are very important in the shape foundry of the art and it is considered very necessary to dive inside the art in sympathy and in order to be able to hold the appropriate interpretation and a review of the art (Murdowo1967: 18).

Bali one of the tribes in Indonesia has the characteristics of interesting art and culture, so that Bali remains attractive for foreign tourists to visit in order to see the coherence of aesthetic

⁴ This paper was presented at the Dharma Acharya Faculty International Seminar (DAFIS) IHDN Denpasar. Teo-Aesthetics is the author's view who try to see that in the case of Balinese art and culture, is actually the aesthetic orientation in the superstructure or by Ida Wayan Granoka, 1998 equated with the *lebur prana* aesthetic. Orientation of art is "deliverance" or the small width of small and large Kawi (read: Zoetmulder, 1985).

culture inspired by a frame, namely Hinduism religiosity (read: theo-aesthetic). Based on that Bali is famous for various nicknames such as Island of Heaven, Paradise created, the island of thousand temples, Tourism Island and others. Existence of the art in Bali is a blend of the two entities, namely Hinduism on one side and art on the other hand. Hindu religion can foster feelings of profound art in society, especially in the fields of sculpture, *gamelan*, painting, dance, decorative art and others (Mantra, 1996: 5). Therefore, to understand the art of Balinese culture, it can not be separated from the basic framework, the Hindu religion is the source of creation of various works of art that has grown and developed in Bali. Balinese culture has developed since tourist arrivals to Bali is rapidly increasing in many forms that allow the emergence of appeal among the travelers. Bali has a unique element of considerable aesthetic and complex appeal that make Bali becomes a tourist destination.

In Bali, specifically the existence of the seven elements of culture as described above are closely giving color to the culture of Bali plus Hinduism as its breath (spirit). There is a relationship between the arts as one of the elements of culture that can reinforce the values of the Hindu religion as the belief system of the people of Bali. This means that art can foster the concept of Hindus theo-aesthetic⁵ that is still exist, where aesthetics merges or is part of the religious ceremonies As evidence of that close connection of art and Hinduism in Bali is the classification of Balinese arts into three groups as mentioned above , the art of *Wali*, *Bebali* art, and *Balihan-Balihan*. *Wali* art is sacred art and is only performed during the ceremony at the temple especially (*Dewa Yadnya*), *Bebali* art is sacred art and staged in relation to certain traditional ceremonies while *Balih-Balihan* art includes secular art entertainment (Bandem, 1996: 49). This fact is confirmed by I Gusti Bagus Sugriva (1952: 22) that the Balinese art or cultural art of Bali-Hindu tribes who lived turbulent until now, is essentially a child or twig branches of Hindu-Bali religion. Art with this religion has a very close relationship and can not be separated from one another. Strictly speaking, if the Hindu-Bali is destroyed from Nusa Bali, the arts Bali-Hindu covering literary arts, songs, dance, sculpture, fine art and painting and the sounds will take part of *Parama Satia* or commit suicide. In contrast, if the Bali-Hindu art was lost, possibly Hindu-Bali religion will be gone as well.⁶

⁵ The concept of Hindu *teo-aesthetic* (Read: Sacred arts; *wali* and *bebalì*) performing arts in Bali is quite diverse ranging from the performing arts such as *Wali* namely *Sanghyang*, *Rejang*; *Bebali* art namely *Gambuh*, *Wayang Wong*, and *Balih-Balihan* art namely *Legong*, *Arja*, *Kebyar* (Bandem,1996:62). Please also note that the traditional performing arts in Bali also covers: dance drama *Gambuh*, Puppet or *Wayang Kulit*, *Topeng* or *Prembon*, *Calonarang*, *Operatari Arja*, *Sendratari* and *Drama Gong* (Dibia,1993:137), where the relationship was associated with a deep meaning in the concept of *satyam* (true), *siwam* (pure/holy), and *sundaram* (beautiful). According to this concept, aesthetic value is based on the concept: it must be pure and true and beautiful, the pure should be true and beautiful, while beautiful it must be true and holy. In such an understanding, there is the beauty of metaphysical (*niskala*) and physical (*sekala*).

⁶ This opinion reinforces the concept of theo-aesthetic with dialectic relationship between beauty and holy devotion (theological existence). Thus it can be said that both of these entities like the sides of a coin (without religion as art without the spirit, the spirit without art as a ghost without body)

Based on the above background, the role of arts and culture in the process of *upakara yadnya* traditional ritual/ceremony in Bali Hindu in particular and Indonesia generally. But in a broad sense art that is associated with Hindu religion must be assessed on an ongoing basis. Therefore, to gather a clearer description about the art and Hinduism, this paper would examines: (1) the conception of art as a general aesthetic, (2) the conception of art or aesthetics of Hinduism (Balinese culture), (3) the scope and role of art or Hindu aesthetics in the implementation of *upakara yadnya* or Hindu religious ritual, and (4) the art of Balinese culture and the challenge today.

II. Discussion

2.1 The Conception of Arts as General Aesthetic

The word "aesthetic" comes from the word "aesthesis" in Greek, which means perceptions, thoughts, feelings or sights. This word first used by Baumgarten (1762) a German philosopher to show the branch of philosophy that deals with art and beauty (Hartoko, 1986: 15). The science of aesthetics is a science that studies everything related to beauty, to learn all aspects of what we call beauty (Djelantik, 1999: 9). If aesthetics study about everything related to beauty, so a general theory is needed to explain what the real beauty is and to reveal a work or cultural objects. In other words, any benchmark that is theoretically applicable to any work of art or something called beautiful.

All art objects or art events essentially contains three fundamental aspects, namely (1) appearance, (2) content or substance, and (3) presentation. The appearance concerning the shape and the composition or structure. The content has three aspects, namely mood, idea and message, while the presentation involves three elements: talent, skills and the means or media (Djelantik, 1999: 17-18).

Pajegan mask, for example, as one example of Balinese art and culture products in general aesthetic theory, epistemologically already have a strong foundation and valid as an artistic identity. The pointed aspects of the theory is in reality *Pajegan* mask has the form, which is classified as dance-drama. *Pajegan* mask has a structure such as character, plot, story, with complete music, costumes, offerings, arenas, and other languages. In addition to the textual structure, *Pajegan* mask also has a staging structure (structure of performing art) regular (grip) with the concept of *tri angga*. *Pajegan* mask has the aspects of weight, ideas and messages. This message is expressed through the form of a mask, dance, language, songs, costumes, offerings, and the character of the mask itself, in this case related to the ritual system (*yadnya*) in Balinese society. The messages conveyed are philosophical, religious, and magical. The third aspect, the presentation, is concerning the talents and skills in the context of *Pajegan* mask

which is a remarkable thing to be able to form the all character by only one actor.

The verification of Jahanes Volket theory on the *Pajegan* mask tradition regarding the four conditions of aesthetic satisfaction can be explained that there is a harmony between forms/ figures/ characters and the messages. This can be seen in *Siddhakarya* figure. Because the presence of this character have occurred at the same peak of religious aesthetic satisfaction of an aesthetic cosmological ritual activity (*katharsis*) between the transcendent (*Niskala*) and immanent (*Sekala*). This is where the world will create a balance between man and man, man and God, and man and nature (*Tri Hita Karana*) through a magical religious aesthetics (*Siddhakarya* mask). Likewise, in other arts related to art and culture as an element of the implementation of *upakara yadnya*, namely *rejang dewa*, *wayang lemah*, *gandrung*, *selonding*, and so forth.

2.2 The Conception of Arts or Hindu Aesthetic in Balinese Culture

In Balinese culture, there are several terms related to aesthetics and arts, such as: *pregina*, *lengut*, *pangus*, *pangid*, *hidup*, *metaksu*, *adung*, *janggih*, *langö*, *kawi*, *encep*, *aeng* and so forth. In the cultural environment in Bali there are aesthetic principles, namely (1) the principle of balance (symmetrical, parallel): two, three, four, five, eight, nine, and so on. (2) the principle of mix: composed of various elements integrated into one container: mosaic, *prembon*, *campur sari* and so on. (3) the principle of totality (interconnections) so as to provide complete satisfaction include *bayu* (energy), *sabda* (voice or sound), *idep* (thought), (4) the principle *rame* (vociferous, bustle), (5) the principle of *suwung* or *sunia* or empty (Dibia, 2002: 6). The other aesthetic concepts, such as; *wirama* (rhythm), *wiraga* (power), *wirasa* (emotion, sense), *wicara* (dialogue / monologue) and the *wibawa* (expression and charisma) (Bandem, 1996: 18). In addition, the aesthetic concept of Hindu in Bali in particular includes the concept of three wisesa: *satyam* (truth), *siwam* (purity), *sundaram* (beauty). It is intended to achieve the aesthetic space of metaphysics, that mankind is able to observe the spirit that swept away by the beauty (*langö*) with a magical ritual object, ie the self purification (*katharsis*). That is where the aesthetics has been entered in the silence space (*suwung*). That is where the soul has wide fused with the god of eternal beauty (Granoka, 1998: 28). Hence the Hindu aesthetic emphasis is a dialectic esthetic that always puts the pure and beautiful truth, it must be true sanctity and beautiful, and the beauty it has to be pure and contain the truth.

In the context of Balinese art and culture as above, then the satisfaction arts / new aesthetics will be met if there has been a harmony between rhythm, *gamelan*, power, appreciation of the

role, dialogue and expression or a character's character. They are raised by the basis of *Tri Wisesa* concept, namely *satyam*, *siwam*, *sundaram*; a beauty that is sacred (appreciation to the Creator) and ethically correct or contain truth (the message). This concept is an aesthetic totality that not only touches the physical aesthetic aspects (physical), but also metaphysical aesthetics. That's where the arts as a means of worship of the god of beauty is eternal (God) in order to achieve a balanced relationship cosmological. The artist had contemplated the aesthetic to be able to invoke the power of the role being played, so that the character played is *lengut*, *adung*, *pangus*, and *mataksu*.

Taksu is irrational power that makes a *Pregina* (art) appeared full of charm⁷. A dancer (*Pregina*) which who has *Taksu* overpowered by feelings of happiness that overflowed, but in control of his conscious he can control the movement, tempo and emotion (Bandem, 1996: 24). *Taksu* is the inner power (inner strength) that gives the intelligence, beauty, and miracles. In relation to the activities of Balinese culture, *taksu* has meaning as a genuine. it is a pure culture creativity that gives spiritual strength to a *Pregina* to reveal him "greater" in everyday life. A *Pregina* can be said to have *taksu* when a *pregina* is able to transform him/herself in full accordance with the role performed (Mantra, 1996: 26).

In the example of the *Pajegan* or *Sidhakarya* mask above, *taksu* determine the success of aesthetic achievement, because all roles (the all character) are only played by a *Pregina* (one actor). There is required a total *bayu*, *sabda*, *idep* power, so as to create a supreme quality, religious and magical aesthetic expression as a symbol of integrity of human beings, God, and nature.

2.3 Scope and Role of Hindu Cultural Art on Upakara Yadnya

A. Aesthetic in the frame of Tattwa (Hindu Philosophy)

1. Hindu cosmic aesthetics: Arts or aesthetics related to cosmology is the conception of *pengider bhuwana* (nine points of the compass; by its color, *urip* (numbers), weapons, vehicles, god, sacred lettering, temples, various rituals and *upakara* (offerings). If it is observed carefully there is conception; regularity, cosmic balance, strength symbol, and spiritual bastion of Hindus culture and religion, especially in Bali.
2. Symbolism Aesthetics: is the conception of art which is really a symbolic expression of the human (Hindus) to appreciate the presence of substances that are difficult to think about (*acintya*). Soren Kierkegaard states that once human life through aesthetic and ethical level, it will be up to the third

⁷ *Taksu*, in the wider culture context, is not only owned by *pragina* within the meaning of the dancers, but *taksu* can refer to anyone who truly has a charisma that radiates within oneself, such as carpenters (*undagi*), spokesman (*jururawos*), leader, teachers, and others.

level, which is religious. At this level, man has been bound with God or accept His bond (Herusatoto, 2000: 20).

3. Binary Oposition Aesthetic: art which is always dealing with intermediate values; good-bad or in Bali, it is called *rwa bineda*, the beautiful thing is actually both of them. For example, male-female, sun-moon, left-right, black-white, hard-soft, fast-slow and so on. If the two things do not exist, man could not call himself wonderful. Both of these properties are different but it is single like a coin sides.

B. Aesthetics in the frame of *Susila* (Hindu Ethics)

1. *Tri Hita Karana*⁸: *Tri Hita Karana* concept is not a new concept, but has been well known by the public. *Tri Hita Karana* (tri = three, Hita = happiness, and *karana* = cause) is the concept of harmony that becomes a Hindu Bali life philosophy, namely concerning human's relationship with God called *Parahyangan*, relation between human beings called *pawongan* and human's relationship with nature called *palemahan*. Therefore, it is described as the concept of harmony that is the totality, that is a mix between vertical (God) and horizontal (human and natural). Various art activities can be born from human appreciation to the conception of this *Tri Hita Karana*. The balance of life in a three-point or corner (*Tri Hita Karana*) is an extremely great aesthetic or artistic creations of *Ida Sang Hyang Widhi Wasa*.
2. *The Aesthetics of Asta Kosala-Kosali and Asta Bumi*; Art related to architecture and spatial planning in various buildings in Bali. Art at conception is associated with; ethics and *Tatwa*, means that there are structures that must be true to *perundagian* (construction) size and ethics in the layout of the building itself. If compliance with the rules of *Asta Kosala Kosali* and *Asta Bumi*, then something (building), has *kekuub, machaya* and this is beautiful (art).
3. Space and Time Aesthetic; time and space of Hindu Balinese culture is an aesthetic element that determines the activity of the Hindus. Space associated with the conception of *luan-kaja teben-keled* (*mountain-segara*) or in the more popular term *nyegara-gunung*. *Luan* (upstream) is a space or direction of sanctity, while *teben* is the dirtiness (gross melt). While time is also associated with *padewasan, asta dauh* which became the center of the Hindu community orientation in running activities especially in the field of religious rituals.

⁸ sebagai sebuah konsepsi yang dapat dibaca tulisan I Gusti Ketut Kaler, 1988 *Butir-Butir Tercecer Tentang Adat Bali*. Jilid I Denpasar: Kayu Mas; Ida Bagus Purwita, 1988. hal 247 "Subak di Bali Suatu Kajian budaya". Dalam *Puspanjali*. Denpasar: FS Unud. Lihat juga Ida Bagus Mantra, 1996 *Landasan Kebudayaan Bali*. Denpasar : Yayasan Dharma Sastra; I Wayan Geriya, 1993. hal 93. "Model Interaksi Kebudayaan dan Industri Pariwisata pada Masyarakat Bali". Dalam *Kebudayaan dan Kepribadian Bangsa*. Denpasar: Upada Sastra. Lebih lanjut masalah *Tri hita karana* sebagai kearifan dalam konteks pranata di Bali, baca: I Nengah Duija, 2006. "Revitalisasi Modal Sosial Masyarakat Bali Berbasis Kearifan Lokal". Makalah dalam rangka penyusunan buku *Dinamika Internal Masyarakat Bali*. Departemen Kebudayaan dan Pariwisata Republik Indonesia.

4. Sacred and Profane Aesthetics; the sacred and profane conception according to space, time, and process. The statues that are sold around Batubulan up to Ubud, can not be said to be sacred, even if his form is equal to that contained in the temple because they are in a different space. Rejang, Barong and Sanghyang dance performed on stage to entertain tourists cannot be called sacred, because there was a special space and time to perform it. Likewise, Dewa Ruci statue ever being debated between the sacred and the profane, it can not be said as sacred because there is no sacralization process or *pemlaspas*, *mapasupati*, *mapinton* and so forth. However, it is very difficult to categorize between sacred and profane conceptually. Therefore, any art or profan activity always begins with a ritual process (*nunas taksu*).

C. Aesthetic in a Ritual Frame (*Upacara and Upakara*)

1. The Aesthetic of *Banten* (Offerings) in *Yadnya* Ritual:

- a. Painting Art; painting in upakara yadnya can be seen in the painting of *Kober* (*kober caru* or *gana*), *rerajahan* (on upakara), *rerajahan kajang*, and others.
- b. Craft Art; crafts at the ceremony and structure of *upakara* can be seen in the making of offerings, such as; *dansil*, *sarad*, *pulekerti*, *catur*, *gayah* and also the *pepalihan* models made of snacks or meat.
- c. Sculpture Art; This art can be seen in a larger upakara levels, such as the manufacture of basic *dangsil* with *bedawangnala*, *karang gajah*, *karang sai*, *karang guak*, *jajan deling* and others.
- d. Literature Art; can be viewed on the concept of a symbol or artistic inspiration that is inspired by literature in a broad sense. Bali Literature is the morality of Balinese culture, because Bali has a myriad literary wisdom that become *sesuluh* the reflection of mankind. *Sanghyang Sastra pinaka dipanikanang tribuwana* (literature / knowledge is illuminating the three worlds). The Balinese literature is a source of inspiration for Balinese art, then art is an aesthetic morality of Balinese human. The moral core is wrapped with a variety of physiological aesthetic touch, thus its message is crystallized in the center of spirit of the arts.
- e. Ornamental; ornamental art can be seen in every ritual in Bali, as in color application, both in the conception of *pengider bhuwana*, snack color, the composition of offerings, placement of colors and materials so that something is seen harmonious, balanced, symmetrical, and sublime.

2. The Aesthetic of *Panca Suara* in *Yadnya* Rituals

Panca Suara art in every ceremony and *yadnya* rituals in Bali in particular is a matter that must be considered. All sound

was the culmination of human appreciation presented to the Supreme Lord. These five voices are *mantra* (*Puja Sang Pandita*), the sound of a *genta* (bell during *mapuja*), voice of *kidung* (*dharmagita*), voice of *kulkul* (*nungtit = pajenengan*), and the sound of the gong (*tetabuhan*), which is sometimes accompanied by a sacred dance. This is according to local custom.

3. The Aesthetic of Ceremony Performances (Sacred Art)

Musical arts (*karawitan*) can not be released from the activity of *yadnya* rituals in Bali. Therefore in the *Prakempa* scripture and *Aji Gurnita*, the sound of the gong is a symbol of the gods. In any event, there are generally *upakara* musical arts, such as: *gong gede*, *semar pagulingan*, *angklung*, *gambang*, *gender*, *selonding* dan *gong kekebyaran*. Likewise in dance belonging to the *wali* and *bebali* art, such as: *rejang dewa*, *baris gede*, *topeng sidharkara* (*pajegan*), *wayang lemah* (*gedog*), and so forth.

D. Aesthetic in a Hindu Building

1. The aesthetic of *Parahyangan* building: seni bangunan *parahyangan* includes: *sangaah* or *marajan* and *pura* (temple), namely : *tugu*, *kemulan*, *paيسان*, *gedong*, *meru*, *bale alit*, *bale gong*, *bale agung*, *sanggaran*, *padma*, *candi bentar*, *candi kurung* and others. All of those buildings have a special architecture art besides of their special meanings.
2. The aesthetic of traditional house building; traditional house art includes; *angkul-angkul*, *bale dangin*, *bale gede*, *bale daja* (*gedong*), *bale dauh* (*loji*), *paon*, *kubun sampi*, *kubun celeng* and others.
3. The aesthetic of *Bade* and *Petulangan*; this kind of art can be seen in *ngaben* ritual or *memukur*, including: *bade* without *tumpang*, *bade tumpang telu*, *pitu*, *tumpang sia*, dan *tumpang solas*, *padma*, *pengiriman*, *penganyutan*, *tragtag* and other. And also *petulangan*, such as: *nagabanda*, *lembu* (black-white), *karang gajah*, *mina*, *sampi*, *macan*, *singa*, *kotak* and others. *Bade* and *petulangan* is used based on *wangsa* or *soroh* (clan) in Balinese society.

E. Estetika Peralatan Upacara/Upakara

1. *Penjor* Art; This art can be seen from *Penjor Caru*, until Marriage *Penjor* that is commonly exists in every implementation of *upakara yadnya* in Bali. *Penjor Pepayasan* (decoration) itself is not the same in every region, because according to the customs and habits of each region. Likewise in the choice of materials, such as *busung*, *bambu*, *ambu*, *pugpung*, *sampeyan* and so on, depending on one's aesthetic power. The *penjor* rows during *Galungan* for a full month, raises the beauty of the universe and the magnificent of Bali itself.

2. Weapons Art (*Dewata Nawa Sanga Guns*); This relates to the art of layout, material type of weapon used and the accompanying attributes. Installation of these weapons in accordance with the wind direction, it will create the impression of the beauty of the temple itself.
3. Banners, *Kober, lontek*; the use of colorful banners such as *lontek, kober* with diverse picture ornaments add the impression of purity and the grandeur of the *upakara yadnya* itself.
4. *Rerajahan* script; This art as described above, linked by means of equipment *upakara*; as *rerajahan yama raja, ulap-ulap, onkara, kajang, pawintenan*, and so forth.
5. *Tetaring, sanggar*, this art is often considered trivial in *upakara* activities, but actually a very require aspects of art or aesthetics to create a form that has a high value, such as *sanggah cucuk, sanggar tawang*, and also *tetaring panes* must consider the value of art, such as height, the number of poles, the shape of the building, roof, *pepayasan* and so forth.
6. *Ulat-ulatan*; This art requires a special skill that not everyone could do, *ngulat sok panjang ilang*, various offerings, *jejahitan, kisa, sok, nempeh*, and so forth.

If all spheres of art above is analyzed, it seems clear that the respective roles of art is as an integral part to the implementation of religious ritual. The role of art are; (1) a symbol of appreciation of the limited human, (2) as a form of subtlety and sanctity of human feelings, (3) as a means or part of ceremonial system or *upakara yadnya*, (4) as a manifestation of patience of human heart in dealing with God, (5) a symbol of cosmological balance, (6) affirmation of the values in Hinduism, (7) provide *budhi* character education, (8) provides spiritual comfort, (9) adding solemnity to perform rituals, and (10) assure the existence of Hindu culture and religion.

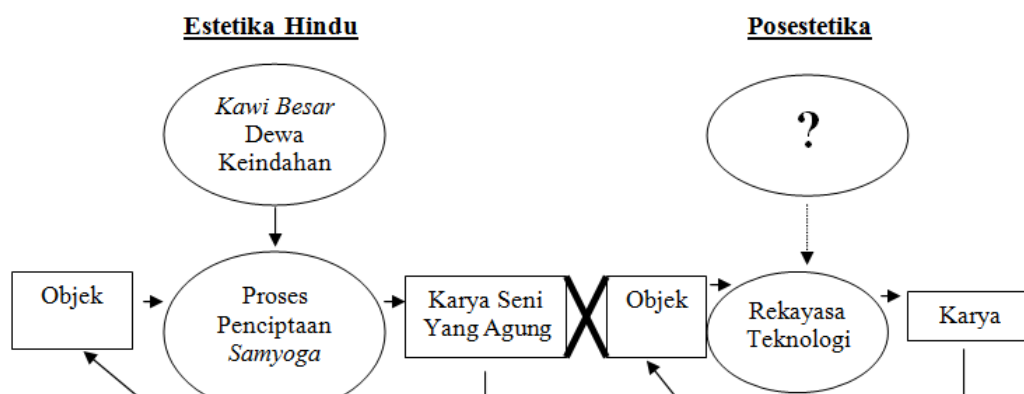
2.4 Seni Budaya Bali dan Tantangannya Dewasa ini

Behind the festive aesthetics of Hinduism as explained above, many challenges are faced by the arts and culture of Bali along with the Hindu religion in accordance with the change of national and global cultural development. The challenges itself is the emergence of the paradigm of cultural postmodernity era. One tendency of postmodernity era is what is called *posestetika* (post-aesthetics): trends in aesthetics, that is, when everything which is previously considered low aesthetic value, as something bad, scary, or undervalued, is now considered to be part of the aesthetic (Piliang, 2004: 20). In the development of the history of art, there are at least three categories of reality represented in art: (1) transcendental reality, in particular the realities of the deity (divine reality), which is realized in various forms of art in a space called spiritual space, (2) immanent reality, that is the surfaces reality that are concrete which is the physical space and can be reached

by perceptual abilities and human being cognitive ability, and (3) the exceeded reality, the reality exceeded principles or its nature, some of which included the phenomenon of virtual reality, that is the reality created by the hallucinations that are formed from the data in the computer room (Piliang 2004: 151). Aesthetics since the time of Plato with the concept of *oidos* as a form of transcendental representation (God), then in the Middle Ages became a phenomenon of the transcendental (God's authority) to the immanent reality (body authority), and whereas now with the development of technology simulation has created art exceeded the reality. This kind of simulations threaten the disappearance of the difference between right and wrong, which are native to the false, the real with the imaginary. Simulation is the perfection of everything through the technology so that it exceeded its original condition.

Hindu aesthetic put an emphasis on a dialectic esthetic that always puts the pure and beautiful truth, it must be a true sanctity and beautiful, and the beauty that has to be pure and contain the truth. That's where the arts as a means of worship of the god of beauty is eternal (God) in order to achieve a balanced cosmological relationship. The artist had contemplated the aesthetic to be able to invoke the power of the role being played, so that the character played into *lengut, Adung, Pangus, and mataksu*.

Based on the above explanation, it is seen a clear paradoxical between Hindu aesthetics (read: Hindu Theology) with the principles described above on the postmodern aesthetic principles of simulation technology. Could art technology has a "spirit" or "taksu" and so on?. Hindu Aesthetics (Bali) have close links with Hindu religious rules as aesthetic norm, but it is not similar with postmodern aesthetic which its perfection through engineering and technology. For more details, both paradox entities may be compared in a chart below.



(Source: I Nengah Duija,2006)

III. Conclusion

Based on the description above, there are several things that should be underlined as a conclusion of this paper, namely that the position, function and role of art and culture in Bali in relation to religious ceremony in Bali, almost can be considered as something that can not be separated. All ordinances, implementation, process, or result of *upakara yadnya* in Bali are always accompanied by a touch of art. The scope of art that is included as part of the religious ceremony in Bali was very extensive, this may only be viewed by some people, and there is still much left or un-recognized by the Hindus.

Thus, art plays a major role in the implementation of Hindu religious activities in Bali once again emphasize the above description, that art in relation to the Hindu religion has a role and function as follows: (1) a symbol of appreciation of the limited human, (2) as a form of subtlety and the sanctity of human feelings, (3) as a means or part of a ceremonial system or *upakara yadnya*, (4) as a manifestation of patience of human heart in dealing with God, (5) the symbol of cosmological balance, (6) affirmation of the values of Hinduism, (7) moral and character education, (8) provides spiritual comfort, (9) increases the faith in performing rituals, and (10) maintaining culture and Hindu religion.

That is the role of arts and culture in the Hindu religious ceremony. I believe a drop of dew in the Sahara desert can be used as the start of the mankind life breath on this earth. Let's deepen our spiritual fortress. I hope a steady Bali will be emerged from our ideas today. Thankyou, *Om Santih, Santih, Santih, Om*

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**CHARACTER EDUCATION THROUGH DISPOSITION GROWTH,
LOVE OF THE HOMELAND AND INCLUSIVE LIFE ATTITUDE**

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Abstract

This article is done with an approach based on a literature review of literature, regulatory and reflection on current issues facing the education world lately. The following discussion and analysis presented showed that character education is not currently receive a large portion whereas through character education students are expected to have a good personality, morality and integrity. The current education system is still oriented on results, not the process of learning. Yet through the learning process that the values of character education can be incorporated or integrated with other subjects. There are three formulas proposed to bridge the great hope of this, the *first*, character growth, especially in the school, home and community. For school, the implementation of the adjustment to the stage of age and level of education. *Second*, the growth of the attitude of patriotism or nationalism. Growth this attitude is important so that learners can practice their religious values are also at the same rights and obligations as citizens. *Third*, growth inclusive attitude to life in its diversity. One indication of learners of noble character is the attitude of respect and sympathy with people who are different. All three formulas can be done with a variety of activities according to the types of learners real life everyday.

Keywords: *Character Education, Character, Love of the Homeland, Inclusive*

I. Introduction

Lately, the Indonesia education experiencing many problems, especially with regard to attitudes and behavior, both by educators, students and parents, although this assumption is not general because there are achievements achieved the nation's children, For example, the champion of mathematics and physics olympic, even at the world level. So also creative findings were appreciated by many people.

But can not be ignored that there are some educators who were accused even arrested for sexual misconduct, abuse and deviant acts such as corruption and abuse of power. Learners still do not take the time to play, learn and pursue achievement because many of them found to commit acts of violence either in school or out of school, drug use, smoking, and even dare to free sex. The same thing was also attacked by the parents dare harm and vigilantism, so there are some educators who reported to the police and even jailed. This same assumption also filed Ali

Muhtadi, in the article *Strategies To Implement Effective Character Education at School* (tt).

Some of these cases indicate the weakness of the education system organized by the school, especially education aimed at shaping attitudes, behavior, and character of students. In addition to the many factors that influence it, and for this it is necessary to study, failure of moral education in school is considered as one of the main causes (see back Ali Muhtadi, tt; Sedyawati, 1997: 5).

Still according to Ali Muhtadi, there are several factors why character education experienced a "failure", ie, the *first*, still in force in educating the public that, especially moral education only the responsibility of educators, more specialized teachers. *Second*, the poor ability of educators to develop, let alone integrate moral values and character into other subjects. *Third*, the learning process is still conventional likely to only transfer of knowledge, let alone a source of learning only from the teacher, so that the learners the opportunity to develop the learning process with a variety of independent activity corresponding real life is getting limited.

In addition to these three factors, according to the reflection of the author, there is a *fourth* factor is rather serious, namely the lack of role models, especially educators, parents and the people around him. But considering most of the time students are in school, the example of educators is crucial. On this, Ki Hajar Devantoro (1977) wants the value invested in education does not stay as knowledge alone, but really be a guide one's actions, so that the educational product should pay attention to three elements are integral, ie "*ngerti-ngerasa-ngelakoni*" (know-feel-do).

Based on these four factors, recognized or not, has made education the characters do not get large portions. This article wants to initiate back some things that could be developed to establish character education, particularly in formal schools, as well as non-formal education and informal. This article is done by reviewing the literature on the basis of the actual issues that occur during this time, and the main thing is do-critical reflection on what has been stated in the Veda and other Vedic literatures.

II. Discussion

2.1 A glimpse of the Character Education

School is supposed Your friendly home for students to cultivate character, good character who taught religion through religious teachers, as well as the character of citizens who provided by the teacher in PPKn subject (see also John. A Muhaimin, 2011). But the formidable challenge is to integrate character education with other subjects, both in substance and methods of learning. This is because the character education includes not only aspects of personality formation but also universal ethical values and cultural awareness in which norms of life that grows and develops.

Comprehensiveness of character education can be read in accordance Lickona's view (1992) in I Nyoman Yoga Segara (2014, 2016) which emphasizes the importance of the three components of character, namely *moral knowing* (knowledge of morality), *moral feeling* (feeling of moral) and *moral action* (action moral). These three components are needed to make the students in the school, for example, able to understand, feel and at the same time working virtues. More of the same was stated by Antonius Atosokhi Gea (2003) even mentions that character education should start from the ability to know ourselves, others, God and the environment.

Indeed, and in line with Lickona, in religious education, the three components of characters that can inspire educators that teach only in the level knowledge, but also internalize it through concrete actions in life. So that the three components of these characters can be "taught" and "educated," then education must provide its sphere, through the treatment of heart, thought, sport, feeling and intention.

Through the four domains, would clarify that the *first*, the character that comes from the heart is faithful, honest, trustworthy, fair, orderly, law-abiding, responsible, empathetic, willing to take risks, unyielding, self-sacrificing and patriotic spirit. *Second*, if the character comes from thought is smart, critical, creative, innovative, curious, productive oriented science and art, as well as contemplative.

Third, the character that comes from sport, among other things clean, and healthy, sportive, strong, reliable, resilient, friendly, cooperative, determinative, competitive, cheerful, and persistent, and the *fourth*, the character that comes from feeling and intention are empathy, mutual respect, mutual cooperation, togetherness, friendly, respectful, tolerant, nationalist, caring, cosmopolitan (worldwide), give priority to the public interest, patriotism (patriotic), is proud to use the language and Indonesian products, dynamic, hard work, and work ethic.

2.2 Character Growth

The terminology, character is phrases to describe the actions are accompanied with good thinking (see also the meaning of the mind and character in Indonesian Dictionary, 2008: 226, 1141). Deeds can include everything that has to do with our thoughts, words and behavior in accordance with common norms. That is, the character is the moral guidelines for living a life that includes ethics, manners, morals, good behavior in relationship, work and daily life, including in the school environment.

To realize the character in school takes a conscious effort through guidance, habituation, teaching and training, as well as exemplary so that students are prepared through the formation, development, enhancement, maintenance and repair behavior of learners to be willing and able to perform the duties of his life in harmony, harmonious, balanced between physical and mental,

physical-spiritual, material-spiritual, and individual-social (see more complete Balitbang Puskur, Ministry of Education, in 2001, also Haidar, 2011).

However, when examined more deeply, moral education was also derived from religious values. Titib (2003) believe that religion is the source of moral education, and character education is the source of the formation of Hindus to have a character. Furthermore, Titib (2003: 19) quotes Swami Sathya Narayana (2000) which states that the purpose of knowledge is wisdom; the purpose of civilization is perfection; the purpose of wisdom is freedom; and the purpose of education is good character. This is the meaning of *character building*.

Addressing the importance of character education through the manners, the Ministry of Education and Culture has acted wisely by incorporating the values of character, especially in religious education, as stated in Curriculum 2013. The policy is an assessment of the social and spiritual attitudes of learner is done directly, different with other subjects conducted with indirect (See also Government Regulation No. 32 Year 2013 on National Education Standards in article 77H paragraph [1]).

Based on the above considerations, the government even had made a major breakthrough by Character Growth Movement or PBP. This policy was embodied in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 23 Year 2015 on Character Growth, particularly relevant to the discussion of this article in Article 2, Article 3, Article 4 and Article 5. In general, the methods of implementation of character education for all levels of education adapted to the stages of age development of learners.

For students in elementary school, method of implementation of the PBP done by observing and imitating the positive behavior of teachers and principals as a direct example in the habit of regularity and repetition. Teachers act as well as a companion to encourage students to learn independently as well as leading friends in a group activity, namely: playing, singing, dancing, storytelling, perform simulations, role playing in the group. Learner for Junior High School, High School/Vocational/Special to do with the independence of learners familiarize regularity and repetition, which began on the orientation of new students, the process of extracurricular activities, intra-curricular, until graduation.

2.3 Love Homeland Attitude Growth

Character education, in addition to grown through character more rooted in religious values and norms of living together, can also be done through a variety of activities based on a love of the environment and to the homeland. Scouting as an extracurricular activity to be very important in order to foster a love of the

homeland and nationalism (See more complete Permendikbud No. 63 of 2014). In line with this, the Indonesian government is also currently promoting the movement to defend the country. This proves that love the homeland is a real form of character education, not just starting from the children but also adults.

In the Hindu view, learner than as a religious community, as well as citizen. This concept is actualized through the term *swadharmaning agama* and *swadharmaning negara*. Hindu believes that love for the state and the homeland or nationalism is the basis for Hindus to live in a society, nation and state. This view can be found in many scriptures. Atharwaveda XII.1.45 explains it with the statement: "Give the award to your people who use a variety of local languages, which embraces all different faiths (religions). Respect those who live together in this country. Earth giving a balance like a cow that gives milk to mankind. Similarly, the motherland provides abundant happiness to Her people".

The statement of another scripture also stated the same thing. Atharwaveda III.30.4 states: "O mankind! Let Unite, and harmonious you like the merging of the gods. I have bestowed you the same thing, therefore, create one unity among you ". Then Rgveda X.191.2 emphasize: "O mankind! Live in harmony and concord. Let unite and work together. Speak with one language, and pick up the decision with one mind. Like those holy people in the past who have been carrying out its obligations, you shall not waver in carrying out your duty. "

The love of the homeland and increasing nationalism, besides conducted through scouting and defending the country, learners with real style of life, should also be familiarized with democratic attitudes, maintaining unity among them, upholding friendship. To realize this, the scriptures Rigveda X.191.3 states: "O mankind! Think together. Confabulate together. Unites heart, and mind each other. I bestow the same mind and the same facility also for the harmonious life". Rigveda X.191.4 also asserted: "O mankind! Have the same attention. Cultivate understanding among you. Thus you can realize the harmony and unity".

So also with the desire to develop a sincere heart in building a true friendship with his fellow citizens, even with strangers, expressed in Atharvaveda III. 30.1: "O mankind, I give sincerity, the same mentality, friendship without hatred, as well as the cow loves her newborn, so should you love your neighbor". Lastly, the effort to always live with a basis of mutual trust, together with deliberation, the Rigveda, X.191.2-4 states: "Be united, deliberation and consensus in order to achieve the objective and purpose of the same, like the gods in the ancient times have been united. Likewise, worship according to your each way, but the goal remains the same and your heart, and your mind once, so that thee can live together happily. "

2.4 Growth Inclusive Attitude in Diversity

The diversity in Indonesia is not only a social reality, but also ideological. This nation was long ago called rich with diversity, whether ethnic, religious, racial, and language. But not everyone is able to understand this diversity as a richness even still exist that make it as a source of conflict. About this diversity, Mpu Tantular through Kakawin Sutasoma wrote one sentence *bhinneka tunggal tan hana dharma mangrwa* on pupuh 139 (verse V) and serve as a motto in the Garuda Pancasila symbol of the state.

On this fact, learners should begin grown wise attitude to be willing to live in diversity. However, this attitude is a continuation of the growth of character and love of the homeland that contains the message to be learners: 1) able to internalize moral and spiritual dispositions, 2) there is a constancy keeping the national spirit and diversity in order to glue the unity of the nation, 3) interwoven interactions among the positive social learners with all the people in the school, home and community, and 4) pay tribute to the uniqueness of the potential learners to be developed.

Growth attitude to be living in harmony in diversity should start from school. There are many activities that can be organized, for example, a festival or carnival variety of archipelago culture, developing local wisdom, space for religious and cultural minorities, guaranteeing freedom of religious practices, and especially giving religion subject from the teachers who have the same faith. When referring to a single sentence *bhinneka tunggal ika tan hana mangrwa dharma*, it is clear that the learners as part of the country, the country would be expected together taking care of national unity.

Looking ideal statements above and the high expectations that students have the ability to understand and implement the ethical attitude, legitimized by some Hindu scriptures. For example, the holy book Bhagavadgita IX. 29 put it "I've never been jealous and always be fair to all beings. For Me there is no one most-hated and no one I loved the most. But who devote Me, he is in Me and I am with him anyway". Likewise Bhagavadgita, 4:11 states that "any path taken by a person to Me, I gave him a boon. Everyone is looking for Me in various ways, O son of Partha (Arjuna) ". Furthermore, Bhagavadgita 7:21 also reinforces: "Whatever faith that someone follow, I treat them equally and I give them blessings that deserve so that they become more steady."

Hindu view of diversity and how to grow them, can be read in Atharvaveda VII.52.1 which states: "May we have the same harmony with people who are known familiarly, I hope we have the same harmony with strangers, may you bless us with peace and harmony ". Furthermore, Atharvaveda XII.I.45, states: "Everyone speaks different languages, and follow different religions (beliefs), So that Mother Earth is like a family that endured. May She bestows prosperity to us and foster respect among ourselves, like a cow to her calves".

Unwittingly, growth in the diversity of life attitude has been done by Hindus when doing Tri Sandhya prayers. They hope all living beings in order to obtain salvation, such as the fifth verse of puja Tri Sandhya, namely: *Om Ksamasva mam Mahadeva, sarwaprani hitangkara, mam moca sarwa papebyah, palayaswa Sadasiwa* which means "Hyang Widdhi forgive me, may all living creatures (sarwaprani) gain salvation (hitangkara), free me from all sins and protect". Therefore, a method of learning is needed in order to the students are not only able to recite the mini mantra, but also to understand the meaning and how to make it happen.

III. Conclusion

Character education is a conscious effort to realize that human has a strong personality, morality and integrity. The same purpose is also expected to learners at all levels of education, even for non-formal and informal education. However, such a sentence reflective A.D Pirous embedded in his painting titled *The Nightmare of loosing* states: "*You lose your wealth, you lose nothing; You lose your health, you lose something; You lose your character, you lose everything*", each end of the real education is the formation of character.

Character education is necessary and taught continuously for learners to cope the social realities that lately tend to decadence, whether committed educators, students, and parents. Many negative events that tarnished the world of education in Indonesia, and requires no breakthrough to overcome. On the other hand, the negative trend is due to the character education does not have a clear formula. The education system more demand results but forget about the learning process, but through education and learning process that character can be entered.

This article just want to give a view of the many solutions that can be done, among other things *first*, the cultivation of character. This formula has been encouraged by the government, even through regulation, although remain inadequate. The *second* is the growth of the self-love homeland. One of the form that human has character is the attitude of nationalism becomes higher because it shows theirselves have the ability to run a religious and national values. Lastly, the *third* is the growth of inclusive attitudes in diversity. Showing respect, sympathy and actively involved in diversity is a form of ethical attitude that are important in education-character education [*]

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**CHARACTER EDUCATION VALUES IN WEDHATAMA
MANUSCRIPT**

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Abstract

This article was written as a result of research that examines the values of character education in *Wedhatama* manuscript by KGPAA MANGKUNEGARA IV (1811-1881), which is associated with the teachings of Hinduism. The research is a qualitative research that applies the literature approach/library research. The data analysis was done through the following steps: data reduction, data classification, data display and conclusion. The results of this study shows that the character education values that based on the teachings of Hinduism in *Wedhatama* manuscript are: 1) the religious values that teach about *catur sembah*, 2) the value of honesty that emphasis on a good thoughts, words and action, 3) the value of tolerance by emphasizing on the teaching of mutual respect , 4) the value of discipline to control the passions, 5) the value of hard work, with emphasis on persistence and tenacity.

Keywords: *Character Education, Wedhatama Manuscript*

I. Pendahuluan

Continuous improvement of education quality has been done by the government. It aims to reduce deviant behaviors in teenagers. The examples of those deviant behaviors are brawls between students, students who are exposed to drugs, etc. Other deviant forms of behavior are drinking alcohol and promiscuity committed by teenagers. This behavior resulted in the violence done by teens that plaguing the society.

The efforts that should be done are through education, because education has an important role in the development of human potential. Through proper education, the characters of teenager can be developed that change the personality that is not good to be good. One of the efforts that can be done is to understand the concepts of character education contained in the ancient teachings and manuscripts that are very useful for the creation of the character education for young generation. The main substance of character education materials is basically the moral values in both universal and local culture. The moral values that can be derived from the teachings of religion, ethics, customs, traditions and moral teachings were passed down through both oral and written tradition. One of the old manuscripts that contains moral teachings is *Wedhatama* manuscript, a book of

songs written by KGPAA MANGKUNEGARA IV (1811-1881, ascended the throne in 1853).

Javanese community give a great attention to *Wedhatama* manuscript because it contains the teachings on morals and ethics that can form the foundation for the ideals of social, economic, political and religious. If the love is the life blood, then surely morality is the spine. Without moral values, life is in danger, and without the love, life is death. Quality of life is enriched by the development of moral values, and when these values appear, then the love vessel would abound. For we are basically not perfect, we must develop our morality to improve the quality of life.

Character building is a very important aspect in the life of Javanese community, because they want to have conformable and harmonious life with the mindset of mutual respect. Besides, they also seek for peace and familiarity in their life as the saying “*ayem tenterem kerta raharja*” which means to live in a tranquil, peaceful and joyful life. The task of developing character education is the duty of the educational institutions especially family education. Family education is a major public education and the first, so that, the character education foundation that has been given from childhood in a family environment will make the children accustomed to do things that are positive in everyday life.

Based on the above background, researcher consider that it is important to conduct a research to identify the values of character education in *Wedhatama* manuscript as a reference for the people

II. Discussion

2.1 The Brief Content of *Wedhatama* Manuscript

Wedhatama manuscript consists of two words, namely *serat*, which means written script and *Wedhatama* that is derived from the word *Wedha* or science or teaching and *tama* that means noble or principal. *Wedhatama manuscript* is one of the masterpieces that teach about the noble teachings to build character and spiritual attitude for the kings of Mataram and also whoever who wishes to learn it. *Wedhatama* become one of the basic teachings for anyone who wants to learn the spiritual attitude and universal cross-belief or religion. Because the teachings in *Wedhatama* is not a religious dogma that closely with the lure of paradise and hell, but the voice of conscience, which becomes a learning in directing to the spiritual life.

Wedhatama manuscript that is used in this study was written by S.Z. Hadi Sutjipto that consists of 14 verses of *Pupuh Pangkur*, 18 verses of *Pupuh Sinom*, 15 verses of *Pupuh Pucung*, 25 verses of *Pupuh Gambuh*, so there are 72 verses as a whole. For its title that is *Wedhatama* which means the ultimate knowledge, so *Wedhatama* manuscript is a book *Wulang* or teachings. The teachings that are contained in the *Wedhatama* manuscript in brief are as follows: 1) People are seeking for or studying the spiritual

teaching, so that they would not live in a damaged or destitute life, 2) forge the soul and practicing the religion with the guidance of experts in the field, 3) must be aware that the true science was not always dwell on the elderly or young, but on those who have granted the grace of God, 4) people who were devoted to religion, must be able to prove that the teaching that they have got can be practiced in life, 5) a person who want to live the knowledge must be based on controlling the passions, surrender to God and diligently perform prayers.

2.2 The Concept of Character Education In *Wedhatama* Manuscript

In realizing those teachings, character education is needed because character education itself is an attempt to establish a person's personality by actualizing the character values in everyday life. According to the Ministry of National Education (2010) values of character education consists of religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, patriotism, respect for the achievements, friends / communicative, love peace, likes to read, care for the environment, social care, and responsibility.

The concept of character education is also contained in the literatures of Java, especially in *Wedhatama* manuscript. The Hindu-based character education values in *Wedhatama* Manuscript are as follows:

A. Religious Values

The religious value in *Wedhatama* Manuscript elaborate things that can not be left behind, that is *catur sembah* that includes of *sembah raga*, *cipta*, *jiwa* and *rasa*. It is presented in the 1st verse of Pupuh Gambuh, which is stated as follows:

*Samengko ingsun tutur
Sembah catur supaya lumuntur
Dhihin raga cipta jiwa rasa kaki
Ingkono lamun ketemu
Tandha nugrahaning Manon*

Translation :

Now I teach four kinds of worship in order to be inherited. The first worship is *sembah raga*, then *cipta*, *jiwa* and *rasa*. With those worships, who knows that there can be found the signs of God's grace.

Sembah raga which is regarded as the preliminary stages by simply attending a prayer. Then proceed to worship heart (*cipta*) in the form of self-control by being patient in all actions and execute everything with calm, clear and conscious (*eneng*, *ening*, *eling*). The third worship is worship of soul (*jiwa*). In this spirit worship someone taught to be always be vigilant and remember the Lord. The last *Sembah* is the worship of feeling (*rasa*), by which through

this worship, someone will be able to comprehend the nature of life.

B. The Values of Honesty

Honest people are people who are willing to admit the mistakes that they made, and are willing to fix their mistakes to be better. It is stated in the 14th verse of *Pupuh Pucung*, as follows:

*Sakeh luput, ing angga tansah linimput
Linimpet ing sabda
Narka tan ana udani
Lamun ala bardane ginawe gada*

Translation :

All of his mistakes was always hidden, covered up with various excuses. Thus he thought that no one would know. Nevertheless do not want to be called evil, and if someone discover his wickedness, the lust and anger would be used as his weapon.

In building the character of honesty, it is required a self-awareness, where the awareness to act honestly that originated from the desire to do good deeds is growing. So that, if there is a mistake or an error in doing the work, someone will recognize his mistake without throwing the fault on others, and will accept happily if the error is corrected by others.

C. The Values of Tolerance

Tolerance is an attitude and action that respects differences of religion, race, ethnicity, opinions, attitudes and actions of others who are different from themselves. Teachings of tolerance are also contained in *Wedhatama* Manuscript especially in the second verse of *Pupuh Pangkur* until the fourth verse, as follows:

*Jinejer neng Wedatama
Mrih tan kemba kembenganing pambudi
Mangka nadyan tuwa pikun
Yen tan mikani rasa,
yekti sepi asepa lir sepah, samun,
Samangsane pasamuhan
Gonyak ganyuk nglilingsemi.*

Translation :

The main discussion in *Wedhatama* is achieving a high and noble science to become a strong living. An old person who does not understand the sense/ *rasa* is a useless person, as like the junk that has outlived and squeezed. As well as in the society, his behavior would be unpleasant and embarrassing.

From the description above we can discuss about the behavior of tolerance, where even someone is already old, he should not have the nature to be selfish, he has to respect for anyone, it is sometimes not realized by people who are old, which the result of

this bad behavior is that they are not useful for the local community, and even worse because they have unpleasant behavior.

Tolerance is a noble behavior, as we do tolerance, it means that we respect others and of course we will get positive benefits of tolerance. Tolerance benefits include keeping the peace and harmony between people. It is described in *Wedhatama* Manuscript in the 3rd verse of *Pupuh Pucung*, as follows:

*Beda lamun, wus sengsem rehing asamun
Semune ngaksama
Sasamane bangsa sisip
Sarwa sareh saking mardi martotama*

Translation :

In another case is that people had been pleased to live in a silence. What is implied on his face reflects the character who is always willing to forgive the other who made a mistake. They are always calm and patient because they are trying so hard and diligently to become a free-wheeling.

Someone who has a high sense of tolerance will keep peace with others, this can be done by always forgiving to one another, if someone made a mistake or error. Besides keeping the peace and harmony with others, one should always calm and patient in doing the activity, because a person will become wise and prudent with calmness and patience.

D. The Values of Discipline

Discipline is an act that shows the orderly behavior and complies with various rules and regulations. Disciplined person is a person who is able to control himself. According Sujitno (2004) that self-control becomes a key element in building self-discipline. People are able to control themselves by improving their emotional intelligence; this can be done by controlling lust. It is stated in the teachings of *Wedhatama* Manuscript in the 11th verse of *Pupuh Pangkur*, as follows:

*Iki kaki takokena
Marang para sarjana kang martapi
Mring tapaking tepa tulus
Kawawa naben hawa
Wruhanira mungguh sajatining ngelmu
Tan pasthi neng janma wredha
Tuwin mudha sudra kaki*

Translation :

Ask the scholars or wise men who are in penance or perhaps to people whose behavior can be used as a model of all time because of their pure heart, i.e. people who have been able to hold his lust. Know ye son, that the ultimate knowledge (true, real) does not

always reside in the heart of someone who is old and young, as well as on the weak-despicable.

That there are people who are wise and have a good behavior to which the purity of heart is their destiny. They were able to control themselves by diligently doing penance, therefore these people have high discipline as did their duty with passion.

E. The Values of Hard Working

Hard work is a behavior that indicates an earnest effort to overcome various barriers to learning and assignments, as well as completing the task as best as possible. With hard work, then life will become better and happiness will be achieved. It is presented in *Wedhatama* Manuscript in the 3rd verse of *Pupuh Sinom*, which reads as follows:

*Saben mendra saking wisma
Lelana laladan sepi
Ngingsep sepuhing sopana
Mrih pana pranaweng kapti
Tistising tyas marsudi
Mardawaning budya tulus
Mesu reb kasudarman
Neng tepining jalanidhi
Sruning brata kataman wahyu dyatmika*

Translation:

Each time we left home wandering and venturing into a solitary place for the purpose of comprehending the levels of knowledge, in order to truly understand its meaning. The silence of his heart used to forge the soul in order to gain eternal consciousness. And further to obtain the above mentioned subject must hold fast to the guidelines. With hard work of asceticism, they finally get revelation (guidance of God).

Through the understanding of the content of the above stanza, it was found that hard work is required to achieve the perfection of life. Characteristics of people who have the character of hard work are diligent and tenacious. Someone who is diligent in carrying out a job will always be obedient and do it regularly and continuously so that he will get the desired results. In addition to diligent person, he must also be tenacious and hard worker who is never easily give up in carrying out any work.

Moreover, working hard is doing work in earnest will to get maximum results. It is also enshrined in the teachings of *Wedhatama* Manuscript in the first verse of *Pupuh Pucung*, as follows:

*Ngelmu iku kalakone kanthi laku
Lekase lawan kas
Tegese kas nyantosani
Setya budya pangekese dur angkara*

Translation:

The knowledge is said to be applied if it is accompanied by appreciation. Its application should be full and earnestly. Earnestly would mean to give tranquility. The awareness of tranquility is a means to destroy the evil lust.

From the description above, it can be found that seriousness is necessary in the search for knowledge. This seriousness will lead us to maximum results, and according to the desired expectations. In this case, an action of seeking knowledge is not only intended to understand the knowledge but also to implement it. If the knowledge is well implemented, it will give you a sense to always do good deeds.

III. Conclusion

Wedhatama manuscript is one of the masterpieces that teach about the noble teachings to build character and spiritual attitude for the kings of Mataram and also whoever who wishes to learn it. The character educations that are contained in the *Wedhatama* manuscript are; 1) the religious values by emphasizing *catur sembah* /the four worship, consisting of the worship of *raga, cipta, jiwa* and *rasa*, 2) the value of honesty that is done by growing the awareness to act honestly that originated from the desire to change and do good, 3) values of tolerance by maintaining harmony and peace through mutual respect and forgiveness act, 4) the value of discipline by promoting the self-control and 5) the value of hard work with the act of persistence, tenacity and seriousness in carrying out the work.

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**FOUR MAIN POINTS THAT WERE BASED ON
12 SACRED ANIMAL CHINESE ZODIACS (SHIO)**

IN ACHIEVING THE SUCCESS OF HUMAN LIFE

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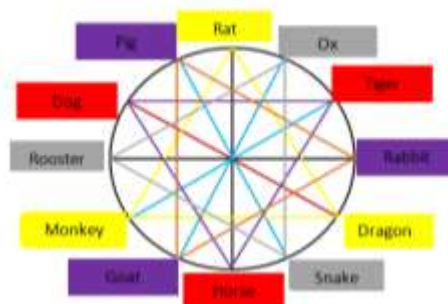
Abstract

Sacred animals Zodiac or Shio according to Chinese belief consist of 12 sacred animals include: Shio Rat, Shio Ox, Shio Tiger, Shio Rabbit, Shio Dragon, Shio Snake, Shio Horse, Shio Goat, Shio Monkey, Shio Rooster, Shio Monkey, Shio pig . In the presence of 12 Shio there are four groups that form the four main points in achieving success in human life, namely point Intelligence, Hard Work, Bravery and Sacrifice.

Keyword: 12 Sacred Animals Zodiac or Shio, Success of Human Life

I. Introduction

In the zodiac China which is called by Shio has 12 sacred animals that include: Shio Rat, Shio Ox, Shio Tiger, Shio Rabbits, Shio Dragon, Shio Snake, Shio Horse, Shio Goat, Shio Monkey, Shio Rooster , Shio Monkey, Shio Pig⁹. The twelve Shio or sacred animals is a form of symbols which represent 12 annual cycles according to the culture of china, which means the position of sacred animal zodiac that formed a circle in which the first year is Shio Rat, in the second year is Shio Ox, in Year Three is Shio Tiger, in the fourth year is the Shio of the Rabbit, in the fifth year is Shio Dragon, in the sixth year is Shio Snake in the seventh year is Shio Horse, in year eight is Shio Goat, in the ninth Shio Monkey, in the tenth year is Shio Rooster , in the year to eleven are Shio Monkey, and in the twelfth year is Shio Pig.



Picture 1

Of the twelve Shio has four important points in achieving the success of human life that can be seen based on a formula based

⁹ <http://www.nationalgallery.org.uk/upload/pdf/chinesezodiac.pdf>

on this paper, from 12 Shio will be classified into 4 groups, which will each group consists of three sacred animals Shio, where the animals Shio are obtained the way every zodiac were appended four years as:

1. The first group, there are Shio Rat, Shio Dragon, and Shio Monkey.
2. The second group, there are Shio Ox, Shio Snake, and Shio Rooster
3. The third group, there is Shio Tiger, Shio Horse, Shio Dog.
4. The fourth group, there Shio Rabbit, Shio Goat, Shio Pig.

II. Discussion

2.1 Point Important In Achieving Success Human Life from First Group

The first group in which there are sacred animals Zodiac or Shio Rat, Shio Dragon and Shio Monkey related to intelligence in achieving the success of human life. As well as sacred animals Zodiac or Shio Rats, an animal that is intelligent and smart where it can be viewed on the success of animal Rats in finding a way out in a labyrinth, and the intelligence of animals Rats in making a nest for herself and her family to protect them from predators, Besides sacred animals Zodiac or Shio Rats, there is a sacred animal zodiac or Shio Dragon which is also part of this group. sacred animals Zodiac or Shio Dragon in this paper is one of the animals are very smart, which according to mythology, the Chinese Dragon is an animal Gods, or animals to ride the Gods in China, in the belief of Chinese people as well, that the sacred animals Dragon has a duty to regulate the weather in the Chinese mainland, so that Dragon can be said to have properties very high intelligence equivalent of gods according to the trust and confidence of the Chinese people. Besides sacred animal zodiac or Shio Shio Rats and Dragon, in this group there are further sacred animals or Shio Zodiac Monkey. Monkey animals get into this group because mammals Monkey has a high ingenuity, besides the monkey classified intelligence in the nature of a good imitator. Therefore, in this first group of the sacred animals Zodiac or Shio in this paper represent categorize the nature of intelligence as an important point in the success of human life.

2.2 Point Important In Achieving Success Human Life from the Second Group

In the second group there are three sacred animals or the Zodiac, namely Shio Ox, Shio Snake and Shio Rooster. In this paper categorizes these groups as a point of hard work in achieving success in human life. Sacred animals Zodiac or Shio Ox as we know is an animal that is a hard worker in helping people in the process of agricultural land, then Shio Ox is a symbol of the nature of hard workers, besides a sacred animal zodiac or Shio Ox, in this

group there is a sacred animal zodiac or Shio Snake. In writing these sacred animals Zodiac or Shio Snake categorized as animal worked diligently because of the persistence of animal Snake in the hunt for rats in the nest rat that looks labyrinthine, than the level forbearance that held a Snake in wait for prey in a place that can survive in long time. Therefore it, perseverance and patience that animals Snake categorized as this second group. Besides sacred animal zodiac or Shio Ox and Shio Snake, in this group there is a sacred animal zodiac or Shio Rooster. Rooster is an animal that belongs to the category of hard work, in this paper the Rooster is an animal that is always wake up to look for food at dawn when the sun began to reveal itself in the eastern horizon, where the Rooster is very persistent in soil paw for food. So therefore, because how to find food by paw the soil as well as the Rooster is always wake up early is when the sun rises. In this paper the Rooster is categorized into the group of hard workers. Therefore it, in this second group, the sacred animals Zodiac or Shio according to Chinese belief in this paper, the authors categorize represent the point of hard work in achieving the success of human life.

2.3 Point Important In Achieving Success Human Life of the Third Group.

The third group are sacred animals Zodiac or Shio Tiger, Shio Horse and Dog Shio. The third group, a group with a category that represents the point bravery in achieving success of human life. Zodiac sacred animals or Shio Tiger, is an animal with a symbol of bravery, Tiger himself is often described as the king of the jungle, which can be said as the top of the food chain in the forest. Besides sacred animal zodiac or Shio Tiger, in the third group there are sacred animals Zodiac or Shio Horse. Horse is an animal that is often used as mounts in a state of war in ancient times. Horses represent bravery, for in every war in antiquity, the horse Animals never experience fear when hit by arrows, spears, swords and other weapons, even horses always keep doing his job running the breakthrough cordon human carrying weapons. In addition, the horse also never afraid to jump the gorge, even rock climbing high, then for bravery the sacred animals Zodiac or Shio Horses were in a group with a symbol of bravery along with Zodiac sacred animals or Shio Tiger. Besides sacred animal zodiac or Shio Tiger and Shio Horses, in this group there is a sacred animal zodiac or Shio Dog. Dogs are man's best friend and can be regarded as an animal keeper. Dogs have always been brave face anything that is considered disturbing his soul's salvation and his childs. In addition, also dog is an animal that can be used by humans in helping to find victims of disasters, both in state at night and day. Therefore it, dogs are part of this group because of his courage in helping people. Within this group Zodiac sacred animals or Shio in this paper are categorized as representing the point Bravery as an important point in the success of human life.

2.4 Point Important In Achieving Success Human Life of Fourth Group

In the fourth group, there are sacred animals Zodiac or Shio Rabbit, Shio Goat, Shio Pig. This group is a group with a point Sacrifice which is the last critical point in achieving the success of human life. Rabbit Shio, an animal that can be said to be a pest, but in some places in the world, rabbits serve as a source of food, such as in Europe, Chinese, Mongolian, American and others. Therefore it Rabbits are grouped in this fourth group. In addition to the Zodiac or a sacred animal Shio Rabbit, Goat Shio also categorized in a group this sacrifice, because goats are also animal sacrifices for human life as well as a rabbit animal. Animal goat in some places widely used as food as well as in some areas and trust. Goats used as a symbol of the offering or the sacrifice of man to God. Furthermore, in addition, a sacred animal Zodiac or Shio Rabbit and Shio Goat, Shio Pig also included in this group, because the animals Pigs as well as rabbits and goats are often used as food by humans in some parts of the world, besides Pigs are also often used as a symbol sacrifices offered to God in worship in some cultures in the world. Therefore it in this group, Zodiac sacred animals or Shio in this article is categorized as a point of sacrifice as an important point in the success of human life.

2.5 Four important points in Achieving Success Human Life

Based on the above, of the 12 animals sacred of the zodiac or Shio according to Chinese tradition, there are four important points in achieving success is the point of human life Intelligence, Hard Work, Bravery and Sacrifice. In this paper, a man to achieve success for the first time had to sharpen his intelligence, human intelligence can be gained from formal and informal education, and awareness of the experiences gained. This intelligence is needed in terms, first stepped or take an action, be it in building their early life or starting a new job or whether something is useful or doing harm to oneself or others. Then in getting any of that intelligence is based on the practice of awareness of our mind in doing an action or activity. Furthermore, after obtaining intelligence, people must have the determination for hard work, in this paper, the hard work not only in the world of work, but also to work hard in all areas of human life. The hard work is referred to in this article is a demand in doing all human activities should be completely done with all my heart without having the desire to make a profit materially alone or results that are perfect from what we do or what we do, then with hard work based on sincerity, people will gain a skill that is the maximum of what he was doing. After obtaining intelligence and hard work have determination in life, then humans need a third point that is Bravery. This courage is indispensable man to be able to determine the direction and attitude in success after the intelligence and hard work have determination. If humans do not

have the guts, then every opportunity not to be obtained by either or maximum, bravery to help people in victory or goal to be achieved, therefore, between the intelligence, hard work and bravery is a unity step in achieving success in human life. The fourth point is very necessary sacrifices after obtaining intelligence, determination, hard work, and bravery. Sacrifices in this paper are as human beings get what they want, man should constantly work to share, be it sharing material possessions, as well as to share the knowledge gained on the terms of the level of education or experience. Point of sacrifice is the most serious point to be implemented, since it takes awareness and a long way after getting past the third point. The importance of this point, because of a sacrifice that human beings do will always be remembered in the lives of other human beings. Therefore it, according to this article, if people can obtain a fourth important point were gradually starting from the first point until the point the fourth and run well in human life, then of course people will have great success not only in his life even when died the humans could remembered.

III. Conclusion

The twelve shio into four groups which produced four important points in achieving the success of human life. The fourth point, among other points Intelligence at the first point formed by the sacred animal Zodiac or Shio Rat, Shio Naga, and Shio Monkey, the second point is the point Hard Work among other sacred animals Zodiac or Shio Ox, Shio Snake, Shio Rooster the third point namely point Bravery with a sacred animal Zodiac or Shio among other Shio Tiger, Shio Horse, Shio Dog, then in the fourth point is the most important point is the point Sacrifice formed by a sacred animal Zodiac or Shio Rabbit, Shio Goat, Pig Shio. The Fourth Point is Intelligence, Hard Work, Bravery, and Sacrifice, is a step that must be done by humans in achieving success in human life.

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<http://www.nationalgallery.org.uk/upload/pdf/chinesezodiac.pdf>



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Abstract

This article describes what and how the Writing Project Based Learning-Learning Model developing democratic value in classroom. This learning model is a model that developed by Dyah&Luthpi in 2015. Based on the research, the model is very useful to improving writing skill as well as means students in making moral action. The moral action means in this paper is how student can express, shows, and construct democratic values through their writing project.

Keyword: *Learning Model, PBL, and Democratic Value*

I. Introduction

Education is an absolute necessity for human during his life. Without education, he cannot live well. Nowadays, society and cultural condition in Indonesia has exceeded the bounds of reasonableness. Social phenomena recently have indicated the decrease of moral values. Because of that learning process must be done with how to strengthening moral education or character education. It means that all the learning process should be carried out with guided values and moral action. The paper described how to raises democratic values using a writing project based learning-learning model by Dyah&Luthpi (2015).

This writing project approach consider based on Leming (1997: 28) statment “ *there should be a four step process of character education: (a) expose the student to behavioral example of character educational virtue, (b) explore the relate these virtues to personal experiences, (c) apply them in an activity such as writing, and (d) take action through interdiciplinary projects such as community service.*”.

II. Discussion

In the learning process, students are trained to build their own knowledge of their active involvement in the learning process. In the implementation of learning process, there are three phases of the writing project were applied in the teaching-learning process,

namely: (1) Preparing Project; (2) Developing Project; (3) Summing Project. The models and its process drawn as follows.

A. Preparation (student centered class discussion/reflecting curiosity towards issues)

1. The student have a clear vision about what the project for, while the teacher inserting a values of character to be cultivated;
2. Divide the class into three groups of writing media (newspaper,web, and blogs)
3. Explore the existing problem from the student;
4. Detailing the problems and considering what the values on it;
5. Estimate the information resources to collect data (interviewing, observe, book and internet) ;
6. Planning the media literacy project (newspaper/web/blog) and divide the class into groups;
7. Keeping the courtesy when collecting data or information;
8. Creating a project journal that consist of target activity, activity achievement, and the next activity.

B. Development (a groups discussion to formulated the project)

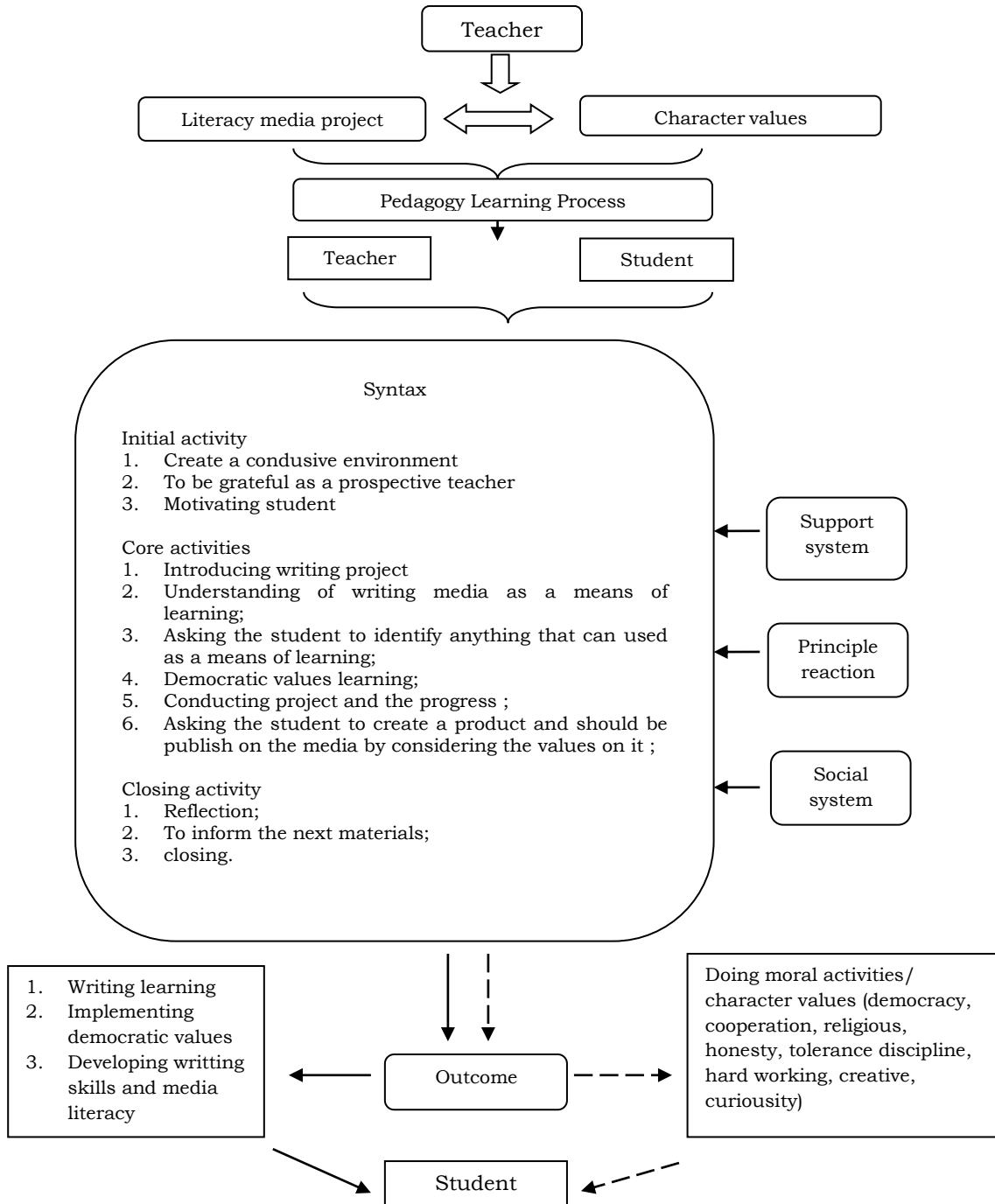
1. Formulated problems they have on this project on to newspaper/ web/ blogs
2. developing the tools of the project (ex: a draft of questionnaire) ;
3. Record obtained facts and data on to newspaper/web/blogs ;
4. Check the completeness and appropriatness of the data with the goal of project;
5. Processing on the result of the aquired data

C. Feed Back (groups discussion to writedown the project report)

1. Write down the report of the project on to newspaper/web/blogs with the other groups as a reader target;
2. Set up the class for the reader circle (each group read the report of the other)
3. A group presentation;
4. Tutors feedback (cross checking the aims of the project, the data completeness, the inserting values and the reader targets);
5. Exchange the draft report (to be evaluated by the other groups);
6. Revise the draft 1;
7. Tutors and teacher feedback;
8. Revise the draft 2;
9. Publishing;

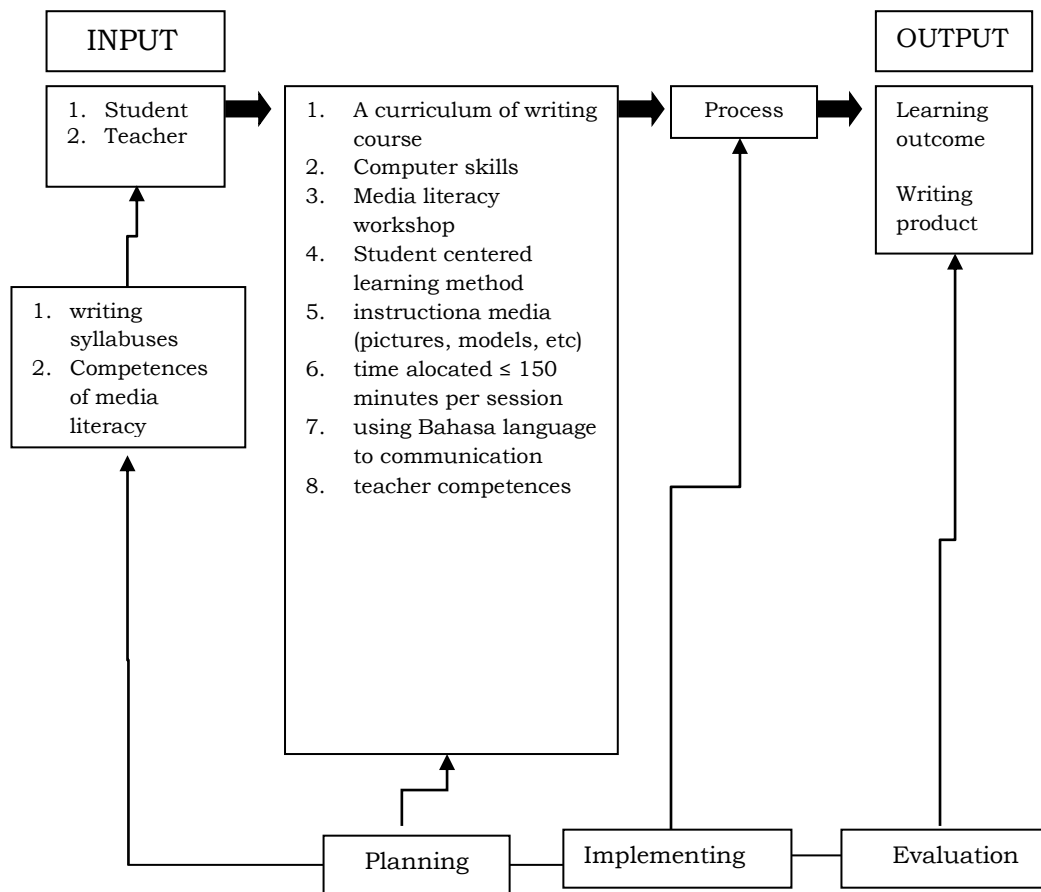
D. Reflection and Conclusion

1. Reflecting all the observable processes by asking a question;
2. A respond giving by the student;
3. Planning the next projec.



Description: —→ Instructional effect
 - -→ Nurturant effect





III. Conclusion

Kauchak & Eggen (2011: 339) said that “...character education, suggest that moral values and positive character traits, such as honesty and citizenship, should be emphasizes, taught, and rewarded.” Through this learning model values can developed during the writing process project.

“a project is an in-depth investigation of topik worth learning more about...finding answer to student questions, direction follows children interest (Helm & Katz, 2011: 2). Writing project chalinging student to investigate their work into an article or writing product.

project provide the backbone of children’s and teacher’s learning experiences. They are based on the strong conviction that learning by doing is of great importance and that to discus in group and to revisit ideas an experiences is the premier way of gaining better understanding and learning. Helm & Katzt (2011 :2)

It means that the writing process project carried out with guided democratic values. Writing project can create a democratic classroom because of the student need to understand each other in their team to publish they moral action through the writing product.

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BUILDING CHARACTER AND LITERACY SKILLS OF PRIMARY SCHOOL STUDENTS THROUGH PUPPET CONTEMPLATIVE SUKURAGA

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Abstract

Education is a process of enculturation, serves bequeath the values and achievements of the past to the future generations. Values and achievement that is the pride of the nation and the people make it known to other nations. In addition to bequeath, education also has a function to develop the cultural values and achievements of the past into the nation's cultural values corresponding to the life of the present and future, as well as developing new achievements into new character of the nation. Therefore, education, culture and national character is at the core of an educational process. literacy skills expected to provide supplies for children in reading, writing, and appreciating and responding to all types of communication. Creating literat generation requires a long process and means conducive. It begins with small and family environment, and are supported or developed in school, social environment, and the work environment. Puppet Sukuraga laden with enlightenment, education, reflection, invite people really keep up with both his body as a God-given mandate in accordance with the nature of their respective functions.

Keywords: *Characters, Literacy Skills, Puppet Contemplative Sukuraga*

I. Introduction

The issue of culture and national character has become the public spotlight. The spotlight on various aspects of life, embodied in a variety of posts in the print media, interviews, dialogues, and his speech in the electronic media. In addition to the mass media, community leaders, experts and observers educational, and social commentator talking about the issue of culture and national character in various seminars, both at the local, national, and international levels. Emerging problems in society such as corruption, violence, sex crimes, vandalism, fights mass, consumptive economic life, political kehidupan unproductive, and so become a hot topic of discussion in the media, seminars, and on

various occasions. Various alternatives proposed settlement of such regulations, legislation, increased efforts to implement and apply the law stronger. The Ministry of National Education in early 2010 illustrates the need for a strong community education culture and national character. Moreover, if examined, that needs it, imperatively, is the quality of Indonesian human as outlined in the National Education Goals. Strengthening literacy skills expected to provide supplies for children in reading, writing, and appreciating and responding to all types of communication. This is in line with section 18 national character values are: friends / communicative, curiosity, and reading that are expected to support the successful creation of the character development (character building) golden generation of Indonesia

The creation process begins literat generation of small and family environment, and are supported or developed in school, social environment, and the work environment. Cultural literacy is also strongly related to the pattern of teaching in schools and the availability of reading materials in the library. According Naibaho (2007, pp. 3-4) is basically sensitivity and critical power will be an advantage as the environment surrounding the bridge toward literat generation, the generation that has the critical thinking skills to all the information in order to prevent emotional reactions. Culture is what seems to have not owned the majority of the Indonesian people. This is evidenced by the many events that take place in the midst of society which is based on communication errors, misunderstandings, and emotional outbursts moment. Indonesian society pitted against relatively easy, quick to act without trying to figure out a problem seated problems, quick to judge without knowing what the cause and akibatnya. Oleh therefore, see the exposure condition and their global challenges need to be faced by the students, especially elementary students, it is clear that the entire education stakeholders must have a comprehensive awareness of the compliance with the competence to compete in national and international arena. It is important to realize by an elementary school teacher in giving lessons to students.

Sukabumi, a small town in West Java that also has distinctive in culture, one of which is contemplative sukuraga. Wayang puppet is not the same as the puppet in Indoneasia other islands, such as shadow puppets, marionettes and puppets. Wayang puppet contemplative Sukuraga called because it has a distinctive raises the body in man. The form was in the form of hands, eyes, feet, mouth, ears and body parts lainnya. Melalui puppets coming from the area itself makes the heir to the nation's cultural capital, especially primary school students in the city of Sukabumi. The introduction of character education starts from a nearby neighborhood, namely themselves. Puppet Sukuraga educate elementary school students that we should keep our bodies to recognize the responsibilities and functions of the human body

which will be accounted for at the end of life. In addition Puppet Sukuraga was developed into a comic children, batik painting and hand puppets that can be used as a medium of learning in school.

II. Discussion

2.1 Character Education

Character refers to a much broader constellation of attitudes, behaviors, motivations, and skills. It is more than simply avoiding involvement in socially undesirable behaviors. Character includes attitudes such as the desire to do one's best and being concerned about the welfare of others; intellectual capacities such as critical thinking and moral reasoning; behaviors such as being honest and responsible, and standing up for moral principles in the face of injustice; interpersonal and emotional skills that enable us to interact effectively with others in a variety of circumstances; and the commitment to contribute to one's community and society. Stated simply, character is the realization of one's positive development as a person intellectually, socially, emotionally, and ethically. To be a person of good character is to be the best person that one can be (Victor Battistich, 2011: 2).

Culture and National Character education requires changes in the implementation of the educational process that occurs in the school at the present time. The necessary changes do not change the applicable curriculum but require a new attitude and new skills of teachers, principals and school counselors. Attitudes and new skills is a requirement that must be met (*conditio sine qua non*) for the successful implementation of Education Culture and National Character. Changes in attitude and mastery of the skills required can only be developed through education in-service focused, sustained, and systemic.

Character as a 'moral excellence' or morality is built on various virtues (virtues) which in turn only has meaning when it is based on the values prevailing in the culture (nation). Indonesian national character is a character owned by a citizen of Indonesia based measures are considered as a virtue by the values prevailing in the society and the nation of Indonesia. Therefore, Culture and National Character Education focused on efforts to develop the values that underlie a virtue to become a citizen of personality. (Prof. Dr. H. Mansyur Ramly: 2010)

Different from teaching materials that are 'mastery', as well as a 'performance content' of a competence, materials and Cultural and National Character is 'developmental'. Differences in the nature of both groups such material requires treatment differences in the educational process. Educational materials that are 'developmental' educational process requires quite a long and mutually strengthen (reinforce) the learning activities with other learning activities, between learning in the classroom with curricular activities at school and outside of school.

2.2 Skills Literacy

According to the UNESCO world education, the concept of literacy is no longer interpreted narrowly limited to the ability to read and write, but also related to the ability to make sense of the text, such as letters, numbers, and cultural symbols, such as images and symbols critically. According Wardi (2013, p 1) that literacy is an educational system that not only includes the ability to read and write but also involves interpret texts and cultural symbols.

Simply put, literacy can be defined as an ability to read and write. We knew with literacy or literacy. But now, literacy has a broad meaning, so that literacy is no longer a single meaningful but contains various meanings (multiple literacies). According to UNESCO, quoted by Nasution (2013, pp. 12-13), enter the six categories of the survival of the literacy skills of the 21st century consists of:

1. Basic Literacy, sometimes called Functional Literacy (Functional Literacy), the basic capabilities of literacy or conventional learning systems such as how to read, write, and perform numerical calculations and operate so that each individual can function and have the opportunity to participate in society, in home, in the office or school.
2. Computer Literacy, a set of skills, attitudes and knowledge required to understand and operate the basic functions of information and communication technologies, including devices and equipment such as personal computers (PCs), laptops, cell phones, iPod, BlackBerry, and so forth, literacy computers are usually divided into hardware and software literacy.
3. Media Literacy, a set of skills, attitudes and knowledge required to understand and use different types of media and formats in which information is communicated from the sender to the recipient, such as images, sound, and video, and serves as a transaction between an individual, or as bulk transactions between a single sender and recipients, or, vice versa.
4. Distance Learning and E-Learning is a term that refers to the education and training modalities that use the network, in particular the World Wide Web and the Internet, as virtual classrooms instead of the physical classroom. In distance learning and e-learning, both teachers and students interact online, so students can complete the research and assignments from home, or anywhere where they can gain access to a computer and a telephone line.
5. Cultural Literacy. A literacy culture means knowledge, and understanding, of how a country, a religion, an ethnic group or a tribe, religion, symbols, celebrations, and how traditional communication, creation, storage, handling, communication,

preservation and archiving of data, information and knowledge, using technology. An important element of understanding the information literacy is an awareness of how cultural factors impacting positively or negatively in terms of the use of modern information and communication technologies.

6. Information literacy is closely linked to learning for learning, and critical thinking, which is the goal of formal education, but often not integrated into the curriculum, syllabus and lesson plans, sometimes in some countries more often use the term information or information fluency competencies.

Meaning contained in the above explanation of literacy or literacy can be defined technological literacy, information literacy, critical thinking, sensitive to the environment, even sensitive to politics. A literat said if he can understand something by reading the right information and do something based on his understanding of the content of the reading. Sensitivity or literacy in a person certainly does not appear out of nowhere. No man who has been literat since birth.

2.3 Puppet Sukuraga



Ilham is a great gift that the Lord gave His servants who always followed the business always wandering in the search. Efendi wandering in search, looking for her identity in paintings almost twenty years, starting with his belief as stated in the scriptures that "the Lord will shut up man on the Day of Resurrection, and on that day the hands and feet talk show testimony time in the world" , a sentence that gives great energy to the Efendi who finally found the form of his paintings. He began painting a stand-alone body, starting from the feet, hands, eyes and mouth.

In the body painting is not just painting the human body is mutilated into several bodies, but each body painted like talking, moving, on duty with their respective functions. Eg hand painting is not just drawing hand pieces, but drawing hands who spoke with his mouth and so on so anything with legs, mouth and so on. Lukisa body described by Efendi bagailan poetry rich symbols and very imaginative, he recalled brings us to the natural body is full of dynamics in running fungsinya masing. Dari respective poetic

painting that inspired Efendi develop into a puppet so that the story can be easier to be submitted to many people in a limitless number in the infinite well. Thus was born the puppet named Puppet Sukuraga. Wayang Sukuraga make sport as characters.

In creating the body as a puppet figure also with a clear concept, for instance when he made a hand puppet is a stand-alone hand like a man she had legs, arms, torso, legs shaped head, so the puppet's eyes, ears and seterusnya. Sehingga puppet figure of each each of these bodies is very strong, not just a puppet with rag-body mutilation.

From the results of the contemplation of a painter, the art has donated a work of performance called Wayang Sukuraga laden with enlightenment, education, reflection, invite people really keep up with both his body as a mandate given by God in accordance with the nature of their respective functions (Asrizal Nur : 2010). Inculcate - as a creative attitude to the character education of children, in the era of the digital era as it is today in need and not easily .apalagi along with its rapid development of information technology through the internet with android devices continues to grow, the impact is not only children who always wanted to Instant.

Efendi Sukuraga always mamfaatkan time anytime anywhere when you meet groups of children always storytelling puppet sukuraga, Efendi Sukuraga participate in its mission to educate children of the nation do not count the time while showcasing puppet Sukuraga to the accompaniment of his puppets nayaga group. alone any musical instruments or without tools musik..Efendi Sukuraga keep doing storytelling or puppet tells about sukuraga .Since October 2014, fendi also did, beating his own musical instrument which should be in percussion by 4 now he's done, the equipment in is a traditional percussion instruments such as drums, gamelan, bonang and manacle, choose a tool trdisional so that children, especially the younger generation to love and be able to play traditional music .Before storytelling Efendi always motivate children through the game - he created his own games or so now Fendi Sukuraga always ready for the call of the invitation as a motivator by means sukuraga puppet storytelling, play music and games or other creative. Mayor of Sukabumi, certifies Puppet Sukuraga into art distinctive culture of the city starting from February 12, 2016. (kompas.com:2016). Sukuraga puppet art can add to the distinctive culture of the city of Sukabumi well as community pride.

III. Conclusion

The Ministry of National Education in early 2010 illustrates the need for a strong community education culture and national character. Moreover, if examined, that needs it, imperatively, is the quality of Indonesian human as outlined in the National Education

Goals. Strengthening literacy skills expected to provide supplies for children in reading, writing, and appreciating and responding to all types of communication. This is in line with section 18 the value of the nation's character, namely: friends / communicative, curiosity, and reading that are expected to support the successful creation of the character development (character building) golden generation of Indonesian Art is the inspiration given by God to man as a token of appreciation of self. Puppet Sukuraga which is the result of inspiration Efendi can be used as a medium of education literisai characters. Wayang unique shape facilitates the transfer of knowledge will be full of educational karakter.Siswa easily remember the puppet characters and narratives that are full of meaning, and students are easy to imitate and mengapikasikan in his life, not only the cognitive ability to be obtained but affective and psychomotor abilities of students will honed. Cognitive intelligence, emotional intelligence and spiritual intelligence will increase.

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LINGUISTICS CONTRIBUTION TO CHARACTER EDUCATION: NATIONALIST, HONEST, AND POLITE

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Abstract

Unlike the studies of language interiors (phonology, morphology, syntax, and semantics) the interdisciplinary linguistics provides more opportunities for insertion of character education, which is seen to be crucial for students in Indonesia nowadays. Through the discussion on language contacts and language attitudes in sociolinguistics; cooperative principles and politeness in sociopragmatics, linguistics could be contributive towards teaching the importance of being nationalist, honest, and polite.

Keywords: *Linguistics, Sociolinguistics, Sociopragmatics, Character Education*

I. Introduction

Realized as the end of education, character becomes something more seriously considered in recent years. The escalating social problems reported through the media has made it necessary to admit that there is shortage in providing character education in the present schooling system. Lickona (2008) suggested that most of the problems, such as drugs, drunken, sexual abuse, violence, vandalism, vulgar words, etc. have been caused partly by the “neutral stand” that most educators choose to take when they are dealing with human values. In other words, the root for all of the problems is the increasing ignorance towards understanding the noble human characters.

The pre-schools, primary, secondary, and high schools in Indonesia begin filling the curriculum with values of morals and ethics. With such designs, the students are hoped to get access to some character education. Thus, teaching maths, physical exercises, English, biology, physics, etc. could be all contributive towards implanting the good characters within the students.

Unlike in the school levels, in most fields of higher education there seems to be very limited space for character education. For language study departments, the space is even more restricted, especially when the language curriculum are programmed to emphasize the students' achievement only in understanding internal linguistic complexities and having good language

competence, such as knowing good grammar, having rich vocabulary, speaking fluently, writing correctly, reading and listening well. However, some interdisciplinary linguistics, i.e. sociolinguistics and sociopragmatics actually provide contents related to some character education.

II. Discussion

Being the science of language, linguistics is more popularly known as the study that describes language interiors. It includes phonology or the study of speech sounds, morphology or the study of word forms and formations, syntax or the study of sentence structures, and semantics or the study of meanings. These four micro-linguistic areas are “obsessed” with the internal “language business” that cause linguistics in general to seem “irresponsible” for any real problems in life that are faced by language users in the societies. With such exclusiveness the field is inevitably presumed to neglect the values of character education.

One of the real language problems that reflect the need for providing character education in linguistics is the excessive appreciation towards the importance of learning foreign languages, especially English, as found in Indonesia. Alwasilah accounted the problem as quoted below.

Sayangnya...lembaga sekolah lebih gandrung melembagakan bahasa Inggris; bahkan, sampai pada tahap penghargaan yang berlebihan; melebihi bahasa Indonesia...Di kalangan siswa sekolah, penghargaan bahasa Inggris yang berlebihan berdampak buruk pada motivasi belajar bahasa Indonesia (2012:57)

As Alwasilah (2012) put it, the schools in Indonesia give more appreciation to the students' having competence in English than in *bahasa Indonesia*. According to him, the situation has caused bad motivation in learning the national language among the students. As the effect, Alwasilah noted further, that in the National Examination in 2011, for example, there was only 3,2 % of high school students who did not pass the English test. Meanwhile there was 38,43% who did not pass the Indonesian language test in the same examination period. Related to that fact, the question is “Couldn't the low motivation in learning their national language indicate that there is problem in developing or maintaining nationalism among the students in Indonesia?” and “How could the problem of lacking motivation in learning Indonesian be solved through linguistics studies?”

Another problem that could be caused by neglecting the value of character education is the careless use of taboo words among the present teenagers. About this Lickona (2008: 19-20) described that in the United States, the school teachers are often shocked with the language the teenagers are using nowadays. He described that a teacher of primary school at Westchester County in Suburb

areas of New York, for instance, became very annoyed because the “four-letter-word” (f___) that the kids there use in greetings as well as in quarrels. To make it worse, the teacher believed that most violence at schools begin with the use of *the four-letter-words*. Lickona believed that the use of the word suggests the egotistical and ignorance of the teenagers towards the surrounding people and indicates the problem in observing the value of politeness among the people in the society.

The two examples suggest the importance of linguistics in providing some education on human characters. Nevertheless, still few ordinary people know that linguistics actually does provide areas for the education.

The interdisciplinary (macro) linguistic inquiries, such as sociolinguistics, i.e. the study of language problems in societies, and sociopragmatics, i.e. the study of language uses in societies, have provided students necessarily understood some human character values. The two fields hold themes in which students can learn about language as well as receive valuable character education, namely being nationalist, honest, and polite.

2.1 to be Nationalist in Sociolinguistics

Nationalism can be defined as one's awareness to be part (member) of a nation as well as the spirit to serve the nation, which is shown through various acts. Nationalism might be developed through learning sociolinguistics that explores the relation between society and language. There are two major sociolinguistic themes from which the nationalist-character is elaborated. The two themes are *language attitudes* and *language contacts*.

Language attitude may be defined as the perception, opinion, belief, action, or reaction towards a language, its varieties, or its speakers. Nation loving in language attitude can be straightly taught. For example, in discussing language learning attitude, students can learn that one of the good reasons why they should have a positive attitude in learning national language is because in return it would help them keep the necessary attitudes towards their nation. Thus, through learning to use Indonesian correctly and contextually students also learn to grow their nationalism. On the contrary, if they are taught to believe that foreign languages are the only languages they need for their future, they may find difficulty in valuing their own nation. In other words, the nationalism within their selves might not be well developed. Thus, for students in Indonesia, the choice to seriously learn English as a foreign language because of its practical values and its global spread, should be followed with seriousness in studying Indonesian as their national language because of its importance in maintaining and lifting up the nationalist characters within themselves.

Besides language attitude, language contact is also an essential topic in sociolinguistics that contains character

education. In order to understand how character education is found in studying language contacts, there are two things to be previewed here, i.e. what language contact is and the forms of the contacts. As one of the major themes in sociolinguistics, language contacts refers to a social condition in which different languages or varieties of a language (codes) are found to be used simultaneously. In various sociolinguistics literatures discussing the forms of language contacts, different sociolinguists classify one form with different names or different forms with one name. The form related to the nationalist character here is more popularly known as word-borrowing (loanwords). Word-borrowings are words in a language, for example, English, which are found to be used by monolingual people who are using different language, for example, Indonesian. Although it has been normal for any languages to borrow from one another, the act of borrowing words is sometimes seen to confront nationalist sentiment, hence, suggests the low nationalist-character of the borrowers. This is because language can be regarded as an identity of a nation. Thus, in sociolinguistics, there may be suggested that the habit of adopting English words by some Indonesian speakers as found nowadays, e.g. *happy*, *soul mate*, *ill-feel*, or *boring* in everyday Indonesian speeches, indicates kind of "symptoms of weak nationalism". On the contrary, the choice of using the already available Indonesian words, such as *gembira*, *belahan jiwa*, *benci*, dan *bosan*, instead of borrowing the English words, could be viewed as indicating "a good awareness of nationalism". Thus, in discussing word-borrowings, the students could develop their nationalist characters through learning to avoid borrowing unnecessary words from other language, but using optimally the lexicon of their own language.

2.2 to be Honest and Polite in Sociopragmatics

When compared to sociolinguistics, sociopragmatics has more overt education on character, especially on suggesting the importance of being honest and polite. Both, being honest and being polite are embedded in the studies of two theoretical sociopragmatic topics, namely *cooperative principle* and *politeness*.

The learning to be honest through using language is found within the discussion on so-called *cooperative principle*. The principle was proposed in 1975 by a British language philosopher, Paul Grice, which states as quoted below.

The Cooperative Principle: Make your conversational contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged (Yule, 1996:37)

Basically, the quotation above refers to advices that are supposed to be followed by language users in doing verbal communication to create cooperation. The advices are specified further into four conversational maxims, namely *the maxim of*

quantity, maxim of quality, maxim of relation, and maxim of manner. One of the four maxims that is related to the issue of character education here is the maxim of quality. In its essence the conversational maxim of quality promotes honesty. The maxim says that in order to create a cooperation between conversants, all should say only something that is true, in other words, conversants should be honest. Thus, for example, if a doctor knows that a vegetarian diet is always good for his patient's health, in his advice to a patient the doctor should tell that a vegetarian diet is always good for health and not say that a vegetarian diet may be good or bad for health, which is a lie. In the framework of the principles if someone tells a lie he is said to violate the maxim quality of conversation. Thus, anytime having conversations every one is supposed to be an honest speaker by avoiding violating the maxim.

Another area in sociopragmatics that promotes character education is the study on politeness. The theory of politeness was formulated by Brown and Levinson (1978 and 1987). It refers to the etiquette in doing conversations and describes how conversants may be regarded as "being polite or impolite" because of the language they use. The concept of politeness as proposed by Brown and Levinson is related to the notion of "face" which refers to the "social sense of self" (Yule, 2000:60). The quotation below described further the notion of face in the context of sociopragmatic politeness and its varieties.

In Brown and Levinson's account, face comes into two varieties, 'positive face' and 'negative face'. Positive face is a person's wish to be well thought of. Its manifestation may include desire to have what we admire admired by others, the treated as a friend and confidant. Thus, a complaint about the quality of someone's work threatens their positive face. Negative face is our wish not to be imposed on by others and to be allowed to go about our business unimpeded with our rights to free and self-determined action intact. Thus, telling someone they cannot see the doctor at the time they expected to is a threat to their own negative face (Grundy, 2000:156)

Based on the the explanation in the quotation above, the positive face can be understood as the wish to be accepted or liked. It is related to the value of being member of a society. Whereas, negative face is equal to the need to be independent or free, therefore is related to the value of being an individual. Thus, based on such a frame, in a conversation a speaker is taught to avoid using words that could threaten the listener's positive or negative face. In other words, in order to be polite a speaker should "save the listener's face" by being careful in speaking. The two short conversations below illustrate examples of being polite as suggested by the theory.

In the following conversation A and B are students who are not friends each other. In it the positive face of B is saved by A's friendly way of addressing B.

A: *Hi, friend. Nice shoes you got there. Why don't you just have*

some drink here with me? I'm Paul.

B: Nice to mee you, Paul. I'm Kom.

In the conversation, the expression A uses in adressing B shows A's polite way in using language. By using word "friend", saying nice thing about B's shoes before introducing himself, A is being friendly, saving B's positive face, therefore, showing politeness to B.

In the conversation below, A is a student who is trying to talk to B, his teacher. Here, the negative face of B is saved by A's polite way of asking permission before talking further to B.

A: Excuse me, Mr. Ram. I know that you must be busy. But, I have this stressful problem I'd like you to help me find the right solution. Could I have your time for discussing it here now?

B: Well, certainly Sam.

By using expression such as "excuse me" A is apologizing, and by stating that he knows that his teacher is busy, A is acknowledging B's individual space, by using words such as "Could I have you time..." A is requesting B in a respecting way. Thus, in shorts, in the conversation A is saving B's negative face, therefore showing politeness to B.

III. Conclusion

Being nationalist, honest, and polite are part of universal noble human's characters. Some areas of interdisciplinary linguistics, namely sociolinguistics and sociopragmatics, are contributive to developing these three character. In sociolinguistics, the studies of language learning attitudes and language contacts internalize some nationalist character. Through teaching language learning attitudes the importance of being positive and supportive towards learning national language can be suggested and through teaching word borrowings, the importance of using available Indonesian vocabularies instead of adopting foreign words is discussed for the character building.

In other linguistic field, namely sociopragmatics, different character education are embedded. When studying conversational principles, being honest is taught through understanding the quality maxim. In studying politeness, the importance of being polite is taught through learning the positive and negative faces. As a whole, both studies can be regarded as the contribution towards the character education. because academic degree and knowledges are not the true goal of education.

Social problems are often associated with the failure in planning and implementing good education in society. In Indonesia the effort for implementing character education is believed to be an ideal solution. For language teachers and linguistics professionals the same idealism is held. Related to that, two suggestions are given here.

1. Teachers teaching language subjects and lecturers on linguistics should remember that they are the models for the ideal characters that their students may aspire. They should not only transfer knowledges to the students in order that the students know a lot of things about language or have good skills in language use, but they also need to educate them with important human values.
2. Teaching materials that students learn in language classes should be designed to provide some necessary character education. Instead of merely filled with rules of grammars and abstract language complexities, materials on linguistics and language classes should imply some character education therefore contribute to shaping the expected future generation of the nation.

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THE INCREASE IN THE ABSORPTION OF JAVANESE ANCIENT LANGUAGE INTO INDONESIAN SYMPTOM OF CULTURAL PRESERVATION

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I. Introduction

Republic of Indonesia whose territory consists of a cluster of islands has diverse ethnic groups with diverse customs and traditions as well. Thus, each region has its own language as a means of communication among the population, so that in Indonesia there are many languages, such as *Sasak*, *Batak*, Javanese, Balinese, and so on.

These languages have existed since hundreds years ago. This can be seen in the relics in the form of inscriptions written in Old Javanese, Old Balinese, Old Malay language and so on. This proves that those languages have lived from ancient times which now are considered old (*kuna*). Regional languages that existed today is still evolving in line with the development of the Indonesian language as the national language. In the development of local language with the national language, there is a mutual relationship where they are enriching each other as described in the politics of national language (1976).

The meaning of the interrelationships and mutual enrichment above was meant Indonesian absorb loanwords from local languages to complement its vocabulary, and also vice versa, where regional languages also in its development it is possible to equip their vocabularies with loanwords that are absorbed from Indonesian. If we examine more carefully the development of the Indonesian language, there is one language that is levied by the Indonesian language but the language does not show a reciprocal relationship or never picked-Indonesian language that is Old Javanese. This is due to ancient Javanese language itself does not develop anymore or already dead. Old Javanese language possibly is a standard language as well, but it has fallen into disuse as a means of communication in everyday life (Jendra, 1980: 50).

Lately in the development of Indonesian language, it seems that more ancient Javanese language used in Indonesian. What the reason is, and to what extent that the Old Javanese language used in Indonesian is. However, if it is viewed in terms of its use, ancient Javanese language is not used anymore as a means of communication. These problems pushed to raise this study with the hope to find the answer.

Please note that this article is very simple for which data are not based on the planned research. In accordance with the above title that I use “the increase in absorption of Javanese ancient language into Indonesian language, symptom of cultural preservation”, the authors collected data based on observation. In general, to determine the symptom an observation is done. Thus the authors make observations on mass media such as broadcast television, radio and newspapers to obtain the necessary data. In addition, direct observation was carried out to see a word or a term derived from the ancient Javanese language, spoken in the name of some buildings.

II. Discussion

2.1 Overview of the Old Javanese Language Understanding

In the area of Java, there are Javanese and Sundanese language, in Bali there is a Balinese language, Lombok region has Sasak language and many other local languages in Indonesia. These languages are living since ancient time, but in their development, many changes are occurred, which is caused by a mix to the other language. These languages are called ancient languages, such as Old Javanese, old Balinese, Old Malay, and so on. Indonesian language in a period of next hundred or two hundred years is likely to be Old Indonesian also, due to many developments that mixed with the local language and also foreign language.

The ancient Javanese language here can be interpreted as a Javanese language that includes Middle Javanese language, which is used in the paper a long time between the ninth century until the fifteenth century that includes *kekawin*, *kidung* (songs), *prose* and *inscriptions* (Hendarto, 1975: 2). In Bali region, the Ancient language of Java is better known as *Kawi* language. Indeed, there is no difference between between ancient Javanese language and Kawi language, where actually, the Kawi language is Old Javanese language used in composing literature (Ranuh, tt.: 3). Old Javanese or Kawi language is mixed with a lot of Sanskrit so it is difficult to determine which is the Sanskrit and which Old Javanese.

2.2 Ancient Javanese Language and the Languages of Indonesian Archipelago

Old Javanese is included to Austronesian language family, the languages spoken by the indigenous peoples who live scattered over the islands of the southern hemisphere, from Madagascar in the west of the American West coast (Sindunegara, 1975: 5-6). Old Javanese language using the letter that is coming from India. The letter was brought by Hindu merchants. Java script was widespread up to Bali. When we compare the characters between Java and Bali, they have similar shapes.

Old Javanese language that was existed in Java in ancient times had insight into usage almost throughout the archipelago. This relates to the power of kings in Java, as one of the great kingdom of the kingdom of *Majapahit* with *Gajah Mada* as the prime duke. At the time of *Gajah Mada* became the duke of *Majapahit*, the kingdom covering the islands in the archipelago even to the Malacca peninsula. At that time Old Javanese language is very important language in the kingdom of *Majapahit*, besides used as literary language, it is also used as the language of the legislation.

Direct contact of the regions under the kingdom of *Majapahit* as the center of government was directly give an impact in the field of culture, including the ancient Javanese language. Old Javanese gradually mixed with the regional languages in the archipelago so many words from the archipelago regions have similarities and resemblances speech that refers to the same meaning. Based on this fact the experts found that the ancient Javanese language is the basis of all languages in the Indonesian archipelago.

To investigate the languages of the Indonesian archipelago, the ancient Javanese language has an important role, as well as in terms of the culture of each region. The loanwords that were absorbed from, relating to, or in conjunction with the Ancient Javanese language are in various forms, those are:

| Batak Toba Language | Ancient Javanese Language | English |
|----------------------------|----------------------------------|----------------|
| Air/ait/'sabit' | arit/arit/'sabit' | sickle |
| Iris/iris/'iris' | iris/iris/'iris' | slice |
| Tolu/tolu/'tiga' | telu/t lu/'tiga' | three |
| Modom/modom/'tidur' | merem/m r m/'tidur' | sleep |

| | | |
|---------------------------|----------------------|---------|
| Ancient Javanese Language | : weli/w li/'beli' | } "Buy" |
| Balinese Language | : beli/b li/'beli' | |
| Bugis Language | : elli/elli/'beli' | |
| Makasar Language | : balli/balli/'beli' | |
| Malay Language | : beli/b li/'beli' | |
| Sunda Language | : beuli/beuli/'beli' | |

| | | |
|---------------------------|---------------------------|----------|
| Ancient Javanese Language | : alun/alun/'gelombang' | } "Wave" |
| Aceh Language | : alun/alun/'gelombang' | |
| Bisaya Language | : alon/alon/'gelombang' | |
| Malagasi Language | : aluma/aluma/'gelombang' | |

| | | |
|---------------------------|-----------------------|----------|
| Ancient Javanese Language | : kulit/kulit/'kulit' | } "Skin" |
| Balinese Language | : kulit/kulit/'kulit' | |
| Malay Language | : kulit/kulit/'kulit' | |
| Sundanese Language | : kulit/kulit/'kulit' | |
| Gayo Language | : kulit/kulit/'kulit' | |

| | | |
|---------------------------|-----------------------------|---------|
| Ancient Javanese Language | : hanten/hant lu/'telur' | } "Egg" |
| Dayak Language | : hanteloh/hant loh/'telur' | |
| Balinese Language | : taluh/taluh/'telur' | |
| Tomtembongan Language | : atelu/atelu/'telur' | |
| Minangkabau Language | : talua/taluwa/'telur' | |

The data shows that Ancient Balinese Language is mingling with local languages in the archipelago of Indonesia so it is not difficult and very precise when ancient Javanese is collected into Indonesian.

Indonesian society could understand any new words or terms derived from Old Javanese language easily by comparing it to the language of their respective regions.

2.3 Ancient Javanese Language and Culture

Each language has a close relation with the culture. Language as one of the social activities is part of the culture (Jendra, 1980: 23). So that, every language is important as a supporter of a culture. The ancient Javanese language is the culture media in the past that is given very high value. A good mastery of ancient Javanese proficiency is demanded to be able to understand to culture embodied in the form of literary works. Some lovers of ancient Javanese literature often complained about their concerns with respect to the ancestral heritage that passed to us, for it would become extinct as a result of lack of attention to the younger generation to learn the Ancient Javanese language. While foreigners are interested in the ancient Javanese language in order to know the values contained in the Old Javanese literature.

Apparently those concerns gradually began to receive feedback from our government. Government seeks to preserve the cultural heritage of their ancestors. Schools as formal educational institutions are opened by inserting the Kawi / Ancient Javanese subject matter starting from regular secondary school up until the college level. For general secondary education level including *SPG / Sekolah Pendidikan Guru* (school for teacher education), *PGHAN/ Pendidikan Guru Agama Negeri* (Teacher Education of Religious Affairs). At the college level in between *IHD/Institut Hindu Dharma* (Hindu Dharma Institute), which has now changed its status to a *UNHI/ Universitas Hindu Indonesia* (Hindu University of Indonesia), *APGAH N/ Akademi Pendidikan Guru Hindu Dharma Negeri* (State Hindu Dharma Teacher Education Academy), faculty of arts, particularly those with regional literature majors and others.

Other efforts, also done by holding seminars or talkshow on Old Javanese language and literature, motivate *pesantian-pesantian* (ancient Balinese poem group). In Bali this *pesantian* contested every year, better known by the name of *Utsawa Dharma Gita*. The last attempt was strongly felt these days is a lot of Javanese words collected or used in Indonesian. When we associate relations of ancient Javanese culture, as already

described above, it is not deviated what was said by A. Teeuw that "Ancient Javanese Language is the language of Indonesian pre-modern cultures, most importantly, at least according to the marks that were rescued until now (Teeuw, 1975: 3). By studying the ancient Javanese language, we will more easily understand Indonesian, local languages, as well as Indonesian culture (Sindunegara, 1975: 12).

The number of ancient Javanese language words that absorbed into Indonesian language increase gradually. If it is viewed from the ancient Javanese literature side, this would give a positive impact. Indirectly, people will recognize the ancient Javanese language, although only a few words. When the more ancient Javanese absorbed by the Indonesian, it means that there are more speakers of Indonesian society has a vocabulary derived from the Ancient Javanese. It also means that when people deals with texts that written in Ancient Javanese, at least, they will be easier to understand the values contained in the text.

Indonesia has been exposed by Ancient Javanese language immersion, where in Bali, the symptoms are felt because of the close ties between Balinese society and the ancient Javanese language. Because of this close relationship, the ancient Javanese or Kawi language is considered as a language of Bali itself (Jendra; 1982: 109). This phenomenon in Bali affected the names of the people. So, first we hear a lot of people named *I Sumbrig*, *I Geledog*, *I Kopyogan* and so forth. In the next period of Balinese society, especially due to alinese feel little bit embarrassed to wear that name, giving rise to names like *Jaya Wiguna*, *Puji Astuti*, *Widyawati*, *Wira Atmaja* and so forth.

There is a tradition in Bali when people name their children, to those who do not know the ancient Javanese language, they would ask people who know the ancient Javanese. The goal is that his name implies philosophical meaning. Similarly, if there are people who want to start a business (private entrepreneurial business), they tend to use a name derived from Old Javanese language. For example: *CV Sari Urip*, *PT Merta Nadi*, *UD Sedana Yoga* and so on.

In the environment of APGAH N/ *Akademi Pendidikan Guru Hindu Dharma Negeri* (State Hindu Dharma Teacher Education Academy), if it is observed carefully, there are several names of the teaching staff and employees who wore ancient Javanese language, such as: *I Made Girinatha*, *I Made Wiguna Yasa*, *I Ketut Astra Manuaba* and others. It's a sign of ongoing efforts and progress of Ancient Javanese immersion.

Words absorbed in Old Javanese language is not limited to words that already exist in Indonesian vocabularies, but the foreign words or terms that is already frequently used in Indonesian. One example Engineering word is replaced with the word '*rekayasa*' that means planning, building engineering. For people who always follow the Indonesian Language guidance in the

TVRI (Indonesian TV Station) will remember back to the matter. In fact, according to Anton Muliono the show's host, precisely on Tuesday August 27 1985 explicitly said that the Ancient Javanese Language is a source of culture which is also utilized in the formation and development of Indonesian language.

The awareness of the importance of ancient Javanese language to uncover the ancient culture is getting stronger. In its development nowadays, Indonesian language tends absorbed Ancient Javanese language, compared to a foreign language. This is due to the nature of foreign culture that is supported by the language does not correspond to the nature of our culture that is rooted in the culture of the past.

The terms that were collected from Ancient Javanese language are occupying various fields. Below are several examples as an illustration of the term taken from from ancient Javanese language.

1. Related with the name of place or building:
 - a. Gedung Bina Graha “extra ordinary house”
 - b. Gedung Graha Pemuda “house of youth”
 - c. Niti Praja “Niti means politic, nationality, government, Praja means the people, and so forth”.
2. Related to the science or knowledge:
 - a. Widya Pustaka “book of science”
 - b. Widya Pura “the palace of science”
 - c. Widya Sabha “courtroom science and so on”.
3. Related to reward for service:
 - a. Bintang Maha Putra Utama “son of the great, glorious”
 - b. Bintang Maha Putra Adi Pradana “son of a great and prominent”
 - c. Parasamya Putra Karya Nugraha “the grace to society who are succeed in development”
4. Related to art:
 - a. Utsawa Dharma Gita “Song Party”
 - b. Adi Mardangggga “Drum Noble”
 - c. Werdi Budaya “cultural development”
5. Related to working culture:
 - a. Desa Swakarya “Independent work”
 - b. Desa Swasembada “Village Self-Sufficiency”
 - c. Desa Swadaya “own ability”
6. Related to a mission or project:
 - a. Operasi Ganeca “convoy of elephants”
 - b. Operasi Tata Liman “elephant order”
 - c. Operasi Widya Geriya “schoolhouse”
 - d. Another term that emerged recently, such as; Negara Adi Kuasa “strongest ruler”, Kartika Yuda “star wars”.

The terms that are used in Indonesian are quite a lot, some of which are taken from Ancient Javanese language, such as: “*Bhineka Tunggal Ika*” Unity in Diversity; “*Taki-Taking Swaka*”

Guna Widya” knowledge will be useful when coupled with earnest devotion, and so on.

Note that the above grouping is still temporary. More definite and convincing grouping requires further research and longer periods of time. Therefore, grouping is pickup only in the purpose of general description only.

III. Conclusion

After the discussion and analysis of the problems above, now here we arrived at the conclusion. The conclusion can be formulated as follows;

1. Old Javanese language is closely related to Indonesian culture nowadays. So, to preserve it, many ancient Javanese words are absorbed by the Indonesian language.
2. Old Javanese language is the important language that could support the development of Indonesian language.
3. The more ancient Javanese language levied by Indonesian language shows the growing awareness and love for ancient heritage.

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CHARACTER EDUCATION IN THE APPLICATION OF READING ALOUD STRATEGY

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Abstract

This research used descriptive qualitative design that aimed at describing character education values that were built in the application of Reading Aloud Strategy. As the focus of this study was university students who took Reading Comprehension IV lecture in English Education Study Program, Faculty of Teacher Training, Mahasaraswati Denpasar University. The data obtained in this study are qualitative data. The qualitative data were collected by observation, open questionnaire and guided interview. Data were collected by using researcher as the key instrument and some research instruments such as, field note, list of open questionnaire questions, and list of guided interview questions. The result of observation, open questionnaire and guided interview were analyzed descriptively using Interactive Model. The result of the study concluded that directly application of Reading Aloud Strategy could build some values of character education, such as tolerant, curiosity, creativity, communicative, responsible, hard work, love reading, discipline, and democratic but indirectly application of Reading Aloud Strategy could build all values of character education through the moral value inserted in each text read by the reader.

Keywords: *Character Education, Reading Aloud, Reading Class*

I. Introduction

In Indonesia, character education has become current issue since 2011 which was firstly announced by Indonesian Government who declares 18 values of character education that should be inserted in Indonesian education. Those values of character education are religious, honesty, tolerant, discipline, hard work, creativity, autonomous, democratic, communicative, curiosity, nationalism, affection to mother land, appreciate achievement, social awareness, environmental awareness, peace, responsibility and love reading (Kemendiknas, 2011). Previous years before Indonesian government has announced those values, in other countries character building had already become main concern in their education. Informally, character education has

already planted in every Indonesian tradition and culture but because of globalization that brings some effects to the lifestyle of our teenagers, character education needs to be stated formally in the curriculum. Talking about character, people think that it only forms when people are still young and neglect it when they are getting older. Character should consistently build in human life in formal or informal education.

According to Dharmawan (2014), implementing character education in adult learners in this case are university students is not that easy to do because university students have already had critical thinking and autonomous in deciding every decision in their life. Although facing those condition, it does not mean that we should ignore character building in university level. Character education in university level can be inserted unconsciously in every lectures.

Love reading is one of character education values that need to be built in Indonesia. As shown by the data about international literation level by Central Connecticut State University (2016), Indonesia literation level is on the 60th from 61 countries. In other countries, people read at least 12 books a year but in Indonesia people even do not read a book in a year. It shows the low willingness to read in Indonesia. It becomes concern to improve that willingness because reading is the important skill to support other skills. Without reading people will be stuck and can not improve themselves or even compete in this global era.

The students are able to comprehend and analyse advance level text critically and able to make summary of the text is the standard competence of Reading Comprehension IV lecture in English Education Study Program, Faculty of Teacher Training, Mahasaraswati Denpasar University as stated in the syllabus. Reading Comprehension IV is the advance level of reading class in this study program. The ability to analyse the text critically becomes an indicator to pass the lecture.

Based on pre-observation, it was found that the reading classes were gathered by using Reading Aloud Strategy. The lecturer chose that strategy because previously there were some problems that were faced by the students in reading. One of the problem was that the students did not love reading. They had low willingness to read. This was because the students had difficulty in comprehending the text so that they chose to read only to answer the questions, not more than that. The difficulty in comprehending the text was caused by the low mastery of vocabulary of the students. They said that there were too many difficult words in the text so that the text was difficult to comprehend. The low mastery of vocabulary brought the students to the next problems, such as hard to comprehend a text, easy to get bored when facing the text, unmotivated in joining the class, and the low willingness to read.

Based on Beltchenko (2011), reading aloud is a strategy where a teacher can manage the time to read orally and consistently to

the students while the reading material should be above students' reading level and at students' listening level. It also stated in Beltchenko (2011) that reading aloud can be used as activity to start the day, support writing activity, help students to speak and think about the text, introduce new things, exercise students about text structure and genre of the text, and direct students to the process of critical thinking. Meanwhile, the text to read in this strategy can be varied from fiction to non-fiction, magazine, newspaper, etc. From Beltchenko (2011) description about reading aloud, it can be concluded that reading aloud can be applied in any reading class level because reading aloud is not only reading the text in loud voice but also involving critical thinking process. Previous research from Widhiasi and Wahyudi (2016) about application of reading aloud in advance reading class showed that reading aloud made the students (1) build their vocabulary and pronunciation; (2) develop their understanding of text structures; (3) encourage their high levels of understanding; (4) learn in a meaningful context; and (5) have motivation to read.

Because previous research did not mention the character education values that were built by Reading Aloud Strategy, researcher conducted a research on what character education values that were built in the application of Reading Aloud Strategy. The researcher had a purpose on describing character education values that were built in the application of Reading Aloud Strategy in reading class.

II. Discussion

From the three methods of data gathering, the researcher used observation to see the application of Reading Aloud Strategy in the class of the focus study that was the students who took Reading Comprehension IV lecture in class of IV C and IV D. They were 35 students in a class. The reading classes were conducted using Reading Aloud Strategy where each student should read aloud a text in front of the class with some indicators of reading aloud.

From the observation it could be seen that the students started the reading aloud by asking the audience about their prediction of the text by pointing on the title. It could be observed that the audience seemed enthusiastic in predicting the content of the text. The audience showed the value of tolerant to the reader by listening and responding the reader. After doing predicting, the reader continued to read the text. The reader read the text in proper volume and intonation, although sometimes there were mispronounce of the words. In the middle of text reading, the reader stopped again to do a dialogue to the audience about the audience's experience related to the text in communicative way. Sometimes, the audience showed their curiosity about the text by asking questions to the reader. It could be seen that the reader did

not only read the text but also giving improvisation by giving examples or illustrations that were not written in the text. It made the activity more contextual. At the end of the reading, the reader asked the audience to conclude and to take moral value of the text. In the moral value, the reader and the audience could learn many things based on the text that they read, for example the value of religious, honesty, tolerant, discipline, hard work, creativity, autonomous, democratic, communicative, curiosity, nationalism, affection to mother land, appreciate achievement, social awareness, environmental awareness, peace, responsibility, love reading respect and so forth.

To support the result of observation, the researcher distributed open questionnaire questions about students' response before, while, and after the application of Reading Aloud Strategy. Based on the result of open questionnaire, the students stated that before the application of Reading Aloud Strategy, they felt lazy to read because they found so many difficult words in a text that made them did not want to continue their reading. After the application of Reading Aloud Strategy, they felt that they had a responsibility to perform a text in front of the class. That responsibility forced the students to search for the meaning of the difficult words and the way how to pronounce the words. Further, the students also felt that they should comprehend the full text so that they worked hard to understand the text. They read other texts that could enrich their understanding of their text. Unconsciously, they had a willing to read. In the application of Reading Aloud Strategy, students stated that they still felt nervous to read in front of their friends. They also still had problem in attracting their audience's attention when they read the text. The students responded that Reading Aloud Strategy could force them to be responsible and discipline.

After getting the result of the observation and open questionnaire, the researcher confirmed it by conducting guided interview, so that the researcher could dig detail information about the problem. Result of the interview strengthen that students had responsibility to share the content of the text fully to the audience. That responsibility made the students worked hard to understand the text by searching the meaning of difficult words and pronunciation of the words. The students also had the willingness to read other texts so that they had deep understanding of their text and also they could do improvisation to make their reading attractive and communicative. Trelease (2006) stated that reading is developed skill. It means that the more people read the more people understand about something. The students proved it by reading some references to get more understanding of their text. Because every student experienced almost the same process in the application of Reading Aloud Strategy, they became tolerant to their friends who got their turn to read. The students who were the audience listened and responded to their friend who was the reader

well. Additionally, the discussion session in Reading Aloud Strategy made the students built their democratic value. They learned how to share ideas, accept other ideas, and decide something to solve problems. Students said that discussion session needed high level of understanding to respond every comment or question from the audience. As stated by Koralek (2001) that Reading Aloud Strategy supported the development of high order thinking because in Reading Aloud Strategy there is a discussion session. Duursma (2008) added that there was a relation among the mastery of oral language skill such as vocabulary, syntax, and semantics in reading comprehension. That is way students should master the vocabulary and the pronunciation first to perform reading aloud well. The students also shared that Reading Aloud Strategy process was not only beneficial for them as a reader but also had benefit for the audience because the audience could get information and values from what the reader read for them. The students learned in contextual condition.

It could be stated that Reading Aloud Strategy brought meaningful and contextual environment to read. That condition did not only make the students comprehend the text well but also it built the students' willingness to read so that the students love reading. Although the willingness was built because of the responsibility of the students to read aloud in front of the class; by repetition and exercises, reading will become a habit. Love reading is not only important in term of language learning, it will also support other subjects (Suryaman, 2010). Suryaman (2010) also added that reading also could increase understanding about human and humanity, introduce to values, get ideas, and increase knowledge about socio-culture, grow of feeling and creativity, and also construct character and personality. From the application of Reading Aloud Strategy that could build the willingness to read, it could be clearly identified the essential of character education values that were built in application of Reading Aloud Strategy.

III. Conclusion

From the result of the data analysis, it could be drawn conclusion that directly application of Reading Aloud Strategy could build some values of character education, such as tolerant, curiosity, creativity, communicative, responsible, hard work, love reading, discipline, and democratic but indirectly application of Reading Aloud Strategy could build all values of character education through the moral value inserted in each text read by the reader.

Based on the result of the study, it is suggested to the university to use this result of study as valuable information for improving university quality, since the result of this study give one alternative teaching technique in reading class that do not only

build the cognitive of the students but also the characters; it is also suggested to the other researchers to use this result of research as reference for further research in the area of study; and finally it is suggested to the teachers or lecturers who teach reading to use Reading Aloud Strategy to build students' willingness to read as proven by this research.

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CLASSICAL LITERATURE AS A MEANS OF TEACHING CHARACTER EDUCATION

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Abstract

Character education is a continuous education to shape the mentality of Indonesian society. However, as a result of globalization and infrastructure development, Indonesian's character education tends to be underestimated. As the consequence of this matter is the decrease of human quality, as it is indicated by moral decadency, corruption, and drug abuse. On the other hand, Indonesia actually has Nusantara's classical literature that contains abundant of value for character education. Therefore, through the teaching of classical literature, it is hoped that a positive value transfer process for national character education will be realized. The teaching of classical literature itself, however, needs to be given in a fun and enlightening way along with its purpose which is to stimulate students-self-actualization.

Keywords: *Character Education, Globalization, Decadency, Classical Literature*

I. Introduction

The direction of education policy had by current Ministry of Education and Culture of Indonesia is emphasized on character education for students. Teaching character education to students earlier in their childhood is considered to be beneficial and urgent for the development of students' character once they grow up.

In Indonesia Constitution Act number 20 in 2003 about national education system is explained that national education is used to develop ability, shape behavior and dignify national civilization in order to educate the life of a nation. This is in line with claim delivered by one of Indonesian outstanding figure named Ki Hajar Dewantara who believed that education is a process of culturing people, that is an attempt to provide new generations with the teaching of moral values. The process of culturing itself is not only sufficient up to the level of preservation only, but also further to the purpose of promoting and developing culture towards the nobility of human life. Through educational institution, Indonesian society is expected to be faithful and devoted to God, mannered, healthy, knowledgeable, competent, creative, independent, as well as responsible. These all cannot be

separated from the process of mental education towards individuals with noble character.

In the reality happened nowadays, noble willingness in Constitution Act of national education system is actually not linear and in fact is reserve when it is compared with the reality in Indonesian society nowadays. The modern education orientation recently shifts from an attempt to shape character and moral corroboration into the development of business economy and technology. The impact of fast civilization development here has proven to be swiftly shift the more conventional attempt to build and reshape the character of society. Further, currently, majority of people tend to ignore the importance of contemplation. In other words, they do not have time for self-introspection. These all are resulted from the shift movement of life.

The consequence of prioritization of infrastructure development itself, in addition, is considered as the decrease of character education had by Indonesian people as well as moral decadency. The moral decadency itself is, in fact, reflected in a considerable number of cases of corruption and drug abuse.

II. Discussion

2.1 Character Education and Globalization

Character education is aiming at shaping one's behavior, attitude as well as personality by implementing moral values innate to one's mind. It is believed that if the character education or moral values have been innate to one's mind and belief, it will be automatically force a person to form a dignified character that will keep them from doing deviant behavior.

By upholding character education, moral valued- generation can be immediately born in the middle of teenagers' deviant behavior vulnerability. Parents as model of good behavior for children and teenagers at home need to educate their generation on how to speak and behave well. Furthermore, the attitude of parents will be also learned by the children. The most important here is also the role of teacher as children's parents at school to become a good example of their students.

In an attempt to strengthen character education as well as moral value transformation in a holistic way to the youth, Indonesia as a nation faces the issue of globalization. The issue of globalization is considered as one essential factor in education shift in the 21st century. Here, globalization is the integration of national life to a more global life.

Issues towards globalization in education are mainly related to the output. Currently, in this globalization era, a shift of paradigm has occurred and mainly related to the excellence of a country. Among the excellences are comparative and competitive. While the former rests on the abundant amount of natural resources, the

latter emphasizes on the ownership of qualified human resources (Kuntowijoyo, 2001, p.122).

In the context of excellence paradigm shift, further, national education will face a more competitive situation since it has to deal with global influence. This is related closely to the fact that globalization indeed produces consumptive and instant behavior.

The fact shows that as a consequence of the fast development of economy, business, and technology is a swift social transformation that tends to run faster to a more negative direction rather than to the education reformation. The functions of character education as a cultural conservation pillar is shifted because of the swift changing in economy, business, and technology.

Soedjatmoko (1991, p.30) states that countries which are not able to keep up with recent industrial revolution will be left behind and gradually lost their ability to maintain their position as an independent country. In other words, the inability of managing and following the dynamics of social change is in fact the same as preparing themselves to a deterioration. The problem in social change is then considered essential in the thought and praxis of national education. Therefore, in facing current social change, a suitable concept of character education needs to be reformulated immediately since education contains future etiquettes. Thus, education has to accept and face the dynamics of globalization that has become one of the core problem of education today.

2.2 Reformulation of Character Education through Classical Education

Lickona (1994, p.12) states that formation of children character comprises three basic components: moral knowing, moral feeling, and moral acting. Based on the three components, it can be said that a good character is supported by knowledge about goodness to grow the intention to do good.

A. Puppet Literature (*Sastra Wayang*) as a Source of Good Knowledge

Puppet literature in several regions in Indonesia usually used as a source of inspiration of knowledge about character education. One of the most popular puppet literature in Java is *serat Astabrata* or the Astabrata literary text from Yasadipura I (1729-1903 M). This text comprises the knowledge of leadership that is symbolized in eight aspects of nature. The eight aspects are: earth, sun, fire, ocean, sky, wind, moon, and star. Each aspect of nature has meanings regarding to an ideal characteristic of a leader.

The concept of Astabrata is originated from Hindu Holy Book in Sanskrit language entitled *Manawa Dharma Sastra*. This concept can be applied universally for the reinforcement of character education knowledge in Indonesia. A leader who are mastering Astabrata is believed to be able self-internalize the eight

holy characters described before. Several sources also explained that each of natural character represents the symbol of the wisdom and greatness of the creator.

The eight social leading principles based on the natural philosophy of nature are:

1. *Mahambeg Mring Kisma* (Imitating the Earth). Earth is our mother land. As a mother land, earth has to have a role as a mother, or has a motherhood character. It has to be caring to all creatures in earth. The implementation is that if one has to declare themselves as leader, one has to be able to care and protect his subordinates or followers. A leader that has the nature of earth will direct his power to prosper his people and alleviate poverty.
2. *Mahambeg Mring Warih* (Imitating the Water). A leader has to have the ability to adapt themselves to anyone including his subordinates or followers (adaptive). Water always flows to the bottom. It means that a leader has to pay attention to potencies, needs, and interests of his followers, and not to only serve for his superior. A leader has to be able to become a figure that can open one's eyes and thought broadly.
3. *Mahambeg Mring Samirana* (Imitating the Wind). A leader who master the nature of wind is that one who always be able to maintain his utterance. Every utterance he speaks has to be based on data and facts. Therefore, a leader who master the nature of wind always check and recheck before talking or taking decisions.
4. *Mahambeg Mring Candra* (Imitating the Moon). A leader has to pay his attention to the dignity of his followers as human being. He has to be also able to become a guiding person and give enlightenment to his followers. Thus, this leader will understand and implement ancestor's teaching contained in religion as well as strengthen morality.
5. *Mahambeg Mring Surya* (Imitating the Sun). A leader has to master the nature of sun to give inspiration and spirit to his people to finish all problems they face. The positive energy had by a leader can give guidance and solution towards problem had by his people.
6. *Mahambeg Mring Samodra* (Imitating the Ocean). A leader is supposed to have a breadth of heart and eye sight that can contain all aspirations from anyone, patiently with tender and care to his people.
7. *Mahambeg Mring Wukir* (Imitating the Mountain). Like a mountain that stands strong, a leader has to own a physical and psychological strength and not to easily gives up to stand for the right of his people.
8. *Mahambeg Mring Dahana* (Imitating the Fire). A leader has to master the nature of fire that is fast and dexterous in solving problems. He is also consistent and objective in strengthening rules, firm, and objective, as well as never take sides.

B. Education based Literature (*Sastra Piwulang*) as a Means to Grow Goodness

In Javanese literature teaching that has been developed since the era of ancient Mataram, there were didactic moralistic texts besides stories. The typical of this text is the use of behavioral description about daily intercommunication about living in a society. Didactic literary works in Javanese society belong to teaching literature that contributes as guidance for moral education and value that supposed to be done by civilized society. In general, didactic text is written by a king or palace poet to be used as basic character formation towards the attitude of noblemen.

One of the famous educative text in Javanese society is *Serat Wulangreh* written by the King of Surakarta, Pakubuwana IV. The text contains of knowledge about the main personality that has to be owned by human in terms of their relation to other humans. *Serat Wulangreh* is potential to be reformulated in Bahasa Indonesia.

Citation from *Serat Wulangreh* contained of knowledge about how to teach and be taught.

lamun sira angguguru kaki, amiliha manungsa kang nyata, ingkang becik martabate, sarta kang wruh ing kukum, kang ngibadah lan kang wirangi, sokur oleh wong tapa, kang wus amungkul, tan mikir paweweh liyan, iku pantes sira guonana kaki, sartane kawruhana.

(Wulangreh: dhandhanggula, line 4)

If you are learning from someone, choose one with higher dignity who keep obeying rules, a worshiper, one who always avoids doubts, one who is patient, one who never relies on someone's giving. Once you found these people, you deserve to learn from them.

Learning from a good person is the process of being a better person yourself. Choose one who knows manners and laws so that life harmony will be achieved. The harmony can be achieved through the process of learning to a wise man. Perfection is definitely the right of every people, however, it should be in a clear law foundation orientation.

In another literary text, KGPAA Mangkunegara IV delivered his idea about etiquettes through *Serat Wirawiyata*. Mangkunegara IV examines the concept of harmony in detail that is obeyed by Javanese society. Etiquette reflects the characteristic of Javanese people as a harmonious society that always emphasizes togetherness. KGPAA Mangkunegara IV teaches how should ego be pressed to achieve harmony.

*Kang mangkono andupara, lamun jinurung ing kapi,
malah nandang duka cipta, dosane angruh hyang
widhi, mulane sira sami, aja kakehan panggayuh,
manawa durung ngarasa, duwe ngamal kang
ngabekti, becik sira angona wektuning praja,
(Wirawiyata: Sinom, bait 8)*

The problem as described above, if only to fulfil the will of your heart, surely will only cause you a despair, you commit a sin to God, therefore all of you, do not have too many desires, if you have not been able to do charity and filial, better if you want to know the condition of the King.

From the text, Mangkunegara IV explains that attitude and act that are only grounded by personal intention will not bring human to an achievement of what they have as their dream and on the contrary, will be resulted in despair. Without self-control, society orderliness will never be achieved.

Finally, classical literary text in Javanese literature has been proven as it contains of knowledge and taught about character education. Classical literary text is a means to build the main character of a person, a noble personality that has to be had by Indonesian society.

III. Conclusion

Classical literary texts from whole parts of Nusantara are solid models for Indonesian society to build and construct humanist generations in strong personality with high social sensitivity. Several texts in classical literature written in local languages are considered to be worth for further study to be used as a means to introduce and teach character education in Indonesia. Through classical literary works spread in all parts of Indonesia, the value of character education should be able to act as an asset and to be inherited to Indonesian generations. Nusantara's classical literature is in other words, a means to teach young generations of character education that should be implemented in Indonesia.

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CONSERVATION OF CHARACTER EDUCATION AMONG SASAK CULTURE IN LOMBOK WEST NUSA TENGGARA PROVINCE

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Abstract

The government of West Nusa Tenggara Province now aggressively promotes education through the public interest in reading, especially to the students. It will tuck the values of local wisdom and culture owned by three major tribes in West Nusa Tenggara namely Sasak (Lombok), Samawa (Sumbawa) and Mbojo (Bima and Dompu) which are known as Sasambo tribe. The governor strictly said that all students in both public and private schools in NTB to be taught local content about Sasambo culture. One important thing that is emphasized by the governor is adding the school library with books that contain about Sasambo. It is a form of government efforts to promote the character; therefore, Sasambo culture existing in NTB which is the identity of NTB community itself will not disappear.

Keywords: *Conservation, Character Education, Sasak Culture, Samawa, Sasambo*

I. Introduction

Talking about character education is actually not new in the education system in Indonesia, it's been a long time character education becomes an important part of the national educational mission despite the suppression and different terms. Today, the discussion about the urgency of character education strengthened again and be a material concern in response to the various problems facing the nation, especially the problem of moral decadence such as corruption, violence, fights between students, clashes between ethnic and free sex behavior tends to increase. That phenomenon according to Tilaar (1999: 3) is one of the excesses of the people's condition who are in a period of social transformation in globalization era.

Talking about education which the Government of West Nusa Tenggara Province that will continue to increase human resources in various fields, especially in education because the progress of a region caused by advanced education. This is done in accordance with the national education goals, which is to develop the ability

and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, and is aimed at developing students' potentials in order to become a human of faith and devoted to God Almighty, has noble character, capably, creative, independent, and become citizens of a democracy and responsible, article 39, paragraph 1 (Sisdiknas No. 20 of 2003). The essence of national development is integral human development. Develop a human means to help improve the quality of personal and to create a balance climate so the quality of human resources can be increased.

Until now, the problems of education in West Nusa Tenggara, especially on the level of bureaucracy is still a real dilemma, means that the low level of education will have an impact on economic development. One of the most fundamental causes is the interest to enter the higher education in West Nusa Tenggara is still low, it is evident from representatives of Bank Indonesia (BI) West Nusa Tenggara Province has analyzed the research related to the causes that hamper economic growth in West Nusa Tenggara. Source Head of Bank Indonesia (BI), "Projono" said to the West Nusa Tenggara, Diagnostic Growth Study is a study that was conducted to analyze the factors inhibiting economic development and formulate the problem solving solution for the inhibiting factor. Generally based on the analysis, human resources indicator of West Nusa Tenggara province is low, "Projono said in Economics and Finance Regional Studies (KEKR) NTB Province Quarter I, 2015.

Era of education development in West Nusa Tenggara (NTB) takes place dynamically so that it is necessary to have the expert to manage the education sector. Breakthrough and innovation are done by the local government to increase the degree of education for the people. The low position of the Human Development Index, known as the *Index Pembangunan Manusia* (IPM), West Nusa Tenggara which is ranked 32 out of 33 provinces in Indonesia makes the Provincial Government of West Nusa Tenggara today continue to make an acceleration in the process of regional development, especially in education, as component education gives a negative contribution to the low IPM. Various efforts towards it are continuously done by NTB provincial government to improve the quality of teachers in West Nusa Tenggara and promote character education for generations of West Nusa Tenggara. With such efforts, improvements and breakthroughs made by the NTB provincial government, finally education in West Nusa Tenggara occupied rank 30 out of the 33 regions in Indonesia. That is, fostering the development of human resources in the advancement of education in West Nusa Tenggara is still slow compared to regions: Bali, Java, Sumatra, Sulawesi, and other areas in Indonesia, it is for the more details can be viewed in tabular form below:

Table. I.1 Data of Educational Progress Level Year 2014/2015

| High | | Middle | | Low | |
|------|-------------------|--------|------------------|-----|--------------------|
| 1 | DKI Jakarta | 12 | Bangka Belitung | 23 | Batam |
| 2 | Sulawesi utara | 13 | Jambi | 24 | Gorontalo |
| 3 | Riau | 14 | Jawa Tengah | 25 | Sulawesi Tengah |
| 4 | DKI Yogyakarta | 15 | Jawa Barat | 26 | Kalimantan selatan |
| 5 | Kalimantan Timur | 16 | Bali | 27 | Sulawesi Barat |
| 6 | Kepulauan Riau | 17 | Aceh | 28 | Kalimantan Barat |
| 7 | Kalimantan Tengah | 18 | Jawa Timur | 29 | Papua Barat |
| 8 | Sumatra Utara | 19 | Sulawesi Selatan | 30 | NTB |
| 9 | Sumatra Barat | 20 | Maluku | 31 | Maluku Utara |
| 10 | Sumatra Selatan | 21 | Lampung | 32 | NTT |
| 11 | Bengkulu | 22 | Sulawesi Tengah | 33 | Papua |

Source: Dikpora Office NTB

Pembangunan Rencana Jangka Menengah Daerah (Regional Medium-Term Development Plan) or abbreviated RPJMD 2009-2014, to build regional competitiveness in NTB is by developing the cultural values of local wisdom and virtue which are owned by this province, given the Motto of West Nusa Tenggara province in Mataram, namely "Cultured Religious Developed Region" is the key and lifeblood of the regional development. Doing a touch of heart through the strengthening of character education.

NTB Governor, Dr.TGH. M Zainul Majdi, MA said, the development of education and the character of the nation is not enough by providing a large portion on aspects of academic intelligence only, but it is necessary to provide the allocation and balanced portion of the curriculum minded personality development, such as: religious education, civic education, Indonesian Language education, local language education and other local content subjects, especially those directly related to the development of mental attitude and behavior as well as moral values and local customs. The governor said that the current national education system still impressed "*ignoring*" character education. Moreover, the pattern of the national exam (UN) which is used as one of the main measuring tool in improving student achievement, tend to give less positive influence for personal development and strengthening process of the student's character and the community.

Based on this, the Government of West Nusa Tenggara now aggressively promotes the public interest to read, especially the students and also includes the values of local wisdom and culture held by three major tribes in West Nusa Tenggara namely Sasak (Lombok), Samawa (Sumbawa) and Mbojo (Bima and Dompu), known as Sasambo tribe. The governor strictly said that all students in both public and private schools in NTB to be taught local content about Sasambo culture. One important thing

emphasized by the governor is adding to the school library with books that contain about Sasambo.

The seriousness of this program can be seen from the holding of teacher training for the local content teacher at the end of 2011, evaluation activity in the form of Sasambo concept school competition will be held. Then, no less than 200 titles of books that talk about NTB are recommended by Dikpora NTB to replenish school libraries in the province. The plume is, the books are works of local writers from this province. "How happy, if all the schools libraries can collect books of local content written by NTBwriters. Local wisdom contained in these books becomes reading material to the children at school so it can give good influence in the building and development of the characters.

Highlighted how the government's efforts in promoting character education that does not eliminate the existing of Sasambo culture in NTB as the identity of the community itself, so now how we can imagine and dream about the preservation of culture in the NTB. If the character of each learner can be built through the character education then we will never feel fear for the loss of our culture because it certainly is automatically the culture will remain stable and even growing until what we expect becomes the spotlight to the international world.

Many facts that show how a person who has been embedded in him about the cultures that exist in his region; moreover, for example it is the Sasambo culture then in fact he had permeated the character education in his soul. So it's very clear how the relationship between the characters building in schools both primary level to the level of SMA, with preservation of intercultural Sasambo such as Sasak culture, Samawa, and mbojo in West Nusa Tenggara.

Between the Sasak, Samawa, and Mbojo culture is one soul within the scope of Nusa Tenggara culture because the culture developed by a tribe in Indonesia more so in a clump of islands when searched for will be found several similarities besides the differences caused by environmental influences and the influence of others culture that have adapted in it. As the similarity between the Sasak, Samawa, and Mbojo culture in the form of a culture of spoken greetings and mutual respect among the tribe. Therefore, among the tribes in West Nusa Tenggara can always united in the culture of Nusa Tenggara.

Whether it's Sasak, Samawa and Mbojo culture summarized in West Nusa Tenggara culture will be kept its preservation and authenticity of the respective regions if the character education can be implemented at the level of schools well.

Sasak culture whether it is in the form of behavior such as greetings and shook hands with each other, visit each other, as well as a culture of mutual respect will be stored neatly in the mind of every sasak citizen, and truly maintain their own local genius.

So with the Sasak culture in an art culture such as Peresean, Bau Nyale, Beleq drum will be the character of the sasak citizens because this culture is the identity of the Sasak. Samawa culture is also in a form of cultural manners are taught from childhood or Tanak cultural dance will remain intact its authenticity on the ground of Sumbawa.

II. Discussion

2.1 Conservation

Conservation is indeed a political philosophy which has supported traditional values. Conservation is derived from the Latin is "Conservāre" which means to preserve; establish, maintain, practice. Because different cultures have values that are well established and vary, conservatives in different cultures also have different various objectives. Most conservatives seek to preserve the status quo, while others try to return to the values of a bygone era. Sasambo culture in Lombok which partly flows from various regions into a single soul in the cultural room can still be preserved as a sign of regional identity that is in the world spotlight.

Conservation in this article is where Sasambo culture in Lombok had permeated a character education in his soul so that the relationship between the instillation of character in schools can be conserved through Sasambo culture. NTB provincial government continues its efforts to strengthen character education of sasambo, in formal institute by giving the local content in each school, with the goal of character education across cultures can be preserved and inherited to the next generation and not claimed by other nations.

2.2 Character Education

Characters are the values of human behavior associated with the Almighty God, ourselves, our fellow human beings, environment and nationality embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture and customs.

For Indonesia now, character education also means doing serious effort, systematically and sustainably to awaken and strengthen the awareness and confidence of all the people of Indonesia that there will be no better future without having to build and strengthen the character of Indonesian people. In other words, there is no better future that can be realized without honesty, without increasing the self-discipline, without persistence, without the spirit of learning, without developing a sense of responsibility, without fostering unity amidst diversity, without the spirit of contributing to the progress together, and without a sense of confidence and optimism. This is our challenge as a nation of Indonesia which has various tribes.

As Sasambo tribe who live in the West Nusa Tenggara, they already have a strengthening of the culture so they become one soul in the scope of Nusa Tenggara culture either in the form of cultural art or behavior as well as social life.

2.3 Culture

Culture is a way of life that is growing, and owned jointly by a group of people, and passed down from generation to generation. Culture is made up of many complex elements, including religious and political system, customs, languages, tools, clothing, buildings, and other works.

Prasetya (2004: 28) said that culture is an outgrowth of a compound word *budidaya*, which means the power and wisdom. In connection with it, it can be differentiate culture and civilization. Culture is the power of the mind (*budi*) in the form of creativity, initiative, and taste, while culture is the result of creativity, taste, and intention. In term of Indonesian language, culture (*kebudayaan*) derives from the Sanskrit, namely *buddhayaḥ*, which is the plural of *buddhi* (the mind or intellect) is defined as matters related to the mind and human reason. Culture is a pattern of basic assumptions discovered and developed by one particular group for study and master the problems of external adaptation and internal integration that has worked well enough to be considered viable. Therefore, it is taught in the new members as a way perceived, conceived and perceived correctly in relation to the matter (Edgar Schein in Wobowo, 2013: 15-17).

Culture is a way of life that developed and shared by a group of people and passed down from generation to generation through the learning process to create a particular way of life that is best suited to the environment. Culture is a pattern of shared basic assumptions that the group learned through solving problems of external adaptation and internal integration. A group of organized people who have goals, beliefs, and values are the same, and can be measured through the effect on motivation (Zwell, 2000: 9).

From the expert opinion it can be concluded that the culture is a pattern of human activities that are systematically passed down from generation to generation through the learning process to create a particular way of life that is most suited to the environment.

Associated with the preservation of the character education among Sasak culture where Sasambo tribe in Nusa Tenggara Barat is a soul that has been inherited by their predecessors to generation, so that the sasambo culture can build character education to students and teachers are able to instill character education early because the character education can make a diligent, systematically and sustainably effort to awaken and strengthen the awareness and confidence of everyone. So, for Indonesian nation, there will be no better future without having to

build and strengthen the character of its people, both in the formal institutions and in non-formal institutions.

III. Conclusion

The government of West Nusa Tenggara province will continue to increase human resources in various fields, especially in education, because of the advance of an area due to education. To build up the competitiveness of the regional community of West Nusa Tenggara is by developing the cultural values of local wisdom and virtue which is owned by the province, given the Moto of province West Nusa Tenggara in Mataram is " Cultured Advanced Religious Province" that's the key of regional development. Doing a touch of heart through the strengthening of character education.

The development of education and nation's character, it will be not enough by giving a big portion to the academic intellectual only, but the need of giving balance allocation and portion about education curriculum with minded personality development. Characters are the values of human behavior associated with the Almighty God, ourselves, our fellow human beings, environment and nationality embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture and customs.

Based on this, the Government of West Nusa Tenggara now aggressively promotes the public interest to read, especially the students and also includes the values of local wisdom and culture held by three major tribes in West Nusa Tenggara namely Sasak (Lombok), Samawa (Sumbawa) and Mbojo (Bima and Dompu), known as Sasambo tribe. The governor strictly said that all students in both public and private schools in NTB to be taught local content about Sasambo culture which is the foundation of instilling character.

Writer would suggest that:

1. The government of West Nusa Tenggara province is expected to go through stages as a whole (holistic) in making policy on cultivation of character education at each school so that the goals and objectives achieved as expected.
2. The government of West Nusa Tenggara province continues its efforts to strengthen character education of sasambo, in formal institution by giving the local content in each school, with the goal of character education across cultures can be preserved and inherited to the next generation and not claimed by other nations.
3. Sasak, Samawa and Mbojo culture community expectations summarized in West Nusa Tenggara culture will remain intact preservation and authenticity of the respective regions if the character education can be implemented at every level of schools well.

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BUILDING CHARACTER EDUCATION OF NATION THROUGH I CUPAK AND I GRANTANG STORY

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Abstract

The child's age is the golden age period, in which the nervous system has reached 80%. This age is the most appropriate time to provide adequate educational services. One of them is to build character. This article discusses the development of character through folklore, with the approach of educational psychology, and socio-anthropology. Folklore, in the perspective of socio-anthropology, better reflect the cultural values and national character. Moreover, in folklore, psychologically more acceptable to children, because according to the children cognitive development – children imagination. This suggests that, to build the character of children can be done through folklore with local knowledge base in the global era like the present one of story is I Cupak and I Grantang that contains the good character education value and good philosophical values so it is fitting to build a nation. That is why folklore needs to be packaged into a more modern and more religious science that can be applied in life.

Keywords: *Children, Character Education, Folklore*

I. Introduction

Psychologists and education experts contend that the age of the children was the golden age (the golden ages). Maria Montessori call it as sensitive periods (Lesley Britton, 1992: 19) and Friedrich Froebel compares children with blooming flower. On this basis, Jean Piaget, as quoted by Laura E. Berk stressed the need to multiply the experience to optimize cognitive development of children (Laura E. Berk, 2007: 224).

The psychologists also found that childhood is a time of imagination. Kids have imaginary power that is more diverse than in adults. Moreover, when the children ber-main role, which is playing the character of a story, then the imagination will turn on the power fantasy so that he seems to really be a figure portraying the (Suyadi, 2010: 27). In addition, children also have high curiosity. Encouragement this curiosity makes them never give up despite the ups and downs many times when you're learning something, walk, for example (Suyadi, 2010: 32).

The opinions of psychologists and findings in the field of modern neuroscience above should be considered in building character of children. Character is the firmness of mind developed consciously, which is entrenched in a person, which is energy in action everyday to achieve high moral values (David E. and Elizabeth Hamilton, 2003: 14). Characters can also be understood as believe to a system of right and wrong, combined with the will to do what is right regardless of the magnitude of a risk. Thus, the child character is a child of courage in doing acts of righteousness, polite attitude, dedication and discipline to carry out activities, and motivated to do goodness (Suyadi, 2011: 291).

On the basis of various considerations above, the most appropriate time for building child character is at the golden age. In this golden age, children like shoots are still young so easily formed according to the character who wants to be implanted. Thus, it can be understood that juvenile delinquency is simply the result of a failure of character formation of future children. This is reinforced by the findings of Hurlock following:

"Juvenile delinquency is not a new phenomenon of adolescence but a continue of behavioral patterns that start association in childhood. Since the age of 2-3 years it is possible to identify children who later became juvenile (Elizabeth B. Hurlock, 1993: 74).

Tafsir Ahmar said, "Children who are not developed in moral-religious aspect later in adulthood would be those that are relatively difficult to be taught morality and religion (Ahmad Tafsir, 2003: 107).

In other words, the failure of character development in childhood is a major threat to the nation's crisis of character generation today. Therefore, build character since childhood can not negotiable.

Folklore is one method that can be used to shape and build the character of children. Therefore, in throughout the history of the lives of children, there has never been even one child who is not happy with the story, a fairy tale, the story or the like. On this basis, the story can be used as a medium to build the character of children. The story in question here is the folklore of the archipelago based on local wisdom and contain educational values and moral noble nation and the sublime (JW).

Using folklore as a method to build children's character was unique in the current global era. Eroding the noble values of the nation and local wisdom caused by the progress of modern times should not be underestimated. Therefore, it can be harm the character of this nation's youth.

Departing from these issues, this paper is written for three reasons. First, the character development of children from an early age is more effective than the upper age. Second, these characters building must be started from local communities socioculture-lifting folklore-for the child's development can not be separated

from the sociocultural or surrounded culture. Third, practical reasons because the author is academia and practitioners of children education. These third reasons for writing this paper makes a very compatible.

II. Discussion

Psychologically a story, including folklore, is more easily accepted by children from learning or other logic (Suyadi, 2001: 291). This is consistent with the cognitive development of children who are still in the pre-operational stage. On the other hand, the imagination of children at this age are reaching peak of its development. Therefore, psychological storytelling major impact on the formation of his character (Suyadi, 2001: 291).

Socio-anthropological, folklore isn't product of reason and intellect ancestors (Koentjoroningrat, 1981: 3) of a nation. Due to the development of children will not be separated from the social cultural context that mengelilinya, the folklore is more acceptable than the story of "import" the other. Because, folklore "mixed" from a combination of experience, mindset, knowledge or wisdom of the ancestors (Tim Writer Transmedia, 2009) of their own who are genetically still have same character.

One of the figures emphasize the importance of education of children's cognitive development through culture is Vygotsky. He said that the development of human can not be separated from the social and cultural activities (Dananjaya, 1994: 46). In addition, the cultural view that folklore has a wealth of cultural values and local wisdom that high (Suyadi, 2009: 325). Folklore is one of the cultural products. Thus, socio anthropological folklore can construct the development of human, including his character.

Folklore is the expression of a society culture through speech language directly related to various aspects of cultural and social value arrangement concerned (Dananjaya, 1994: 46). In general, folklore can be classified into three kinds. First, myth (myth), the folklore is considered really happened in the past and other natural and is considered sacred by the source of the story. Typically, the myth of using figures of gods or other fine creature. Second, the legend, the folklore that has characteristics similar to the myth (considered really happened in the past), but it took place in the universe, where humans are. Typically, the characters in legend take human magic though it often involves being smooth or being a demigod. Third, fairy tales, the folklore which is considered not really happened by the source of the story and fairy tales are not bound by time or place (Danandjaya, 1994: 46).

The third form of folklore that have local knowledge by using noble values of the culture of each region. And, if such wisdom in view in perspective of character education, there will be many similarities substantially. To know about it more concrete, what form of local wisdom and noble values in folklore that has

compatibility as the character traits mentioned above, the following will be cited one folklore in Bali that I Cupak and I Grantang. The contents of this folklore as follows:

There was a story of Balinese people, I Cupak and I Grantang. They were two brothers. I Cupak was the older brother, I Grantang was his younger brother. Face and behavior was very different. I Cupak face was ugly, bushy mustaches, bearded, dirty and his hair was red and stiff like a broom fibers. big belly and loved to eat have envy and excessive ego. but unlike his brother I Grantang. I Grantang had a subtle behavior, his face was handsome, calm, a lot of love and I want to have Grantang as a lover. Spoken sweet and diligent work. Told one day, i Cupak and I Grantang working in the fields, I Grantang mengembala cows, but i Cupak works just play. I Cupak indifferent to her sister who was working. when I Grantang already completed its work then I Cupak comes from playing. although her sister so they better treatment response I Grantang. I spoke Grantang smooth and sweet language towards her brother. One day I Grantang vilified by I quarts, so I Grantang in Banish by his mother. But I Cupak follow I Grantang go. Finally they reached the Kediri Kingdom, The King again grieving because his only child Puppet Raden Dewi has been kidnapped by a giant Benaru I were very cruel at all. And belaiu said that if there is someone who can bring back the host daughter will be married if the person is a man if the woman would be appointed as a child by the king.

Hearing contest so then I Cupak and I Grantang to King and willing to fight I Benaru and allow rajapun I Cupak and I Grantang against the Giants. Told Now I Cupak and I Grantang had reached the top of the cave. I Benaru under goa. I Cupak then said "My sister sister did not dare to go down, the sister who fight I Benaru. Brother waited here, but please connective brother sister here, whatever that means he wants to be tied up, but her sister followed the request of her sister" Confused I Grantang I look for a rope to tie Cupak. Once finished I Grantang tying his brother, I Grantang then relay the message to his brother, "this sister clay spear that I plug it, if falls to the south then it's a sign that I was killed in this fight, then fall to the east that means I win." After finished convey a message to his brother, I Grantang then down to the bottom of the cave. when he got inside the cave I Grantang see I Benaru wanted to rape Raden Dewi. I Benaru see I Grantang Sign and I Benaru berate I Grantang. "" Hey you little humans, no matter what you're here, if you want to live you go from here! "I heard Benaru said so, then I Grantang menyaut," Apa..apa..yang Benaru you say? I came here was to beat you, and I will bring Raden Dewi Return to Castle kediri. "I Benaru then run amok. There I Grantang fight I Benaru, because I Grantang clever use of weapons and proficient in the fight then I Grantang managed to pierce and tear the stomach I Benaru until the entrails out littered with kris Award Ida Majesty. I Benaru shout Soreness entrails out.

It was told now I Cupak hear I Benaru screaming. I Cupak until peed up loose knot. There and then I Cupak remember the message and looked at her sister and turns spear spear has fallen to the east. I Cupak happy new heart. I Cupak then said, "My sister ... sister Grantang wait for me brother, if I can not fight I would be curious Benaru I continued," I Grantang then talk of the cave, "kak I Benaru have died and now please throw a rope so that I can ride!" then I Cupak throw the rope. There I Grantang rely in order to ascend while holding Raden Dewi. After I Grantang and Raden Dewi seen from the mouth of the cave, I immediately embrace Cupak Raden Dewi, as he cut the ropes that held the I Grantang. because the rope was cut, then I Grantang fell to roll into the cave and I Cupak thought his brother was dead.

Told Now, I Cupak drove Ida Raden Dewi towards Puri Agung. hard to imagine when I Cupak who drove Raden Dewi towards Puri Kediri After reaching Puri. Ida Sang Prabhu was very happy to see her daughter again, Ida Sang Prabhu then brought together with Ida Raden Dewi I Cupak and inquire the incident and ask if I Benaru dead. I Cupak told Ida Sang Prabhu that I Benaru was dead and I Grantang die because I Grantang fall. As tribute to his brother I Cupak crowned as the supreme and has the power in Puri Kediri. Told now I Cupak had been in power in Puri. All the people were so difficult, because every day should provide pork roll, favorite foods of I Cupak.

Remember Raden Dewi with I Grantang was handsome young man who saved her and killed I Benaru. Ida Raden Dewi and then asked the servant who purchase such interest. "Aunt aunt Sari where aunt bought these flowers?" tomorrow Take me to a florist's. "the next morning is delivered Ida Raden Dewi to the market. Short Stories Men Bekung happened to be selling with a basket of flowers colorful. Raden Dewi approached. Raden Dewi then see a gold ring masoca ruby worn Men Bekung . The ring was none other than the property of Ida Sang Prabhu given to the I Grantang. Saw the incident, then Raden Dewi asked Men Bekung. "Sorry mom, I want to ask, where's mother's house? ' Take me to the house of my mother to know. "A short story of Ida Raden Dewi're home Men Bekung. Pan Bekung surprised to see the arrival of Ida Raden Dewi, heard his father was so panic the arrival of guests I Grantang over. That's where I Grantang met with Raden Dewi, at that moment Ida Raden Dewi over and hugged I Grantang crying, "Oh Bli, why Bli willing to leave me, why not facing Ida Sang Prabhu." once heard Ida Raden Dewi was then I Grantang apologized and offered adoration and told about past events.

Told now I Grantang and Ida Raden Dewi had reached the castle. The Prabhu was amazed to see her daughter walking side by side by side with I Grantang. Now told I Cupak expelled from the castle. I Grantang now get a glorious position in the castle. After I Grantang served Grantang glorious kingdom so secure tranquil and peaceful. People were all happy because I Cupak had

to leave Puri Kediri and I Grantang finally married to Raden Dewi match the content of the agreement in the contest.

III. Conclusion

From the above discussion, it can be concluded that childhood is a golden age, so that the momentum or the most appropriate period to form and build character. Character is a good quality, like faith, courage, integrity, endurance, patience, and so forth. Each nature of the characters can be lowered into the properties and operations that are more practical, such as responsibility, hard work ethic, kindness, honesty, truth, positive thinking, discipline, motivation, and so forth. One effort to build the character of children is by using folklore. The reason is, psychologically the story based on the stage of development of a child's cognitive. The chosen of folklore is because as socio-anthropology, this story corresponds with the child's personality as a member of society in a certain area or culture.

There are several ways to use folklore to absorb and become a child's character. First, read the folklore to children at bedtime. Second, read it over and over he repeated to be closer to boredom. Third, reading folklore with a full appreciation and emotional child. Fourth, if possible, teachers or parents staged folklore into stage drama or theater and children's play one of the characters in the story.

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THE IMPORTANCE OF GENDER EQUALITY EDUCATION IN THE PARENTING ON PATRILINEAL KINSHIP SYSTEM

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Abstract

Patrilineal kinship system will affect the child's parenting. The boy is expected in the kinship system, because the boy becomes the successor of the family lineage. The family's future will be determined by the boys, and therefore the needs of the boy to be a priority that must be met. In this study addressed two issues that influence the patrilineal kinship system of parenting and gender equality education provided in a family. Education for gender equality is needed in the family. A good education will form good character. Boys and girls should have the same opportunity in the family, both in affection, treatment and the right to education. Housework should not be done by girls only; boys must also be able to do housework.

Keywords: *Gender Equality, Family, Parenting, Patrilineal*

I. Introduction

The family is the first place for children to engage in social interaction. Kids can learn many things from custom made by his parents. Marilyn Price-Mitchell say "Parents and families play a key role in character development. Parents who create positive home learning environments know that communicating about academics and homework is important. They also understand that family values get passed from one generation to the next. " Parenting is applied by parents will shape the character.

Parenting affected by kinship system embraced by the community. Kinship systems is the social recognition and expression of genealogical relationships, both consanguineal and affina, in sociology dictionary that titled A Dictionary of Sociology, kinship systems is defined as. ... social relationship based on real, putative of fictive consanguinity; or on the model of consanguine relations. With espoused this patrilineal system, the boy becomes the main thing. Boys will continue the family lineage, while girl do not becomes the successor of the family. The boy is expected by every family in Bali. When parents are already retired, then the parents will be cared for by boys, so boys will get the best facilities. Boys are preferred in terms of food, education, and other needs.

The position of boys is higher than girls. This can be seen since they were still in the womb. The social environment is often prayed that the mother gave birth to a baby boy. If being born is a girl, then the family will have a plan to get pregnant again, until they get a boy. Many parents are undergoing pregnancy program with obstetrician to get a boy. Having a daughter is considered as a disadvantage, because one day girls will be “taken” by others (when girls are already married). Parenting to the boys and girls are different. Girls synonymous with the housework, so the girls accustomed to doing the housework since childhood, while boys do not. This may affect the mental and perspectives of men when he became adult.

Education on gender equality is indispensable in the family. Boys and girls have the same rights and obligations. In fact, in the modern era, many girls are still responsible with his parents even though he was already married. Therefore, it is interesting to draw up a study entitled “THE IMPORTANCE OF GENDER EQUALITY EDUCATION IN THE PARENTING ON PATRILINEAL KINSHIP SYSTEM”. The problems of this study are as follows; (1) How is influence the patrilineal kinship system of parenting? (2) How gender equality education is provided in a family?

The purposes of this study are as follows; (1) To analyze influence the patrilineal kinship system of parenting, (2) To find gender equality education is provided in a family. This study provides a theoretical benefit in the development of gender equality education. In practice, the results of this study can be a reference in providing gender equality education in the parenting of children.

II. Discussion

2.1 The Influence the Patrilineal Kinship System of Parenting

Patrilineal system determines that men as leaders and family successor. Every family hopes to have a boy, because if you do not have a boy, then the generation is considered disconnected. Patrilineal system determines that men as leaders and family successor. Every family hopes to have a boy, because if you do not have a boy, then the generation is considered disconnected. A man is a head of the family, as well as representatives of the family in society. Men get inheritance rights over the family fortune. Inheritances include not only material objects, but also immaterial objects. The importance of a boy in a family that adopts a patrilineal kinship affect the treatment of the family of the boy. The majority of the legal order is built on biased view of the world, where the law is constructed in the logic of men. Women are constructed are in a lower position than men.

Society describes the man as someone who is strong, resolute, courageous, leader, being female is described as someone who is soft, sad, cry, and resignation. This can be seen in the expressions in society as suggested by Susan A.Speer, which is as follows:

...about difference become normative and expectable, with personal and political consequences. For example, historically, they have been translated (in etiquette books, for example) into definitive statements about how men and women should speak, and about 'appropriate' gendered behaviours. Phrases such as 'speaking like a lady', 'nice girls don't swear', 'boys don't cry'—all of these tell us not only that men and women act in different ways, but also that they ought to do so. To behave inappropriately for one's gender is seen as sanctionable, immoral or taboo. Thus, folklinguistic ideas have served to regulate and constrain the behaviour of men and women. Importantly, however, these ideas tend not to be applied to men and women in equal measure. Women's behaviour tends to be subject to more.

Stanford University psychologist Claude Steele has described another way in which gender stereotypes may lead to sex differences in behavior. When stereotypes describe women in a negative light (e.g., "Women aren't good at math"), they may then trigger in women anxiety negative self-evaluations, and concerns about how well they will "come off" in front of others when working on math problems. Steele coined the term stereotype threat to refer to this process, which occurs when a negative stereotype about a group triggers thought processes and anxieties that serve to undermine the performance of someone who belongs to the group. According to Steele, the effects of stereotype threat occur particularly among people who possess the requisite ability to perform well and are highly identified with the ability in question.

Parenting applied by parents to boys, in contrast with the girls. Housework is charged to girls, while boys do not have responsibility for housework. When getting up in the morning, the boys are treated to food and drinks, while girls accustomed to doing homework. Negative consequences that may arise is the boy will grow into someone who is lazy. He could not solve its problems without the help of others. Parenting thereby form a pattern in which women would serve while men will be served. Upbringing of children in the family who embraced patrilineal system needs to be done with the approach of gender equality, so that men and girl grow into someone who is independent in the future.

2.2 Gender Equality Education is Provided in a Family

Historically, the women's movement to fight for their rights has been started since the 19th century in the United States. First, during the 19th century, a number of attempts were made to obtain the right to vote, to get access to private property in the marriage and the laws to control births. The second movement began in the 1960s were characterized by a large number of women entering the legal education and legal practice. The third movement took place in 1970. The focus is employment, family law and the legal definition of rape. The fourth movement, which began may occur in the late 1980s and lasted until the late 1990s

witnessed a number of setbacks in its early stages (eg defeat amendment equal rights restrictions established on abortion rights). However, in the 1990s a new impetus that is informed by the critical findings in other areas; political theory, literary criticism, philosophy of psychoanalysis to appear.

The struggle against women's rights is done because the position of a woman is considered weaker than the position of men. It is also said by Marisa Silvestri and Chris Crowther-Dowey stating "Universal Declaration of Human Rights asserting that 'all human beings are born free and equal in dignity and rights', feminist groups have been vociferous in their attack on the failure of international human rights law to recognize and redress the disadvantages and injustices experienced by women." The demand for gender equality can not be separated from the struggle for human rights. In the international level, countries have made international agreements in the form of demands for gender equality can not be separated from the struggle for human rights. In the international level, countries have made international agreements such as the Convention on the Elimination of All Forms of Discrimination against Women. Gender equality must be fought for women to have equal opportunities with men.

Gender is a concept that refers to a system of roles between men and women. Equality and equity between women and men are equal rights and opportunities and equal treatment in all areas and activities. Gender equality education should be done early, which started from the family. As for some education for gender equality can be done in the family are as follows:

1. Parents should understand that boys and girls are the grace of God. Patrilineal culture show that women when they marry will be a member of the family of her husband, so that women do not have ties with her original family, on the contrary, men will remain at home and have full obligation to care for the elderly. A daughter-in-law has a right and a role higher than a daughter. As a result, parents feel a loss if it had a daughter. The assumption that having boys was an advantage while having a daughter is a loss should be eliminated. Kids are basically not "property rights" Relationships between parents and children is an emotional connection. A daughter can still care for their parents even though she is already married.
2. Parents should give all the toys and colors for boys and girls (playing with both dolls and trucks, wearing both pink and blue clothing, and having both male and female playmates). Girls can be introduced to various forms of toy cars (toys that are usually synonymous with boys), because when she became a woman, she is expected to be able to drive herself. Boys can also be given a doll, because by having boys doll will learn about compassion.

3. Boys have the right to cry when he experienced sadness. In Western culture, a man's capacity to cry indicated his honesty and integrity. Natasha Mann, a health journalist says: One of the most important functions crying can have is to protect our eyes from irritants and foreign bodies, such as dust or getting rid of the acidic fumes when cutting onions. Crying is thought to help reduce stress, which can have a damaging effect on our health and has been linked to a number of health problems including heart disease, high blood pressure, type-2 diabetes and obesity. According to the Minnesota study, crying can help to wash chemicals linked to stress out of our body, one of the reasons we feel much better after a good cry. Higher levels of adrenocorticotrophic (ACTH) have been found in emotional tears (compared to reflex tears).
4. Boys and girls are given the responsibility to do household chores. Housework is not a job that is taboo for men. Cooking, washing, ironing is a life skill.
5. Boys and girls have equal rights to access education. In the perspective of gender, the fight will be equity and fairness in access to education is still not achieved. The level of education boy is higher than girls. This is because the main priority of parents is to provide the best education for boys. The boy is seen as a determinant of future parents, while girls will leave the family when she gets married. Discrimination against women in education will have implications on women's opportunities to get a job.
Every child should get love from their parents. Affection will form an emotional bond between the child and his family. Emotional bond will form a responsible personality.

III. Conclusions

Patrilineal kinship system determines that the successor of the family is boys. The future of the family is determined by the boys. It affects parenting adopted by parents of the boys and girls in the family. Boys are not burdened by responsibility in housework. As a result they have a character that tends to be "serviced." Gender equality education is needed in the family. As for gender equality education that can be done within the family understands that boys and girls are the grace of God. Boys and girls can play all the toys and use a wide range of colors. Boys are also allowed to cry. All children should be given the same responsibility in housework. Boys and girls have equal rights to access education.

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CHARACTER EDUCATION IN THE FAMILY TO PREVENT CRIME

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Abstract

The study of crime has always been associated with criminal behavior. Crime is basically done through the learning process. A place of learning is most important to shaping the human character is the family, therefore, a search on the condition of the family is very important for law enforcement agencies in the criminal justice process. In this study, there are two issues that studied the family background may influence the occurrence of a crime and the effort to prevent crime through character education. Family influences educational outcomes, job prospects, and even life expectancy. The perpetrators generally come from people getting the wrong upbringing in the family. Someone who had been victims, especially in the family environment, has great potential to become an perpetrator. To prevent the occurrence of crime, it is necessary to character education in the family. Character education can be provided with good parenting, on the contrary, if the children make mistakes, parents should provide penalties in order for the wrong thing is not done again.

Keywords: *Character Education, Crime, Family, Perpetrator*

I. Introduction

Crime will always be associated with the behavior of the perpetrator. Cesar J. Rebellon and Michelle E. Manasse say "In keeping with social psychological research concerning the relationship between attitudes and behavior, criminological research has consistently found a significant correlation between an individual's criminal attitudes and criminal behavior." Search on family background is very important in the process of criminal justice. By knowing the family background of the offender, investigators are able to unravel the crime and knowledge of family background would be a basic consideration for the judge to decide the punishment to the perpetrators.

In criminological research the family has been studied primarily for two reasons: first to examine the processes within a criminal family to see if they differ in functioning from non-criminal families; second to estimate the degree of similarity between the behavior of the criminal and their biological relatives.

The former strategy has provided a wealth of information about the family backgrounds of delinquents. Judging from the psychosocial aspects, families have a considerable influence on the development of mental and behavior. At an early age, children will imitate what is done by the parents. At that time they have not been able to determine which ones are good and which are bad.

Crime comes from the social organization and a statement from the organization. According to Sutherland criminal behavior is human behavior similar to human behavior in general is not a crime. The family can be a place to learn the most effective for a person to commit a crime. Many studies conclude that a person, who came from broken homes, will have a greater potential to do harm. Therefore, character education is indispensable in the family. Parents have a very important role to shape the behavior of their children.

In this study, there are two issues, namely; (1) How family background may influence the occurrence of a crime?, (2) How is the effort to prevent crime through character education?

The Purposes of the Research are as follows; (1) To analyze family background may influence the occurrence of a crime, (2) To analyze the effort to prevent crime through character education.

Theoretically, this research is useful for the development of legal psychology and criminology. Practically, this research can be used for the judge to give a fair verdict for the defendant. This research can also be used for parents to provide character education for their children.

II. Discussion

2.1 Family Background may Influence the Occurrence of a Crime

Family circumstances have a great influence in shaping a person's character. A child, who grew up with a loving, will learn to love each other. Malicious behavior can be formed as a result of the normal learning process. Bad behavior of older people in the family can be imitated by children. Initially, the child will be disturbed by the violence perpetrated by the father to the mother, but eventually, the child will see the abuse as normal behavior. Without realizing it, the child will do violence to his friends and his partner. The values delinquent transmitted from one generation to the next.

All the evidence shows that family influences educational outcomes, job prospects, and even life expectancy. That means that positive, family-friendly policies can bring wide-ranging benefits to society. The behavior of parents will form the character of the child, because the child will learn from the behavior of the parents. Parents have a duty to supervise the child. The lack of communication between people with children will increase the chances for children to commit acts that violate the rules. Reiss

had done a study on juvenile delinquency. According to Reiss, there are three components of social control in explaining delinquency, namely:

- a. A lack of proper internal controls developed during childhood.
- b. A breakdown of those internal controls.
- c. An absence of or conflict in social rules provided by important social group (the family, close other, the school).

Violent attacks in the home are one of the most frightening types of assault. Criminologists recognize that intrafamily violence is an enduring social problem in the United States and abroad. Child Abuse is one area of intrafamily violence that has received a great deal of media attention is child abuse. This term describes any physical or emotional trauma inflicted on a child for which no reasonable explanation, such as an accident or ordinary disciplinary practices, can be found. Child abuse can result from physical beatings administered to a child by hands, feet, weapons, belts, sticks, burning, and so on. Another form of abuse results from neglect—not providing a child with the care and shelter to which he or she is entitled. Child abuse allows children who initially become victims of crime, one day it will become a criminal. In the case of domestic violence, a restriction to determine the perpetrator and the victim is very difficult, because the victims could also be a perpetrator. Victims of child abuse may be committed violence against his parents (parenting abuse). Violence committed against the wife, can cause, wife commit violence against the husband and / or children. Children who are victims of violence of the parents have the potential to perform antisocial acts. Therefore, the chain of violence has to be broken through character education.

2.2 The Effort to Prevent Crime through Character Education

The family has the primary role in socializing children to become productive and prosocial members of society. When families break down however, socialization may become compromised and adults may not only experience strife but there may be wide-ranging adverse effects on the children, including maladjustment and participation in antisocial and violent behavior. Therefore, to prevent these crimes, it is necessary to character education. First and best teachers for children are their parents. Therefore, character education must be provided by each parent.

Character education in the family environment is an education to shape the personality of the child who starts from the recognition, caregiving, nurturing, fulfillment and punishment for children. The expected outcome of this character education is of good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on. Character education is an umbrella term loosely used to describe the teaching of children in a manner that will help them develop variously as moral, civic, good, mannered, behaved, non-bullying, healthy, critical, successful,

traditional, compliant or socially acceptable beings. Concepts that now and in the past have fallen under this term include social and emotional learning, moral reasoning and cognitive development, life skills education, health education, violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation.

Education obtained the child in the family, has a meaning as an effort to help children to be able to live as a human. In an effort to provide character education for children, the harmonious family life needs to be created. The interaction between parents and children is required. Parents should be directly involved in the care of children so that the emotional connection between parent and child can be formed perfectly. Great support from parents to their children, will form positive behavior of children. A good education in the family will raise awareness of the moral awareness for good behavior, not only when dealing with other people, but applies continue without the presence of others. This awareness is based on values that are fundamental and very deep. Thus, the good behavior based on the authority of personal awareness and not on outside influences human self.

Character education can be provided through simple things. Yetti Nurhayati, Lecturer of Power Training Center for Technical Education and Religious Affairs, Ministry of Religious Affairs of the Republic of Indonesia said that since childhood, a child should be educated three basic behavior in communication and dealing with others. The first is the need to learn to say "thank you" to anyone who had to give him something, the second is the need to learn to say the word "please" if you want to ask for help to the people around him, and the third is to learn to say the word "sorry" if indeed guilty.

III. Conclusions

Family background may influence the occurrence of a crime. Family influences educational outcomes, job prospects, and even life expectancy. Children who are in conditions of dysfunctional families have a greater potential to become perpetrators. The effort to prevent crime through character education is to create a harmonious family, educate three basic behavior in communication, and also provides penalties if children make mistakes.

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CHARACTER EDUCATION OF MAMANDA IN BANJARMASIN

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Abstract

Mamanda is one of the peculiarities of Banjar culture is unique and should be preserved. Mamanda of Banjarmasin is the development of the Rantau Mamanda (Tapin). Custom element which is still strong in both language and ordinances and make Mamanda different story with Ketoprak or ludruk. Each story in Mamanda have educational value as a means of delivery Mamanda advice in the form of oral storytelling. Values education in Mamanda include values politeness, values harmony and common values.

Keywords: *Character, Education, Mamanda*

I. Introduction

One of the peculiarities of Banjar culture in the form of oral literature is displayed in the form Mamanda. Mamanda an adaptation of dance, music and drama that comes from outside Banjar but is already acknowledged to be one of the literary arts Banjar tradition. As cultures of communities in other areas, Mamanda have values of life that are still valid today.

Cultural value, containing advice it would need to be maintained and preserved. Mamanda one Banjar culture in the form of oral literature that needs to be preserved. Verbal nature makes Mamanda remain, but elements of the area to do with style and way of storytelling make less attractive again by children and adolescents. The concern for the interest of children and teenagers against local culture shift in this, one of the reasons Mamanda need for its preservation. Likewise with Giddens (2003: 67) states that the impact of globalization bring the principles of the culture of modernity that led to social problems and threaten civilization.

Mamanda staging displays Banjar royal figures, including Hope I, Hope II, Mangkubumi, Wajir, King, Queen Consort, Kadam, Host, Princess / Prince, and others. These figures correspond to portray the character. In addition to dialogue, in Mamanda are singing or the opening song (Ladon) submitted by paladon. Not just rhyme, but rhyme chanted as the referrer story.

Based on the story content is displayed, Mamanda more character centric palace. Life in the kingdom became a topic in Mamanda. Therefore the development, which features the story

Mamanda less liked by audiences with less reason to follow the development.

Various aspects of life, function and place of humanity portrayed in Mamanda. Mamanda story is a depiction of human attitudes and behavior in the form of the flow of life (Sarbaini, 2016: 314). Positive values are displayed in Mamanda be difficult to find because of the element of *kekurangtertarikan* from the audience.

II. Discussion

1.1 Transformation of Mamanda Rantau-Banjarmasin

Cultural development along with the development of human civilization. Mamanda a cultural sign for the people of Banjar (Kleden, 2015: online). Although a cultural sign is a result of the adoption and combination of forms of dance, music, songs and plays as a culture outside Banjar, Mamanda be accepted and recognized as one of the oral literature Banjar. As one of the oral literature Banjar, Mamanda shift. Both the story and of the performance / staging.

Historically, Mamanda said to be the story of the poem Abdoel adoption Moeloek bouquet Saleha cousin of Raja Ali Haji with Malay as introduction. With the Malay language arts performances are highly accepted by society because it is a community Banjar Malay.

Mamanda story in a story that contains a message about the phenomenon of people that are around, to do with the leadership (Jarkasi, 1996: 1). Besides related to leadership, leaders in staging Mamanda represents Banjar community in the life depicted in a kingdom.

The development of the story, Mamanda has a story that is contextually today. The story raised in Mamanda include problems emerging today although traditionally delivered both in language and style of its telling. Stories in Mamanda can be delivered using the language and also Indonesian Banjar depends interests performances (Huda, 2015: 46-47). Traditional side of Mamanda become his trademark.

Based on the interview, Mamanda stems from Rantau (Tapin) rural areas. Mamanda emerged and developed in the village Tubau, began inserted narratives-narratives and poems packed saga of humor. Staging Mamanda starting with Baladon ie the preparation of the show by singing the poem submitted by 3 or more. Mamanda development lies in the content of the story. Mamanda story palace still centric but with a larger story or complex contextual.

Mamanda venue is also experiencing growth. At first Mamanda displayed in field (paddy) is presented at the time of harvest. There is a direct interaction with the audience and the show is no longer time in a long time. Staging Mamanda formerly

displayed until the early hours. Furthermore, Mamanda displayed on the stage and on certain events not only during the harvest. Mamanda development began to look again at the time Mamanda have a role in promoting the activities of government, for example for the campaign. In education, Mamanda also be used as a means of correctional Indonesian (Dewi, 2011: 251)

1.2 The Educational Values in Mamanda

Literary works created and also create cultural climate. Therefore, literature is a product of the culture associated with positive values. The values contained in Mamanda need to be maintained and preserved due to the influence of modern culture not in accordance with the noble values of the ancestors. Literature presents a picture of life (Damono, 2003: 3), as well as Mamanda. Mamanda also showcases the life of the king and the people along permasalahan-life problems.

The value of education in the story Mamanda precedents value civility, harmony and togetherness. Value politeness being the first because it is the most prominent value than the two other values. Mamanda which tells the life story of this kingdom shows the relationship of the people to the king maintained. Mannered attitudes shown by the people to the king and so is the attitude of the king were not arbitrarily to the people also can serve as an example.

Civility, politeness or etiquette are procedures, customs, or traditions prevailing in the society. Politeness is the rules of conduct established and agreed upon by a given society so that politeness as well as a prerequisite agreed by social behavior. Hence, modesty is commonly called "manners". Politeness is reflected in the manner of communicating via sign language or verbal procedures. When communicating, we are subject to cultural norms, not just convey the idea that we think. Procedures should speak in accordance with the cultural elements that exist in a society where life and dipergunannya a language to communicate. When speaking of someone walkin procedures in accordance with cultural norms, then he will get a negative value, for example, accused of being cocky, arrogant, indifferent, selfish, not habitual, even uncultured.

Procedures for speaking is very important to note the participants of communication (communicators and communicants) for smooth communication. Therefore, this issue speaks procedures may be warranted, particularly in language teaching and learning process. By knowing the language procedures expected more people to understand the messages conveyed in the communication for speaking ordinances aimed at arranging a series of following.

Because the procedure is always associated with the use of language as a language of communication system, then in addition to the elements of verbal, nonverbal elements are always engaged

in communication also need to be considered. Nonverbal elements in question are elements paralinguistic, kinetic, and proksemika. The setting of these three elements is not rigid and absolute as it is different every context of the situation. What is important, how these three elements can create a situation of communication that does not cause misunderstanding and offense to those who want to communicate.

Concord including one of the values contained in the story Mamanda. How the Wajir became adviser to King who give positive feedback / mediator in the life of the kingdom. Fellow Hope also upholds harmony let alone be the key to the security of the kingdom.

Togetherness complements two previous values. An empire requires a togetherness between all the layers. King toward his people, as well as people who respect and adhere to the king who had a positive attitude.

These values are positive values that can be maintained and preserved in the present life. These values in an attempt to confront the globalization that offers a lifestyle that increasingly pragmatic and consumptive (Endraswara, 2016: 2).

III. Conclusion

Mamanda as a masterpiece of oral literature can be an alternative in the cultivation of positive attitudes. Mamanda which began to be abandoned by the young it is good to be maintained and preserved to Banjar cultural characteristics are not extinct. The values contained in the story Mamanda, includes the value of civility, harmony and togetherness. These values to the next can be implicated in literary education.

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**EDUCATION AND MICROFINANCE
FOR THE ENHANCEMENT OF KNOWLEDGE AND SKILLS
OF THE SCHOOL DROPOUTS AND THE UNEMPLOYED YOUTHS**

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I. Introduction

1.1 Overview

The persistence of illiteracy is a major constraint for development in most developing countries. A rapid scaling up of literacy programmes, particularly for youth and adults cannot be envisaged without addressing the poor standards of living. In this case, well-defined education programmes as well as specialized institutional framework for non-formal education (NFE) are needed. To address the problem of poverty, illiteracy, semi-illiteracy and school dropout, governments the world over massively adopted and implemented the microcredit model for poverty alleviation and education for all (EFA) to reduce the number of those leaving school prematurely and to avoid the illiteracy rates of the various countries. These two different approaches are good but with limitations.

Because of this, future programmes for the school dropouts, semi-illiterates and the unemployed persons should seek for a hybrid model that integrates the two concepts of education and microcredit or micro finance in cooperation with the government for more funds with the aim to promote Rural and Urban prosperity and wellbeing. A hybrid model that combines education and financial aspects is expected to:

1. Promote credit as a human right for all the citizens.
2. Help in the provision of small loans and other financial services to poor entrepreneurs who are otherwise excluded from conventional banking services because their education background and financial condition.
3. Develop financial literacy microcredit practices in Indonesia as a significant strategy, with significant potential for poverty alleviation and economic empowerment through literacy education.
4. To provide quality savings and microfinance education skills to the poor in both urban and the most isolated rural settings in Indonesia more so by empowering the participants with self directed learning skills for continuous personal development.
5. To enable a great number of impoverished people mainly the school dropouts, semi-illiterates and not forgetting (the women, Youths, elders, the People living with Disabilities and

those who didn't get chance to obtain the formal schooling) in particular to attain the required skills and knowledge for life improvement.

The Edu-Credit Model will be based on the concept of Literacy Education which is one of the nonformal education programmes dedicated to the community members who had little or did not have chance to acquire literacy competencies such as reading, writing, calculating, communicating, speaking in the country's formal language or official language. This kind of program has been extensively undertaken to implement the national fight against illiteracy as one of the strategies to raise the people's quality of life with the intent to alleviate poverty, and raise the country's Human Development Index (Index Pembangunan Manusia). In Indonesia, the problem being faced in implementing functional literacy is the emergence of the post-illiterates, something coupled with wide spread unemployment and poverty which are still some of the main problems faced by Indonesia.

To address such challenges, education is one of the highest priorities on the development agenda of most countries. However, education reforms take time to mature and bear fruits (Hanushek A. Eric & Wobmann Ludger in the World Bank Report, 2007). This implies that by acquiring literacy skills is not an automatic key to acquiring a good economic status like wise, engaging in microcredit activities does not automatically make one acquire knowledge and skills needed to become a good entrepreneur or an expert in business or even develop the capacity to conduct continuous learning or call it self directed learning in line with his or her work. The World Bank notes that, even though the second Millennium Development Goals of achieving universal primary education has helped galvanize policy-makers into action in the developing world, education is still strange, limited, and with many unwanted problems (World Bank Report, 2007).

In support of this, the August (2009) report on employment mentioned that 8.96 million people were unemployed (7.87%), from a working age population of 113.83 million people. According to the Indonesian Bureau of Statistics report of February 2009, 27.09% are graduates of Primary education level and below, 22.63% are graduates of first class of Junior Secondary Education (SLTP), 25.29% are graduates of the Advanced level Secondary education (SMA), 15.37% are graduates of the vocational schools and 9.63% are of diploma level and degree level graduates. And above all, a total population of 10% is said to be a population of those who didn't get chance to obtain the formal education. The latter is the most disadvantaged group having no hope for the future, hence leading to a total vicious circle of poverty (Ringkaran-Satan), being the biggest factor for unemployment and of course wide-spread poverty in Indonesia. To be specific, the following are some of the summarised factors:

1. In the first place, the number of job seekers is bigger than the number of jobs available.
2. Second, Lack of or inappropriate skills in relation to the required competences needed by the job market;
3. The high rate of school drop out which has continuously contributed to unskilled labour;
4. The rate at which people are stopped from work is becoming high due to lack of proper workers' policies for both the Government and the Private sector; and
5. Lastly, Lack of effective continuous literacy programmes for those involved in special programmes and training in order to improve their skills.

Therefore, the role of this Edu-Credit Programme in such a situation is to help participants learn to define appropriate:

1. Consumer economics objectives which include: being able to count and convert coins and currency and to convert weights and measures using mathematical tables and operations; understanding the concept of sales tax and income tax; developing an understanding of credit systems (Freire, 2004).
2. Occupational knowledge objectives which include: being able to identify sources of information like; radio, newspapers etc, which could lead to employment; knowing how to prepare for job application and interviews; being aware of vocational testing and guidance methods which may help one recognize job interests and relevant qualifications; knowing which attributes and skills that may lead to job promotion and the standards of behaviour for various types of employment (Freire, 2004).
3. Government and law which include: developing an understanding of the structure and functioning of the decentralized government; understanding the relationship between the individual citizen and the legal system; and exploring the relationship between government and the country's tax system (Freire, 2004).

All this is inline with the fact that the world of today is demanding for a new appreciation of providing education for people who either have not had access to formal schooling or whose formal education has proved inadequate or irrelevant or where a new push toward development demands the participation of millions of uneducated adults, the existing formal institutions have been unable of undertaking a task of such magnitude (IyraSrinivasan, 1977: p.v; Wamaungo A., Juma, 2011).

Realizing that development must move beyond economic growth to encompass important social goals; reduced poverty, improved quality of life, enhanced opportunities for better education and health, and more. Experience has also taught that sustainable progress toward these goals requires integrated implementation and must be firmly anchored in processes that are open, participatory, and inclusive (James D. Wolfensohn President

The World Bank, 1999). This implies that a model that integrates education and microcredit is needed if we are to help address the problems of the poor, the illiterates, semi-illiterates, school dropouts and the unemployed masses at the grassroots of the society.

The purpose of this research is therefore to establish a hybrid model that integrates Education with Micro Finance. The research is therefore to define both a theoretical and practical model which will focus on basic financial services which include: credit, savings, and financial literacy; and also entails learning activities to develop the entrepreneurship skills and capacity to conducted self directed learning in relation to current developments among the school dropouts and the unemployed youths outside the frontiers of formal education and also the financial markets and services; it is designed specifically as a guide for human resource improvement for school dropouts and the unemployed youths facing the problem of low education and with limited or no income at all and have no hope for survival, but they are able to lead their lives if well guided as they move towards adulthood and embrace the social roles in their respective communities.

1.2 Problem Identification

Developing “the human potential” is fundamental to our efforts in education (Marla H. Zimmerman, 2006). This is inline with the UNDP’s first Human Development Report of 1990, which stressed the seriousness and the extent of poverty the world over, it proposed that human welfare should be considered the goal of development (Jacques Delors, 1996: 78). In 2000, world governments assembled to agree on the course of action which was coined into the Millennium Development Goals (MDGs), among the eight goals were: Universal basic education and the eradication of extreme poverty.

In Indonesia, researchers have noted that, despite a long history of microcredit in the country there is still mass poverty in both the urban and rural areas. This has worsened with the widening and social disparities between the rich and the poor, the urban and rural population and by the worrisome gap between employment opportunities and the burgeoning youth population (Source not noted).

It has been noted that while the provision of low-cost access to financial services is an important ingredient in alleviating poverty, there are a number of other basic services that are unavailable to the poor. These constraints include (1) absence of primary education, (2) absence of primary health care, and (3) relatively primitive technologies used by the households. These constraints need to be tackled in parallel as the momentum to deliver financial services.

There are significant complementarities between access to financial services and the ability of the poor to access education,

health care, and better technologies (Suresh Sundaresan, 2008). Based on this, through the study of secondary data, I identified some of the challenges which need to be addressed through this proposed study.

1. In Indonesia, job creation has been lagging behind labor force growth since the economic crisis in 1997-1998. Over the past 20 years, the Indonesian employment elasticity (% increase in employment associated with a 1% increase in GDP) has fallen from 0.435 in the 1980s to 0.379 in the 1990s (Felipe and Hasan, 2006). In a context of sluggish employment growth, youth typically face more difficulties than adults in obtaining jobs for many reasons: (a) they are likely to lack firm-specific skills and work habits that come only with experience, and as a result their productivity may initially be lower relative to their cost than that of adults; (b) they may have poor access to information and credit, which may lead to too early exit from school putting them at an additional disadvantage; (c) they are often more affected by policy distortions (such as too stringent employment protection or too high a minimum wage) than adults; and (d) they typically will have much less voice and representation in the social and economic institutions that influence policy making. [http://gdln.unud.ac.id/wp-content/uploads/Concept_Note_Indonesia.pdf].
2. While young people make up nearly half of the ranks of the world's unemployed, youth unemployment is even more acute in Indonesia, where over 60 percent of young people are unemployed [Susenas 2004, ILO 2005]. Surveys of young people in East Asia, and more specifically in Indonesia indicate that access to jobs, access to finance to start and/or grow a business and physical security, is their biggest concern [ILO 2005]. Employer surveys suggest in part, that a lack of relevant skills is to blame. The unemployment and underemployment problem in Indonesia can be characterized as follows: (a) it is at crisis levels with youth unemployment almost four times higher than the adult rate with underemployment [<http://gdln.unud.ac.id/>].
3. The drop-out issue is mostly a financial matter. Tuition fees and other school costs forced some students to drop out of mandatory education (elementary and junior high schools). The other school costs include infrastructure fees, books, supplies, uniforms, shoes, and transportation fees. It is not uncommon that textbooks change yearly, requiring families to purchase new books for each child. Another minor reason for dropping out of school is because parents simply prohibit them from schooling because they have to help parents working to support the households.
4. Several studies have demonstrated that there is still an unmet demand for microfinance services, as a majority of rural households still do not have access to a source of funds from

a semi-formal or formal institution. The regulated microfinance providers, BRI Units and BPRs, tends to cover mostly the upper levels of the microenterprise market, in district and sub-district towns, with loans of more than Rp. 3 million (US\$320), while NGOs, cooperatives, and village-based institutions (BKDs) reach a lower end of the market but still have a limited outreach in rural areas.

5. Formal financial providers tend to reach the top end of the microfinance sector, while at the bottom of the financial services pyramid, rural micro entrepreneurs operating outside the main towns are still underserved by microfinance.
6. Outreach of microfinance services in rural areas remains limited, as most commercial institutions, such as BPRs and BRI Units tend to focus on district capitals and economically active regions. BRI Units expansion seems constrained by the 'cash cow' status it has within the bank. BPRs mostly operate in affluent, urban areas of Java and Bali. Their expansion is limited by the high capital requirements to open new branches or operate outside a specific district.
7. The supply-led sub-sidised microcredit programs initiated by the government do not provide a conducive environment where sustainable microfinance providers can operate. There is a lack of awareness and application of basic microfinance principles among government agencies, semi-formal organisations and some commercial banks that have entered the microfinance recently. There is still no central microfinance training provider in Indonesia. Technical assistance and capacity building support to microfinance providers have been limited by the diversity and geographical spread, and only a few organisations have benefited from non-financial support.
8. Many of the government development programs include a microfinance component, and are often managed without considerations of microfinance best practices, creating an unsustainable source of cheap funds, and an unfair competition to commercial microfinance providers. Some of the public resources were also diverted to villages with better political connections and many subsidized projects were set up at enormous transaction costs. However, the government programs contributed to the overall economic growth in rural areas.

1.3 Research Objectives

The general objective of this study is to “Develop an Edu-Credit Model for the Enhancement of Knowledge and Skills for the improvement of Income Generation skills of School Dropouts and the Unemployed Youths”. The specific objectives among others include:

1. To know about the condition of school dropouts and the unemployed youths in the West Java Province of Indonesia.
2. To learn about the current microcredit model used in poverty alleviation by most of the microcredit Institutions in Indonesia and in specific the target groups in the region of the West Java Province.
3. To develop a conceptual hybrid Edu-Credit model for the enhancement of Knowledge and Skills for the school dropouts and unemployed youths in the West Java Province.
4. To develop an implementational Edu-Credit model for the enhancement of Knowledge and Skills about the planning, implementation, monitoring and evaluation of the school dropouts and unemployed personal initiatives or income generating activities in the West Java Province.
5. To develop a practical and effective Edu-Credit model that enhances knowledge and skills for life improvement of school dropouts and unemployed youths.

1.4 Research Method

To establish an appropriate and effective model, in this study, I intend to use an educational research and development method with the support of a multi-site qualitative research design. Educational Research and Development is a method in which an industry-based development model in which the findings of research are used to design new products and procedures, which are then systemically field-tested, evaluated, and refined until they meet specified criteria of effectiveness, quality, or similar standards. According to Meredith D. Gall, Joyce P. Gall & Walter R. Borg (2003), educational R and D, has great promise for improving education because it involves a close connection between systematic programme evaluation and programme development. Educational research and development is the systems approach model designed by Walter Dick and Lou Carey, with ten steps.

Where as, multi site qualitative design is a kind of research design used in qualitative research, calls for multiple site and subject studies that are considerably different from the other kinds of qualitative designs (Bogdan and Biklen, 1982). In this design, I will use the analytic induction approach. This is an approach used to collecting and analyzing data as well as a way to develop theory and test it. It has had a long and controversial history (Becker, 1963; Denzin, 1978; McCall and Simmons, 1969; Robinson, 1951; Turner, 1953; Bogdan and Biklen, 1982:65).

The procedure of analytical induction is employed when some specific problem, question, or issue becomes the focus of research. Data is collected and analyzed to develop a descriptive model that encompasses all cases of the phenomena. It has been used extensively in open-ended interviewing, but it can be used with participant observation and document analysis as well (Bogdan and Biklen, 1982: 65).

1.5 Literature Review

The literature review in a research study accomplishes several purposes. It shares with the reader the results of other studies that are closely related to the study being reported. It relates to the larger ongoing dialogue in the literature about a topic, filling in gaps and extending prior studies (Coopera, 1984; Marshall and Rossman, 1999). It provides a framework for establishing the importance of the study as well as a benchmark for comparing the results of a study with other findings. All or some of these reasons may be the foundation for writing the scholarly literature into a study (see Miller, 1991). However, there is no one way to conduct a literature review, but many scholars proceed in a systematic fashion to capture, evaluate and summarise the literature (Creswell, 2005).

In this study, literature related to microcredit/or microfinance, Business Education, Skills Development, Life Improvement and Income generating activities will be discussed. This study aims to explain the values of the Edu-Credit hybrid model in the enhancement of knowledge and skills and strengthening of incomes for life improvement among the school dropout and unemployed youths. The model considers literacy integrated with the financial aspect as a crucial measure to enhance a region's human capital and alleviate poverty.

II. Discussion

2.1 Education And Human Investment

This claim is made on the grounds that less literate people if well trained; they can generally attain a higher socio-economic status and are able to enjoy better health and employment prospects. Policy makers also argue that literacy increases job opportunities and access to higher education. In Kerala India, for example, female and child mortality rates declined dramatically in the 1960s, when girls who were schooled according to the education reforms after 1948 began to raise families. Recent researchers argue, however, that such correlations may have more to do with the overall effects of schooling rather than literacy alone. In addition to the potential for literacy to increase wealth, wealth may promote literacy, through cultural norms and easier access to schools and tutoring services.

A seven country study in Latin America coordinated by Infante (2000) compared social competencies by level of functional literacy proficiency. Self-esteem, autonomy, and communicative competences were found linked to performance in reading, writing and math; but the link did not emerge in a dichotomous way (literacy vs. illiteracy) but rather depended on levels of education, so that the more years of formal education, the greater the association that could be detected. The Latin American study found that communicative competence seen as the "ability to

persuade others” was a trait commonly associated with literacy; however, it was a trait commonly detected mostly among persons with high levels of reading competence.

2.2 Continuous Literacy And Microcredit For Life Improvement

By examining an integrated concept between literacy and microcredit, I try to establish the condition of school dropouts and the unemployed youths and why to develop an Edu-Credit model. Scales mentions that, as the 21st century unfolds, humanity finds itself at a crossroads. And also the writer Dee Hock in Scales puts it that: As the old millennium departs and leaves behind a thousand years of conflict, ignorance, discord and division, we find ourselves at a crossroads in the development of human society. Before us lies a beguiling vision of the regeneration of our unique individuality, of a precious liberty of thought and conscience, of unselfish contribution to the betterment of the community and the life of others, and of a mature, open-minded sense of ethics more advanced than life on this planet has ever known. The insights, the infrastructures and the tools to encourage learning throughout life, and to unlock the vast creative potential in each one of us, are now moving into place. They can help us to revitalize a new harmony with nature, with each other and with the concept of a divine intelligence, however we may define it.

According to Norman (2003: 2), in a sense, such visionary declarations articulate what many of us may want to believe about the times we live in; an image of a glorious future through continuous learning; a rebirth of creativity, of culture, of imagination, of invention, of partnership; the notion that finally we have the tools and the vision to enable human beings to realise their own enormous potential for good.

To analyze the importance of continuous literacy and microcredit for life improvement is fundamental in national building. Human resource management practitioners and management scholars have long advocated that human resource development should be viewed from an investment perspective (Greer R. Charles, 2001). Charles further notes that current practices in many organizations indicate that employees are viewed as valuable investments. However, some still view their employees as variable costs of production, while physical assets are treated as investments. When employees are viewed as variable costs, there is little recognition of the firm’s contribution to their training or the costs of recruiting and training their replacements. Likewise, there is less incentive to provide training or make other investments in them.

Charles also mentions that, a sole investment in physical resources, as opposed to human resource, is being myopic. Experienced strategists have found that having superior production facilities or a superior product are usually not enough to sustain an advantage over competitors. Physical facilities can be

duplicated, cloned, or reverse-engineered and no longer provide a sustainable advantage. Because of this, strategists James Quinn, Thomas Doorley, and Penny Paquette have argued that “maintainable advantage usually derives from outstanding depth in selected human skills, logistics capabilities, knowledge bases, or other service strengths that competitors cannot reproduce” (2001). Thus, with this perspective, there is recognition of the importance of implementing of functional literacy skills superior to human resource development. There is little doubt that organizations will need to invest heavily in their human resources in order to compete favourably during this twenty-first century. Management scholar Edward Lawler has described these investment requirements as follows:

To be competitive, organizations in many industries must have highly skilled, knowledgeable workers. They must also have a relatively stable labor force since employee turnover works directly against obtaining the kind of coordination and organizational learning that leads to fast response and high-quality products and services.

And Paulo Freire (1970) argues that literacy Programmes serving in the interest of economic expediency were ultimately oppressive (NazRasool, 1999). The literacy programmes constituted learners as passive subjects locked in a cultural silence, what Paulo referred to as the silence of the oppressed. In this case, the person learning words should be concomitantly engaged in a critical empowerment of the social framework in which men exist.

III. Conclusion

An alternative development is centered on people and their environment rather than production and Profit. It involves a process of social and political empowerment whose long-term objective is to rebalance the power of structure in society by making state action more accountable, strengthening the powers of community members in the management of its own affairs and making corporate business more socially responsible.

The literacy programmes constituted learners as passive subjects locked in a cultural silence, what Paulo referred to as the silence of the oppressed. In this case, the person learning words should be concomitantly engaged in a critical empowerment of the social framework in which men exist.

However, sensitivity to local needs and resources is crucial, as is awareness of the invaluable role played by civil society in promoting human resource. Therefore, literacy programmes should be responsive to learner needs and aspirations, and provide skills that are directly relevant to their work and life. They also need to reflect the fact that literacy is a continual process that requires ongoing support and stimulus.

For empowerment to occur in the Province of West Java , efforts should focus on measures that ensure that literacy in both its non-formal and formal educational contexts: is supported by long term, predictable financing (domestic and external); has quality assurance and credible certification; forms an integral part of education sector-wide and multi-sectoral planning. In this case, functional adult literacy approach may be taken in consideration because it provides skills with the intent of instilling practical knowledge, attitude change and competence development.

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PROPHETIC RHETHORICS ON CHARACTER BUILDING: AN ALTERNATIVE OF CHARACTER EDUCATION

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Abstract

Agreement among ASEAN countries in the fields of strategic economic gives impacts, challenges and threats to the people of each country. Diplomacy and relations between countries depend on existing patterns of interaction and intelligence in using the language as a communication tool. Language reflects one's personal. Personal character, attitude and though can be seen from the words one spoke. Use of gentle, systematic, organized, clear and straightforward language reflects one's personal virtuous. On contrary, the use of sarcastic language, insults, invective, slander, provocation, ridicule or harassment reflects disgraceful personality. Therefore, prophetic rhetoric is necessary to be taught. It implements polite language which has a vision, contain and reflect nationalism as a citizen of honor in using the language. Politeness, respect to the guests from other countries visiting Indonesia is important attitude. Prophetic rhetoric is a science that is expected to contribute in the development of national and dignified character by promoting humanitarian values (humanism), liberation and enlightenment, and the value of devotion to God Almighty (transcendence).

Keywords: *Rhetoric, Prophetic Character Education*

I. Introduction

One of the goals of education is to foster an attitude, ethics, and winning personality of students through a series of planned educational efforts. Superior personality is a manifestation of indicator of successful educational. If education is only able to produce people who are smart intellectually but less morally, it means that education only gives less contribution to society.

The contribution of education is to build a culture in the form of cultural and traditional life meaningful, useful and dignified. Education should be meaningful and able to give direction of progress of the nation. Education must also be able to produce human selectively pick and choose the values of the good life. In addition, comprehensive education should be beneficial to the world community, bringing enlightenment and has a value of dignified manners. Education should be an oasis in the arid desert,

freeing man from deterioration and backwardness, humanizing (humanization) and bring people closer to his god (transcendence). In relation to the development of character, education has a strategic role. In the context of teaching in schools, character education on aspects of language skills and attitudes become a strategic priority agenda. Priority means that the cultivation of the habit-spoken manners (rhetoric) should be familiarized continuously without knowing the limits of space and time. Politeness speech into a form of communication ethics that must be done anytime, anywhere and with anyone. Strategic means that education about politeness talk will bring and bear a tremendous impact in the context of the good of themselves and their environment (Hardiyanto, 2011: 3).

The ideal condition is contrary to the reality of education. Politeness in oral communication and student interaction is very alarming both in terms of violations of politeness and in particular on the use of language. In the use of language, students often do not pay attention to important elements of language such as the right choice of words (diction), intonation, technique disclosure, and the contents of the language. In the use of language, students often do not pay attention to important elements of language such as the right choice of words (diction), intonation, technique disclosure, and the contents of the language.

Rhetoric lecture only aims to train students to become an orator. In fact, this course aims to train students to develop the ability of rhetoric in a wide variety of interests and talk eg speeches, discussions, ask questions, express opinions and a variety of formal and informal talk in daily communication between student and teacher, among students and other audiences. Habituation on language attitudes and practices of language can shape the character of modesty speaks through a series of planned learning and positive through the example of teachers based on noble values of human values and religiosity in the frame of education prophetic.

Statement of the problem; How is prophetic applied in teaching education courses rhetoric?

II. Discussion

Success of character education is influenced by many factors. One contributing factor is the good values that are taught through a course that is expected to strengthen the internalization of character education value especially politeness and polite speaking in rhetorical context in form of meaningful and contextual lecture material.

2.1 Nature of Prophetic Education

Prophetic word is derived from the English language prophetic which means qualities within a prophet. The Prophet was the

spiritually ideal man and agent of change who guides society toward improvement and struggle against oppression.

Definitively, prophetic education is a set of theories that describe and transform social phenomenon not only for the sake of change, but change towards the ideals of ethics and prophetic. Kuntowijoyo (2001: 35) in his theory of prophetic sociology, explains the three pillars of social science humanization prophetic namely, liberation and transcendence.

Humanization means to spread goodness based on the principle of justice. Humanization mission as a leader is to put a human on earth who should carry out the mission of justice. In the context of education, teachers and lecturers should be able to become a personal prophetic dialogical, friendly, full of dedication, integrity and full of love and affection in managing learning and education.

Liberation means that education has a prophetic responsibility to be able to free mankind from ignorance, backwardness, cruelty, exploitation and oppressive structural domination. In the context of education, teachers and lecturers prophetic put liberation as a foundation for strengthening itself in order to control the emotions themselves well. In addition, teachers must be able to set an example and have a healthy working standards.

Transcendence is to make the values of faith and spiritual as an important part of the process of building a civilization through education. Prophetic teachers and lecturers displays transcendental personality through sincere attitude in carrying out teaching duties and are aware of its existence as a model for collaborating two piety that individual piety and social piety. Prophetic teachers and lecturers have a goal-oriented and teach only because of Allah and not for praise, wealth, and position worldly. Transcendence is tremendous awareness (Hardiyanto, 2015: 14).

2.2 Prophetic rhetoric

Prophetic rhetoric is a form of language use aims to communicate ideas, thoughts and the will to audience, and to apply the principles of politeness and the right the choice of words by considering the elements of virtue of humanization.

In the book theories of Human Communication, John (2004: 50) states that the study of rhetoric is part of the communication disciplines because in the rhetoric there is the use of symbols made by humans. Therefore, the rhetoric is closely related to communication and rhetorical persuasion is an art to construct an argument.

2.3 Characters Education

Character education is a long process of formation of mentality, morality, ethics, personality, habits and values of life

which can be influenced from many directions and ways, one of them with religious approaches.

In an effort to support the character development in education, the courses should focus on the pillars of rhetoric awareness that is awareness of using language in a polite, meaningful and emphasizing the humanitarian ethic and building of virtue value. The following is a thought about the utilization of prophetic rhetoric to develop soul / character.

1. Values education correct rhetoric is honest, straight, do not lie, do not convoluted. Talking like this is a good speech arising out of a pure heart because speech is a reflection of what is in our hearts. People who say bad words and hurt others is a person who has a soul dishonest.
2. Prophetic rhetoric paying attention to propriety. Students are directed to be careful when talking and pay attention to the element of appropriateness. Students must be able to consider whether the sentence or phrase that is uttered deserves to be heard by others, or whether the phrase hurts other people. This consideration is important so that students pay attention to the propriety value when communicating.
3. Prophetic rhetoric adopted a gentle politeness. Gentle attitude is not only related to volume of voice but also on moral commitment aspect. Moral commitment is the ability, willingness and awareness to put themselves no higher than others, no bragging, no arrogant and talk based on the attitude of loving others as love themselves. One is the measurement instrument. If students are not pleased with an expression then so does everyone else.

III. Conclusion

Based on the discussions above, it can be concluded that the competence of speaking / rhetoric lecture has a strategic role in everyday life. Politeness speech is one of the aspects and indicators of students who have good character. Politeness is based on instilling prophetic values in the form of polite speech with attention to elements of humanity, liberation and transcendence. Developing student character by strengthening the subjects of rhetoric could be encouraged to prepare good and courteous students in daily speech and deed.

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**INTEGRATING EFFECTIVE CHARACTER EDUCATION
PROGRAMS THROUGH THE INVOLVEMENT OF
ENVIRONMENTAL CONTENTS
(NATIONAL CHARACTER BUILDING FOR INDONESIAN
GOLDEN YEARS)**

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Abstract

Education and the development of national character has a significant role to advance the civilization of the nation in order to be a nation that is increasingly leading the human resources to be knowledgeable, insightful, and has a good character. Formation, education, and the development of national character are very spacious as they are related to the multi-faceted development of the potential advantages of the nation. Moreover, character education is the key to social improvement and the progress of civilization that uphold the values of integrity and humanity. One of expectations of character education is to achieve a balance between knowledge and morality. In the other hand, the environments become truly influential for the development of children's character. If children are surrounded by a good environment, they will then automatically be able to get a good effect for the development of their character, and vice versa. These environments can be exemplified as the environment in which they live, their outdoor play and learning environment, as well as their school environment.

Keywords: *Character Education, Environmental Contents.*

I. Introduction

Developed countries must actually not be separated from the world of education. The higher the quality of education of a country will be in line with the higher the quality of human resources that can advance and scent that country. A critical factor in advancing the country is the existence of an educational character applied to its people, because the character education here really plays an important role in establishing the advancement of a country. Character education should be regularly applied to all Indonesian people, especially students, for lately a lot of deterioration of character education is all around us. For instance, it is often

occurred several cheating activities during examination, it happened because of the lack of students' discipline in learning; another case is that they are frequently late arriving at school. This is also determining the behavior of a person's character. One of the most widespread reasons for bad discipline however is usually a student's inability to cope with the tasks. The noisiest students will demonstrate their frustration by loud outbursts, disruptive behavior, while the rest of the class may remain passive (Sternberg, R.J. & Williams, W.W. (2002).

Overcoming this condition, we must prioritize moral and conscience that education in Indonesia could progress better. In addition, other educational instruments such as schools should also support better quality education process. Schools should be more concerned with the dynamics of the student rather than the results. Not only about the subject matter, but students equipped with moral education in order to become the next generation who has a good or even great quality. With some ways above, Indonesia can produce the next generation who has a good moral, qualified and able to advance the state.

Linda McKay (as cited in Brown, 2007), believes that students not only need to learn and understand character education in the classroom but also in their homes and communities. By teaching character education in the schools and modeling it throughout the community, students can recognize the importance of having good character wherever they are. "Today's students are tomorrow's leaders and citizens; if schools can educate students to be young people of high character; our country will eventually become a nation of high character" (Ryan and Bohlin, 1999, xi). The effective character education can be easily given by parents at home, and also by teachers in schools. They both have a very large role. Since a child is always taken care of and accompanied by parents, that is where parents should slowly planting the seed of characters that will be formed. Here, parents are the key to everything in the children's character formation. At any stage of development, morality builds on love. More than a dozen studies, cited in two recent comprehensive reviews (Berkowitz & Grych, 1998; Solomon, Watson, & Battistich, in press), find that a warm, caring, and responsive parent-child relationship is positively associated with children's moral development. If parents make some mistakes in educating their children, in terms of shaping their children's character, then for the future character education provided for that children will often have little problem. Similarly, the absence of parental love predicts troubled development for children. Magid and McKelvey, in their book "High Risk: Children without a Conscience (1987)", conclude that the single greatest cause of anti-social and violent juvenile behavior is a child's lack of a secure attachment in infancy and the resulting failure to develop a conscience.

By the increasing age of children, they will then begin to enter the schooling levels ranging from pre-school through high school. In their school, children will spend the majority of their day for school also has a role as large as their parents in providing character education, starting from the introduction of what the character education is, to its application in everyday life.

We are all part of the society and our behavior will reflect current values and mores. Young students are particularly impressionable and vulnerable if much of their behavior is learned and they will copy and act out what they observe to be fashionable and attractive (Feldman, RF.S., 1996). Character education given in schools can be conducted through a variety of activities that schools provide. At the elementary school level can be provided through the dynamics of small activities that require cooperation, honesty, and solidarity. For children who are in secondary school can be applied to systems such as honesty canteen, where from there the children will be trained to behave and act honestly. As for the children in the middle school, the character education can be provided through live in activities where children will learn the simple life as in the village where they become a person who can give thanks to others in certain circumstances. The excursion of visits to orphanages or nursing homes can teach spirit of mutual help sincerely for those who are weak. Those are such essential characters that they must have. Besides, there are still many other activities that could be developed for their character education.

There is a quotation saying that "experience is the best teacher", because from the little things that we always do every day, we get many things to learn. No matter how small it is, we would still be able to pick something valuable from it. Of course teachers can teach subjects that actually can also be read in a full book, but it is different with the experience. Experience teaches us about the values of life that will never exist in the book. Learning something from an experience requires a long process. From this experience, we will learn not to repeat our mistakes previously.

Wider world also means that there are more negative effects that could enter us. What will happen if people have a good mind but the heart is cleverness? It was just useless, because it will only harm others. Here, the character education is very important in this era of globalization. Character education is based on a collection of experiences that must be remembered and it will form our personality into adulthood. With a lot of experience, we definitely know how to live in society.

II. Discussion

2.1 Defining Good Character

The Character Education Partnership (cited in Otten, 2000) defined the many components of character education to include the following:

Character education is an umbrella term used to describe many aspects of teaching and learning for personal development. Some areas under this umbrella are moral reason/cognitive development, social and emotional learning, moral education/virtue, life-skills education, caring community, health education, violence prevention, conflict resolution/peer mediation, and ethic/moral philosophy (Otten 2000, n.p.).

2.2 The Concepts of Character Education Programs

There are numerous negative school incidents that have happened that reflect poor decision making and unhealthy character traits. The incidents of cyber bullying, harassment of students, and texting inappropriate pictures or threats to others are a few examples. According to one character education program;

One way to prevent such negative behaviors is to create a positive school climate that is rooted in shared values and responsible student participation. By building caring environments in which students feel safe and supported, schools can reduce the root causes of conflicts and help students gain a sense of belonging and attachment to school. These feelings are an important part of keeping students engaged in the educational process. Across the country, parents, students, and civic leaders are turning to character education as a way to help create such strong, healthy learning environments (the challenge.org, 2008, n.p.).

According to Whitehead (1993), the majority of children born today will not live continuously with their own mother and father throughout their childhood and many children will experience a family break-up two or more times before they complete school. Lickona (1993) stated that no entity had experienced the impact from the disruption of the family unit more than schools. Children of divorced and single mothers were more likely to be poor, have emotional and behavioral problems, fail academically, become pregnant before they complete school, abuse alcohol and drugs, get in trouble with the law, and be sexually and physically abused. Whitehead wrote:

Across the nation, principals report a dramatic rise in the aggressive, acting-out behavior characteristic of children, especially boys, who are living in single-parent families. Moreover, teachers find that many children are so upset and preoccupied by the explosive drama of their own family lives that they are unable to concentrate on such mundane matters as multiplication tables. (p. 47)

Schools, therefore, must teach the values that the children have not learned at home in order for teaching and learning to occur (Lickona, 1993). The violence in schools across the country that has been televised around the world has resulted in a variety of short-term solutions, from see-through book bags to guards or school resource officers, to modified dress codes, to metal detectors. However, many parents and educators are looking for long-term solutions to making schools safe again, and character education is receiving attention. Character education focused on

the root causes of violence and anti-social behavior and helped schools create an environment where these types of behaviors could not flourish but could be detected and thwarted early (Schaeffer, 1999). According to Ryan (1993), development of a child's character was clearly not the sole responsibility of the school; however, historically, schools had been major contributors because of the amount of time children spend at school. Harned (1999) argued that character education could help prevent the types of violent incidents that are occurring in schools today. Schaeffer (1998) stated that too many children are growing up in conditions that do not provide the moral or ethical framework required to develop good character; however, almost every state specified the responsibility of schools in developing moral or democratic values in students, as well as academic knowledge. In addition to the responsibility, and possibly more important, the obligation of public education is to develop good citizens-good individuals, who understand their rights and responsibilities in society.

With character education programs, it is helpful to have support from all the caring adults in a child's life. Educators can help young people become caring, trustworthy, respectful, and responsible citizens by integrating different character education programs within their schools and community. Greer (2007) believes that it is the schools responsibility to develop these programs and to teach students what good character means so that it may reduce the number of negative incidents.

Teacher, parents, and the community members can help students understand the significance of a healthy, positive character. To have students understand character, they must first recognize what forms a healthy, positive character. According to Lickona, Schaps, and Lewis (2007), members of the school community should help students understand and recognize more about character through behaviors that can be taught, practiced and measured throughout school.

Lickona, et.al (2007) want students to model caring, honesty, fairness, responsibility, and respect for self and others through classroom discussions, and everyday encounters with other students and adults. It is important that these core ethical values and traits be incorporated into academic lessons and through real-life experiences (Pearson and Nicholson, 2000).

Pearson & Nicholson (2000) recommend that school counselors use their roles as leaders to serve as a consultant to other school personnel as they focus on helping children develop character traits that will enhance their understanding of self and their relationship with others (p. 243). Counselors can be the ones who coordinate the communication with everyone in the building about the overall framework for a character education program. They can help decide which character traits are significant, while

establishing the necessary lessons, and activities that go along with these traits (Stone, 1997).

In order to implement character education the school staff must become an inclusive, caring, and contributing community in which all share responsibility for character education. In an attempt to adhere to the same core values that guide the education of students, effective character education programs are encouraged to take a three-prong approach to include student thinking, feeling, and behavior. The schools may wish to provide opportunities for ethical decisions, and acknowledge appropriate responses. The schools must involve parents and community members as full-partners in the character-building effort (The Character Education Partnership, 2000).

2.3 Character Education Programs and the Significance of Environmental Contents

Leming, Searcy and Meadows (cited in Martin & Martin, 2007) found through character education program evaluations a reduction of alcohol and drug abuse, decrease in vandalism, and drop in discipline problems. Improved school attendance, increase in student morale, and increase in student responsibility are a few of the positive aspects of character education programs. Finally, parental involvement at school and in the lives of children is greatly improved as a result of character education communication with the home (Bulach, as cited in Brown, 2007, p.143).

If schools integrate character education programs at an early age, children as young as four years old may begin to understand the importance of positive character. According to Raymond and Broderick (2006), character education must be implemented consistently, starting on the first day of school to be most effective. If all school staff is not on board with wanting what is best for students, it may difficult for children to learn kindness and respect as they become responsible citizens. Early implementation of these programs allows students to see how important it is to be kind and treat others with respect from this day on (Raymond & Broderick, 2006).

Character education programs can help give schools the opportunity to engage students in thinking about character and values, along with all the other positive aspects it can provide. The top traits of character education that educators feel are most important were respect for self, others and property, honesty, and self-control (Raymond and Broderick, 2006).

Adapting a curriculum that integrates character education promotes positive outcomes for students. According to a researcher in the field, Viadero (2007), character education programs can enhance student's academic progress and social development. According to Benninga, et al. (2006), schools that connect their goals and activities with character education programs show signs of improvement in academic achievement.

According to Brooks and Kann (1993), successful, effective character education programs are a result of a whole school effort. A positive and supportive school environment encourages good character building, while allowing students to gain the skills necessary for good decision making in all aspects of life. Students are gaining positive assets from being a part of character education programs. Statistics show improvement with those students who are involved in character education programs. Stone (1997) indicated the ninety-four percent of character education program participants have noted a decrease in problem behaviors within the classroom. For example, teachers said that following the lesson on responsibility, the completion of homework assignments increased, and students were observed to be better prepared with the necessary school supplies (Stone, 1997, p. 22)

Character education programs in the schools strive to positively promote student success through various means such as encouraging them to speak respectfully toward others, volunteer throughout the community, and caring for others. These programs also provide students options for alternative activities that give opportunities to making positive choices (Benigni, 2006). Schools offering character education also report positive student qualities that lead to good character. Some of these qualities include self-respect, empathy, conflict resolution, kindness, responsibility, and cooperation.

It is important that educators understand the impact of these programs. Schools across the country that have character education programs found positive growth in student achievement, less disciplinary issues, increased involvement in extra-curricular activities, and more students involved within the community (Benigni, 2006).

III. Conclusion

Today, there is an increasingly rapid development period that makes education is a big demand. Education is everyone's right, and a duty that must be done for the nation-building. In line with that, children are the priceless treasures for they are our future generation. On their shoulders we have great hopes for the nation's future. Therefore, parents must provide the best education for their sons and daughters. The best education is not just a mere intellectual education but also education of religion, morals, and character. And that kinds of education should be started from early childhood, because this age is the formation of their brain and character. And this character education can be begun from their immediate environment, family. Family is the best early educators where there are many basic values instilled; therefore parents have a great responsibility to inculcate moral values in this base. Once they get enough education from family then they will be

better prepared to face the challenges and influences arising from their surrounding environment.

Children are easy to learn from what they see and hear so parents should maintain their attitudes and words in front of their sons and daughters. Because children will imitate what their parents did in their daily life in family. After playing in their immediate environment, then children absorb knowledge from their surroundings. It is the case when they start to study at school, the place which also played a role in the formation of their character.

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INTEGRATING CULTURE AND CHARACTER EDUCATION AS A HIDDEN CURRICULUM WITHIN A PROJECT-BASED EFL SYLLABUS

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Abstract

This article would propose an EFL syllabus that is made based on PBL method that is constructed to integrate the culture and character education in teaching English as a foreign language for the first semester students of Hindu Religious Education Department of Dharma Acarya Faculty IHDN Denpasar. The basic reason for the construction of this syllabus is that the students found that it is difficult to see the connection between English and local culture and character education. Therefore, the writer would show the students their actual connection in which English as a world dominant language could empower the existence of local culture and its character education. (Regmi, 2013) stated that people should consider that the present existed local language that is used to pass the local context and culture on from generation to generation will die. Therefore, its integration to English as a world dominant language is one of the effective ways to preserve the local culture and its character education. The proposed syllabus then constructed based on English topics that should be mastered by the students which is designed using a project task that deals with local culture and character education. After building the prototype, writer applied the methodological triangulation (e.g. survey, interview and observation) to confirm its effectiveness and the students' respond toward the application of Project-Based EFL Syllabus.

Keywords: *Project-Based EFL Syllabus, Local Culture, Character Education*

I. Introduction

Teaching English as a Foreign Language in Hindu Religious Education Department of IHDN Denpasar has its own difficulties. Students found difficulties in connecting the reasons and advantages in learning each topic in English Class. Therefore they often treated English as a non-important subject to be learned in Hindu Religious Education Department. This act left a challenge for English lecturer in teaching English for the students which

then affect the students' English skill and achievement. A review that was done toward the EFL syllabus shows that the applied EFL syllabus was actually already convey the topics of English that should be mastered for the first year students of Hindu Religious Education Department, but the topics are not interconnected each other because there are different learning experience and material for each topic that has no relation to each other. For example, there are different contexts used in teaching Present Tense and Past Tense where the students found that there is no relationship between those two materials and the relationship of learning those materials with their role as prospective Hindu Religious Education Teacher. Writer then decided that EFL syllabus applied need to be modified to facilitate the students with the connection between what the need to learn and what they want to learn.

The main problem as the background of this research was the question about the model of EFL syllabus that would suit the needs of both curriculum and learner which could be confirmed for its effectiveness of and acceptability. Writer then refer to the Humanistic theory in Education that proposed by (Rogers in Patterson, 1977) which mentions that Humanistic theory in Education focus on the human's personal experience, quality, choices, creativity, valuation, and potentials to gain success in education. Khatib, (2013) also concludes that Humanistic approach in language teaching method emphasizes humanism as the most significant element in the teaching process. Therefore, humanistic education asserts that an affective aspect is as important as the cognitive aspect in language learning which is very different in each learner. Based on the concept above, writer would modify the syllabus based on the students' personal experiences where they can have more choices in developing their creativity and potential to produce more valuable result in education. In this case, a suitable system/syllabus of learning will improve students' affective aspect that automatically supports their cognitive improvement.

Project-Based Learning then chosen as the most suitable method of learning to be applied in constructing the EFL syllabus. PBL would empower the Humanistic Education, especially in language learning. This method of teaching and learning would facilitate the students with the learning process that accommodates the students' creativity and potentials. PBL provides authentic challenges and choices of processes in accomplishing the task. The teacher guides the students as a facilitator while the students do the project using their individual initiative. Moreover, individual initiative which is different in every student then empowers the team work to get the expected goal (Liegel, 2004). A syllabus that constructed using a project frame would give a connection of each topic from the beginning until the end of the syllabus. So, the students would see the connection clearly in a single major context of a project. Then, writer would

insert the local culture content to the syllabus to strengthen the context to be more suitable with the students' needs.

The construction of the prototype of the Project-Based EFL syllabus and testing for its effectiveness and acceptability were done during the first semester of Hindu Religious Education Department students. The subject of this research is the first semester students in the department. There are 4 classes and there are 63 students altogether. The Project-Based EFL Syllabus itself is the model that firstly applied in English Class in this department, so the students would also involve in the construction of the syllabus especially in project determination.

The data that would be collected is the prototype of Project-Based EFL Syllabus and the respond given by the students toward the application of the syllabus. Besides, all of the implications made by the syllabus during its implementation in the classroom were noted and interpreted to formulate the findings. In collecting the data, the Writer applies the methodological triangulation those are; observation, survey and interview to confirm the effectiveness of Project-Based EFL Syllabus in descriptive way. Observation sheet, questionnaire, and structured interview guide are applied to gather the descriptive data of students' response toward the application of PBS.

II. Discussion

2.1 The Prototype of Project-Based Syllabus

The process of Project-Based EFL Syllabus building and implementation is based on the 6 PBL steps that was proposed by Slavin (2008:65), those are;

A. Identifying the topics to be learned during the semester

The very first step in constructing the syllabus is determining the topic that would be given for English class. The topics are adapted from the previous syllabus which is not built in a Project framework. There are 8 general English topics that are discussed during the first semester of Hindu Religious Education Department, those are;

Table 1. Topics for English Class

| No | Topics |
|----|------------------------------|
| 1 | Parts of Speech |
| 2 | Present Tenses |
| 3 | Past Tenses |
| 4 | Future Tenses |
| 5 | Phrases & Clauses |
| 6 | Compound & Complex Sentences |
| 7 | Active & Passive Voice |
| 8 | Direct & Reported Speech |

B. Planning the Project Framework

After the topics are collected, Writer then proposed a project that would accommodate all of the above topics. Writer discusses the project task with the students. In this point, Writer started enhancing students' participation in the instructional process where the students will choose the project that is suitable for them. Writer only facilitated them with choices which are based on the purpose of learning.

The chosen project was "Sacred Dance" where the students in a group will describe a sacred dance. The final product would be in a form of video which describe about a particular sacred dance. The point is that students can draw an image about the topics that they will learn during the semester under a specific project framework that is describing a sacred dance.

Then, Writer combined the topics with the chosen project to form the prototype of Project-Based EFL syllabus as follows;

Table 2. The Prototype of Project Based EFL Syllabus

| Meeting | Topic/Activity |
|---------|---|
| 1 | Parts of Speech |
| 2 | Present Tenses |
| 3 | Past Tenses |
| 4 | Future Tenses |
| 5 | Drafting |
| 6 | Building a Paragraph |
| 7 | Writing a Descriptive Text |
| 8 | Middle Test |
| 9 | Phrases & Clauses |
| 10 | Compound & Complex Sentences |
| 11 | Active & Passive Voice |
| 12 | Direct & Reported Speech |
| 13 | Listening Comprehension (Descriptive Paragraph) |
| 14 | Presenting a Descriptive Script |
| 15 | Recoding a Descriptive Script Presentation (Making a Video) |
| 16 | Final Test |

C. Carrying out the Investigation

Each meeting in the English class then based on the investigation. Parts of Speech, Present Tenses, Past Tenses and Future Tenses are treated as the basic knowledge to construct a sentence. The point is, students are constructing the sentences based on the grand project "Sacred Dance", so when the class is discussing about part of speech; adjective, the class would pick the words from a particular chosen sacred dance then translated to English.

Then, Phrases & Clauses, Compound & Complex Sentences, Active & Passive Voice, Direct & Reported Speech would help the students to know how to link the sentences to form a good paragraph and a text.

So, the project framework directed the students thinking in learning a new topic. Moreover, project framework provides the students with learning experiences that are linked by the project itself.

D. Preparing Final Project

Writer applied two check points during the semester for the final project. First check point is marked by a written text (Descriptive) about “Sacred Dance”. This is a script for the final project (last check point) that is sacred dance description video. The final project preparation was done under a predetermined time limit. The first check point should be reached in the 7th meeting and the final project in the 15th meeting.

Project Based Syllabus enables the students to prepare the final project during the whole semester. Each meeting or each topic that is presented in the classroom is the part of project preparation. The point is that students learn how to prepare and construct a final product and they got chance to revise it repeatedly. The students would involve in the process starting from choosing the words, creating a sentence, and linking a sentences to build a text.

Besides, during the preparation of the final project, Facebook Group is provided for a real time discussion if the students found any difficulties in composing or presenting the script. It was found that this online media of discussion effectively enable the students to post any questions about the material and project then get the tailored answer which is real time. Writer also could monitor the Project progress and also post any information, references, example, etc. to inspire the students.

E. Presenting Final Project

Final project presentation was done in the 15th meeting where all of the products/ “Sacred Dance Video” are uploaded in the Facebook Group. Every class member can give a direct comment toward the uploaded video.

It was found that students were very proud of their works. They proudly present their video by answering any comment posted under their videos. The video shows both specific strength and weakness which are vary among the groups.

F. Project Evaluation

Project evaluation was done using 2 types of scoring rubrics. The first scoring rubric assesses the writing product on 1st check point. This rubric is adapted from the 6+1 Traits of writing that is proposed by Workman in 2013. The aspects of scoring can be elaborated as follows;

Table 3. Writing Scoring Aspect

| No. | Domain | Aspects |
|-----|-------------------------|----------------------------|
| 1 | Ideas | Main Ideas |
| | | On Topic |
| | | Details |
| 2 | Organization | Parts of the Essay Writing |
| | | Transitions |
| 3 | Voice | |
| 4 | Word choice | |
| 5 | Conventions | Grammar |
| | | Spelling |
| 6 | Length | |
| 7 | Presentation (Neatness) | |

In the final project where actually Writer intended to evaluate the students' speaking ability, beside the consideration of fluency, accuracy, content and improvisation (Nunan, 2004), Writer put an emphasize on students creativity and willingness to learn a new knowledge. Therefore the scoring system is as follows;

Table 4. Final Project Scoring Rubric

| No. | Score | Requirement |
|-----|-------|---|
| 1 | 76 | Each group member uploaded a video differently. The video duration is 3 minutes |
| 2 | 80 | Each group uploaded a compiled video. The duration is 15 minutes. |
| 3 | 85 | Compiled video/15 minutes length and given a transition for each speakers including opening and closing images. |
| 4 | 90 | The video with score 85 and given background music and also picture that illustrate the description. |
| 5 | 95 | The video with score 85 and given video illustration. |

The Writer also give a chance to the students to get the highest score 100 under a requirement that the uploaded video is extraordinary video that need a special skill in doing it.

It seems it is a very simple rubric but in fact it could improve the students' target of achievement. Most of the students targeted the middle high score because they know how and capable in

reaching the chosen score. Then, the chosen score would direct the learner to achieve a particular score.

2.2 The Effectiveness and Acceptability of Project-Based EFL Syllabus

Writer assessed the effectiveness of Project-Based EFL Syllabus by observing whether the basic assumption of Humanistic approach that proposed by (Mcleod, 2015) are fulfilled, including; (1) Humans have free will; its means that not all of the students' behavior in the classroom could be conditioned or determined, (2) All students are unique and have an initiative or innate/inborn drive or motivation to achieve their maximum potential, (3) A proper understanding of students behavior can only be achieved by interacting with the students, and (4) Teaching should be able to maximize the students personal ability to construct a better group work.

The result of the observation was then also confirmed by results from survey and interview. The findings highlighted that, the determination of the project that was discussed with the students, give them chance to calculate between what they need and what they want to learn. The topics given are the things that the students need to learn while the project frame is what they want and how they want to learn. Writer can see that the Project-Based EFL Syllabus could provide this connection. The point is that the students would understand and have a clear picture of what, why and how they will learn English during a semester.

Students were freely given chance to produce the project product based on their ability. The students would push themselves to their maximum potential because they have an innate motivation. The final score prove that the students targeted the middle high score. From the whole subject of this research there were only 2 groups of students that upload their videos separately. While the other 10 group of students upload a video which targeted to the middle high score.

Most of the students stated that they targeted the high score because the way to reach it is clear and reachable. Besides, the integrated lessons under a project framework improve the students' confidence in finalizing the project product. Interaction is clearly established between students-teacher and students-students. Moreover the application of Facebook Group could facilitate the students with a media where they can discuss anything in a real time. So, any inquiries of updates can be monitored effectively. The interaction also enables the Writer to evaluate the steps of the project based on students' behavior that observed both in the classroom and online.

Then finally, the Project-Based EFL Syllabus could maximize the students' individual potential that would be completed by other group member to produce a final project. In the end of the project students realize that the individual skill and potential could be

useful if an individual could combine it with others and produce a group product that can be used together.

2.3 The Description of the Hidden Culture and Character Education Learned

(Hofstede, 2011) mentioned that the word culture is defined as “collective programming of the mind that distinguishes the members of one group or category of people from others”. Based on that definition, the culture education in this article can be defined as an attempt to facilitate the learning of Balinese local culture, in which based on the definition above, in form of Balinese collective mind programming to the students. The Balinese collective mind programming itself is expected to ease the students in acquiring English in EFL classroom using authentic local context and filter the English/Western culture which would not match the local Balinese culture.

Practically the culture education in Project-Based EFL Syllabus is taught through project framework. The students are involved in a Balinese culture-based project framework, which is sacred dance. In all part of project processes, students would work under the sacred dance circumstances in which they would interact with all aspect of a sacred dance and finally able build a description. In the process of building the description, students will experience the process of encoding any information gathered in 1st language (Balinese) or 2nd language (Indonesian) to the foreign language (English) as the target language which will build an understanding that English is also able to describe a local heritage which has passed using either 1st or 2nd language. Students who arrive at this point are successful in understanding the 1st hidden curriculum of Project-Based EFL Syllabus. Thus, they are taught to see the connection and reason of learning English as a foreign language and able to use this foreign language to preserve their local heritage.

Besides, but attached, the character education is also delivered along with the culture education. In delivering the character education, writer would refer to three main pillars of character education, those are; (1) (Lickona, 1992) who stated that “character education is the deliberate effort to help people understand, care about, and act upon core ethical values”, (2) The Ministry of National Education (2010) which stated that the values of character education consists of religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, patriotism, respect for the achievements, friends / communicative, love peace, likes to read, care for the environment, social care, and responsibility, and also (3) the Hindu Balinese tenet about character education, that is Tri Kaya Parisudha which means three holy behaviors, such as holy mind (manacika parisudha), holy speech (wacika parisudha), and holy action (kayika parisudha). So, during the application of Project-

Based EFL Syllabus, there are several values of character education which are not only understood, but also spoken and practiced, those are;

Table 5. The Hidden Character Education in PB-EFL Syllabus Learning Experience

| No. | Character Values | Learning Experience |
|-----|--|--|
| 1 | Religious | Inserted in the project themes, e.g sacred dance |
| 2 | Honesty | Practiced during the investigation and reporting process |
| 3 | Tolerance & Democratic | Practiced during the process of project, from determining the project until producing final project product. |
| 4 | Discipline, Independent & Hard Work | Practiced under the establishment of the project timeline. Students are required to work hard independently and discipline. |
| 5 | Curiosity & Creativity | Investigation work with Curiosity and the findings will be presented by creativity. |
| 6 | Responsibility & Respect for Achievement | Individual potential and responsibility will be built based on the respect of the achievement in conveying the project task. |
| 7 | Communicative | Practiced in the group discussion and investigation during project. |
| 8 | Environmental and Social Care | Students would realize that Bali is rich of unique culture and tradition which will improve students' environmental and social care. |

Based on the table above, almost all of the character values that are expected to be existed in an instructional process of Indonesian education system are already covered by the Project-Based EFL syllabus. Students who are able to realize this hidden character values would be able to improve their multiple intelligences and also equalize their affective and cognitive development as the purpose of Humanistic Education approach.

III. Conclusions

Project-Based EFL Syllabus is a creative syllabus that is born based on the connection between what students need to learn and what the students want to learn. The syllabus applied the topics that are usually given for the particular level of EFL students and wrapped under the project framework which is designed using local culture. The model of Project-Based EFL Syllabus constructed during this research would produce a descriptive video of "Sacred Dance".

This PB EFL Syllabus could empower the humanistic education, where it is effective in facilitating both the cognitive and affective aspect of the students equally. The given topic for English subject could improve both the students' language skill and

language attitude. Language skill is performed through the correctness of language fluency, accuracy, content of speech and improvisation. While language attitude performed toward how the students respected the language by producing a creative product of a foreign language which based on their local genius. So, students would at the same time learn a new language/culture and conserve their own culture.

This syllabus also conveys hidden culture and character education values which are spread during the application of the project. The culture education is intended to provide the students with an understanding that English language learning is a smart way to preserve local heritage while the character education is aimed at giving the students chance to practice the core character values that are required by the Indonesian education system.

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**KNOWING THE PHILOSOPHY OF CHARACTER EDUCATION
IN HIGH EDUCATION OF HINDUS
IN THE GUIDANCE CULTURE OF DAYAK
IN CENTRAL OF KALIMANTAN**

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Abstract

This paper be titled knowing philosophy education character in high education of Hindu in the guidance culture of Dayak in central of Kalimantan. This writing as the contribution about education character in high education of Hindu in Palangka Raya city as the located of any new generation Hindu for continuously study for making increase of quality human resources of Hindu in Kalimantan. Any four kind about factor character to give contribution for making success in the study like as the character natural, character spiritual, character communal, and the character of social. The character natural to be contribution for making good value and attitude of any student which be study in high education of Hindu in central Kalimantan. Also by impact of character spiritual traditional of any student has also contributed of attitude student in study about Hindu religion. Then about the character of communal also be contributed for making to be seriously for bail out of any knowledge with to feel together nicely. Otherwise that the character social also be contributed positively to any student for getting any experiences positive about Hindu religion, tradition, law, philosophy, education, culture, arts, communication, and son on with excellent and successful or nicest.

Keywords : *The Philosophy Education of Character and Culture of Dayak*

I. Introduction

The education character so very urgent for analyzed in the forum scientific discussion like in the seminar international moment. The education character nothing for ending for as the material for the teaching or examine by any lecturer in the context of education. Further in the high of education character that matter which very interesting for material scientific discussion as the thinking for contributed in dynamic of education in era modern. The character of education has scope of student in the level elementary school, middle school, high school, and also for

the high education called like in the Hindus college located in the Palangka Raya city.

About the education character in the Hindu college in Palangka Raya, in central of Kalimantan. So that the matter which very important as subject in the moment knowledge discussion. The character education in the college of Hindus appropriate local culture of central Kalimantan has the special unique. So surely what the meaning of that special unique because have strongly impact from the local culture of Dayak. So with that influence strongly applied by culture of Dayak and become familiar in the Hindus college in the factual according to local genius of culture.

Meaning of education described that “according of history that term of education so much used in the various terms and understanding like as in the development, the growth, the form, socialization, inculturation, instructional, training, reformation” (Koesoema, 2015 : 84). Furthermore the meaning of character so is the opinion described that “associate term of character with what which named temperament which to give definition which intonation emphasize in the substance psychosocial which connected in education and context environment” (ibid, 79—80). According to opinion that education character is type of education which stressing on temperamental from any student which have component psychosocial and be contextual with the situation of each. Therefore the education character that component the education which be effort creation personal or character of student for making quality human resources which rely on with process instruction like pedagogy and resources study from environment each like as the religion, tradition, culture, art, economy, communication, information, and others which also be typed personality goodness or noble for student like as level of education.

So very urgent about the education character in the era modern defined by situation social in the society. “The social situation, cultural of society us last time this surely it is indeed so more making beware. To be any incident in the education which more and more humiliate level and status of human being. Dissolved of values moral, the be full of tears unjustly, very less of feel solidarity, and so on has be happen in the institution on education” (Koesoema, 2015 : 112). Whereas of main that the situation social and culture to give factor who determines some thing in the participate which impact of stability character of student in the era education of elementary until level of high education in the modern time.

Between the character of supreme spirit called ‘budhi pekerti luhur’ with value moral moral and norm of life which elements according to opinion Zurich (2008 : 68) described that “any relation of character like as : illuminated, wisdom, integrity, be believe, discipline, polite behavior, be orderly or neat, sincerity, policy, control of self, mettle, be friend, loyalty, honorly, justness”. With listening of that opinion personality or character of student which

study in the level high education of Hindus in central Kalimantan be mainly in the Hindu college of Tampung Penyang in the city Palangka Raya really also be connect surely with the character by local genius, particularly the model or behavior or attitude which be impact on personality of student be very impact by factor local wisdom like as be writing or unwriting. Really that character also regulated by factor of environment of each.

II. Discussion

2.1 Knowing Philosophy Education Character in the Context of Culture of Dayak

For knowing about character of student which studying in the Hindu college in the area of central Kalimantan need with discuss about empirism and sociology with basis existency of the culture of dayak. Any various of character for student in area of central Kalimantan which must introduced by surely and factual. The matters of that for to give supporting for any student for can to reaching of success in the instruction and study in the level of high education of Hindus. Whenever that character of any student has introduced with good,so that matter as the medium for making the student for can study very good and success.

Any some models of character for student in the condition of study and educated in the education of Hindus in area central of Kalimantan. The model of character for student which that mean like as model easily for to give support of enthusiasm in the study. "Basis identity of education of character so any four kinds like as the orderliness interior, coherency, otonomy, and strength and allegiance or layalty" (Muslich, 2014 : 128). The regularity of the life in the factor of self surely noble, coherency as the basis for making character good which positive, to give chance of any student for be attitude as` otonomy, and development of tha character which loyalty or solidly of heart and loyal in to do of instructional.

The important matter become attention in the thing of education character that "someone which intellectual them character with be good will be resulting commitment, loyalty, consiousness, and willness in the commit and discipline in ethics which legalized" (Zubaedi, 2013 : 24). Thus the character which good regulated by commitment, loyalty, awareness, and attitude in ethics legalized. Otherwise that so exist five step and four element or factor the affective which regulated about character, like as : "receiving, responding, valuing, organization, and characterization, which followed by four elements of affective, like as : interest, attitude, value, and appreciation" (ibid, 26). In the principle of character regulatyed by ability for listening, responding, to give value, organization of value, and caracterization value, which supported by four elements of its, like as the interesting or proclivity, the attitude, the value, and the appreciation.

Be basically of some understanding about character like as or in the same manner as of opinion of expert above, so introduced` of character for student on the high education Hindus in area of central Kalimantan which also be contributed by of the culture of Dayak, can described like as: the character natural, the character spiritual, the character komunal, and character social. Along time this discovery any four of models which introduced be impact from existency of culture of Dayak in the area central Kalimantan more and more which be exist in the area Palangka Raya city. Like as of purpose of education character according to Mulyasa (2014 : 9) that “be purpose for increase of quality process and resul of education which on directing establishment character and morals of student by really, integrated, and harmony like as with standard competency of graduate or alumnus on every oneness of education”.

First, The character natural to give main type for student which followed study on the high education of Hindus in the central Kalimantan. The area or conduit of river that mean ‘daerah aliran sungai called DAS’ which dominant for to type chatacter of student. To be mainly of area Kapuas river with the wiring of river the Kapuas, the area Palangka Raya with area wiring of river the Kahayan, and the area of Kasongan with wiring river of the Katingan, and so on so much area by wiring rivers other so to give type and character for student which impacted by condition universe local. On the time of firts time has intellect for be one with the universe which instructed become generation which familiar with universe, so that the familaiarly wirh situation of universe become the student strong of the social intercourse or society of universe which routinity.

All life style which integrated like as universe that condition of universe which always in the area of wiring of river, starting for search material food or meal, like fishing, to take water drinking, for to do treatment of self with take bath in river, to do activity of mining, to do activity explore with transport on the river, effort economic by trading pass wiring of river, and communication internal human being of a village and antar village by connecting with route of river. Want and unwanted that character natural with route of river for making character which familiar with area wiring of river.

Second, The character spiritual as one identity which is prominent for student who are take on study in the high education of Hindus in area central of Kalimantan. Average of student in the observation factual, that proclivity or interest and attitude religious of Hindus very prominent and can described qualified have believed who are good. The student has asset character natural as universe which is not have worry for study religion like the believe good. The asset or modality and skill in the part of Hindu religion as the spiritual and empirical be good qualified. To be which is

have interest and hobby as figure in Hindu religion as the figure for to guide of human being of Hindus like as the basir, the pisor, the kandong, the mantir, and so on figures of society.

Thus if accurate more, that to be also character has activity experience like as the more multi level, like as to be who is has practice the type medicinal treatment or therapy like natural called the Balian. The Balian can to give help than aid of spiritual, and then can also to help as medical be in effect as medically with predicate as the Balian. For the medical patient who is be feel sickness (pehek) can helped until can healthy according to the believe and stable of spiritual by the hand skillful by the Balian. This matters who is as the type of character spiritual which is glorious, who is can be discovery on the student who are take on study in the level high education of Hindus. Don't surprised if any of student who are be condition sickness, thus the student who is have talent and be character as student spiritual can to help with method by cara medical tradisional easily and full believed.

Thirds, The character communal that the life together in the community who is integrated and be together for interdependent between one and other. "The life together with other, be trusteeship in the some prays of the holy book of Hindu called the Veda, including also demanded for manifested of life who is harmony, compatible, and matching with the God or the Tuhan Yang Maha Esa (Prajapati) in central Kalimantan called Ranying Hatalla Langit, also with any humanity, and also with universe of environment" (Titib, 2003 : 119). So with life together, thus the life become more be guidance, directed, guided, and to be communication who is mullticultural. The area of central Kalimantan as the area the widest, so much forest dense, the river very wide and longest, route communication who is yet limited, area community of society yet scare, and contact antar humanity yet limited with distance so very long far, then the character communal become oneness of that as the one model of character who is domination in the following situation instruction in the high education religious in central Kalimantan.

All of the student yet really be exist situation togetherness in the process instructional, whenever and wherever be exist really be multi contact and integrated who is one wuth who is onothers. No yet more really the character of selfness who is factual, wherever always togetherness, if departure and back again yet needed friendship who are be characteristic routine. Otherwise not yet be the friend, so can cancel for going to purpose for stud. Must know also that condition area between another area so very far, so needed the trip so very long time. Then yet to feel worry for alone for going to the place for study. Otherwise distance who is journey until be long time, even until to be who journey until long trip. That situation in the periode of ago for take time with distance pas route of river and make tired. How about it can depent for journey

if only did by alone. So this matter for needed friendship, guidance, and guarding form one person and also other person friend.

Fourth, The character social as one model personality for the student for following study in the level high education in Hindu religion in the area central of Kalimantan. According to opinion in the society, that student average origin from the environment social from village or rural and also who is be origin from area of city or urban. Between condition social in area village and who is origin from area of city be discovery that student same have identity who are personality as the student who be high commitment for to got success and progress. Whenever to feel proudly can be success in the study and not unless or without result coming so far from the village. This matter as the character social for student in the high education Hindus religion in central Kalimantan.

“The character not be function in the space zero, the character be function in the environment of social” (Lickona, 2013 : 100). How very noble of opinion from the expert that, because the environment of social become part important in the formation of character student. In the fact of society of Dayak that be society has become matter who is intellect from the time that or since yet child, so yet usually be instructed in the situation of social to be familiar and be nearly in the environment togetherness. Also be usually be friendship, be together, and be interaction in the society and in the environment social who is multi personal, multi attitude, also multi civilization, multi cultural, also condition from territory of village until to area the cit, who is needed time very long, determination for be friend in the environment social who is variety personality. All of type hyndrance solve with situation social who is various, not yet more in the route trip be take time very long journey, thus in the journey along time and more and more form day to da, so that motivate strength for study in high education, although as the general yet be discovery be problem by student in the matter budget or cost for study who is be qualify yet limited. The soul and strong of spirit for struggling for study and always study as continue who is named wit the culture ‘isen mulang’ thar mean ‘always for stugling’, can make some thing grow potency for study going to successful as the ambition since from coming from the village so to be lovely.

III. Conclusion

To be speech about the high education character really very interested and be surely to be guidance sas material for discussion who is not be ending by any participant of moment seminar also by any element connected for to give in put or support, suggest, correction, and effort to give contribution positive in order to be participated for development as be method goodness about personal as the student in the high education, also in the level of

elementary school, the middle education level, until also to the high education of Hindu education, including that in the Hindu college in Palangka Raya city central of Kalimantan.

The speech about education character really be meaning the value and also be meaning very positive for development about education character in Indonesia. The education character has philosophy so be supreme like as the character, habit, nature, disposition, temperament, also behavior, who is in the doctrine of Hindu religion called the *guna*, be kind by three character named 'tri *guna*', like as the good character named te 'satwika', the normally of character named the 'rajasika', and one again character named the 'tamasika' that the character not good. Thrded kind of characters in the according to the doctrine Hindu religion so very important understanding an d for application as positive, so for can to reach successful in the level study in the high education be take it of by student.

For bring into the reality successful of learning and instructional on the high education Hindus in the Hindu college state of Palangka Raya, and in the fact that can observe that factor culture very important to give contribution or also be participate to give in put or suggest for create pesobality of student. The faktor culture of Dayak who is noble and also factor dynamics of uniuverse in the area of island Kalimantan who is opening very widest to be also impact very biggest for make some thing grow the strongly spirit for study how is creatively. Then also that element culture of Dayak has philosophy be supreme in the effort for development the character of the student, and then between the character natural, the character spiritual, the character communal, and the character social. Four kind characters that be believe to impact very high in the created the education character for student since beginning until with can continue to level high education in the Hindu college hwo is very interst many value wit value of philosophy also value the life as positive for student.

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THE CHARACTER OF TEMBANGRARAS AND CENTHINI IN SERAT CENTHINI WRITTEN BY PAKUBUWANA V

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Abstract

Serat Centhini is a monumental Javanese literary work known as the encyclopedia of the Javanese culture which has widely influenced other literary works. It becomes the reference and transforms into many novels in Indonesian language either by Indonesian or foreign writers. As a masterpiece, Serat Centhini has captured the experts' attentions. It is proven by a lot of studies to Javanese literatures in Surakarta Kingdom especially to the work of Pakubuwana V. As a work in a form of story, Serat Centhini displays quite many figures, either men or women. There are many studies on moral or character in the Serat Centhini. This study focuses on characters of two important figures Tambangraras and Centhini. Tambangraras has similar characters with Centhini since they have a close relationship as a maid and a master. Some of the characters of Tambangraras and Centhini are low profile, devoted to their parents, social or harmony, knowledge oriented, religious, and devoted to husband (particularly Tambangraras). The characters of both are aligned with the character of the high cultured society which could be useful to form the character in today's and future's era. This study on character could be done further, so that the character of Tambangraras and Centhini could be described more comprehensively.

Keywords: *Serat Chentini, character, Javanese literature*

I. Introduction

Serat Centhini is a masterpiece of Javanese literary work (Wirodono, 2012:7). It widely influences other literary works marked by the existence of its 12 versions. As the mandate giver to the three writers (also involving directly) in creating Serat Chentini, Pakubuwana V has succeeded in bringing the existence of the broad and variative knowledge in *Serat Centhini*. Besides, this masterpiece presents many figures with their Javanese thought and its dynamics in the Surakarta's Kingdom era. *Serat Centhini* is a literary work which achieved excellent cultural status in the past century (Behrend, 1998: 1 in Manu, 2016). Based on the theory, literary works could not be separated from its socio-cultural of the society or as stated by Teeuw (1986) that literary work does not fall

from the sky or does not born from the emptiness of culture. Thus, literary work has to be treated as the age's child who presents the feature of life, achievement, aspiration, and its society's attitude and as the media to give enlightenment and inheriting the values of life. In the small scope, the actor or the figure in the *Serat Centhini* story, more or less represents the way of thinking and the attitude of Javanese in its era, which is the Kasunanan Surakarta, in the era before, and in the era of Pakubuwana V. *Serat Centhini* is composed in 1814 BC (Inandiak, 2016) by three Surakartan poets named Ranggalasutrasna, Yasadipura II, and Sastradipura (Haryono, 2016) on the initiative of Pakubuwana V. *Serat Centhini* is an adapted or developed work of Serat Jatiswara. Moreover, until now, there are eight versions of *Serat Centhini* born, while *Serat Centhini* in Pakubuwana V era is named as standard Serat Centhini or great *Serat Centhini* which is generally called as *Serat Centhini* (Setyawati, 2016). The study of the character of Niken Tambangraras and Ni Centhini take the data from *Serat Centhini*.

Some actors in *Serat Centhini*, are Jayengsari, Jayengresmi, Rancangkapti, Gathak Gathuk, Niken Tambangraras, Cebolang, Ni Centhini, Ratu Pandhansari, Niken Rancangkapti, Sitoresmi, Ni Ruhkanti, Retna Tan Timbangsih, Nyi Hartati, Siti Wuryan, Nyi Rantamsari, Randa Mlarat, Nyai Cundhamundhing, Nyai Padmasastra, Nyai Sriyatna, Nyai Lurah, Nyai Atikah, Nyai Pujastuti, Prameswari Raja Baka, Nyai Wanakarta, Putri Wandhan, Rara Indradi, Nyai Wulanjar Demang, Jae Manis, Rancangkapti, Ken Pangliring, Rara Sumekar, Rara Megatsih, Nyai Malarsih, Ni Turida, Ni Rarasati, Ni Daya, Matiyah, Wulanjar, Randha Sembada, Nyi Kacer, Sangidah, Nyi Madu, Nyi Tariyah, Ni Wasita, Ni Warsiti, Nyi Nurbayin, Retna Ginubah, Rara Widuri, Ni Asemsore, Rara Muryati, Randha Tilarsa, Ni Sumarta, Ni Warsiki, Ni Malaesmi, Niken Wiyadi, Centhini, Ni Pelangi, Ni Wiyadi, Ni Malarsih, Ni Selabrangti, Ni Sakati, Ni Malarsih, and Ni Wilapa. In this research, the discussion on the character is limited to two figures that are central, they are Niken Tambangraras and Ni Centhini (both correlates as *subject-object* and *master-maid*). The selection of the two figures is also based on the consideration to see on how the character of the maid or "mate" and 'servant' in the Javanese concept.

Research of the character of the actors in the *Serat Centhini* is still rare. From the previous studies, there is only Wibawa (2013) who focus researching moral values through the figure of Seh Amongraga. The moral values found in Seh Amongraga also exist in *Serat Centhini*. Some of them are moral values related with the right and obligation, justice, responsibility, conscience, honesty, bravery, modesty, and loyalty. Therefore, the study on the character of the Serat Chentini is still widely open. Specifically, related to the existence of a certain figure, either man or woman. Moreover, in *Serat Centhini*, some actors are not only positioned as object, but also as subject. So that the research on the wisdom

values of Javanese society to the role of woman who not only functioned as object, but also as subject who also giving colour to the canvas of time to be more civilized (Wirodono, 2012: 5—6). This paper studies the character of Niken Tambangraras in *Serat Centhini*. The character correlates sufficiently with the character of Ni Centhini which has a role as *abdi kinasih* 'servant who is very being cared about' of Niken Tambangraras. In that way, the study on other characters is still broadly open for the next future researchers. The complete study on the characters of some of the actors could thoroughly and comprehensively picture the character of the Javanese in *Serat Centhini's* era. This research contributes the development and inventarization of the Javanese character which are recorded in the old manuscripts.

II. Discussion

2.1 The Character and the Forming of the High Cultured Society

Character has become dynamicly important issue in the journey of Indonesian society. It becomes a very crucial problem in building the nation. For example, Pedoman Pengamalan dan Penghayatan Pancasila (P4) is well known in the Orde Baru. The P4 is massively oriented for building the character of the nation. Later, the recent government has the intention in applying the character education. Then, the term of Nawacita is born. It is one of the efforts on building the character of the nation. There are some characters that need to be strengthened in constructing the identity of the nation.

The character education should refer to the vision of the national development which creates noble character and morality, ethical, cultured, and civilized nation based on Pancasila (Kemdikbud, 2011 compare with character education developed by Universitas Negeri Yogyakarta [in Wibawa, 2013 which in detail covers the acts of worship, honesty, responsibility, work ethic, independency, synergy, critical, creative, and innovative, visionary, affective, concern, sincerity, justice, temperance, nationalism and internationalism]) which stated eighteen characters that could be developed in the teaching and learning activities or education. The eighteen characters are developed in Indonesian education since the early childhood to the university level. They are religious, honest, tolerancy, discipline, hard work, creative, independent, democratic, curiosity, nationality, affection to nation, appreciative, communicative or friendly, peace, like to read, care to environment, social, and responsible (Suratno, 2016).

The eighteen characters education has alligned with the character of the highculture society, as the opposant of the lowculture society. Ibrahim (2013 in the paper presented in Kongres Kebudayaan Indonesia) stated that the character of the highculture nation are harmony, high solidarity, socially ordered,

obey the law, appreciate the environment, living clean, respect differences, intellect or smart, and using a high language. The analysis of the character of Niken Tambangraras (and Ni Centhini) in *Serat Centhini* written by Pakubuwana V in this research is based on the description of the mentioned characters. Practically, the character analysis is done by cross-correlative since textually, both figures correlate as master-maid, master-servant, and in the broader extent, it correlates as subject-object. As the hypothesis, the character of Niken Tambangraras (and Ni Centhini) has fulfilled some of both characters in the highculture society. In fact, there is a possibility that both figures could reflect the whole descriptions of a person from the highculture culture.

2.2 The Position of *Serat Centhini* and Javanese—Indonesian Literatures

It is the fact that literary work is born from the social cultural background of the past society. Before the *Serat Centhini* (the great *Serat Centhini* which is composed by the three Poets in Surakarta's era on the initiative of Pakubuwana V), *Serat Jatiswara* and *Kidung Centhini* from Cirebon was born initially (Setyawati, 2016). Allign with the dynamic journey of the Javanese literatures, Kasunan Surakarta has many literary works that are well known until today. Some of them are *Serat Wulangreh*, *Serat Wulangputri*, *Serat Wulangsunu*, *Serat Kalatidha*, *Serat Wicarakeras*, *Serat Wedhatama*, *Serat Tripama*, *Serat Hidayatjati*, *Serat Jayengbaya*, and *Serat Centhini*. *Serat Centhini* is classified as unique and special compare to other works during the era. One of the uniquenesses is all elements of the Javanese life is presented in the story. Therefore, eventhough transforms into *tembang macapat*, *Serat Centhini* could be categorized as a prose. The work nowadays could also be aligned with narrative poem eventhough the narrative element or story in *Serat Centhini* is thicker compare to recent poem narrative (eventhough *Serat Centhini* has transformed into *metrum tembang macapat*).

Serat Centhini is created based on the initiative (dhawuh 'order' in Javanese) of Pangeran Mangkunegara III, who is the son of Pakubuwana IV (later Mangkunegara III is crowned as Pakubuwana V). Pakubuwana V ordered three of his man in the palace to create the story related to the life of the Javanese comprehensively. The three are Yasadipura, Ranggalasutrasna, and Sastradipura on 1814 to 1823. Therefore, the contents of *Serat Centhini* could be treated as the writer's report of observation. In writing the work, the writers are assisted by two people who are expert in Islam. They are Kiai Kasan Besari (from Panaraga) and Kiai Muhammad (from Surakarta). From the three observations, the work is formed. The plot is a journey of one central character chosen by each of the three writers (the three chosen characters are sibling). Those central characters are Jayengresmi, Jayengsari (both are men), and Rancangkapti (the sister of both men).

Serat Centhini is known as a masterpiece. Experts agree that Serat Chentini has very broad content. Serat Centhini is credited as a monumental work in the Javanese culture. However, Lombart stated that the work does not get the same response from Indonesian people. Until now, there is no Indonesian expert who discuss Serat Centhini in relation with the view of Javanese life. On the other side, Serat Centhini surely contents many aspects related with the life of Javanese. Serat Centhini is oftenly called as the mother of Javanese knowledge. This work contents the belief, faith, Javanese kanuragan and mysticism, Javanese architectures, art, farming, heritage, austronomy, primbon, food, culture, story or old tales, plants, animal, medicines, Javanese ethic, geography, until the Javanese sexology.

There are researchs or study on Serat Centhini. However, all of the analysis is only in partial. For example, the writing related to the content of Serat Centhini only discusses the traditional Javanese food, medicines, sexology, and also review in order to complete the information of one other particular book. Such as, the review on Astrabrata in the Javanese manuscript related with or compare to Sastracetha in Serat Centhini. Serat Centhini now already attracted people's attention in the form of its derivation or transliteration. The transliteration (from Javanese to Latin letters) is a good effort on preserving the content of the monumental Javanese literary work in the Kasunanan Surakarta era. Besides preservation, transliteration is also one effort to juxtapose Serat Centhini to broader society. Most of the people nowadays are not able to read in Javanese. In contrary, people nowadays are used to read the book in Latin. The transliteration helps readers who could not read in Javanese read the book comprehensively. Some of the publication of Serat Centhini in Latin are from Sumahatmaka (published by PN Balai Pustaka, 1981), Serat Centhini published by Yayasan Centhini in Yogyakarta by Kamajaya (published by UP Indonesia, 1985). This version is also completed by the summary in every pupuh in Javanese. This publication is also stated as the most monumental version from other publication.

Serat Centhini was formerly known as Serat Suluk Tambangraras which is also a very popular Javanese literary work (Soekirman, 2013: 2). Some of the observer of Serat Centhini stated that Javanese manuscript with 4.200 thick pages in the Pakubuwana V era is called as Javanese culture emcyclopedia (Mintorsih, 1991). The name of Serat Centhini is taken form the woman character Ni Centhini which plays the role as the servant of Tambangraras (Niken Tambangraras which finally married Amongraga). Then, the title is changed from Serat Tambangraras which is taken from the name of the master (Niken Tambangraras; doughter of Kyai Bayi Panurta) to Serat Centhini; the name of the maid of Niken Tambangraras. The reason is not explained by any observer or researcher of Javanese culture and literature. Niken

Tambangraras is Amongraga's wife who is formerly having a name as Jayengresmi. Jayengresmi is also the central character in the journey and named by Amongraga in Serat Centhini or Serat Tambangraras.

It is oftenly said that Serat Centhini is created by Pakubuwana V when he was still incharged as Mangukegara III (Mintorsih, 1991). Kanjeng Mangkunegara III is the son of Pakubuwana IV who is known as the Javanese poet and the king of Kasunanan Surakarta who created the monumental work, such as Serat Wulangreh and Serat Wulangsunu (Poerbatjaraka, 1952: 180—181). Therefore, many people said that Mangkunegara III has the heritage of the Javanese poet. Meanwhile, some of the experts said that Mangkunegara III is a person who order or initiate the writing of Javanese knowledge which later known as Serat Tambangraras or Serat Centhini. The writers of Serat Centhini are Kiai Ngabei Ranggasutrasna, Kiai Ngabei Yasadipura II, and Kiai Ngabei Sastradipura (Adisasmita, 1974; Tim Penyadur Serat Centhini Univ. Gadjahmada, 2007: 4). The name Serat Centhini, later, is more popular than Serat Tambangraras. The work of Pakubuwana V is recognized since it is loaded with the Javanese knowledge so that it is called as the Javanese culture encyclopedia (Adisasmita, 1974; Kamajaya, 1975; Mintorsih, 1991; Sukirman, 2013)). In Serat Centhini, it contains knowledge, literary, culture, art, philosophy, religy, mystical, forecast, pralampita 'symbol' or 'badge', tradition, human attitude, and animal, medicines, and etc. (Sumidi, 1974; Sukirman, 2013:1). While, Marsono (2008) stated that Serat Centhini is a masterpiece written by Javanese poet and Nurnamingsih (2016: 12) and Wirodono (2012: 7) grade Centhini as the masterpiece of Javanese author.

Serat Centhini has become the source to many transformation of the modern Indonesian novel. As a monumental work, Serat Centhini attracts the writer's attention either Javanese or Indonesian's writers to transform it into Indonesian novel. It also happens to foreign writers. There are parts of Serat Centhini's text which becomes the idea of the Indonesian novel. For example, the event or the story of the first Niken Tambangraras and Seh Amongraga's meeting, their marriage, the leaving of Cebolang form the parent's house, and the worship of Centhini to Tambangraras, her master. Kamajaya (2006) has stated or predicted that Serat Centhini would become the source of the development of Javanese literature. However, in its development, Serat Centhini is not only becomes the source of development of Javanese literature, but also as the source of development of Indonesian's literature. Some of the transformation novel are Centhini: Kekasih yang Tersembunyi (Inandiak, 2015, republished in novel-novel kecil as the episode of the main novel Centhini: Kekasih yang Tersembunyi, novel Minggatnya Cebolang [2005], Ia yang Memikul Raganya [2005], Nafsu Terakhir [2006] yang Empat Puluh Malam dan Satunya Hujan [2004]). Serat Centhini is also being transformed by

Sunardian Wirodono and becomes *Centhini 1: 40 Malam Mengintip Sang Pengantin* (2010) (republished six times until 2012) *Serat Centhini* is also transformed by Sri Wintala Achmad (using the name of Gangsar R. Hayuaji in three Indonesian novel *Centhini: Perempuan Sang Penakluk di Langit Jurang Jangkung* (2012) and *Centhini 2: Perjalanan Cinta* (2010), and *Centhini 3: Malam ketika Hujan* (2011).

The transformation of *Serat Centhini* into *tembang macapat* is also done by Agus Wahyudi which recreate novel *Serat Centhini* into twelve publications. Each of the book is titled *Serat Centhini 1* to *Serat Centhini 12* in 2015. However, each novel has sub title which illustrates the substance of the book. It is written in each book, such as *Centhini 5: Pertobatan Cebolang & Syekh Amongraga Menjempit Jodoh*, *Serat Centhini 6: Pernikahan Syekh Amongraga and Tambangraras*, *Serat Centhini 7: Wejangan Amingraga tentang Ilmu Kesejatan*, *Serat Centhini 8: Ujung Pengembaraan Rohani Syekh Amongraga*, *Serat Centhini 9: Pengembaraan Jayengresmi, Jayengsari, dan Kulawirya Mencari Syekh Amomgraga*, *Serat Centhini 10: Akhir Pengembaraan Kerabat Wanamarta*, *Serat Centhini 11: Akhir Perjalanan Syekh Amongraga: Awal Menuju Penitisan Trah Matarah*, *Serat Centhini 12: Dua Sejoli Hidup Bahagia di Alam Kesempurnaan*. In doing the transformation of *Serat Centhini* into 12, the writer based on *Serat Centhini* written by Kamajaya and transliterated into Indonesian letters by University of Gajah Mada Yogyakarta's team. From the above explanation, it could be concluded that *Serat Centhini* is an adaptation or transformation from *Serat Jatiswara* and *Kidung Centhini*. Furthermore, *Serat Centhini* has become the reference of the transformation of *Centhini* in modern Indonesian novel in 2000's era.

2.3 The character of the Tambangraras (and Centhini) in *Serat Centhini*

Formerly, *Serat Centhini*'s name is *Serat Suluk Tambangraras* as stated by the writer of *Serat Centhini* in its first creation. *Tambangraras* is an important character in the story and married *Seh Amongraga* or *Jayengresmi*. In *Serat Centhini*, *Niken Tambangraras* is a daughter of the religious teacher named *Bayu Panurta*. Later, *Serat Suluk Tambangraras* is known as *Serat Centhini*. Until now, no one reveal the reason of the transformation of *Serat Suluk Tambangraras* into *Serat Centhini*. However, in the beginning of XX century, the work is already called by *Serat Centhini*. The name is taken from the servant or maid's name in the story (*rewang* 'maid' atau *batur* 'servant' in Javanese). *Centhini* in *Serat Centhini* is called *Ni Centhini* (*ni* in Javanese tradition illustrates lower social status person, differs with *niken* as a person from high social status). *Ni Centhini* is *batur* or abdi of *Niken Tambangraras*.

Niken Tambangraras is the daughter of Ki Bayi Panurta, the leader of Pesantren Wanamarta. Niken Tambangraras is a beautiful, smart, capable lady. She does not willing to marry any man unless he is beyond her. Niken Tambangraras has two sisters. There are Jayengwesthi (married to Turida) and Jayengraga (married to Rarasati). The beauty of Niken Tambangraras was more shining when she got married to Amongraga. It was because she wore *sinjang alus* with *gendhis petak* design, *batikan semen parangtritis*, *singset belt*, *sesupe jamrut mirah*, and *sengkang panunggul inten*. Niken Tambangraras did *sungkem* as a way of expressing respect and loyalty to Amongraga in *panggih* bride ceremony. After that, Niken Tambangraras did *ngabekti* (*sungkem* in Javanese) to both of her parents and *pinisepuh* 'elderly' in Wanamarta. Since the first night, Amongraga taught religious knowledge to Niken Tambangraras. Niken Tambangraras was asked to read and learn about Quran. He also explained *kiraat* and *wustha* time. On the next night, Niken Tambangraras received *wejangan* 'advices' knowledge of *sarengat*, *terekat*, *makrifat*, and *hakikat*. Niken Tambangraras was very happy to learn all of the knowledge. Ki Bayi Panurta was never taught her such knowledge before. Niken Tambangraras also asked her husband advices about *sejatine pria* 'the nature of man' dan *sejatine wadon* 'the nature of woman'. While, Amongraga explained that man and woman are *loroning atunggal* 'both fused' fused like the character of Allah in Rasulullah. After that, Seh Amongraga gave advices to Niken Tambangraras on *utamaning urip* 'the principles of life' and *utamaning pati* 'principles of death'.

After giving *wejangan* and knowledge for 40 days, Amongraga said farewell to Niken Tambangraras. He wanted to find two of her brothers. In fact, Amongraga also asked and allowed Tambangraras to get married again with someone else. The message from Seh Amongraga made Niken Tambangraras shocked and sad. She almost passed out. Finally, Amongraga comforted her until she had fallen asleep. That was when Amongraga left the house and left *seratan* 'letter' for Niken Tambangraras. Niken Tambangraras was very sad so that her body turned to be skinny. Both of her parents is pity for Niken Tambangraras. Niken Tambangraras became sadder after Ki Bayi Panurta dreamt about loosing a tooth. It was a bad sign for Amongraga. Niken Tambangraras always held Quran, *tadarus* (reading quran), praying, and giving to the poor daily for Seh Amongraga. Niken Tambangraras forgot to take a bath, ate, took-care others, and never dressed up.

Centhini is the servant or the maid of Niken Tambangraras. Ni Centhini is very obedient to Niken Tambangraras. When her master was getting married, Ni Centhini was also dressed up and put some make up on. It made her also look very beautiful. She was always on Tambangraras' side when *panggih* ceremony held together with Nyai Malarsih. Ni Centhini was always there close to

the bride. It seems that Centhini was also the bride. Amongraga was also attracted to her beauty. It made him teach Centhini tafsir. Chentini was glad to learn the lesson from Amongraga. Ni Centhini always accompanied Niken Tambangraras when Amongraga taught her wife either directly (in the mosque) or by peeking them in their private room (see *Centhini 1: 40 Malam Mengintip Sang Pengantin* written transformation by Sunardian Wirodono, 2012). Ni Centhini accompanied Niken Tambangraras when learning about faith, monotheism, *sujud prayer*, *suhul prayer*. Ni Centhini also reported to Ki Bayi Panurta that Niken Tambangraras had served Amongraga. Ki Bayi Panurta and Nyai Malarsih were very happy to hear that. Ni Centhini was very surprised when Niken Tambangraras shouted when he found out that her husband had left. Ni Centhini who was very loyal to Niken Tambangraras accompanied her looking for her husband. Ni Centhini served with sincere and protect Niken Tambangraras with all she had as her worship as an *abdi* 'servant, batur, maid' to *ndara* 'master'. A glance of Niken Tambangraras and Ni Centhini's attitudes that has mentioned above could become the base in describing or inventarizing the characters of both figures.

As the lady in her age (the age of Kasunanan Surakarta in the Pakubuwana V period), Niken Tambangraras has already have advance and moderate way of thinking. Niken Tambangraras was not a woman who always obey the man although there was a sentence of *suwarga nunut neraka katut* 'good or bad is only based on man/husband' Niken Tambangraras was a woman who had an integrity and consistence attitude. In choosing the life partner or a husband, Niken Tambangraras did not follow the tradition of being matchmaking by parents without any certain rasional consideration. In *Serat Centhini*, Niken Tambangraras did not want to follow the attitude of *waton manut*. She did not want to accept any man randomly. She was willing to be cursed by all the man who had proposed and being rejected. Since she rejected many times, Niken Tambangraras was cursed that she was not a woman. The curses and the critics did not lame her. Niken Tambangraras had decided to herself that she would marry with the man of her choice. She would build a family *lamun wis ana wong kang cocok ing atine* 'if there is a man who were wanted by her heart'

Niken Tambangraras was a loyal wife. It was shown by her willingness of *ngabekti* 'devoted' to her husband, Seh Amongraga. Her loyalty was shown when she was patiently listening to what her husband's taught for forty nights. It also showed when she was left by Amongraga after forty days marriage. Niken Tambangraras kept her status as Amongraga's wife. Niken Tambangraras used to always refuse the man who proposed her. She kept her pride as Seh Amongraga's wife. Her loyalty as Seh Amongraga's wife also showed when Niken Tambangraras also went from home to find her husband. In the journey of leaving, Niken Tambangraras and Ni Centhini faced many obstacles and challenges.

As the first daughter, Niken Tambangraras had the obedient character to her parents. Her attitude was never offended her parent. She respected her parents and it was the main attitude of Niken Tambangraras (stated in *Serat Centhini* VI, pupuh 365 lyrics 83—84: *Lajeng kewala masuk, mring dalem yun apanggih lan mantu, Seh Mongraga lan garwa methuk ing ngarsi, nulya samya tata lungguh, mingser mire kang pra wadon. Seh Mongraga gupuh, atur salam mring Jeng Kyai wau, Kyai Bayi agepah salamireki, Niken Tambangraras ngujung mring rama ibu wot sinom* 'Keep on entering the house. You will find daughter in law. Seh Amongraga and his wife would greet. After everyone had seated, every women are moved to the seat in the other side. Immediately, Seh Amongraga greets Kyai Panurta. Kyai would shake the husband's hand. Niken Tambangraras would give all her respect and obedient to her father and mother (hal. 160).

Niken Tambangraras is a modest woman. She got the modest character from her parents, Kyai Bayi Panurta and Nyai Malarsih. She was raised in the religious environment, so Niken Tambangraras is grown up to be a religious woman who always keeps herself from bad and immoral attitudes. Niken Tambangraras also continues her learning. For Tambangraras, knowledge could lead her life to peace. As a wife, Niken Tambangraras felt lucky to have Seh Amongraga who taught her many life and religious lessons. Niken Tambangraras had the initiative to learn from the teacher, Seh Amongraga. She, herself, oftenly asked question and requested to be taught certain knowledge to him. Therefore, Niken Tambangraras is called as a woman who *brangta* 'hunger' for knowledge (see *Serat Centhini* VI, pupuh *Girisa*, 368, lyrics 40--41: *Gusti kalawan kawula, tan pae pinae sama, sira Niken Tambangraras, manembah matur ing raka, amba punapa kalilan, umatur ing Njeng paduka, wau Ki Seh Amongraga, aris denira ngandika. Ingsun lilani sira, aturira Tambangraras, bab dat sipat asma apngal, lan wujud ngelmu nur suhud, nyatane ingkang sanyata, kang mugu tuwan sung wulang, marang gebal padukamba, kang brangta kawelas arsa* 'You Sir and I are not different, She, Tambangraras worships her husband. Am I allowing to asking You. Seh Amongraga answer with a low tone voice, I allow you. Tambangraras' question was about *asma apngal* and *nursuhud*, Please properly answer. I wish You could give me enlightenment who hunger of knowledge page. 209). Niken Tambangraras got the lesson that knowledge is only *paesan jatmika* 'ethical property' and Tambangraras has the view that through knowledge people could behave properly. There are *awas* and *eling* so that the knowledge is in the heart and applied in the daily life.

The obedient characters to her husbands or male teacher showed in Niken Tambangraras' attitude. First, Niken Tambangraras regreted it when she asked her husband permission to see the crowd. Niken Tambangraras cancelled her intention and

chose to accompany her husband. Second, Niken Tambangraras devoted herself totally to her husband. Her resignation to Seh Amongraga had position herself as a trash in the ocean. Third, she never ate before her husband. Niken Tambangraras, in fact, was willing to eat her husband's leftover food as a sign of devotion of a wife to her husband. She had the awareness of her position as a dutiful wife. Fourth, the attitude or character to obey or bekti 'devotion' to her husband expressed directly by Niken Tambangraras as a sign that she did it on her awareness and her own willingness without insistence or the domination of others. Niken Tambangraras' character, which is obedient and respectful to parents, husband, has orientation to knowledge, made her reached the title of *wanitautama* 'first women', a teacher, or a role model for women. With the character she has, she also could be called 'wali perempuan'.

Niken Tambangraras is a woman who likes to learn. Niken Tambangraras was studying Islamic sciences in earnest to Seh Amongraga. Niken Tambangraras sailed to the science of faith, monotheism, the obligatory prayers, and ethics in line with Islamic values. In this context, Niken Tambangraras put Seh Amongraga as husband and male teacher. Male teacher is a husband who has a role as a teacher or as a lantern that brightened up their marriage for his wife. Therefore, Niken Tambangraras followed and adhered the advices or lesson from her husband faithfully, sincerely, and diligently and applying it in their marriage life.

The attitude of Niken Tambangraras is also the character of her assistant, Ni Centhini. Centhini also developed into a person who enjoys learning. She always took a part whenever Seh Amongraga gave lessons either to Niken Tambangraras or to the students in Pesantren Wanamarta. Every knowledge taught by Seh Amongraga was well received and understood. She also applied it in daily life. Of her willingness to learn from Seh Amongraga, both women are matured into diligent, pious, and responsible Muslim.

Niken Tambangraras is a person who respects others. It is pictured in Niken Tambangraras attitudes towards Ni Centhini. It also showed a positive attitude between the master and her servant. Niken Tambangraras loves Ni Centhini. Niken Tambangraras' positive behavior to Centhini is very complex that she could be called a person who Gemi, wedi, and gumati. On the other side, Ni Centhini's characters are also quite similar to Niken Tambangraras. They are only in a different position as the master and the servant. Ni Centhini is willing to serve and takes full responsibility for her job as a servant and a companion for her master, Niken Tambangraras. Like her master, Centhini also have the character as the woman who likes to seek knowledge, and modest. Since she was a loyal maid, Ni Centhini faithfully and diligently accompanied Niken Tambangraras learning from Seh Amongraga for forty days, especially at night. Forty days and forty nights was the period since the first night up to forty days of

Tambangraras and Seh Amongraga's marriage. Like Tambangraras, Ni Centhini also characterized as the woman who modest. Centhini was very earnestly listening to the lessons from Amongraga. Centhini felt grateful getting knowledge from Seh Amongraga during her lessons to his wife, Niken Tambangraras. In fact, Centhini is always hunger for knowledge. She is also known as the woman who was broadly knowledgeable according to Tambangraras. Niken Tambangraras expressed his appreciation for the Centhini to Amongraga (VI. 67). This was in line with the opinion of Centhini who felt blessed as she got much knowledge from Seh Amongraga.

III. Conclusion

Serat Centhini is a monumental literary work in Javanese literature tradition. Serat Centhini is known as the masterpiece, a great work, Javanese culture encyclopedia, and the like. One of the greatness of Serat Centhini is seen from its broad content including the whole life aspect of the Javanese society when the work is created which is in the Pakubuwana V era in Surakarta. As a monumental work, Serat Centhini broadly influenced the creation of modern Indonesian literature. From Serat Centhini, Indonesian literary novel has born. It is written by Indonesians and also foreigners. Serat Centhini is transliterated into the Latin letters and also translated into Indonesian language. The effort of training, translating and transforming to modern Indonesian novel could not be separated from or based on the willingness of all parties to extend the reader of the Serat Centhini.

As the monumental work and recreated in naratively long and thick journey Serat Centhini has presented many figures, either man or woman. Besides, Serat Centhini contained many knowledge related with farming, planting, culinary, geography, religion or religious, history health, Javanese sexology, Javanese astronomy, and other knowledge that made Serat Centhini as an encyclopedia of Javanese culture. From the figures in Serat Centhini, the reader could have a picture of the Javanese character as the heritage to the people in today's era. Some of the characters of other important and central figures in Serat Centhini need to be revealed. Later, it could be applied for character education as the heritage and socialize in the today's and future's era. There are researchs on the characters in Serat Centhini, held by Wibawa (2013) and Lestari, et.al. (2013). This research focuses on Niken Tambangraras and Ni Centhini in Serat Centhini. Both figures have important and central role in Serat Centhini. Both of them also are involved in intensive communication as master and servant or maid. Therefore, both figures have the similar or almost the same characters.

Niken Tambangraras is a woman with modest character, respectful to parent, loyal, obedient and obey the husband, fond of,

and knowledge oriented. Tambangraras even has a good social character as the reflection of the way of life of *memangun karyenak tyasing sesama*. That character appears in her behavior that she never involved in conflicts with other people such as her parent, her relatives, her husband, and her servant. Because of the noble character, Niken Tambangraras is called as *wanita utama* 'first woman or noble'. The Niken Tambangraras's character is socialized to Ni Centhini who also has the similar character to Niken Tambangraras, eventhough they have a different role. Ni Centhini is a loyal woman (to her master), obedient and responsible to her master, she also really serious in leaning. Therefore, both women in *Serat Centhini* are became the title or became the name of the Javanese literary masterpiece. The manuscript of Pakubawana V formerly entitled as *Serat Suluk Tambangraras* then changed into *Serat Centhini*, even both of their names are mentioned recently. For example, in the publication of *Serat Centhini* in Indonesian by Gadjah Mada University Press, their book is titled as *Centhini: Tambangraras Amongraga (Jilid I—XII)*. The research on character in this paper (limited to Niken Tambangraras and Ni Centhini) could be developed further. It is even could be continued by studying the character of the figures in any other story in the masterpiece of Javanese literary work.

Result of the study of Niken Tambangraras (and Ni Centhini)'s characters could be correlated to the characteristics of the character of high cultural society or nation. From the description of the characters of the two figures, it could be stated that the attitudes and the behaviour of both had reflected the character of harmony (equilibrium), obey the law (especially legal religion), social, and knowledge orientation, even manners in the way of speaking. Moreover, the most stands out character is the religious character. Thus, the characters of both could be heritage to today's and future nation as an effort to establish the high cultured society and religious character as a form of Javanese view of life which embracing the *sangkan-paran*'s concept.

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HIGHER EDUCATION LAW CHARACTERLESS PANCASILA

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Abstract

Human development is characterized by a cross-cultural one of which can be done by optimizing the higher education law characterless Pancasila. Pancasila has values that must be internalized into higher education law that is scattered across the existing courses. The values of Pancasila is a system that can not be released between the value of each other. One of the efforts to build higher education law Pancasila character by incorporating the principles of legal pluralism of thought in legal studies undertaken.

Keywords: *Higher Education Law, Pancasila*

I. Introduction

Efforts to build a national character have ups and downs in line with the struggles of the nation in determining the direction of the struggle and also the direction of development. In the post-independence era, Indonesia marred by political struggles, especially regarding the issue of ideology state that will determine the nature and identity of the nation in the future. Since then drive to build a culture and identity based on Pancasila became stronger, but on the way of development is too oriented material has been growing culture that not in line with the culture they want to develop.

One important aspect that seems to be left is the construction of national character education has resulted in shock and cultural crisis, which then result in weak resilience of the nation's culture. Weak cultural resilience shown by the occurrence of symptoms of an identity crisis that developed in excess tends to lead to conflict in various fields of life. Prolonged multidimensional crisis has further weakened confidence and pride as a nation. Depletion of the spirit of nationalism also as a result of the weakness of the nation's capability in managing diversity is an objective reality.

Conception of Unity is a reference in managing pluralism. Character is a set of values that lead to a system, which underlies the thinking, attitudes, and behavior displayed. Character shows how one behaves. Character of the nation as a condition of character which is the national identity or national identity.

National identity of a nation can not be separated from the objective factors. The character of a nation will evolve based on experience in the nation's history and will be woken up or not is dependent upon the nation itself. The formation of character is an important aspect in the field of education not to mention higher education law. The question then arises how the higher education law of the nation's cultural character?

II. Discussion

Speaking of higher education law that characterized the culture of Indonesia should be referred Law of the Republic of Indonesia Number 12 Year 2012 on Higher Education in Article 1 paragraph 2, which states *Higher Education is education after secondary education which includes diploma, undergraduate, master program, doctoral programs, and professional programs, as well as specialist courses, organized by the college by the Indonesian culture.* Based on the Article contained keywords Indonesian culture as the basis of higher education in Indonesia. Pancasila as the nation's culture would be a basis in law education in Indonesia. Pancasila characters that cross-cultural or multicultural very relevant to the ideals of the nation living character Pancasila.

Pancasila as the character of higher education law in Indonesia is not without good reason. Pancasila has a relationship between one principle with other principles. The highest values of Pancasila that is, the value of the Deity which then animates the other values, such as belief in humane values, the value of nationalistic, togetherness value, and the value of Divine justice. This argument is built on the concept of animating and animated, Sila 1 animates Sila 2, 3,4 and 5, Sila 2 animates Sila 3, 4 and 5 imbued Sila 1, Sila 3 animates Sila 4 and Sila 5 imbued Sila 1 and 2, Sila 4 animates Sila 5 imbued Sila 1, 2 and 3, Sila 5 imbued Sila 1,2,3 and 4.

Opinion was in line with Notonogoro, which states (1974), the fifth Sila; Social justice for all Indonesian people overwhelmed and inspired by the precepts of Almighty God, just and civilized humanity, the unity of Indonesia, democracy led by the wisdom in consultative / representative.

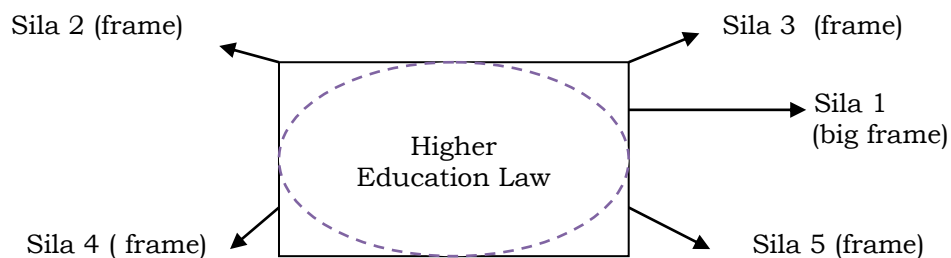
Looking back (historical) birth of Pancasila in the atmosphere of mysticism to fight colonialism and imperialism, so that the necessary unity and brotherhood among the components of the nation. The first principle of Pancasila "Almighty God" is an important factor to strengthen the unity and brotherhood, because of Indonesian history is full of respect for the values "*Almighty God*"

The willingness to remove the phrase "*with the obligation to enforce Sharia Law for adherents*" by majorities after the "*Almighty God*" at the ratification of the Constitution on August 18, 1945 is an attempt to maintain and preserve the unity and brotherhood

antarsemua national components. Also interesting to look at the results of the Seminar Pancasila to-1 in 1959 in Yogyakarta concluded that the principle "*Almighty God*" is the first conditioning or *causa prima* and precepts "*Populist led by the inner wisdom consultative / representative*" is the people's power in the life nation and state to carry out the mandate of the state of the people, for the people of the state, and the state by the people. It means, "*Almighty God*" should be a cornerstone in managing the state of the people, for the people of the state, and the state by the people.

Godhead in Pancasila framework reflects the ethical commitment of Indonesia to organize public-political life based on the values of morality and noble character. Preamble '*state based on Almighty God according to the basis of just and civilized humanity*'. Based on these key points, the Constitution should contain content that requires the government and other organizers of the State, to preserve the character of manners and noble humanity and uphold the moral ideals are noble people.

Higher education law is expected to produce Pancasila character education that upholds the values of humanity, the unity, democratic values and the values of justice based on the value of Almighty God. Illustration of this can be seen in picture below:



Higher education law is not prohibited to study all legal traditions that exist in the world, be it the tradition of religious law, legal traditions european continental, as well as legal traditions Aglosaxon but it should be also established legal tradition that characterized Pancasila as the hallmark of higher education law in Indonesia.

More concretely, in the formulation of higher education curricula of law in Indonesia is characterized by cross-culture based on the values of Pancasila at least there are some subjects that must be included, among other things Pancasila education, philosophy of Pancasila, or even in each course there are internalized values Pancasila in it. At this time a cross-cultural legal character as a result of higher legal education Pancasila character began to emerge, one of which is legal pluralism. Legal pluralism rests not only on one type of law but also look at other laws, for example, in addition to state law visits, also in view of law that created the local community and religious law that contains moral teachings.

Higher education law character at least legal pluralism has opened space to not only see the law is one, the law that created the state, but the law was there also in the community or even created by the community to organize their everyday lives. Appreciating diversity in this law is a legal form of Pancasila itself.

Patterns Indonesian nation's attitude in the face of diversity is based on a motto of "*Unity in Diversity*". In applying the plurality in the life of the Indonesian people referring to the principles contained in the Preamble of the 1945 Constitution, that the main priority is the interests of the nation and not the interests of individuals, the following phrases contained in the Preamble of the 1945 Constitution:

1. That real freedom is the right of all nations;
2. That the independence declared by the Indonesian people, so people
3. can berkehidupan nationalities are free;
4. That one of the missions of the Indonesian nation is to the
5. intellectual life of the nation;
6. That one of the basic State of Indonesia is the unity of Indonesia,
7. which is none other than a national vision.
8. That to be realized with the establishment of the Indonesian nation
9. is social justice for all Indonesian people.

Of phrases contained in the Preamble of the 1945 Constitution is clear that the principle of nationality coloring national life for the people of Indonesia. The term individual or concept of individualism is not contained in the Preamble of the 1945 Constitution in other words that the pluralistic applied in Indonesia is not based on individualism and liberalism. Pluralistic or not an ideology, ism or belief is absolute. For it is not necessary to develop certain rituals such as religion. Pluralistic taken by Indonesia as one of the principles in the implementation of national and state can be characterized as follows:

1. pluralistic implies that in a common life based on the inclusive attitude, which means that in dealing with the other party does not act to win his own, that his opinions are not necessarily the most correct, do not underestimate the other side's opinion.
2. pluralistic attitude is not sectarian and exclusive overestimate their own group and do not account for other groups. As a result of growing suspicion, jealousy and unhealthy competition takes place.
3. pluralistic attitude is not a mere formalistic, which only shows the apparent behavior. Pluralistic attitude of mutual trust based on trust and mutual respect. Even should be based on compassion so as to unite the diversity in harmony.
4. pluralistic attitude lead to action converging not diverging.

5. pluralistic attitude is not expansive, so it is more interested in quality than quantity.
6. Being tolerant, understanding of others and respect and appreciate the views of others
7. pluralistic attitude does not touch things that are sensitive to the other party.
8. pluralistic nature accommodating attitude based on the maturity and self-control are prime. Pluralistic attitude is sporty, bold recognize the advantages and disadvantages of self and partner or partners to compete.
9. Attitude pluralistic avoid their extremities, develop moderation, balanced and proportionate.

On higher education in Indonesia is proper law also provides some guidance basic that must be obeyed by law in Indonesia (Mahmud, M.D., 2009:12), among others:

1. Law of Indonesia should aim and ensure the integration of the nation both territorially and ideologically.
2. The law should simultaneously build democracy and nomocracy.
3. Build social justice.
4. Build religious tolerance and civilized.

Methods guiding it from an early age should be imparted to students of higher education law in Indonesia so that the ideals of the planting of cross-cultural character of legal education can be achieved.

III. Conclusions

Higher education law in Indonesia already has a strong base as a cross-cultural character education. It is seen from the use of the values of Pancasila as the basic values of higher education law based on human values, values of unity, democratic values and the values of justice are framed by the value of Almighty God. It is expected to reach Indonesia's human character and multicultural Pancasila expected that all existing courses at the higher education law in internalize the values of Pancasila in it.

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THE IMPLEMENTATION OF CHARACTER EDUCATION THROUGH JAVA LANGUAGE'S PUJA TO REINFORCE THE CHARACTER OF NATION

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Abstract

The situation and condition of the nation's concern, prompting the government to take the initiative to prioritize the development of national character education. National character building used as the mainstream of national development. It implies that any development efforts must always be directed to a positive impact on the development of character. Regarding the constitutional manner is already reflected in national development missions positioning character education as the first mission of the eight missions in order to realize the vision of national development. This research analyzes the cultural education and the character that comes from The Holly Books Of Buddha In Java Language By Rsi Wikkhu Dewadharmaputra. The focus of this research to reveal the cultural values and character arising from the practice of Buddhist ritual. The data is collected, analyzed by the method of hermeneutics.

Keywords: *Character, Culture, Praise, Java Language*

I. Introduction

The noble values of the nation's current eroded by pragmatic attitude and consumptive. Many indigenous values such as mutual aid, suave, polite, religious, wise, and other local wisdom eroded and educated by instant culture and hedonist. A condition such as this certainly is not a positive impact on the progress of the nations, because the nation's generation which became the foundation is in the degradation of moral and intellectual emptiness. Therefore, growth in the value of the nation's character is one way to rediscover the moral values that generations of noble nation into a religious man, creative, innovative, and that is no less important is nationalism.

The phenomenon is happening to this nation's generation, they prefer language of another country or foreign language than their own language from their country. As an example, many young people who post on social media that they have, they are using a foreign language, very rarely young people who use the native language of the country such as Java language to express all

things. Another example is when we are in public places such as shopping center, we will hear songs in a foreign language that is being played, and it is seldom for us to listen the songs that use our nation language. They are more confident and proud of them when they use a foreign language in daily life and this can occur because of the lack of love of the country that grows within them.

It takes a psychiatric educational paradigm that not only focused on cognitive aspects, but prioritizing and integrating moral issues and nobility of character. In other words, education is also oriented to the psychological character of the nation that can touch all elements in society, including for parents to reflect back some family function is the function of socialization and education. Therefore, it can do recast in all aspects of the field, reinterpret cultures nation begun to erode and rebuild the nation's character Indonesia.

As stated in the National Policy on Development of National Character that the circumstances concerning national character, prompted the government to take the initiative to prioritize the development of character education nation. It implies that any development efforts must always be directed to a positive impact on the development of character. Regarding the constitutional manner is already reflected in the mission of national development that positions the character education as the first mission of the eight missions in order to realize the vision of national development, as stated in the Long Term Development Plan of the National Year 2005-2025 (Law of the Republic of Indonesia Number 17 Year 2007), namely "...realization a national character is tough, competitive, morality based on Pancasila, which is characterized by the nature and human behavior and Indonesia's diverse society, faith, and fear of God Almighty, virtuous, tolerant, worked together, spirited patriotic, developing dynamic, and oriented science and technology".

Therefore, the development of national character has wide coverage and the degree of urgency that is very broad and multidimensional. In this respect it is also mentioned that (1) the character is very essential in the state and nation; (2) the characters act as "steering" and strength that this nation does not vacillate; (3) the character does not come by itself, but must be built and set up to be a dignified nation. Furthermore, it claims that the national character building should be focused on "... big three levels, namely (1) to foster and strengthen national identity, (2) to maintain the integrity of the Unitary Republic of Indonesia, and (3) to form a human being and society Indonesia is noble and dignified nation.

The third level cannot be realized, if only the government who are working hard to make it happen. Therefore necessary support and contribution of all Indonesian people to be able to achieve this goal. Indonesia is a rich country, will indigenous culture and language. Language, is one of the nation unifier tool and a way to

build a nation, or in this case is the character of the nation itself. The use of a foreign language is more dominant let's be one cause of the love of the value of local culture is slowly fading. It is a phenomenon that must be anticipated, because if the local language faded, it is no longer a tradition inherited from the previous generation. Necessary strategic steps to increase love and care for the local cultural wisdom to the next generation in order to build a strong character.

Accordingly, this study emphasizes the problem on the form, function and meaning of discourse puja devotion in the Java language. This study aims to find out that the culture of the local language can build a character of nation. The benefit expected to readers is an understanding of the teachings of puja devotion, especially the characters that emerge from this spiritual activities that increase knowledge, understanding and insight in general relating with the development of the character of a nation.

The method used in this research, is qualitative methods. Qualitative methods give attention to the nature of data, the data in relation to the context of its existence. Data is collected, analyzed by the method of hermeneutics, and served informally by using ordinary words (Sudaryanto in Ratna, 2004: 50).

Based on the background described above, the researcher is interested in conducting research on the cultural development of the local language to the development of the character of a nation. The purpose of this study was to find out that the culture of the local language can build the character of a nation. The benefits derived from this research is to increase knowledge, understanding and insight in general related to the development of the character of a nation.

II. Discussion

2.1 Culture

Etymologically notion of culture is derived from the Latin word *Colere*, which means plowing the soil, cultivate, maintain the fields. Kotter and Heskett (1992), quoted in *The American Heritage Dictionary* defines culture formally, "as a whole of a pattern of behavior that is sent through a social life, art, religion, institutional, and all the work and the human mind of a group of men" (Supriyadi and Tri Guno, 2003: 4).

Culture is a popular term in management. In addition, the culture has become an important concept in understanding society and human groups. According to Slavin, culture is language, attitudes, ways of behaving, and other aspects of life that characterize a group of men.

Culture is a product of the human mind and is closely associated with society. Culture is a way of life that developed and shared by a group of people and passed down from generation to generation. Culture is made up of many complex elements,

including religious and political system, customs, language, dress, buildings, and works of art. Melville J. Herskovits and Bronislaw Malinowski argued that everything contained in society is determined by the culture which is owned by the community itself. System of social norms that allow collaboration among community members to adjust to the existing natural around it.

Cultures contained in a region can be learned, can be given to each person and each group as well as inherited from each generation. Culture is dynamic; meaning a system that is changing all the time and also be selective, meaning that reflects the behavior patterns of human experience is limited.

2.2 Regional Languages

Language, as also a culture, the language is an integral part of human beings so that more people are likely considered genetically inherited. When someone tried to talk to people of different cultures and adjust their differences, proving that culture is be learned. Speaking is a language skills develop in a child's life, which only preceded by listening skill. Speaking is at the heart of second language learning. Speaking is a productive aural/oral verbal skill and it consists of producing systematic utterances to convey meaning (Nunan, 2011: 48). Speaking is the ability to produce speech orally and systematically to assert a particular purpose. This suggests that the speaking skills are systematic, coherent, and patterned. This discussion itself aims to convey something to others.

Talks have goals that must be met. The targets speaking include: a) the relevance and clarity of the message, issue, or topic, b) clarity and neatness organizing content, and c) the use of language that is good and right and in accordance with the contents and purpose (Djiwandono, 2011: 118). Speaking defined as a complex process such as sending and receiving messages through word of mouth. Sending and receiving verbal messages also involves nonverbal symbols such as gestures and facial expressions. Therefore, people should talk with truthful, trustworthy, honest, be a place to ask, and not a liar to the world. People also have spoken at the right time, based on reality, to the point, about *Dhamma*, his words are helpful, reasonable, appropriate, and clear direction (*D.I.64*).

In *Anumana Sutta* described that someone else can be difficult to talk if he has evil desires and controlled by evil desires. Praising himself and demeaning others, then very angry, controlled rage. Because of the anger he became someone who find fault with others and because of the anger he carried out the attack, this too is a trait that makes it difficult to talk to.

Language in particular the local language or contained within the provisions of the European Charter interpreted as languages that are traditionally used in the territory of a country, by a citizen of that country, which is numerically forming smaller groups of the

population in the country and different from the official language of the country. In his capacity as its own regional language, then the language of the region serves as:

1. The symbol of regional pride,
2. Coat regional identity, and
3. Interfaces in the family and local community.

2.3 Character Education

Representation of one's identity is embodied in the character. Someone said to have character if it is able to show that he is subject to the rules or moral standards prevailing in the community. Characters reflect the thoughts; feelings and inner attitude manifested in manners speak, behave and act. To achieve such a character as not necessarily formed by itself, but must go through a process that continues until the noble values firmly embedded, not just limited to the transfer of knowledge. This process is called character education.

Character education has a very important role to build a nation, a strong nation, a nation whose love of what he had. One example is as follows, Indonesia is a developing country in the world, which has a religious customs, culture, and language. Privilege in Indonesia this makes other countries jealous of what is owned by Indonesia. Therefore, do not be surprised if many other countries want to seize and to master even take over the customs, culture, and language which is owned by Indonesia.

Character education can be defined as the value of education, character education, moral education, character education, which aims to develop the ability of learners to provide good-bad decision, maintaining what is good, and realize that kindness in everyday life with a vengeance (Elkind and Sweet, 2004). In general, education, culture and national character serves to:

1. Expanding the development of human potential in order to have concern for the values that underlie life.
2. Developing the potential of human affective to have cultural values and national character, independent, creative, and insightful nationality.
3. Developing human potential as individuals, community members, and citizens.
4. Developing a living environment that is safe, honest, full of creativity, compassion, and a high sense of nationhood.

For comparison, the need for character education in the USA was also felt at the time of entering the 21st century and feel the crisis of values/morals are worrisome, as are some fundamental reasons as follows (Lickona, 1991: 201-21).

1. There is a clear and urgent need.
2. Transmitting values is and always has been the work of civilization.
3. The school's role as moral educator moves vital at a time when millions of children get a little moral teaching from their

- parents and when value centered influences such as church or temple are Also absent from their lives.
4. There is a common ground even in our ethical values conflicted society.
 5. Democracies have a special need for moral education.
 6. There is no such thing as value free education.
 7. Moral questions are among the great question facing both the individuals and human race.
 8. There is a broad based, growing support for values education in the schools.

Of the situation can be understood that character education is very necessary on the basis of the argument, the real needs and urgent, the transmission of values as the process of civilization, the role of education units as educators moral vital at the time of the weakening of the value of education in the community, keep their code of ethics in society, democracy needs to be moral education, the real fact that there is no value-free education, moral issue as one of the problems in life, and the foundation of a strong and broad support of moral education in the education unit.

2.4 The essence of devotion Puja Java Language

In connection with religious activities, the word 'puja' is often paired with the word 'devotion' to form the term 'worship service'. Puja means saluting service as a form of devotion. Buddhists do puja service means doing homage as a form of devotion to *Tiratana* (Buddha, Dharma, and Sangha).

Puja at the time of the Buddha have different meanings, means salute. In Buddhist literature, there are no specific rules about the order of Puja devotion, Both in terms of language, methods, and positioning. Puja this devotion would appear after the Buddha passed away (*parinibbana*) based on the inspiration of the habit of the monks who at all times faithfully serving Buddha. Based on these habits then the term used to reflect the puja that homage to the Buddha, to commemorate the service and example of the Buddha, as well as reflect on the virtues or kindness of *Tiratana*. In addition, as a tangible manifestation of the practice of *Dhamma*.

If observed in Buddhist societies, there are different ways of doing puja devotion. This is something that naturally happened because of all the puja religious devotion cannot be separated from culture. Every place/regions have different cultures so the impact on the emergence of a puja devotion, ritual, and religious activities. Buddha never specialize his disciples to use specific language in teaching doctrine (*Dhamma*), but gives flexibility and freedom if these teachings will be taught to use language and different ways. The Buddha showed that the *Dhamma* is not limited to one language, but can be transferred through local languages so that the main essence of the teachings can be accepted by the people. This glorious *Dhamma* if it is not something that separate

themselves. Dhamma depends solely on yourself and it should be realized by yourself (Narada, 1992: 20). Moreover that, the Buddha also confirmed that a person who had become his disciples still recommended to keep the previous culture, including the language of culture.

The essence of worship consecrated not only the teachings of moral and spiritual, but also brought about the development in terms of material culture with the creation of intellectual works, education, and literature. Just as devotion puja which is arranged in the Java language, which is the result of a thought and the power of human creativity to pass on the culture and character of the next generation.

2.5 Culture and National Character Education in the Java language devotion

Puja Education is the nation's culture and character education to develop cultural values and character of the people of Indonesia learners themselves thus become the basis for thinking, acting, acting to develop themselves as individuals, community members, and citizens. Cultural values and national character possessed such learners make them as citizens of Indonesia that have specificity compared with other nations.

One way that can be taken to keep the existence of culture is inherited, to the next generation must be instilled a love of local culture by applying the optimal character education based on local cultural wisdom. In this case the cultural wisdom combined in a spiritual context, namely puja using Java language. Through this strategy is expected to emerge generation who has a strong character, because character education itself is a system of cultivation of character values to the younger generation that includes elements of knowledge, awareness, and actions to apply these noble values for ourselves, our fellow human beings, the environment, national, and more important is to God Almighty.

Education culture and national character in the Java language devotion puja can be viewed from several aspects, namely;

A. Aspects of Language Functions

The main function of the Java language devotion puja in character education as a tool of communication, education, and cultural. As a means of devotion for humans to strengthen communication with the Lord as a form of religious instinct, contains the value of respect, courtesy, and as a way to teach Buddhism in a way that is easy (*upayakausalya*). As presented by Wijaya Mukti (2006:80) that, "as a religious ceremony to declare a devotion not only to pray, but it become practice to train and share with other. Thus the formal aspects of religion are directed to create conducive condition for the growth of religiosity and humanist practice"

Puja devotion Java language as an educational tool is education of local values through the repertoire of language and meaning contained therein. The utterance sentence contained in the series of puja devotion loaded with the truth of the Buddha's teachings. Containing elements of art and high culture, which, if examined more in it will be found the values of education to build the nation's character.

Puja devotion Java language also meet the cultural function of which is to dig up the cultural values of Java as an effort to establish the identity of the Indonesian nation becomes more powerful and civilized. Culture must be passed down from generation to generation in order to avoid extinction. Through this cultural function of the relay cultural inheritance can be properly maintained. Although culture is dynamic, but the sublime cultural heritage of predecessors shall be preserved and passed on to future generations in order to remain nurtured well. Cultural inheritance becomes a joint responsibility.

B. Aspects of Obedience

1. Respect

This shows the attitude of the people were respectful and obedient to teachers and teaching. Attitudes appear and constructed of inclinations for instinctive religiosity of the self (psychological). Such as the Lord Buddha that saluting the venerable is the noblest blessing (*Mahamanggalasutta*).

2. Humility

These attitudes manifested by imitating the behavior of teachers noble and accept that expounded. Humble character who suppress the nature arrogant, stubborn, selfish, always right and the other vices.

In term can be found in a book of spells holy temple of Buddha in the Java language, following:

Om tekat ingsun mertobat anelongsu maring dad ingsun dhewe regeding badan ingsun, gorohing ati ingsun, serenging nafsu ingsun; laline budipakerti ning gesang ingsun ing sa'lawas-lawase ing mengko sun ruwat sampurna ing sa'dosaningsun kabeh saking kuwasaningsun.

Translation:

I am determined to turn from suffering and defilement myself, my heart lies, poor appetite, forget the character in my life, forever then I'll clean it perfectly all sin with my strength.

From the quotation above can be explained that before doing Puja, begins first with self cleaning and determined to have a better character. It shows that the characters are expected by this nation can be realized through this ritual.

C. Social aspects (sociological)

One explanation is the sociological view of individuals from the point of self-awareness. It is consciousness of itself, means an awareness of the reality and dignity. Individuals trying to know the subject, therefore, to make himself as the object to be known until in the end he realizes that he is a social being. As social beings, the interaction of socialization occurs when there is contact with the other side. Thus, the character of mutual respect, tolerance, social awareness, and foster sharpening will be formed. Ven. Sri Dhammananda explained that, "We should use the abilities given to us to develop our perfection cards in the game of life in us. We did not choose it. They are trace of our past Kamma, but we can choose what we like, win or lose depending on our skill" (Sri Dhammananda, 2004: 130).

III. Conclusions

Character education is very necessary on the basis of their argument is a real and urgent need. The formation of a national character that has been achieved by optimizing the role of local wisdom through puja devotion language Java language. Language is treated as one medium or psychiatric education facilities. It is quite reasonable because the Java language devotion puja contain ethical and moral values relating to life and human life. Puja consecrated as the formation of national character, especially Buddhists as a strategy to shape the character of the nation in accordance with the virtues contained in the scriptures. National character which is expected to form is the establishment of harmony of human relationships with God, the universe, others, and themselves.

Puja devotion Java language is not just Speaking about a God (religiosity), but is very closely related with universe (Romanesque), self (psychological), and also society (sociological). Understanding the culture and character education by promoting local knowledge is expected to grow and develop individuals who are religious, maintaining the spirit of indigenous heritage and other characters who awoke neat through habituation. This activity is the transmission of values as the process of civilization, a means of maintaining the code of conduct in society, moral education, and indeed that this is a real education process, that there is no value-free education

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PEDANDA BAKA STORY AS MEDIA OF CHARACTER EDUCATION SINCE EARLY CHILDHOOD

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Abstract

Various media reported about poor child's behavior lately. Some violence committed by children to their own friends, lack of respect to parents and teachers, shows child's bad character. It inspires the writer to dig back cultures that was used as a media of character building for children by their parents long ago. Bali communities has a variety of culture that can be used as a media of character education, such as storytelling culture for children, the story is believed to contain values of character education for children from an early age. The purpose of this paper is to explore values of characters that can be transferred through story of Pedanda Baka and how this story can be used as media of character education to children at an early age. This article is a review of the literature. After assessment, we found that character that can be educated through Pedanda Baka story is religious character. Character education through Pedanda Baka story was done by telling story to children by parents at home and by teachers at school because cognitive development of early childhood is a symbolic behavior, and the story is symbolic. Stories help abstract and intangible concept becomes concrete and tangible. Story can be used as a media of character education since early childhood, because it helps children imitate religious character in the story.

Keywords: *Pedanda Baka Story, Character Education, Early Childhood*

I. Introduction

In recent years, media has often reported bad behavior of children, such as: fighting, do violence to a friend, ask for something by forcing the parents, disrespectful to parents and teacher. Some examples of violence that happen in society, such as: an elementary school student was murder by his three elementary school student friends in 2014 (online, <https://hello-pet.com>, accessed on 20 October 2016), named J, a high school student murder his own classmate named Widian Anggoro teman on 15/10/2016 in Muara Enim, South Sumatera (Online, TribunJogja.Com, accessed on 20 October 2016), and a child who

murder his parents because of the parents did not buy him motorcycle (online, Tribunnews.Com, accessed on 20 October 2016). All of those behaviors indicate that child's character is poor. Poor child's character nowadays is due to lack of character education by their parents, because parents today tend to be busy so they have less time to educate character to their child from an early age. In ancient times, based on culture preserved by the community, Balinese educated character to their child through stories told by parents in the bedtime. Storytelling was culture that lives and thrives in society at that time.

Folklore has a very big role in educating character since early childhood because behavior of character in the story can be a role model. Early childhood require figures as their role models. Early childhood tends to imitate behavior of their role models, but if the character in the story is not good, child would not imitate the character. Therefore, parents can use story as a medium to give advice to their children, the impact will be much more visible than without using a story. But this time, most parents had left the habit of storytelling, especially folklore to their child. Early childhood nowadays rarely know various folklores, so that they cannot imitate character behavior from those stories.

The importance of stories for children are also said in International Jurnal that written by Julio E. Correa, Olga B. González and Martha S. Weber (1991) dengan judul "Story telling in families with children: A therapeutic approach to learning problems" said that story telling can be used as an original method to restructure families with children. This paper illustrates how stories can be used in family interaction for treating problems of family origin. Three family cases in which story telling was useful in solving children's disabilities through promoting changes in the family structure and creating or enlightening parental functions of orientation and guidance are analyzed. Furthermore an article that written Pilar Lacasa (2013) by title "Story Telling" said that giving a story to children will make them happy and they can sleep soundly, and an article that written by E. Gal, and others by title "Enhancing Social Communication Through Story-Telling Among High-Functioning Children with Autism (2005)" the result is, the instructions were simplified in order to allow children with communication disabilities to learn and operate the story table. First pilot results are very encouraging. The children were enthusiastic about communicating through the Story Telling and appeared to be able to learn to operate it with little difficulty. Although the research that published uses a different story that the writer use in this study of literature, but these journals can be made as reference in this article.

Based on the concerns of the poor character of early childhood nowadays and low concern of parents to folklores, writers interested to study "Story of Pedanda Baka as Media of Character Education Since Early Childhood" with the following questions: (1)

what character education that can be educated through story of Pedanda Baka, (2) how the story of Pedanda Baka can be used as media of character education since early childhood?

1.1 Pedanda Baka Story

Storytelling is an ancient art form, before the book is printed; it is the main way that history and culture are preserved and passed on to the next generation (Koster, 2012:376). The same thing also mentioned by Bruce that ancient stories were told orally, long before people write (Bruce 2013:115). Today, storytelling remains an important practice in some cultures, but has been replaced with books. Storytelling is also the best way to teach children with special needs. For children who are just starting to talk, the experience of storytelling will cultivate love to story. Storytelling is part of endless child activities. Retell is a model of storytelling by recount stories familiar from memory. Using props, finger movements, and actions, speak with intensity, or using sound to match the characters will help to remember the story and keep kids to focus on the story (Koster, 2012:377-380).

Words in a story can be easily customized for a specific audience, and children are happy when we tell them stories, especially during traveling, it also frees them from the feeling that they cannot read fluently (Bruce, 2013: 116). It is important to speak in the children setting, and the latest research showed the concentrations of speeches and storytelling in early childhood curriculum (Nutbrown and Clough, 2015:237). Nation Advisory Committee on Creative and Cultural Education suggest the provisions of art in formal and informal education for children up to 16 years. Comenius, Rousseau, Froebel, Pestalozzi, and Owen suggest that story telling is important for the development of children. Aesthetics is an important part of child's humanity (Nutbrown, 2015:240). Beckley also argues that story can be used to improve learning and development (Beckley, 2012:75).

There are numerous stories that can be told to children in Bali, each story has its own message. Usually the messages are about love, truth, honesty, and courage, which are part of character education. Story is an effective media of character education for young children, because they love to hear story and still looking for a role model for their behavior. Parents are encouraged to give a good model for their child. One example of folklore that can be used as a media for character education is Pedanda Baka story.

Pedanda Baka is a greedy Crane bird who wants to prey all of fishes in the lake. With a sly sense Pedanda Baka waiting for the right time to to prey all fishes in the lake. Everyday the crane is on the edge of the lake with a sad face that showed to all the fish in the lake. The crane was silent and did not prey on the fishes that swim around the lake, because usually the crane will catch fishes that pass nearby. But the crane patiently hold his wanting to prey

on the fishes, so all the fishes will believe in his good intention. Showing the sadness on crane face, all of the fishes believe and asking about what causes his sadness, finally, the crane said that the pool water will dry up and all fishes will die soon, so he wants to help moving all of the fishes to another lake. All of the fishes believe in him and they are willing to move one by one by one flew by the crane. Pedanda Baka's sly sense Baka finally paid off, all fishes in the lake were successfully eaten, except the crab that was not successfully tricked and have known the wickedness of Pedanda Baka. Finally Pedanda Baka was killed by the crab. The crane called by name Pedanda Baka because he is very good at pretending, he looks good, but in contrary he has bad intent.

Based on the description, can be concluded that a story is a description of an event by using the characters figures in the story as role of a behavior that aims to deliver message that useful for the readers.

1.2 Character Education

Tilaar (2009: 1-19) says that education is part of the structure of community life, maturation, and the process of empowerment. Science education is a translation of Pedagogy, Pedagogy which is derived from the Greek word *paidagōgēō*, which consists of *pais*, genitive, *paidos* means children and *ago* means to lead, so it literally pedagogy means to lead a child (Danim, 2010:47-49). Education according to Ki Hajar Dewantara is the effort to promote the growth of manners (inner strength, character), mind (intellect) and the child's body carried out in three places, namely: family, natural of education and natural of youth movement, and the third is called System Trisentra (Dewantara, 2004:14-70).

Character education is a direct approach to moral education (Santrock, 2009:138). An expression says that moral without intellectual is impotence; intellectual without moral was a disaster (Gotama, 2007:26-27). According to Lickona (1991) education has two major objectives, to help students become smart and help them to be good, so the emphasis of education is focusing on academic standards and educational character (Lapsley and F. Clark Power, 2005:220). Bung Karno, our founding fathers, asserted that nation must be built by giving priority to character building because that will bring Indonesia into a great, developed, prosperous, and dignified nation (Saman and Hariyanto, 2012:1). Character education can be given at any time and in all places, either at home, at school, at work, or during play time, through formal curriculum, informal sector, or through norms (Lapsley and F. Clark Power 2005:221).

Berkwits define character as "simply put, character is comprised of reviews of those characteristics that lead a person to do the right thing or not do the right thing" (Damon, 2002:69), then Booker T. Washington said that character is power (McElmeel,

2002 :xiv), Sri Swami Sivananda define character as inner tendency which makes desire becomes possible (Sivananda, 2003:64). Thomas Lickona said that character is a complete unity between moral knowledge, moral feeling, and moral behavior which are interrelated. Furthermore, Thomas Lickona said that good character consists of knowing good thing, wanting a good thing, and doing good thing (Lickona, 2012:82). Character of Balinese in general was also built by three things, think right, tell the truth, and do right, those 3 character was in unity and interconnected. Mahatma Gandhi said that there are seven crimes or sins committed by modern humans; one of it is knowledge without character (Atmaja, 2010:7).

Character is formed since birth and will evolve with age, and the process of character development is influenced by heredity (nature) and environment (nurture) where the people grow and develop (Santoso, 2011). According to Dewey, character is part of person's essential nature (Kontopendis, 2011: 168). Implementation of character education in Indonesia is based on several grounds: (1) religion, (2) Pancasila, (3) culture, and (4) national education goals (Samani and Hariyanto, 2012:52).

Based on some opinions about the character education of the above, it can be concluded that character education is all efforts made as the process in order to help the growth and development of thinking, feeling, and action learners in order to become a coherent whole as a guide in every act.

1.3 Early Childhood

Early childhood according to a scientific study is children from birth to eight years old (Roopnarinen, 2009:3). Another source said early childhood education is education that began from pre-kindergarten through third-grade of elementary school (Morrison, 2012:139), and early childhood by Ki Hadjar Dewantara referred to childhood, until the age of 7 years (Dewantara, 2004: 80). Age of the child at this strategic period is often called as golden age (the golden period). John Amos Comenius believed that education should start at an early age, because "young plants can be transplanted, trimmed and shaped, but when it became a tree, these processes cannot be done" (Morrison, 2012:62).

Early childhood grow and develop through the developments, such as psychomotor, cognitive, language, social, emotional and moral developments. The child cognitive development feature according to Piaget, at the period of motor sensor is the part of the beginning development, it happen from birth time to two years old. In this moment, baby build understanding about the world by making coordinate sensor experience, such as see and listen proses, through motoric system they develop to touch and reach something (Santrock, 2009:50). The next step is pre-operational at the age of 2 to 7 years old based on the Piaget theory divided into two part, first is the part of symbolic function at the age of 2 to 4

years old and second is the part of intuitive thought at the age of 4 to 7 years old. When they are getting older, the symbolic thinking goes to intuitive thinking (Worth, 1995:6). Moral development, Kohlberg said “people passed six series of moral understanding that consist of three level: pre-conventional, conventional, and after conventional. Most of the children passed the stage pre-conventional at the age of 9 years old, (Slavin, 2008:72). At the time of this pre-conventional early year children do not show the moral value. The understanding of morality controlled by external appreciation and punishment (Santrock, 2009:138). Recently, there is a full attention to moral personality, such as: (1) moral identity, a person has moral identity when the moral idea and commitment is an important thing in someone life. If the child’s behavior broke the moral commitment, and it will cause danger to child own integrity; (2) moral character, if the child does not have moral character, the child will always feel uncomfortable because of depression, fail to follow the environment development, distract, unconfident and fail to behave in morality. Moral approachment put the importance of having moral goodness such as: honest; and (3) role moral, a person who has experience the life moral that can be made as a role model (Santrock, 2009:138).

Otherwise, emotional and social development at the age of pre-scholl based on the quality of child relationship with the neighbourhood, such ah the realtion with the family, and also the paly time quality with his/her friends at the same age. The family child taking care type at the very early age of child in developing will influence the child personality in the future. A healthy emotion mother will able to manage the good relationship with her children. This is same as what Hendrick said “the quality of attachment between mother and child is additional important influence on socialization” (Hendrick,1996:253). Teaching method to early children through five senses by John Comenius, the right cencoric by Pestalozzi, game by Froebel, culture by Vygotsky, and music by Montessori (Roopnarine, 2011:243-244).

Based on these opinions above, it is concluded that early childhood is children from birth until the age of nine years who have unique and experienced of growth and development optimal in mental.

II. Discussion

Based on careful assessment of Pedanda Baka story which is study of literature, we can discuss about:

2.1 Character Education that Can be Educated Through Pedanda Baka Story Since Early Childhood

Character education through Pedanda Baka story for young children is religious character. Religious character is trust to Ida Sang Hyang Widhi Wasa. In Hindu, religious character is explained

in Panca Sraddha, including believe in Karma Phala or believe in results of every human action. Breathing, heart beating and dream are karma (Cudamani, 1993:3-4). If we do well, we get good results, and vice versa. Religious character that can be found in Pedanda Baka story is killing of Pedanda Baka by the crab as results of Pedanda Bakas bad behavior. Pedanda Baka lied and killed all fishes in the lake. It showed that Pedanda Baka receive Prarabda Karma Phala, which means actions in this life will be received in this life too. Swami Sivananda said that the Karma is the number of series actions of this life or in the preceding births (Sivananda, 2003:77). Based on that thought, Balinese Hindu always attempt to do good. Parents can teach religious character by telling that Pedanda Baka's bad behavior was paid by its killing by the crab. Through this story, parents can teach children to do good things such as: being honest, shall not murder, believe in Ida Sang Hyang Widi Wasa and Karma Phala. Pedanda Baka's story is an appropriate medium to teach religious character. Religious teachings is abstract, it is hard to understand by children. This story can help us to teach children to understand religious teachings and acts according to it.

According to Spencer, religion is "believe to something eternal that is out of mind". Max Muller see religion as an effort to understand what cannot be understood, reveal what cannot be revealed, and a desire for something unlimited. According to M. Reville, "religion is determinant of human life, which is a bond that unites human mind with the mysterious mind that control the world and himself, and with the cause of peace when we bound with it" (Durkheim, 2011:49-56). According to Gollnick "*Religious beliefs about human events such as a birth and death and the very purpose of life all influence what children think, say, and do*"... (Eliason and Loa Jenkins, 2008:117). Religion represent technique of spirituality (Hull, 2009:601), but religion is not something that human can see. It needs to be approached by inner life through external media (Engbretson, 2009:655), and Piaget said that in the second stage (occurring from 7 or 8 until 13 years of age) concrete operational where religious thought of children focused on particular details of pictures and stories (Santrock, 2007:550). That is why religious character is very suitable if taught through Pendanda Baka story.

2.2 Pedanda Baka Story as Media of Character Education since Early Childhood

According to Shichida "right brain learn from sound" (Shichida, 2013:88), and Aamodt in *Welcome to Your Child's Brain* stated that, "young child focus on human voice" (Aamodt, 2014:8). Based on that theory, Pedanda Baka story is suitable to be media of character education for young children. Early childhood always need model in act, and in a story there a model as overview of human behavior. Social cognitive theorists suggest that a good

deal of our learning comes from observing and modeling what other people do. How Modeling Affect Behavior? Social cognitive theorists have proposed that modeling has several effects: (1) Modeling teaches new behaviors. People can learn entirely new behavior by observing others perform them, (2) Modeling influences the frequency of previously learned behaviors. As note earlier, people are more likely to exhibit behaviors they've previously learned if they see others being reinforced for such behaviors that, (3) Modeling may encourage previously forbidden behaviors, and (4) Modeling increases the frequency of similar behaviors (Ormrod, 2014:125-127).

Character education for early childhood through Pedanda Baka story can be delivered by:

A. Parents told story of Pedanda Baka to their child.

Storytelling will increase attachment between parents and their child. According to Sandra Aamodt “in early childhood, warm parenting by mother is associated with self-control ability”, if young children can control themselves, they will have good character. Character education can be delivered through story. Jane Brook stated that “if warm parenting has been formed, parents can teach desirable habit (Brook, 2011:117). Parents can bond with their children through Pedanda Baka story and transfer character education according to the story. Sandra Aamodt says that behavior setting occurs in the midline structures of the brain, namely the hypothalamus, amygdala, and hippocampus, it also occur in the forebrain (frontal lobe), frontal lobe is responsible for choosing appropriate behavior based on the objectives and the local environment (Aamodt, 2014:14-15). Pedanda Baka story will trigger brain development, so religious character can be built. To teach character, parents and child should have emotional bond. According to Carter, “emotion is part of interaction between mother and son”, and parents can built emotion while telling the story. Sandra Aamodt stated that, “at birth, baby’s brain is not fully develop, but some parts of the brain are relatively develop including auditory and touch sense, therefore auditory and touch sense are the best way to connect with young child” (Aamodt, 2014:113). Through Pedanda Baka story, parents can teach religious character to their young child. Bruce said that children is more easily taught through story (Bruce 2013:116).

B. Teacher told story of Pedanda Baka at school.

Character education can be taught ot only at home, it can also taught at school. According to Garcia Coll and Szalacha, “school is the most important social influence beside family” (Brooks, 2011:148), school is the third world for young children after home and community, after they enter school age, early childhood is not only stay at home but interact with peoples at their community and at school, that is why to build good character, teacher has a

responsibility to give character education to early childhood at school. To educate religious character to early childhood at school effectively, teacher can use story, because according to Bruce, children is easier to understand difficult idea if its delivered through story, it is a strong learning mechanism, at young age symbolic behavior is developed, and story is symbolic. Stories help to make abstract and intangible concept, becomes concrete and tangible (Bruce 2013:115). Based on Bruce's statement, Pedanda Baka story should be used as a media of character education since early childhood, and school teachers should constantly tell Pedanda Baka story to children from an early age.

III. Conclusions

Storytelling is a traditional ancient Balinese culture; story can be used as a media to deliver character education since early childhood. Story telling can build warm relationship between parents and their early childhood, therefore character education can be transferred easily. Pedanda Baka story contains value of religious character; it tells that bad behavior will get punishment. Because has done evil kill all the fish found in the lake then pedanda baka get punishments were killed by crab. Character education through Pedanda Baka story can be delivered at home by parents to child since early childhood and at school by teacher for students. Character education can be given not only at home but also at school because during school age school is child's world. Through Pedanda Baka story the character education of religious to child since early childhood can be easily to done, because in the story be found figure that can become role model to child since early childhood in act.

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EDUCATION MUST CONSIST OF CHARACTER BUILDING, HUMANITY, AND DIVINE LIFE AS THE TRUE EDUCATION

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Abstract

From time to time many people ask, is education become the factors of social trouble in the world? This question arises because although many people are educated but they lost their humanity. This assumption does not arise from the common people only, but also come from some of the experts in education subject. To answer this matter, a team of *World Hindu Centre* (WHC) under the umbrella of *World Hindu Parisad* (WHP) has organized two-time International Seminars by the theme of *Hindu Dharma Based Education* in 2014 and 2015. And the results had been published in 2016. To give the solution toward the education problems, all of the potential properties of humankind must commit to build the good education which is based on the pure character. The pure character education means that the practice of education possibility arise humanity in human. It is also relevant to the term of spiritual which declared the highest result of education that is humanity. Because every people with humanity will see all other people are the same. It is also called the divine education or the highest of education.

Keywords: *Education, Character Building, Humanity, Divine Life, True, Education*

I. Introduction

Since a few years ago most people ask some of the factors as the sources of social trouble in the world. Some of them point out that the social trouble comes from the troubles of implementation the concept of education. This statement arises because they see that many people have educated but lost of their humanity. The opinion is not arising from the common people only, but also come from some of the expert in education over the world. Even for this matter a team of *World Hindu Centre* (WHC) under the umbrella of *World Hindu Parisad* (WHP) had organized two-time International Seminars by the theme of *Hindu Dharma Based Education* in 2014 and 2015. And the result of International Seminar had been published in the form of book in 2016. This team (2016) also starts from the same question for the negative social effect of education. They stated: "Most people around the world feel that the world situation is increasingly worrisome. Unrest in the country and high

tension and even wars between countries are also the subject of news that always adorns the mass media. Crimes in the areas of social, political, economic, environmental, educational and even crimes in the name of religion are very common in many parts of the world. As if the crime has become the trend of modern society. These crimes are not only done by people who are not knowledgeable, even the crimes mentioned above were done by highly educated people. So the crimes that occurred in various parts of the world are increasing in quality. Does any religion that claimed teaching about goodness has the responsibility for the situation in the world? The answer is in the heart of every religion believer. The end of this statement becomes home work for the all of religious leaders, the educator, and the decision maker of education institution.

To give the solution of the education problems, all of the potentials of humankind must commit to build the good education based on the pure character. The pure character of education means that the practice of education has possibility to arise humanity in human. It is also relevant to the term of spiritual that declared the highest result of education which is the humanity. Because every people with humanity will see all other people are the same. It is also called the divine education or the highest education. There will be no use of implementation of advanced education and without the values of humanity.

This paper is constructed by cited matter from some sources, i.e. *Sisya Sista – Pedoman Menjadi Siswa Mulia* ‘Sisya Sista – Guidance to Become the Honorable Student’ written by I Ketut Donder (2006); *Acharya Sista – Guru dan Dosen Bijaksana* ‘Acharya Sista – Teacher and Wisdom Lecturer’ written by I Ketut Donder (2009); *The History of Education in Ancient India* written by Suresh Chandra Ghosh (2001); *Hindu Dharma Based Education* written by team of WHC-WHP (2016); *My Idea of Education* written by Swami Vivekananda compiled by Dr. Kiran Valia (reprint 4th , 2011); *Ideal of Education* written by Swami Abhedananda (6th edition 2012); *Can one be Scientific and Yet Spiritual?*, written by Swami Budhananda (13th edition 2009); *Faith is Power* written by Swami Paramananda (2012); *A Guide to Human Conduct* written by Shrii Shrii Anandamurti (1998); *Fundamentals of Sri Sathya Sai Education Vol. I, II, III, and IV* that were written by Ranvir Singh (2006); some books of Bhagavadgita were written by some people and some of spiritual sources.

II. Discussion

2.1 The Essence and the True Aim of Education

The object of the ideal system of education, then, should not merely be the advancement of theoretical knowledge but also the advancement of life, development of the highest powers and capacities, and the unfoldment of the noblest potentialities of the

student. He must be enabled at the same time to apply intelligently to his own life all the ideas that he has learnt and gathered and thus promote his growth – physically, intellectually, morally, and spiritually. Swami Vivekananda has tackled the problem in its entirety. Unlike those who try to paint and decorate a hopelessly dilapidated building in their vain efforts to make it new, this grand architect has suggested that glorious mansion should be built on a firmer foundation. That is why he observes: “Every improvement in India requires first of all an upheaval in religion. Before flooding the land with socialistic or political ideas, first deluge the land with spiritual ideas. If you attempt to get secular knowledge without religion, I tell you plainly, vain is your attempt in India; it will never have a hold on the people” (WHC-WHP, 2016:73-74).

Hindu Dharma principle of education is very connected with the holly job or holly duty, because *Hindu Dharma* education must transfer the true knowledge. The Lord Krishnan in the *Bhagavadgita* IX.17 said that ‘God is the object of knowledge’. Through the true knowledge then people will possible to be united with the Supreme Being or God. That is why, the first means of education is constructed the good character, it means that people prepared of possibility to join or be united with God. Dr. Edith Best by nick name Dr. Urmila Devi Dasi in the International Seminar of *Hindu Dharma Based Education* described that: Education prepares an individual learner in relation to God, the material creation, other living beings, and oneself. The foremost purpose of education is to become attached to the Absolute Truth. By such attachment, one can remember Him at the time of death which is the perfection of life. In order to do this, one must practice during life. And, in order to practice remembrance of the Supreme, a learner must regularly engage in one or more of the processes of loving devotion, which are hearing about God (Urmila Devi Dasi, in WHC-WHP, 2016;43).

According to the theme that people must have the true knowledge, Prof. I Ketut Widnya, a Director General of Hindu Society Guidance the Ministry of Religion of Republic of Indonesia in the International Seminar of Hindu Dharma Based Education stated that the basic concept of Hindu education is fundamental in the sense that education is the basis for the development of human authenticity. It also means that only people who have the right knowledge will be a human' right (WHC-WHP, 2016: xxvii). Both Dr. Edith Best and Prof. I Ketut Widnya said that the right knowledge is only possible taken from the good system of education, that is why every stakeholder and decision maker in the subject of education must understand of the true concept of education.

Vivekananda’s definition of education is one of remarkable insight. First of all, the word ‘manifestation’ implies that something already exists and is waiting to be expressed. The main focus in learning is to make the hidden ability of a learner manifest. As

Vivekananda said, 'what a man' "learns" is really what he "discovers", by taking the cover off his own soul, which is a mine of infinite knowledge. According to the Vedanta philosophy, knowledge is inherent in a human being, like a spark in a piece of flint, and all that is needed is the strike of suggestion to bring it out. 'Manifestation' indicates spontaneous growth, provided the impediments, if any, are removed. Next in importance in the Swami's definition of education is the expression 'already in man'. This refers to a human being's potential, which is the range of the abilities and talents, known or unknown that he was born with. 'Potential' speaks of the possibility of a weakening something that is lying dormant (WHC-WHP, 2016:60-61).

2.2 The Very Basic Learning for the Childhood or Children

Many experts in the subject of education states that the age of childhood is the very important age, they assumed that the age of childhood is similar to the jewel. They made every house has a light, that is why every children are sunshine in every family. It is because every man and woman after married and become husband and wife needed children in their house. Because the children are like jewel, so, all of the parents mostly protected their children through some of efforts. Some of people assumed that the children are like a seed of the tree, so they will have protected similar as the protection of a little tree seed in the garden. Every parent or every teacher must be careful in teaching the children, if it is not appropriate with their basic learning, then they will become bad for their whole life.

To guide every parent and every teacher to get successful in their effort to protect their children, there are some very basic things for education system, especially for learning. As Dorothy Law Nolte wrote *Children Learn What They Live* (http://www.empowermentresources.com/info2/childrenlearn-long_version.html), as she has completed wrote bellow:

1. If children live with criticism, they learn to condemn.
2. If children live with hostility, they learn to fight.
3. If children live with fear, they learn to be apprehensive.
4. If children live with pity, they learn to feel sorry for themselves.
5. If children live with ridicule, they learn to feel shy.
6. If children live with jealousy, they learn to feel envy.
7. If children live with shame, they learn to feel guilty.
8. If children live with encouragement, they learn to be confidence.
9. If children live with tolerance, they learn patience.
10. If children live with praise, they learn appreciation.
11. If children live with acceptance, they learn to love.
12. If children live with approval, they learn to like themselves.
13. If children live with recognition, they learn that it is good to have a goal.

14. If children live with sharing, they learn generosity.
15. If children live with honesty, they learn truthfulness.
16. If children live with fairness, they learn justice.
17. If children live with kindness and consideration, they learn respect.
18. If children live with security, they learn to have faith in themselves and in those about them.
19. If children live with friendliness, they learn that the world is a nice place to live.

If all parents and teachers care for the nineteen of good points of words of wisdom and practice all of them, it is necessary to get the brilliant generation. For the realization of the Indonesian Government's goal to build the Gold Generation on 2045, so all of the Indonesia people especially the teachers and lectures must be learning and practice it deeply.

2.3 Transformation of Some Educational Values to Students is the Important Thing

Discussing about transformation of some values to student is important, WHP (2016:9) described that the implementation of education should contain some values; such as truth, virtue, honesty, obedience, affection, humanity, respect others, national spirit, ethical values, values of beauty, character and other human values which are very important. These adult human values have been terrorized and torn apart by various selfish individualists who is sometimes associated with the nature of the times. The era of globalization that promotes and legalizes competition has become the theme of life. Because the education that integrates human values are needed by the world today.

As described above that there will be no use of implementation of advanced education without the values of humanity. That cause Sat Guru Sathya Narayana states that the Present day education develops the intellect and skills but does little to develop good qualities. Of what avail is all the knowledge in the world, if one has not got good character. It is like water going down the drain. There is no use if knowledge grows while desires multiply. It makes one a hero in words and a zero in action (Donder, 2006:1). And then Sat Guru Sathya Narayana also states that: Man's achievements in the field of science and technology have helped to improve the material conditions of living. What we need today however is a transformation of the spirit. Education should serve not only to develop one's intelligence and skills, but also help to broaden one outlook and make him useful to society and the world at large. This is possible only when cultivation of the spirit is promoted along with education in the physical science. Moral and spiritual education will train human to lead a disciplined life (Donder, 2006:25).

Just for clarification of the difference between the modern education and the ancient Hindu education, WHP (2016) made little compare between both of them, then states that: It is inevitable that the output of education nowadays has created intellectuals with exceptional intelligence which is far from the values of humanity. In the past, people learned to school or college with the goal of being a good person, as the theory of Bloom stated that: "learning is to change behavior, which means learning is a conscious effort that aims to change the behavior, 'from couldn't do something until be able to do it, from bad behavior into good behavior'. The learning spirit in the past is the same as a spirit of prayer in Sanskrit which is called *Shanti Mantra*, which is read *Asato ma sat gamaya, thamaso ma jyotirgamaya*, meaning that 'from improper is directed to right, from dark to bright'. But the learning spirit in the past that is full of moral values, spiritual and humanitarian values has been transformed into attainment spirit of a degree for the post career or position in society. There are assumptions that people go to the college or university just want to get the title of scholar degree only, as the goal of education and not a virtue. The certificate of scholar degree they used for get win in the competition of job. It is having been an assuming for the education condition today. In the competitive life style, even more people forget the rule. This condition made education more worldly tendency today, and there is no humanity values.

Discussing about the case of scholar degree interest only, Chaudry (in Donder, 2006: 6) describes that signaled obtained from the symposium world level regarding the Education Values of Humanity to the New Age (Education in Human Values For The New Age) organized by the organization "Sri Sathya Sai Trust" which held in Bangkok on 30th October-1st November 1987, states that;

"Education up to the world level has reached the degree of 'educational crazy". Sathya Narayana who is more popularly called Bhagavan Sri Sathya Sai Baba, saint who is famous lived during this century, states; many people thought the purpose of education is to get a degree. Then what is the meaning of the BA degree? BA when added to D (degree), i.e. BA + D becomes BAD means 'bad'. Furthermore, if someone earned a higher, for example MA, so if added to D, i.e. MA + D into MAD means 'crazy' (Chaudry, 1988: 15). That is the reality of education today, which initially produces bad people and then generates the crazies".

If it is kept in mind in an honest, objective, and open, it seems that Sai Baba's words quoted by Chaudry is true, for so many people who are infatuated with a degree. Installing the title in front of or behind the name is an honored tradition and tremendous respect in the academic environment and also in the community. That fact led to the emergence of the commercialization of education that is controlled by a person or group of people who have big capital. In recent years, especially in the 2015 the issue of false certificates achieved by many officials led to the education

world to be tarnished. This kind of crimes in the kind of education should be taken seriously, if it is not, then the world of education will be the machine to print or machine to produce crimes. To fight the crime in the implementation of modern education, it is needed to be brought back old-fashioned educational values as known as ashram learning model in the Hindu tradition that promotes the transfer of divinity values in the educational process. In order to rebuild the education civilization that can guarantee having the human qualities output and the quality of divinity, it is necessary to put forward the concept of Hindu education. For reason, it was also considered important to organize *World Hindu Wisdom Meet (WHWM)* that explores the issue of *Hindu Dharma Based Education*.

2.4 The Effect of Modern Age for the Education

To see and known the negative effect of the modern education, WHP invite us to remember the Swami Vivekananda speech. The present education system has overemphasized the cultivation of the intellect at the cost of the general well-being of humanity. To check this dangerous trend, Vivekananda strongly recommended all-round development of human beings. In one of his lectures he expressed the desire ‘that all human were so constituted that in their minds *all* of these elements of philosophy, mysticism, emotion, and of work were equally present in full! That is the ideal, my ideal of a perfect human. And the Swami expected that the education system would be suitably designed to produce such wholesome human beings. Interestingly, the UNESCO report *Learning to Be* published in 1972, while defining the aim of education, echoed this same idea. It reads: “The physical, the intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education (WHC-WHP, 2016:70-71).

WHC-WHP explained too that the education has an enormous influence on the quality of a nation. Through the implementation of the right education in a nation, it can be guaranteed the survival of a nation. There is no other way to improve the quality of a nation, except through improving the quality of education. Therefore, improving the quality of education for a nation should be highly prioritized. Only qualified human who can survive in the future. In the future only qualified people may be struggling in a world with an increasingly fierce level of competence. Human beings are those who are expected to be together with other people participated in the international arena that is constantly changing and enigmatic (WHC-WHP, 2016:2).

And WHC-WHP also states that the changes in education are constantly occurred caused by the demands of the development of science and technology. Therefore, the definition of education and education curriculum are changed from time to time. Particularly in Indonesia since a few years ago, changing the curriculum in

every turn of the Minister of Education is a problem of its own because the Indonesian government through the Ministry of Education really wants to customize the Indonesian education with the development of the world. Nevertheless, the principles and universal purpose of education are still essentially maintained as well as the four foundations of education outlined by the Board of Education World, the UNESCO (United Nations Educational, Scientific and Cultural Organization), which is very popular as the Four Pillars of Education, namely: (1) Learning to know, (2) Learning to do, (3) Learning to be, and (4) Learning to live together. Explanations to the four pillars of education are as follows:

1. Learning to know: to provide the cognitive tools required to better comprehend the world and its complexities, and to provide an appropriate and adequate foundation for future learning.
2. Learning to do: to provide the skills that would enable individuals to effectively participate in the global economy and society.
3. Learning to be: to provide self-analytical and social skills to enable individuals to develop to their fullest potential psychosocially, affectively as well as physically, for an all-round 'complete person.
4. Learning to live together: to expose individuals to the values implicit within human rights, democratic principles, intercultural understanding and respect and peace at all levels of society and human relationships to enable individuals and societies to live in peace and harmony.

If only the four pillars of education, i.e.; (1) Learning to know, (2) Learning to do, (3) Learning to be, and (4) Learning to live together can be realized optimally in process of teaching and learning, it is certain that the public will be able to live peacefully wherever they are. Not as occurred in various parts of the world, where the community live with a variety of anxiety. It means that the education of human society has a very important role in building peace and the peace of the world (WHC-WHP, 2016:2-4).

2.5 The Importance of Learning and Adopting the Ancient Hindu Education

Maybe what called the primitive properties is that some people have assumed less value than the modern properties. But not for the Vedic education system, however it very ancient and the oldest among all of the script in the world, it can be called ancient and modern too, because the Vedic always up date as accordance to the area of the time. According to this matter, Suresh Chandra Ghosh wrote that education in Ancient India (Hindu) is thus an integral part of the Aryan religion and there has been an abundance of religious literature on the subject since the existence of the *Rigveda* which is the oldest text-book of religion in the world. As Max Muller observes about the *Rigveda* in his Origin and

Development of Religion: “One thing is certain, namely, that there is nothing more primitive, more ancient than the hymns of Rigveda, whether in India or whole Aryan world. Being Aryan in language and thought the Rigveda are the most ancient of our books”.

Suresh Chandra Ghosh wrote that: As corollary to Max Muller’s observations, we can argue that the oldest religious scripture has given us the oldest education system in the world. There is no doubt that the majestic tree of Indian civilization and culture has sprouted from the seeds of the Rigveda and has provided shade and shelter to the innumerable foreign invaders who had started pouring in the north-west since the middle of the sixth century BC when the hordes of Cyrus (c. 558-530), the founder of the Achaemenian empire of Persia, knocked at the gates of India and destroyed the famous city of Kapisha near the junction of the Ghorband and Panjshir rivers north-east of Kabul. Arise of religious scriptures since the composition of the Rigveda throw a flood of light on education in Ancient India. “What we read in the Vedas, those archives of Hindu Wisdom,” writes Rodolph Steiner in Maurice Maeterlinck’s *The Great Secret*: Gives us only a faint idea of sublime doctrines of the ancient teachers, and even so these are not in their original form. Only the gaze of the clairvoyant, directed upon the mysteries of the past, may reveal the unuttered wisdom which lies hidden behind these writings.

And then Suresh Chandra Ghosh describe that there has been any attempt, not by the clairvoyant, of course, but by the Indian scholars, “to reveal the unuttered wisdom which lies hidden” behind our religious scriptures, the four Vedas, Brahmanas, Aranyakas, Upanishads, of the Hindus and Vinaya, Sutta and Abhidhamma of the Buddhists? The existing history books of Ancient India including the massive volumes of the Bharatya Vidya Bhavan’s *The History and Culture of the Indian People* and of the Ramakrishna Mission’s *The Cultural Heritage of India* treat the subject of education with scant regard and importance though culture in all ages and in all centuries is created, preserved, transmitted and transformed through education (Ghosh, 2001:8-9).

III. Conclusion

As described in abstract, introduction, and analysis in the discussion, then the conclusion will be described below:

The Essence of education is the character building, humanity, and building the divinity within. And the essence of the true aim of education is that everyone has possibility to be connected with God. There are nineteen points of very basic learning for children that have to be carried out by the all parents and all of teachers or lectures, they are: (1) If children live with criticism, they learn to condemn; (2) If children live with hostility, they learn to fight; (3) If

children live with fear, they learn to be apprehensive; (4) If children live with pity, they learn to feel sorry for themselves; (5) If children live with ridicule, they learn to feel shy; (6) If children live with jealousy, they learn to feel envy; (7) If children live with shame, they learn to feel guilty; (8) If children live with encouragement, they learn to be confidence; (9) If children live with tolerance, they learn patience; (10) If children live with praise, they learn appreciation; (11) If children live with acceptance, they learn to love; (12) If children live with approval, they learn to like themselves; (13) If children live with recognition, they learn that it is good to have a goal; (14) If children live with sharing, they learn generosity; (15) If children live with honesty, they learn truthfulness; (16) If children live with fairness, they learn justice; (17) If children live with kindness and consideration, they learn respect; (18) If children live with security, they learn to have faith in themselves and in those about them; and (19) If children live with friendliness, they learn the world is a nice place to live.

All of the potential properties of humankind must commit to build the good education which is based on the pure character. The pure character of education means that it is the practice of education which has possibility to arise humanity in human. It is also relevant to the term of spiritual which declared the highest result of education that is the humanity. Because every people with humanity will see all other people are the same. It is also called the divine education or the highest of education.

The important aspect in the field of education is the transformation of some values, such as truth, virtue, honesty, obedience, affection, humanity, respects others, national spirit, ethical values, values of beauty, character and other human values. Every parent and teacher or lecturer must be careful of the effect of modern age. Because some spread the crudité or trouble in every social life, so it is very important to learn and adopted the Ancient Hindu Education that made every people feel that the education is the institution of God. It made people do the job as to pray to God.

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IMPLEMENTING TECHNOHUMANISTIC EDUCATION TO FACE GLOBAL CHALLENGE: A HINDU PERSPECTIVE

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Abstract

The recent occurrence of Indonesian decadence is an inevitable fact as the implication of technological advancement which offers egoism, individuality, and materialism. Unfortunately, this state is exacerbated by the absence of character education within Indonesian educational system by neglecting the value of affection, maturity, and humanity. In the midst of educational dilemma, a wise solution is highly needed to overcome the problem of educational system in Indonesia empathizing with the education of character and humanities. In response to this fact, technohumanistic education is seen as the answer of the predicament in Indonesia's educational system on the principle that education is the process of humanizing; make human embodying the nature of divinity (*Manawa madawa*).

Keywords: *Education, Technohumanistic*

I. Introduction

Globalization becomes the principal characteristic of the millennium typified by the development of technology. Globalization means openness and universality, in which countries and their culture becomes borderless. One of the marked trends in globalization is equality of rights. In the context of education, the equality of right is understood as the equality to every nation to get their education regardless of their race, economic background, religion, tribe, and gender. The equality of right inevitably brings a more competitive world. To face this situation, everyone needs to prepare themselves with sufficient knowledge on science and technology. In this case, religion should takes action to direct people to face the globalization by having good morality, spirituality, and noble character.

Education, as well as society and government, should be responsive to the challenge of globalization. Education should provide opportunity for every learner to achieve knowledge, skill, and moral values as their provision to face the more competitive world. Government should provide not only opportunity for the society to learn, but also a meaningful learning. Nowadays' education still emphasize on the intellectuality while disregarding

the character building in the process of teaching and learning. This meaningless learning would be a burden of life. The challenge of future life will be harder and more competitive. Since to face the global challenge requires more competitive human resource, it needs to structure the social life in various aspects including education, meaningful education which is based on humanity.

II. Discussion

2.1 Character Education of a Nation

The father of Indonesian education, Ki Hajar Dewantara, stated that education is a principal media to humanize. Therefore, education requires an atmosphere of kinship, kindness, empathy, love, and appreciation. Hindu has implemented this model of education as the manifestation of the value of *tat twan asi* (I am him). Ki Hajar Dewantara also taught us that a good educational system is an education which is based on *asih, asah, asuh* (love, teach, care for) and *Ing ngarso sung tulodho, Ing madyo mangun karso, Tut wuri handayani* (becoming a good example as the vanguard, building initiatives and cooperation as the center position, giving power-spirit and encouragement as the rear axle). Indonesian people, whose majority keeps preserving the traditional values, should be more open and flexible to face the fresh air of globalization. Therefore, neo-traditional norms (forming new norms based on the established traditional norms) are highly required. This developments and changes in the norms can be called as dynamic integrated norm, a change of norms which have been already followed by society by maintaining the established norms which could be the noble values of the nation or a value that is sourced from local wisdom (local genius) (Dantes, 2011).

The world is now encountering the postmodernism era. Nisbet (1997, cited in Dantes, 2008) proposed ten global megatrend—known as global millennium megatrend—of what is going to happen in the future, including global economy, the renaissance of art, free market, global lifestyle and cultural nationalism, privatization, the revival of the Pacific edge, decades of women's leadership, the century of biology, religious revival millennium, and the triumph of the individual. The change might come in sudden and out of prediction. In line with Nisbet, Kanter (1994, cited in Dantes, 2008) stated that the future will be dominated by cosmopolitan values and thoughts, in any aspects of life, including education. Therefore, the actors involved in education are required to have “Concept, Competence, Connection and Confidence”. Future education therefore is expected to regard not only science and technology, but also the humanistic values. On the other word, it can be said as technohumanistic education.

Technohumanistic education necessitates a full attention on growing the strong humanistic values within every actor in education, be it the educators or the learners, since education is

an effort to find atma jyoti, which is finding and building the identity, self-awareness, and manawa madawa (the nature of divinity). For that reason, education becomes a means of cultural transformation, for education is an intangible culture, social culture, and culture system. Nowadays, education plays a significant role as the agent of forming a civilization to grow modern values based on Indonesian characters and local wisdom.

2.2 The Paradigm of Technohumanistic Education

Technohumanistic education is an education system which can answer the future challenges by producing individuals armed with the knowledge, skills, insights, and human values needed to live the era of globalization. Living in the era of globalization requires not only the speed and accuracy of mastering the technology, but also kindness, empathy, morality, decency, and breeding of all life (sarwa bhutanam) to make the cosmos peace and not exploited but protected.

International Commission on Education for the 21st Century set up by UNESCO reported that education in the global era should be conducted by relying on the four fundamental pillars of education, which are learning to know, learning to do, learning to be, and learning to live together (Delors, 1996). Learning to know is understood that every learner obtain the science and knowledge based on their educational level. In learning to do, learners develop their skills by combining the essential knowledge to practice (law of practice) to form a skill that enables them to solve problems and challenges in real life. In learning to be, learners learn gradually to be a complete individual, understand the meaning of life, and know what is best and should be done in order to live well. In learning to live together, learners can understand the meaning of life with others, by mutually respecting, and understanding the interdependency. The occurrence of uncontrolled environmental damage in many parts of the world today has emerged the fifth pillar in the field of education, which is learning to live sustainability, that is through education the survival of humanity and sustainability and harmonized nature can be realized (Dantes, 2008).

To realize the true education in maturation of human beings needs a breakthrough or new humanistic model of education, which not merely emphasizes on transferring knowledge. Technohumanistic, therefore, comes as a solution to this problem. According to Dantes (2008), technohumanistic education relies on three basic reference of educational development (in Indonesia), philosophical reference, cultural value reference, and strategic environmental reference. These three references are imbued in the concept of satyam, siwam, and sundaram, the nature of truth, eternal knowledge, and a sense of beauty. The nature of education is to create skilled, knowledgeable, resourceful, moralistic, and loving human to create a lasting peace. The concept of

technohumanistic education is visualized by Dantes (2008) as follows.

On the above visualization, human places on the peak of the triangle who, in their education process, have to seek for the knowledge on science and technology based on philosophy, cultural values, and strategic environment. Besides, they also have to learn religion and local genius as the basis of humanistic values. Therefore, the emergence of technohumanistic education is to build a national identity which is strong, intelligent, skilled, and has a high awareness to appreciate the cosmos and maintains the balance of nature. Education is meaningless if it only creates intelligent and knowledgeable people with evil characters to all beings and nature. Srimad Bhagawatam (3:29:15) stated that “Jiwa jiwasya jivanam”, which means living thing is the life support of other creatures (Suja, 2000: 121).

2.3 Humanistic-based Hindu Education

Education and to educate is highly concerned in Hindu teachings, as reflected in the message of dharma in the teaching of Chanakya Niti Shastra III. 3, (Darmayasa, 1995 : 19).

*Saikule yojayet kanyam
Putram vidyasu yojayet
Vyasane yojayecchatrum
Mitram dharmena yojayet*

Translation:

Arrange to have the marriage of your daughter with a good family,
Educate your son to be diligent in studying the teachings of the holy,
Make it so that the enemy is always in trouble/overwhelmed, and
Encourage, teach that your friends persevere in the truth

A good education and learning for children in Hinduism begins with the purification ceremony followed by studying the sacred teachings. The purification ceremony is performed not only when entering formal education, but also non-formal education, including in the family. The ceremony was conducted in the discipline as an attempt to guide the learners mentally and/or spiritually. The education involves a disciplined life which promotes hard work and love as the character of education in asram or Gurukula system in the Upanishads by the Rishi. The Acharya and the Rishi sit together near to the student to provide knowledge, by giving lectures and/or discussions. The relation between teachers and students is close like a family since they live together in a college (asram). Teachers guide students to the principles of asih, asah, asuh (love, teach, care for) and Tat Tvam Asi. Truth (satyam) becomes the basic principle to develop and evoke the personality of themselves as a mature individual physically and mentally. This concept is in lines with the levels of life in catur asrama which is brahmacari, in Sanskrit sloka

"Brahmani caratiti Brahmacari" meaning that a person who is looking for and living in Brahman (God Almighty) is a Brahmacari (Siddhantalankar, cited in Titib, 2007: 123). Children who always live in science and Brahman accentuate honesty, loyalty, love, understanding on the teachings of tattwa, and the implementation of social ethics. If this character of divine nature (dewa sampat) belongs to every child in Indonesia, the future will be surrounded by peace, harmony, and fairness to human welfare.

Education for children has to be conducted by the public and the government to instill good character and manners. Children learn the values of religion and humanity by being disciplined, solid, respectful, and affectionate. Hinduism always educates and guides children to have the nature of divinity who could carry human civilization based on the values of humanity. The values of the teachings of Hinduism should be grounded and cultivated in every society. The system of moral education to the children according to the teachings of Hinduism will create human with noble character and a harmonious atmosphere.

Sommers (1993) argued that one of the significant methods of moral education is the method of "values clarification". This method gives advice to educators/teachers by indirectly conveying to the students about the "right" or "wrong" that is by giving the opportunity to express the values in their own way. Further, he suggested that (1) the school must have rules of behavior emphasizing modesty, goodness, self-discipline, and honesty; (2) educators/teachers do not indoctrinate the students and should ask explicitly on the basis of decency, honesty, and openness; and (3) learners should be given stories containing the principles of kindness and should love to read and discuss the work that goes on moral issues. Educators must help learners to recognize moral values inherited through literature, Internet, religion, and philosophy. This is highly significant because things related to kindness can be learnt through moral education.

III. Conclusion

An educational system which transfers the knowledge as well as values to the learners is unavoidably needed nowadays. The rapid movement and development of technology in the global era implies a moral and spiritual decadency within every human. Being aware that education is the process of humanizing or an effort to build a humanization, education system should embody the national character. As the consequence, technohumanistic education comes as a solution to provide the atmosphere of education concerning on the development of physical, technological, and spiritual skill which will create a society with good intellectual and spiritual quotient. An educational system which is humanizing will also create a human with divine awareness (atmajyoti). Education will be insignificant when it only

prioritizes intellectual quotient over spiritual quotient. On the other hand, it will be significant when education creates a better individual for the balance of cosmos.

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CULTIVATING ACADEMICS INTERACTION AND SOCIAL EMOTIONAL LEARNING TO RE-CONCEPTUALIZE THE PRACTICAL IMPLEMENTATION OF CHARACTER EDUCATION

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Abstract

The education system in Indonesia has not been effectively build learners to have noble character based on the goals of national education. It was indicated by the sufficient number of learners who did not behave according to the applied norms, such as drug abuse, brawls, pornography, plagiarism, as well as the declining values of the pride of the nation and state. Character education aims to improve the quality of educational process and outcomes in schools that lead to the achievement of the formation of character and noble character of learners as whole, integrated and balanced, in line with the national educational goals. Students' character formation is developed through stages of knowledge (knowing), implementation (acting), and custom (habit). Character education in schools can be integrated in any school activities. Every activity of students in school can be used as a medium to instill character and facilitate learners to behave according to the prevailing values. There are some main lines in implementing character education in schools, they are: integrated in academics interaction and social emotional learning, integrated through learning activities and integrated through extracurricular activities.

Keywords: *Academics Interactions, Social Emotional Learning, Character Education*

I. Introduction

The progress of a nation is determined by the quality of its human resources. The quality of human resources is not only seen from the mastery of science and technology, but also from the character or behavior. To meet the human resources that have the necessary competence and character, it truly needs a good education system. National education has a function to develop abilities and shape the character and civilization of the nation's dignity in the context of nation's intellectual life. National education aims at developing students' potentials in order to become a human of faith and fear of God Almighty, noble, healthy,

knowledgeable, skilled, creative, independent, and become a democratic and accountable citizens.

National education at all levels, including elementary school, junior high school, and senior high school / vocational high school must systematically organize their learning methods in order to achieve these objectives. This is related to character formation of students to be ethical, moral, polite and able to interact with other people. Education here is essentially has two objectives, namely helping people to be intelligent and smart and helping them become better human beings. Making intelligent and clever human, may be easy to do, but it makes people to be kind and wise, it seems much more difficult or even very difficult. Thus, it is fair to say that the moral problem is a matter of acute or chronic diseases that accompany human life anytime and anywhere.

The reality of the acute moral problem is then put the organization of the importance of character education. As academic studies, character education course needs to load requirements as in the academic scholarly content, approaches and methods of assessment. In some developed countries, like the United States there are study centers of character education (Character Education Partnership; International Center for Character Education). They develop character education with a multidisciplinary approach to the study: psychology, moral philosophy / ethics, law, literature / humanities.

As an aspect of personality, character is a reflection of the personality of a person as a whole: the mentality, attitudes and behavior. Learning about manners and customs, making this kind of character education is more about the actual behaviors of how one can be called a good personality or not good based on the contextual and cultural norms.

The decline in the moral quality of Indonesian human life today, especially among the students is demanding the convening of character education. Schools are required to play a role and responsibility to instill and develop good values and help students establish and build their character with good values. Character education is directed to put pressure on certain values-such as respect, responsibility, honesty, caring, and help students to understand, pay attention, and do those values in their own lives.

If character education is organized in schools, school counselors will be a pioneer and coordinator of the program. That is because the school counselor is specifically tasked with helping students develop social care and mental health problems, thus the school counselor should be very familiar with the character education program.

School counselors should be able to involve all stakeholders (students, subject teachers, parents, principals) in the success of the implementation of the program. Starting from the basic services program in the form of guidance curriculum draft that contains educational material about the characters, such as

teamwork, diversity, honesty, deal with anxiety, helping others, friendship, learning, conflict management, prevention of drug use, and so on. Individual planning program of the ability is to make choices, decision making, and so on. Responsive service programs include individual counseling, group counseling.

The development of socialization in children is marked with the child's ability to adapt to the environment, building friendships that involve emotions, thoughts and behavior. The development of socialization is the process by which children develop interpersonal skills, learn to make friends, increase understanding of people outside, and also studied moral and behavior. Emotional development is actually the way children understand, express and learn to control their emotions along with their growth and development. Children's emotions need to be understood by every teacher in order to be able to direct the negative emotions into positive emotions in accordance with social expectations.

Socialization and emotional development in children is inseparable with emotions and the ability of children to respond to their environment at an earlier age. Babies, who receive care and treatment as well where the physical and psychological needs are met, will feel comfortable and establish trust on the surrounding environment. In contrast, babies who do not fulfill their needs, which met resistance from parents, will develop the feeling of anxiety and form a sense of mistrust with the surrounding environment as well. Thus, they have the potential to develop health problems both physically and mentally at the stage of life. Erikson stated that individuals, including children, are not only developing a unique personality, but also acquire the skills and attitudes that can help them to be active and be a useful part of the community. Erikson also gives an account of the developments that are natural.

Besides, socialization and emotional development in children are also affected by factors of maturity and learning. At preschool age, children have started to realize that not all desires can be fulfilled. However, this does not mean the child is able to control the feelings or emotions as his hopes could not be obtained.

Children's social skills and emotional will grow along with the increasing age and gained experience. The cognitive aspect also plays an important role in this regard in terms of cognitive maturity; children can distinguish between good and bad based on the values that exist in society.

Emotion takes the child in everyday life. When children get a chance to express emotions, children gain experience and can feel pleasure in their everyday life. Emotions also prepare children's body to perform an activity. The more intense the emotion happens, and then there is an imbalance in the body so that it can encourage their body to prepare specific action. If the preparations are not needed, it will make children feel nervous or anxious. Emotions give strength to the social mark on a person's feelings.

Children give this sign through a variety of facial expressions to communicate their feelings. Thus it can help them to adapt to the environment, causing physiological arousal, and motivating the behavior.

The learning process of children does not depend on other aspects such as emotional and social aspects of development. Emotional and social aspects give a very strong influence on children's behavior to themselves, others and the environment. In early childhood social aspects of these emotions can be developed through social emotional learning. Where, social emotional learning is the process to develop skills, attitudes, and necessary values to acquire social competence and emotional as a child interacts with themselves, others, and the environment. Social emotional learning can be used as the initial planting and basic character education to early childhood. There are four key competencies in the social aspects of emotional development of the child; self-awareness, self-management, social awareness, responsible decision making, and relationship management. Fourth is essential competencies developed from an early age to build and instill social skills of children. Those four developing emotional social aspects of the child will have implications for the embedding properties of children in the social world. Methods such as playing, modeling, storytelling, drama and more can be appropriately used to develop the four skills.

II. Discussion

2.1 Defining Character Education

“To educate a man in mind and not morals is to create a menace to society” (Theodore Roosevelt). Two of the most succinct and widely used definitions of character education come from leading authorities in the field. Lickona (1992), the author of *Educating for Character*, defines character education as the “intentional and focused effort to help students understand, care about and act upon core ethical values.” Ryan (1999), who, with Karen E. Bohlen, authored *Building Character in Schools: Practical Ways to Bring Moral Instruction to Life*, defines character education as teaching students to “know the good, love the good, and do the good.”

2.2 Character Education as a Holistic Strategy

As Lickona’s and Ryan’s definitions state, character education is a holistic strategy taking a cognitive, emotional, and behavioral approach to a child’s moral education. Effective character education teaches students to “know the good” by helping them develop an awareness of what it means to be responsible and caring human beings, and to “love the good” by helping them develop an internal motivation to then “do the good” by putting core ethical values into action. Each component is crucial. We’ve

all known young people who know better than to act inappropriately but simply don't care, and most of us have known students who care but simply didn't know better. Then there are those who know what's right and who care but don't always know how to put their knowledge and concern into action.

2.3 Effective Character Education

Effective character education moves well beyond the student. It involves the whole school staff, parents, caregivers, and community members. It provides opportunities for service learning and relationship building. The Character Education Partnership has created a document titled "Eleven Principles of Effective Character Education" (Character Education Partnership 2004). According to these principles, effective character education:

1. Promotes core ethical values. Character education holds, as a starting philosophical principal, that there are widely shared, pivotally important core ethical values that form the basis of good character.
2. Teaches students to understand, care about, and act upon core ethical values. "Character" must be comprehensively defined to include thinking, feeling, and behavior.
3. Encompasses all aspects of the school culture. Effective character education requires an intentional, proactive, and comprehensive approach that promotes the core values in all phases of school life.
4. Fosters a caring school community. The school itself must embody good character and progress toward becoming a microcosm of the civil, caring, and just society we seek to create as a nation.
5. Offers opportunities for moral action. In the ethical as in the intellectual domain, students are constructive learners; they learn best by doing. They need many and varied opportunities to apply core values in everyday applications and discussions.
6. Supports academic achievement. Character education and academic learning must not be conceived as separate spheres; rather there is a strong, mutually supportive relationship. Character education includes meaningful and challenging academic curriculum that respects all learners and helps them succeed.
7. Develops intrinsic motivation. Character education should strive to develop students' intrinsic motivation. As they develop good character, they develop a stronger inner commitment to doing what their moral judgment tells them is right.
8. Includes whole-staff involvement. 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. Requires positive leadership of staff and students. Character education requires moral leadership from both staff and students.
10. Involves parents and community members. The school must recruit parents and community members as full partners in the character-building effort.
11. Assesses results and strives to improve. Evaluation of character education should assess the character of the school, the school staff's functioning as character educators, and the extent to which students are manifest good character.

2.4 Defining Social Emotional Learning

“Children are not born with social skills; they must learn them.” Charlotte Danielson, author, *Enhancing Student Achievement: A Framework for School Improvement*.

Two leading organizations in the field of social and emotional learning offer the following definitions. The Center for Social and Emotional Education (CSEE) defines SEL this way: “Social and emotional education learns and teaches skills, knowledge and values that promote social and emotional development.” The Collaborative for Academic, Social, and Emotional Learning (CASEL) provides this definition:

Social and emotional learning (SEL) refers to knowledge, habits, skills, and ideals that are at the heart of a child's academic, personal, social, and civic development. They are necessary for success in both school and life. This type of learning enables individuals to recognize and manage emotions, develop caring and concern for others, make responsible decisions, establish and maintain positive relationships, and handle challenging situations effectively.

2.5 The Core of Social Emotional Learning Competencies

In its *Safe and Sound* guide, CASEL defines these five core of Social Emotional Learning competencies as:

1. **Self-Awareness:** Recognizing feelings as they occur, having a realistic assessment of one's own abilities and a well-grounded sense of self-confidence.
2. **Social Awareness:** Sensing what others are feeling; being able to take their perspectives; appreciating and interacting positively with diverse groups.
3. **Self-Management:** Handling emotions so they facilitate rather than interfere with the task at hand; delaying gratification to pursue goals; persevering in the face of setbacks.
4. **Relationship Skills:** Handling emotions in relationships effectively; establishing and maintaining healthy and rewarding relationships based on cooperation; negotiating solutions to conflict; seeking help when needed.
5. **Responsible Decision Making:** Accurately assessing risks; making decisions based on a consideration of all relevant

factors and likely consequences of alternative courses of action; respecting others; taking personal responsibility for one's decisions.

(Collaborative for Academic, Social, and Emotional Learning 2004)

These competencies are integrated through a variety of curriculum-based programs such as those that center on social-skill development, conflict resolution, character education, or drug or violence prevention. Some schools also utilize assemblies, after-school programs, service-learning projects, and counseling sessions to foster these competencies, as well as classroom management techniques such as cooperative learning groups and peer tutoring (ECS 2003).

2.6 Social Emotional Learning as a Holistic Strategy

Over 2,000 years ago, Socrates offered these words of advice: "Know thyself." Robin Stern of the Center for Social and Emotional Education at Teacher's College, Columbia University, believes that the emerging SEL field is a formalization of Socrates' philosophies and new understandings of the nature of biology, emotions, and intelligence (Stern 2003). Research now tells us that the neocortex (responsible for rational thought) and the limbic system (seat of emotion) are interconnected and function synergistically (Gewertz 2003). SEL addresses the whole child by helping to remove the emotional and social barriers to learning (Ragozzino 2003).

III. Conclusion

Educating the nation and developed a true Indonesian people, is part of the purpose of the implementation of education. To achieve these objectives, it is definitely not as easy as imagined. Formal education process must be passed completely that it is virtually exhausting but has positive impact on the formation of a person's character, even the nation's identity in a country. But specifically, achieving educational goals completely turns only the intelligence development which is not able to produce a whole human being. Several studies and experience have shown that the emotional component of learning is more important than intellectual.

If the quality of education is expected to achieve an optimal standard, it is necessary how to foster the students to have a stable emotional intelligence as a counterweight of the existing intelligence. Because, through the emotional intelligence, students will understand themselves and their surroundings appropriately, confidently, not easily discouraged, and can form their character in a positive way.



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TRI KAYA PARISUDHA BASED EDUCATION IN THE FAMILY

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Abstract

Character education for children should not only be borne by the school, but it is also the responsibility of parents. Religion is one of the bases in ethics education. Hinduism has so many conceptions of the good that when applied as early as possible to form a good character, one of which is the Tri Kaya Parisudha. Tri Kaya Parisudha means three human behavior in the form of thoughts, words and deeds must be purified. In manacika concept, there is a prohibition wacika and Kayika respectively. If the respective summed then there are 10 (ten), namely: 1) Do not want to belong and envy of others; 2) Do not act forcefully to every creature; 3) Believe in the truth of the teachings karmaphala; 4) No evil words; 5) Not a rough word or rebuke; 6) Not Words defamatory; 7) Do not lie (unreliable); 8) Not Kill; 9) Do not Steal and 10) Not Doing adultery. Get children to perform the tenth such action will be able to embed the six characters in children are: Trustworthy, Respect for others, Responsibility, Justice, Love and attention and good society.

Keywords: *Tri Kaya Parisudha, Character, Family*

I. Introduction

The purpose of education is to form a generation of smart and good. Theodore Roosevelt in Lickona Thomas (2013: 3) states that educating someone only her mind and not in morals is tantamount to educating someone who could potentially be the threat to society. Based on the statement can be understood that one should not only smart but also must be good, because of intelligence in the absence of good character will only be a threat to society. It also expressed by William Kilpatrick in Lickona Thomas (2013: 3) that the fundamental problems facing our schools today is a moral issue. Other problems come from this issue. Even the academic reforms depend on how we prioritize characters. Relegation moral issues are present in the face in Indonesia, so many crimes committed by juveniles. As for juvenile delinquency that occurred in Indonesia, among others:

1. On 2 April 2016 in case of rape and murder that befell Yuyun junior high school student, where the rape was carried out by 14 children who are still considered minors (Kha. 2016).
2. brawl between students took place in the Park AA, RT 11 RW 4, Sukabumi Selatan, Kebon Jeruk, West Jakarta, Saturday (13/02/2016) at around 13:00 pm (Adhitya Himawan , Welly Hidayat. 2016).

In addition to these two events are still a lot of naughtiness adolescents in society. The number of juvenile delinquency is that tarnished the world of education in Indonesia, because that character education is needed. Children who only academically smart but do not have good character in itself only be a frightening specter in the community. What is the point of having a generation that smart academically but deceitful, disrespectful and rude to parents. Such an attitude would only destroy the country. The formation of good character in children is very important.

Character education for children should not only be borne by the school, but it is also the responsibility of parents. The love of parents to children is something that is fair and correct, but the affection that would be toxic if too excessive and blind. As some events in communities where parents angry with his teacher when his son punished for making mistakes. When something like that trend continues, then the child will be selfish and do not know that he was wrong. Parents should be aware that the character formation of children is not just the responsibility of the school as an educational institution, but also the duty of parents. As presented Master Central New York elementary school in Lickona Thomas (2013: 3) as follows:

" moral issues education is so bothered me because I felt as if they were working alone. Many parents seemed to enjoy their rights - to have children - but not willing to assume the liability. I feel like this, who will help me here "

Parents should realize that shaping the character of children is a shared task, not just an obligation of the school. Parents should establish good parenting in the family.

Religion is one of the foundations of ethics education. Einstein once said that "religion without science would be lame and science without religion would be blind". Religion felt able to build good character, because that faith is needed in the development of science. Between science and religion are interrelated and need. Hinduism has so many conceptions of the good that when applied as early as possible to form a good character, one of which is the Tri Kaya Parisudha. Tri Kaya Parisudha is teaching a very simple but if it is able to be applied in life will be able to make a very big change for the world. The application of the concept of Tri Kaya Parisudha in educating early childhood could be an alternative in the educational pattern in the family.

II. Discussion

2.1 The concept of Tri Kaya Parisudha

Tri Kaya Parisudha is one of the basic ethical in Hinduism. Tri Kaya Parisudha comes from the root word "tri" means three, "Kaya" means behaviors or actions and "Parisudha" means good, clean, holy or sanctified. So Rich Parisudha Tri means three human behavior in the form of thoughts, words and deeds must be purified. Words purified meant here that thoughts, words and deeds that humans should not be tainted with the way that is not good. In other words, as already presented above thoughts, words, and good deeds it should always be used as guidelines by Hindus in going through life in this world, so that maintained their harmony, tranquility, and peace in society (Suhardana, 2007: 25). Thus our thoughts, words and deeds must be maintained and controlled, as it would create a tranquil and peaceful life. Tri Kaya Parisudha is guidance for a happy life for the basic teachings is to guide human behavior to goodness. Tri Kaya Parisudha consists of three behaviors are:

A. Correct thinking (Manacika)

*Manasa nicayam krtva tato vaca vidhiyate,
Kriyate karmana pascad pradhanam vai manastatah*

*Kunang sangkepannya, manah nimittaning niscayajana, dadi pwang
niscayajana, lumekas tang ujar, lumekas tang maprawrtti, matangnyan
manah nganarika pradhanan mangkana.*

Translation:

So in conclusion, the mind that the decisive element; if the determination of the feelings of the heart has occurred, then the people began to say, or do the deed; therefore it is the mind that becomes the principal source (Sarasamuccaya, 79)

From the quote above sloka then clearly we can know that everything comes from the mind. Of mind then words and deeds began to arise. Therefore, to produce good words and deeds of the mind should be used for something good and positive. In the book Sarasamuccaya, 74 stated that:

*Anabhidham parasvesu
Sarvasatvesu carusam,
Karmanam phalamastiti
Trividham manasa caret*

*Prawrttyaning manah rumuhun ajarakena, telu kwehnya, pratyekanya, si
tan engine adenghya ri drbyaning len, si tan krodha ring sarwa sattwa, si
mamituhwa ri hana ning karmaphala, nahan tang tiga ulahaning manah,
kahrtaning indriya ika.*

Translation:

Stated that the action of the movement of the mind, there are three, namely:

1. Do not want to belong and envy of others
2. Do not act forcefully to every creature
3. Believe in the truth of the teachings karmaphala

B. Tell the truth (Wacika)

Our mouth or the words out of our mouth will determine our fate will be. If we often say dirty, nasty and rude, that would bring us to the hostility and sin, but if we always maintain and control every word that comes out of our mouths that will lead us to peace and happiness. In the book *Sarasamuccaya* paragraph 75 mentions four things that are not done by words. Four points were as follows:

*Asatpralapam parusyam
Paisunyamanrtam tahta,
Catvari vaca rajendra,
Na jalpennanucintayet.*

*Nyang tanpa prawrttyaning wak, pat kwehnya, pratyekanya ujar ahala,
ujar apregas ujar pisuna, ujar mithya, nahan tangpat sinanggahananing
wak, tan ujarakena, tan angen-angenan kojaranya.*

Translation:

there are four words that we should not say:

1. The word evil
2. rude words or rebuke
3. The words of slander
4. The word lie (untrustworthy)

That's four words that should be excluded from the words and not be spoken

C. Do the right thing (Kayika)

Every action (karma) will acquire Phala (result), it is not wrong to say that "those who grow rice will reap rice" which means whatever we plant (in this context means do) then it is also the result. If we are always doing good deeds then kebaikanpun that we will receive, but on the contrary if we often do worse then vices also that we will receive. In Balinese culture there is the term "Nyikut rage" means we use ourselves as a measure in our deeds. A simple example is if we do not want to get hurt then do not hurt others. In this connection the book *Sarasamuccaya*, verse 76 says so:

*Pranatipatam stainya ca,
Paradaranathapi va,
Trini papani kayena,
Sarvatah parivarjavet.*

*Nihan yang tan ulahakena, syamati mati, mangahal ahal, siparadara,
nahan tang telu tan ulahakena ring asing ring parihasa, ring apatkala, ring
pangipyan tuwi singgahana juga.*

Translation:

As for actions that are not worth doing are:

- 1) Kill

- 2) Stealing
- 3) Doing adultery

All three of the above actions should not be done at all even though just banter, joking and in fantasy should not do.

2.2 Character Education-based Tri Kaya Parisudha in the family

In manacika concept, there is a prohibition wacika and Kayika respectively. Manacika have three things that should be considered, in wacika there are four things that should not be said and on Kayika there are three things that should not be done. If the respective summed then there are 10 (ten) acts by which the tenth such action in the book called the karmapatha Sarasamuccaya ie controlling lust. Tenth inia actions that should be imparted to children by their parents. To make a child do ten of these actions in advance should the parents who set an example, so parents should do a tenth of the action. As for the ten actions are:

1. Do not want to belong and envy of others
This action could be trained by embedding a simple gesture to the child. Teach children about thankful with what we have.
2. Do not act forcefully to every creature
This action could be trained to give an understanding to the children that we are all the same, namely the creation of God Almighty because it is important to respect and have compassion for all beings.
3. Believe in the truth of the teachings karmaphala
"What we are planting that would later be learned" importance of a healthy understanding of this concept is introduced to children as early as possible, to make the child as early as possible to be careful with their actions and deeds.
4. No nasty words
"Mouth is your tiger" because that child as early as possible accustomed to say that good.
5. Not a rough word or rebuke
This action can be imparted to children by teaching children said politely to the older
6. Not Words defamatory
"Slander is more cruel than killing" this should be understood children so that children avoid doing this.
Get children to tell the truth and not making events are a simple way to make children avoid defamatory actions.
7. Do not lie (untrustworthy)
Teach our children about the importance of trust is very important, this can be done by always making the child to comfortably talk and honest with parents. Because the child's habitual lying occur for fear of being scolded, therefore parents should be willing to listen to the explanation of the child does not necessarily punish or scold the child.

8. Not Kill
Parents should be able to foster a sense of compassion in their hearts for all beings.
9. Not Steal
Always teach grateful and simple life to children is very important, so that children are not trying to take something that is not a right.
10. Not Doing adultery
When the child began to experience "puberty" or "manhood" is important for parents to teach about sex education and the dangers of promiscuity.

Implementation of the ten measures Parisudha Tri Kaya will help form good character in children. Sulham Najib (2010: 4) states that the Aspen Conference agreed on six main points as character development or education, namely:

1. Trustworthy;
Covering honest, keeping promises, has a high loyalty, personal integrity (commitment, discipline, always wanted to do well)
2. Respect others;
Covering behavior in the public interest above selfish personal interests, is ready with a difference and do not feel is right.
3. Responsible;
Consider the consequences of every act, sehingga required to discipline and process emotions.
4. Fair;
Covering an attitude of openness, impartiality or listen to other people and have empathy
5. Love and Attention;
Show behavioral kindness, life with the values of truth, to share happiness, willing to help others, not selfish, rude and insensitive to the feelings of others.
6. The Good Society;
Behave according to the rules, obey the law, respect for authority, generous, work together and do not behave arbitrarily.

By doing tenth actions in Tri Kaya Parisudha then indirectly above the six characters will be formed in the child. The relationship tenth Trikaya action Parisudha with six points of character education is as follows:

| No | Tri Kaya Parisudha Action | Characters are Formed in Children |
|----|---|--|
| 1. | Do not want to belong and envy other people | <ul style="list-style-type: none"> • <i>Trustworthy</i> • Respect others • love and attention |
| 2. | Do not act forcefully to every creature | <ul style="list-style-type: none"> • love and attention |
| 3. | Believe in the truth of the teachings of karmaphala | <ul style="list-style-type: none"> • Responsible • Fair • The good society |

| | | |
|-----|----------------------------|--|
| 4. | No nasty words | <ul style="list-style-type: none"> • Respect others • The good society |
| 5. | Not a rough word or rebuke | <ul style="list-style-type: none"> • Respect others • The good society |
| 6. | Not Words defamatory | <ul style="list-style-type: none"> • <i>Trustworthy</i> |
| 7. | Do not lie (untrustworthy) | <ul style="list-style-type: none"> • <i>Trustworthy</i> |
| 8. | Do not Kill | <ul style="list-style-type: none"> • love and attention |
| 9. | Do not Steal | <ul style="list-style-type: none"> • <i>Trustworthy</i> |
| 10. | Not Doing adultery | <ul style="list-style-type: none"> • good society |

III. Conclusion

In manacika, wacika and Kayika concept, there is a prohibition respectively. Manacika have three things that should be considered, in wacika there are four things that should not be said and on Kayika there are three things that should not be done. If the respective summed then there are 10 (ten) acts by which the tenth such action in the book called the karmapatha Sarasamuccaya ie controlling lust. Tenth inia actions that should be imparted to children by their parents. As for the tenth such action is 1) not want and envy to belong to someone else; 2) Do not act forcefully to every creature; 3) Believe in the truth of the teachings karmaphala; 4) No evil words; 5) Not a rough word or rebuke; 6) Not Words defamatory; 7) Do not lie (unreliable); 8) Not Kill; 9) Do not Steal and 10) Not Doing adultery. Get children to perform the tenth such action will be able to embed the six characters in children are: Trustworthy, Respect for others, Responsibility, Justice, Love and attention and good society.

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TEACHER'S FUNCTION AS A MODEL IN CHARACTER EDUCATION

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Abstract

Many things need to be understood to reach success. Moreover, many dramatical challenges of life in the globalization era that surface. A variety of behaviors have to be faced very patiently since the character of every individual is different. Many deviations occur in the society, hedonistic life style becomes the trend in the society now. Safety and convenience are increasingly farther from expectation. Hence, model is very important to be given in character education. With the teacher's function as a model character education will be more useful for the students in organizing their life.

Keywords: *Teacher, Model, Character Education*

I. Introduction

Success in living life in this world is the desire of everybody. However, to reach all of this success is not as easy as one can imagine. Many things need to be understood to reach success and to be able to become a model for everybody. Moreover, life in the society is now very complex. Various challenges in life have to be faced with great patience since the character of everybody is different in accordance with his or her social life background and environment.

In this period technological progress develops very fast influencing the life style of everybody, everything should take place very quickly. This has the effect on everybody's behavior in his or her life. From the result of observation in this period many things happen every moment, social care is weakened, dishonesty, indiscipline are found almost every time and everywhere. Ethics and politeness are now difficult to find. Conflict occurs every where, a hedonistic life style in the community becomes a trend in today's society, safety and convenience become increasingly farther from expectation, hence we need a strategy in character education. One strategy is modeling.

II. Discussion

Modeling is very important to be given in character education since character is closely related to behavior. Behaviors of every teacher determine every student's character very much. In character education, it is not knowledge being taught but examples of positive behaviors are given to the students to understand life values that are in line with norms of good conduct. Modeling strategy can be differentiated into internal and external modeling. The giving of examples in the learning process by the teacher at school constitutes an internal modeling. While the giving of good examples from local figures and international figures is an external modeling (Zubaedi, 2011:237).

A teacher's habit in the classroom will always be observed by the students at school. Likewise, the teacher in his or her family and society cannot escape the students' observation. Thus, positive cultural conditioning needs to be shown and done consistently such as punctuality, honesty, tolerance and responsibility, fairness and wisdom in making a decision have to be practiced.

According to Asmani (2011) in the educational process there are four types of character education that are implemented:

1. Religious values - based character education
2. Cultural values- based character education
3. Environment - based character education
4. Self potential- based character education

Contextual examples are in the form of direct experiences experienced by the teacher and the students are very interesting to be used as models or things to be avoided are causing problems. An example is the power of prayer that brings someone to such as in facing various challenges to win success unimagined before. This shows the power of a prayer that defeats everything (Zubaedi, 2011: 238).

Another thing that is related to karma phala is a young man who always asks various things from his parents. At first, all of his desires are met since the parents' economic condition make them able to do so. Day by day the parents' economic condition gets worse and worse so that they cannot meet various things asked by the young man. The young man become dissatisfied and say bad things to his parents that he will die if his desires are not satisfied. At last the young man has an accident and his body is damaged so that he has to go to hospital for six months (as explained by one of Undiksha student). This young man's attitude has to be avoided and as parents you should not spoil your children, you have to be firm.

Examples of external modeling are the model of behavior shown by a religious leader, such as Ghandi who was sincere in helping his folk for their well being, showing fair attitude and wisdom, so were the nation's figures who were successful in the

struggle of independence of the Republic of Indonesia. These are very important to be shown to the students in order they know and understand that to struggle for something to reach success one needs time and sacrifice, like the educational figure of Indonesia, Ki Hajar Dewantara.

Stories in the folklore are also full with character education. Like Balinese folklore in the stories of Jaya Prana, Cupak Grantang, Siap Selem, Ni Diah Tantri, etc. South Sulawesi folklore such as Putri Tadanpalik, Maluku folklore such as Putri Boki that tells about courageous figures in defending the truth, teach us about ethics and tolerance. External modeling is also implicit in struggle films. The showing of these films is very important in order that the students can see and understand the conditions of the figures who are very disciplined, wise in organizing strategies. In addition to the stories of the figures in the folklore and films, external modeling can also be taken from local and national song lyrics.

Various character educations are implicit in local and national song lyrics. The example given by Ibu Kartini and the love shown by parents toward their children are implicit in them. The teacher's model is very important to make character education a success. Without a model, character education will lose its most essential spirit, only a slogan, camouflage, and other negative words (Asmani, 2011:75).

III. Conclusion

A teacher is obliged to give a good example to the students to develop their moral and intellect. Modeling in character education is very important to be understood since it is useful for the students in organizing their life toward a success.

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THE IMPORTANCE OF ADVERSITY QUOTIENT DEVELOPMENT IN CHARACTER EDUCATION

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Abstract

Character education is a crucial issue to be discussed today as Indonesia is facing the strong current of globalization. In order to keep the noble values of Indonesia, character education is urgently needed. To build a strong character of Indonesia nation, the young generation should have high level of Adversity Quotient. Adversity Quotient is the capacity of the person to deal with the adversities of his life. It is the science of human resilience. There are many ways to raise the level of Adversity Quotient, namely: increasing competitiveness, productivity, motivation, able to take risks, always make improvements, diligent and enthusiasm for learning.

Keywords : *Character, Adversity Quotient, Character Education*

I. Introduction

The process of education in Indonesia has several goals. One of Indonesia's national education goals is to build the character of the nation. This statement is supported by laws in Indonesia. According to the National Education Law 2003 Article 1 states that one of the goals of national education is to develop the potential of learners to have the intelligence, personality and noble character. Education Law explains that education which is implemented in Indonesia not only establish Indonesian intelligent beings intellectually, but also establish the personality and character of the nation so there will be born generation of people who grew up with a character that breathes with noble values of the nation and religion.

But in reality, the situation of education in Indonesia today tends to prefer the intelligence (cognitive aspect) of the child to the character development of the child. It can be seen from the fact that occurs in schools and educational environments today. The parents only make the cognitive value of their children as a measure of their children intelligence. Children who have high cognitive value will get the praise of their parents. On the other hand, the parents never asked about how attitudes and psychological development of their children during the running of educational process at school. Parents always ask value for each

subject of their children, but never questioned the value of affective and psychomotor aspects of their children.

The imbalance between the importance of cognitive and affective aspects for parents has an impact on the psychological state of the children themselves. They will try to get cognitive value as high as possible and use all means to get high scores for each subject. The children will no longer care for the value honesty, hard work, and discipline and appreciate the learning process itself because their parents simply want high cognitive value without respecting the learning process that instills noble values of the character of the Indonesian nation.

Implication arising from this case is the occurrence of cases of cheating in the educational process at school. Implementation of a national exam that only uses cognitive abilities of children as a graduation indicator is also one example of clear evidence of how important the cognitive aspects of children compared to their affective aspects. There were lots of reported frauds in the implementation of national exams. Cheating, spreading the answer keys or other fraud has become an open secret in the community. This happens only in order to achieve a high cognitive value. Unwittingly this led to moral decay and the low character of the nation itself.

When a child feels that his intellectual abilities are less and failed to achieve a high score in the lesson, then this condition tends to have an impact on their psychological condition. This situation could be positive or negative. If after a failure, a child is struggling and trying to regain his success, then the child can be said to have a high resilience or fighting spirit. On the contrary, if the child is experiencing such failures and immediately feels despair, it can be said that the child has a low resilience or fighting spirit. A high or low level power of someone's resilience or fighting spirit is called the Adversity Quotient.

In psychological terms, Dr. Paul Stoltz created the term "Adversity Quotient" (AQ), which he defined as "the capacity of the person to deal with the adversities of his life. As such, it is the science of human resilience". Adversity Quotient (AQ) plays an important role in determining the success of a person. AQ has three forms, namely: (1) AQ is a conceptual framework that is new to understand and improve all facets of success, (2) AQ is a measure to evaluate the response of a person to face difficulty, (3) AQ is a set of equipment which has a scientific base to improve someone's response in facing adversity (Stoltz, 2000). Further Stoltz (2000) says that AQ can predict performance, motivation and creativity of a person.

Based on the above explanation, then this article will discuss the importance of adversity quotient in the implementation of the nation's character education that is tough as aimed by the Indonesian national education goals.

II. Discussion

2.1 Character Education

Character education is the deliberate effort to help people understand, care about, and acts upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within.

Etymologically, the word character derives from English word, character, which means the nature. Character is typical values, good attitude, morals or personality someone formed from the internalization of the various policies that are believed and used as a way to think, act, say and behave in everyday life. Character people mean people with personality, behavior, character, temper, or disposition. By this definition means the character is identical with the personality. Personality is a trait, characteristic, or specific nature of a person which comes from the formation received from the environment, such as family in childhood and innate (Koesoema, 2007).

In the National Policy on Development of National Character, character is defined as a specific values (know the value of kindness, would do good, really do good life, and have the impact on the environment) which is inscribed inside and can be seen in behavior. Characters coherently shine from the result of a thought, heart, sport, feeling and intention of a person or group of people. Character is the hallmark of a person or group that contains values, skills, moral capacity, and perseverance in facing difficulties and challenges (Pemerintah Republik Indonesia, 2010).

To build the character of the Indonesian nation, Ministry of National Education has identified a 18-character value that needs to be imparted to the students which come from religion, Pancasila, Culture, and the National Education Goals. Those eighteen values are: 1) religious, 2) honest, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independently, 8) democratic, 9) curiosity, 10) the national spirit, 11) love of the homeland, 12) respect the achievement, 13) friendly/communicative, 14) love peace, 15) likes reading, 16) care for the environment, 17) social care, 18) responsibility. Although there are 18 values that have been formulated forming the character of the nation, in every education unit can determine development priorities. The selection of these values is based on interests and conditions of each educational unit. This is done through the analysis of the context; so that its implementation is possible there are different types of character values developed. Implementation of character values that will be developed can be started from the values that are essential, simple, and easy to perform (Kemdiknas, 2011).

Character education is a long-life education, as a process towards the perfect person. Therefore, character education requires an exemplary a touch start from early age until adult. The period of the most sensitive and decisive is the education in the family which is the responsibility of parents (Kartadinata, 2009). On the other hand, it is mentioned that character education should be an integral part of education over the generations. Education is a humanitarian issue that should be approached from a human development itself (Kartadinata, 2009). It is realized that education is the backbone of the strategy for the establishment of national character. The development strategy of national character can be done through education, learning, and facilitation. In the macro context, the implementation of character education covers all the activities of planning, organizing, implementing, and quality control that involve all major units within the national education stakeholders. The role of education is very strategic because it is a strong national integration builder. Besides influenced by political and economic, education is also influenced by social and cultural factor, especially in the aspect of integration and social security (Republic of Indonesia, 2010). According to Marzuki (2013), a character education contains three main elements, namely knowing the good, loving the good, and doing the good. Character education is not just to teach what is right and wrong to the students, but more than that character education inculcate the habit about the good so that learners understand, able to feel, and want to do good things. Thus, character education carries the same mission with moral education.

2.2 Adversity Quotient

Adversity Quotient is the intelligence to overcome the difficulties (Stoltz, 2000). Adversity Quotient is someone's ability or intelligence to be able to withstand the difficulties and able to cope with life's challenges. Adversity is the habitual patterns that underlie the way people view and respond to events in the life of the individual (and is expressed in the form of a score) so that people can know their AQ rate, used to assess an individual's ability to face adversity and achieve success. Someone's adversity quotient can be low because of learning wrong. There are several phenomena in the immediate surrender, despair, and fail when faced with difficulties and challenges of life.

Stoltz (2000) proposed four basic dimensions that will produce high Adversity Quotient capabilities, namely:

A. Control

Control relates to how much a person feels that he has the ability to control difficulties he faced and the extent to which individuals can feel that control participate in the events that cause trouble. The greater control they have, the greater chance that they can survive in facing difficulties and remain steadfast and resilient intention of finding a solution. Vice versa, the lower

control they have, consequently one becomes helpless in facing difficulties and give up easily.

B. Endurance

This dimension relates to the perception of a person about will it be long or not an ongoing difficulty. Endurance can lead to an assessment of the situation whether it is good or bad. Someone who has a high durability will have hope and optimism in overcoming the difficulties or challenges being faced. The higher the endurance of the individual, the more likely someone in seeing success as something that is temporary and people with low adversity quotient will assume that the difficulties being faced is something that is imortal and difficult to repair.

C. Reach

Reach is a part of adversity quotient which ask about to what extent the difficulty will reach other parts of the individual. Reach also means to what extent the existing difficulties will reach other parts of a person's life. Reach demonstrates the ability to make an assessment of the workload that causes stress. The higher the reach of a person, the more likely to respond to adversity as specific and limited. The more effective in retaining or restrict the range of difficulties, then someone will be more empowered and feelings of hopelessness or less able to distinguish things that are relevant to the difficulties that exist, so that when someone has a problem in one field he does not have to feel trouble to all aspects of the individual's life.

D. Origin and Ownership

Ownership or in other words called the origin and recognition of questioning who or what is causing difficulty and the extent to which an individual considers himself affects himself as the cause of the origin of the trouble. People whose score origin are low will tend to think that all the difficulties or problems that come of it because of mistakes, carelessness, or their ignorance and create feelings and thoughts that destruct their own spirit.

In addition to the four dimensions of adversity quotient, Stoltz also mentioned some of the factors that make up the Adversity Quotient are as follows:

A. Competitiveness

The low level of adversity quotient is caused by the absence of competitiveness when someone face adversity, so he/she will lose the ability to create a chance in the adversity they faced.

B. Productivity

The study conducted by some companies showed that there were positive correlation between employee performance and the response given to adversity

C. Motivation

Research conducted by Stoltz showed that a person who has a strong motivation able to create chances in trouble, meaning that a person with a strong motivation will seek to resolve the difficulties by using all capabilities.

D. Risk Taking

Research conducted by Satterfield and Seligman (Stoltz, 2000) showed that a person who has a high adversity quotient more willing to take the risk of the action taken. That's because someone with high adversity quotient respond to adversity more constructively.

E. Improvement

Someone with a high adversity quotient strives to overcome the difficulties with concrete steps, by making improvements in various aspects so that these difficulties do not reach out to other fields.

F. Preseverance

Someone who responds to adversity well will always survive from the problem faced.

G. Learning

According to Carol Dweck (in Stoltz, 2000) proved that children who responded optimistically will learn a lot and perform better than the children who had a pessimistic pattern in facing adversity in their life.

By understanding those dimensions that will produce high Adversity Quotient capabilities and factors that make up the Adversity Quotient level, it is hoped that all of education stakeholders (government, school, teachers) and parents can help the children of Indonesia nation, as the young generation of Indonesia, to have higher level of adversity question. Therefore, Indonesian children will be strong yong generation in facing all the problems and obstacles in achieving their future goals and never give up easily.

2.3 The Importance of Adversity Quotient in Character Education

Marzuki (2013) explained that an important issue in building the character of a nation is how the character or noble character could be a culture especially for students. That is, the study of noble character is important, but more important is how the values of noble character can be applied in everyday life so that it becomes learners' habit. Culture is the custom or tradition laden with certain values that grow and thrive in our daily lives in various aspects of life. Culture can be formed and developed by

anyone and anywhere. Building culture of noble character means efforts to foster the traditions or customs in a place that is filled by the values of noble character.

The formation of a noble character through the process to develop the tradition can be inculcated and learned from an early age to the child's school. Formal education received by children in schools should facilitate the child in accustoming themselves behave in accordance with the character of the Indonesian nation and not only concerned with the cognitive aspects only. As described before, that to motivate children to learn, they must have a high level of adversity quotient. If in the learning process of children find difficulties and failures so that loss of motivation due to low levels of adversity quotient of the child, then the dream to develop noble character of the child will also be hampered. The child will no longer have the passion and motivation to learn and this means implementation of character education for that child will be hampered too.

To grow a child's character who is resilient and not easily give up when faced with difficulties in his life, then the child should be improved adversity quotient. Tips for improving Adversity Quotient of a person is through LEAD. LEAD is an acronym for Listen, Explore, Analyze, and Do. LEAD can change our success by changing the habits of thinking. Changes created with old patterns and form a new pattern. Through Listen, we listen to the responses to adversity. Through explore, able to understand the difficulties and consequences of the difficulties he faced. Through analyze, able to discover how to control the subsequent difficulties. Through do, someone acts remain silent in the face of adversity because he will take action.

III. Conclusion

In facing the current of globalization era, strengthen the character of the Indonesian youth becomes a very important thing which to begin immediately. The strong current of globalization is if not balanced with the strong character of the nation will lead to the sinking of the values of the Indonesia noble nation that has been handed down by our ancestors. To strengthen the character of the Indonesian nation, should begin at an early age. Therefore, character education becomes crucial issues to be discussed. The process of character education implemented in Indonesia, is inseparable from the process of strengthening the Indonesian children's mental in implementing the learning process both at school and in the surrounding neighborhood. In the face of the problem, they are required to not give up easily. In psychological terms, a person's endurance in the face of problems called the Adversity Quotient. Then it is very important for Indonesia's young generation to raise their level of Adversity Quotient by increasing competitiveness, productivity, motivation, able to take risks,

always make improvements, diligent and enthusiasm for learning. Therefore, the implementation of character education in Indonesia will be successful.

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IMPLEMENTATION OF LOCAL WISDOM-BASED CHARACTER EDUCATION IN TEACHING BALINESE TO ACHIEVE THE VISION OF NATIONAL INTEGRATION AND THE SOCIAL HARMONY OF A NATION

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Abstract

Indonesia, nowadays, still deals with complex problems, such as national disintegration and social disharmony of a nation. Many regions experience disunity which is started from smallest unit into larger unit. This problem will threaten the unity of Indonesia. It becomes a serious problem so that it is important to optimize the role of education which leads to the insertion of character education in early learning. Teacher is expected to be able to implement the character education, including the preparation, implementation, and evaluation. The implemented character education should be synergized to the local wisdom of each region because it has its own cultural values which could be guidances toward the attitude. Character education which is synergized with local wisdom aims at achieving the vision of integration and social harmony of a nation.

Keywords: *Local Wisdom-Based Character Education, Balinese Education, National Integration, Social Harmony*

I. Introduction

Indonesia has a philosophy which becomes the foundation to engage the Indonesian with all of its aspects named Pancasila. It also explains that Indonesian value is unity. The fourth paragraph of the opening of Indonesian basis regulation which was passed in 1945 (UUD 1945) also describes the value of peace and social judicature. The point of this concept is creating the integration and the social harmony of Indonesia. However, there are some conflicts which threaten the integration and become the reflection of disharmony in the society.

The issue of disintegration and social disharmony commonly happens together with the existence of the individualism in the human life. In Bali, the disunity also happens in a banjar or among pakraman. In the national level, some people on behalf of some certain organizations want to separate themselves from Indonesia. It is in line with Sumantri (in Budimansyah, 2011:1) who said that horizontal and vertical conflict which happen in social life is one of the effects of all crisis, which certainly lead to the national

disintegration. Because of that, mental therapy is really needed as the effort to fix the divergence of physical attitude and national psychology and also improve the people's awareness to build our spirit as God's creatures, individual, and Indonesian.

II. Discussion

2.1 Disintegration and Social Disharmony: Threat to Shatter a Nation

The current phenomena which threaten the unity of Indonesia are the disintegration and social disharmony. Disintegration is a disunity condition; broken condition; loss of unity; disunion (Indonesian dictionary). What is meant by disunity is the threatened of Indonesia's unity which consists of thousand islands and 34 provinces in Indonesia. Whereas, social disharmony could be defined as an imbalance condition in life.

Nowadays, the disintegration and social disharmony commonly happens in Indonesia, in the form of big into small scale. Until now, there are some regions which are threatened by national integration, such as Aceh, Papua, Poso and many other regions which might not identified yet. Especially in Bali, social disharmony phenomenon is easily found. For example, in family, big family, banjar, until pakraman village. The conflict among banjar or villages often happens. This kind of conflict has ever been happened on Saturday, 17th of September 2011 between Kemoning village and Budaga village in Semarapura sub district of Klungkung regency. It happened because there was different perception of the existence of temple and ceremony in Pura Dalem which then cause serious conflict and loss of material and victims (Kumar, 2013).

This kind of disunity could threaten the national integration or national unity. The solution which has been arranged are fixing the physical damage and conducting national reconciliation among groups which have been quarreled or got discrimination (Sumantri in Budimansyah, 2011: 2). Education still becomes the key to solve this problem. Education should put the character education forward. Characters also cannot be separated from education, whether it is in formal education, non-formal education or informal education because the point of education is inserting meaningful values in human life through learning. Formal education at school also directs the students to build and improve the positive values. Like what has been stated by Dantes (2014: 69), many countries, including the advance country, believe that formal education is the significant process of nation and character building. Therefore, character education should be implemented in education.

2.2 The Importance of Character Education in Learning Balinese to Avoid Disintegration and Social Disharmony

Like what has been stated in the previous explanation that character education is very important to be implemented in education field. Talking about the problem in education must be related to learning. Because of that, a teacher must be able to conduct three phases of learning well, such as designing lesson plan, conducting learning process, and evaluating the learning process. A teacher is also expected to be able to integrate the character education into those three phases of learning process. The implementation of character education is integrated with learning. It is supported by Zubaedi (2011: 355) that the format of learning through character education with guidance is relevant as the effort to create the national character which is depreciating.

A. Character Education in Lesson Plan

The first teacher's duty which is related with learning is designing lesson plan. Based on Permendikbud No. 65 Tahun 2013 which is about the standard of elementary and high school process, the lesson plan designed by the teacher should reflect the character education, which consists of (a) school identity, (b) lesson identity or theme/subtheme, (c) class/semester, (d) topic, (e) time allotment, (f) learning objectives, (g) basic competencies and indicator, (h) learning material, (i) teaching method, (j) learning media, (k) learning sources, (l) teaching scenario, (m) assessment.

According to those components of lesson plan, in implementing character education, a teacher should modify or adapt the lesson plan that has been arranged. Daryanto and Darmiatun (2013: 189) stated that lesson plan should be able to guide the teacher in creating the learning process which could improve the character, so that lesson plan should be adapted. This adaptation covers (1) the improvement or modification on the components of learning objectives which refer to core competency and basic competency, (2) the improvement or modification on the components of learning activities, (3) on the components of the topic, and (4) on the components of assessment. These four components of lesson plan must show the character education, whether it is explicitly shown through learning objectives or it is implicitly shown through the arranged activities.

Besides those four components, the selection of teaching method also should be considered. According to Curriculum 2013, there are some teaching methods that can be implemented, such as Problem-Based Learning, Project-Based Learning, Cooperative Learning and many other methods. Those learning methods teach the students to work cooperatively in a small or even big group. Slavin (2005: 4-8) proposed various teaching methods in which the students could work in small group whose members come from different level of achievement, gender, and ethnic background to help each other in understanding the material. This method is effective to insert cooperativeness in order to avoid social disharmony and national disintegration.

B. Character Education in Learning Process

Actually, learning process is the implementation of the plan that has been arranged in the form of lesson plan, but the teacher should conduct the learning process based on the plan. However, teacher could match the plan with the situation and condition. According to Sardiman (2014: 9), no wonder that the unpredicted phenomenon or interaction in the field could create new experience which becomes knowledge.

In implementing the character education into the learning process, the teacher applies the activities which have been arranged in the lesson plan, started from pre-activity, whilst activity and post-activity. If those activities have been done, it means that the teacher has implemented the character education in learning process implicitly. However, the teacher needs to explain verbally the character values which need to be implemented. It is in accordance with Mulyasa (2014: 105), who stated that there are five levels of thinking towards the attitude aspect, namely (1) receiving or attending, (2) responding, (3) valuing, (4) organizing, (5) characterizing. In other words, it is important for the students to receive, whether through the observation or listening to the verbal information about the values that have to be developed by the students.

Besides those activities in each phase, the teacher should understand the material well, implement appropriate teaching method and use media, learning tools and learning sources. In the learning process, there should be good communication between teacher and students. This is the part of cooperation to solve the learning obstacle. According to Lickona (2012: 140), the teacher-student relationship is the foundation of effective teaching. Thus, the success in implementing character education is really determined by the good communication between teacher and student.

In character education, there are some models or methods which could be implemented by the teacher, such as providing a model, giving verbal feedback, motivating, and also giving assignment. In learning, it is important for the teacher to provide good example in the form of good attitude to the students. Mulyasa (2013: 169) stated that teacher's model influences the students' individual development and improvement. This model has significant role and function in building the students' character in order to prepare and develop the human resources, and also bring welfare to society and country's development. In giving feedback, Klausmeier (in Sani, 2014: 31) said that receiving feedback is one of the teaching method in building character beside observing and receiving verbal information. Building the students' character using this method is conducted through giving feedback toward the behavior, such as by receiving or not receiving the behavior that is performed by the students.

C. Character Education in Learning Evaluation

After the teacher conducted learning process, the next duty is evaluating. Evaluating the learning result aims at recognizing whether the basic competency has been achieved (Kunandar, 2007: 356). The evaluation should include three aspects, such as cognitive, affective and psychomotor. Cognitive aspect is related to the thinking ability including understanding, recalling, applying, analyzing synthesizing and evaluating. Affective aspect is related to the attitude or character and psychomotor aspect is related to the physical movement and skill.

The evaluation which is conducted by the teacher should be used as the tools to improve the learning process. Arikunto (2005: 25) stated that the conducted evaluation should be based on the plan. It means that the evaluation has been arranged to identify the learning achievement. The information got through the evaluation can be used as the foundation to decide if the learning program, in this case it is related to values and attitudes, needs to be fixed.

The evaluation plan that has been made by the teacher must be implemented to assess the cognitive, affective and psychomotor aspect and it should be based on the technique that has been chosen. For example, in assessing the affective aspect, the teacher can observe by noting the active students, filling self-assessment, and having assessment among students. For cognitive aspect, the teacher can hold spoken or written test. For psychomotor aspect, the teacher can conduct performance test.

The evaluation which is conducted by the teacher is for getting the formative, summative and confirmative score. The confirmative and formative evaluation are very important in improving the students' affective. When the teacher finds the students who perform bad attitude in the classroom, the teacher must admonish and ask them to build good attitude. Summative evaluation is conducted in order to have final evaluation whether the advices and confirmation that have been conducted by the teacher could change the students' attitude.

2.3 The Synergy of Character Education and Local Wisdom in Teaching Balinese

Character education which is implemented in teaching and learning process must be synergized with the culture or local wisdom. The values of the local wisdom become the basic fact of the education. It is also stated by Yunus (2014: 5) that the development of national character through local wisdom is really needed. The local wisdom should not only be used as a symbol but should also be used to solve the problems and support the improvement of a nation. The revitalization of the local wisdom in solving the problem is necessary to be conducted as an approach (Mustika, 2016). In teaching Balinese, the character education which is implemented should cover the local wisdom of Balinese,

especially the values which are related to social awareness and spirit of nationalism in order to achieve the vision of national integration and social harmony of a nation.

The concept which has been believed by Balinese for long time is Tri Hita Karana. Tri Hita Karana is three sources of happiness which consist of parhyangan (spiritual aspect), pawongan (social aspect), and palemahan (physical aspect) (Pujaastawa. 2014). The implementation of this concept is important to create the harmony of the relationship among people, especially the pawongan aspect. In Bali, for example, there are some terms, such as angawe sukaning won glen which teaches the people to make others happy; sagilik-saguluk sarpanaya paras-paros salunglung sabayantaka and asah, asih, asuh which reflect the togetherness among people in happiness and sadness. Besides those traditional terms, the concepts of harmonious relationship among people also could be seen in the religious concept. That concept is also known as menyama beraya which becomes the belief of Balinese society. All of the local wisdom is the social foundation which is very important to improve the solidarity of Balinese society.

In Balinese culture, which mostly contains Hindus belief, the pattern of the harmonious relationship among humans is stated in the concept of Tat Twam Asi which means “you are me and I am you”. This concept contains the meaning of love and solidarity in having harmonious relationship among humans. Besides, there is also the concept of ahimsa (do not hurt others) which persuades the people to avoid violence. The Balinese local wisdom has reflected the values of character education and the teaching methods which are implemented in Curriculum 2013. It is based on Permendikbud No. 81 A. cooperative learning concerns on the value of respecting others, living together in a group, caring and keeping the unity. It is in line with the values of education.

Table. 2.1
The Synergy of Character Education, Local Wisdom,
and Teaching Balinese in the Vision of
National Integration and Social harmony of a Nation

| Character Education | Balinese Local Wisdom | Teaching Balinese (Curriculum 2013) |
|---|--|---|
| GENERAL PERSPECTIVE | | |
| Government proposes 18 character values, namely religious, honest, tolerant, discipline, hard worker, creative, independent, democratic, curious, spirit of nationalism, love nation, respect the achievement, communicative, love peace, love reading, | Bali has many local wisdom which are taken from Balinese life perspective, whether it is religion or culture, such as <i>Tri Hita Karana</i> , <i>Tat Twam Asi</i> , <i>Karmapala</i> , <i>Ahimsa</i> , etc. | Teaching Balinese by implementing Curriculum 2013 which based on <i>Permendikbud No. 81 A</i> through scientific approach (observing, questioning, collecting information, associating, communicating). In relation with the attitude, there is |

| | | |
|--|---|--|
| environmentally care, socially care, and responsible. (Kemendiknas Balitbang Puskur, 2010) | | religious attitude (in core competency no 1) and social attitude 9in core competency no 2). |
| SYNERGY | | |
| Based on those 18 character values, the characters which are related with the vision of integration and harmony are tolerant, democratic, spirit of nationalism, love nation, communicative, love peace and socially care. | Based on the local wisdom, the vision of integration and harmony is closely related to the concept of <i>Tri Hita Karana</i> , especially the <i>pawongan</i> . Understanding the terms <i>manyama braya</i> , <i>asah asih asuh</i> , <i>sagilik saguluk salunglung sabayantaka</i> , <i>paras-paros sarpanaya</i> . Moreover, the other concepts are <i>Tat Twam Asi</i> , <i>Ahimsa</i> and <i>Karmapala</i> . | <ol style="list-style-type: none"> 1) In planning, the teacher design lesson plan with character education by inserting the character values and local wisdom in the learning objectives, material, teaching scenario and learning evaluation. It is also used the cooperative learning to perform the character values and local wisdom. 2) In implementing, teacher conducts learning activities which are humanistic based on the plan that has been designed. Teacher builds the close relationship and harmony with the students. 3) In evaluating, teacher evaluates based on the character values which have been planned and conducted through the evaluation principals. |

2.4 The Challenges and Obstacles in Achieving National Integration and Social harmony of a Nation

In achieving the vision of the national integration and social harmony of a nation, there are various challenges in internal and external sector. Internal challenges come from the individual itself, such as redundant egoistic and individualistic. In this context, Balinese propose some terms in the society, such as “*mati iba hidup kai*” which means let other people die but I’m still alive. Through this life principal, Balinese are busy to manage their life but they do not care with others, so that the principal of *menyama beraya* is reducing. The external challenges come from external parties which want to trigger disunity or disharmony. In this era, Bali becomes the tourism area that could be the target to be disunited.

In educational context, especially learning Balinese, there are some challenges in achieving the vision which could be started from teacher professionalism context. Based on the government regulation No. 14 in 2015 about teacher and lecturer

professionalism, the teacher should have academic qualification in which diploma or bachelor as the minimum degree and the department should be accredited. Besides, the teachers must have competencies which are related to their duty as teacher. The teachers should optimize the four competencies, such as pedagogical, professional, personal and social.

Based on the regulation made by the Minister of Country's Apparatus Development and Bureaucracy's Reformation No.16/2009 about teacher's functional position and the credit number, the improvement of teacher's profession could be conducted by self-development, such as attending functional training, workshop, seminar and conducting classroom action research.

Not only internal challenges, the external challenges such as the minimum facilities in conducting teaching and learning process also influences learning process. Furthermore, the implementation of Curriculum 2013 asks the students to use various media to support the learning process.

III. Conclusion

Based on the previous explanations, there are some points that could be concludes as follows.

1. Indonesia, nowadays, faces some problems in national disintegration and social harmony of a nation. These two phenomena threaten the unity of Indonesia which has been built. It could be seen from the national scale into the smallest unit, like banjar. It is also happened in Bali in which these problems are seriously considered and need to optimize the character education.
2. In solving the problem of national disintegration and social disharmony of a nation, the way that could be conducted is by deepening the character values, especially in formal environment, such as school. Teacher plays an important role in planning, implementing and evaluating. Teacher must be able to implement the character education in those three phases of learning by concerning on the regulation and learning theory.
3. The character education which is implemented in learning should be in accordance with the local wisdom. Based on 18 character values, the characters which are related to the vision of integration and harmony are tolerant, democratic, spirit of nationalism, love nation, communicative, love peace, and socially care. These values are in line with *asah-asih asuh, sagilik saguluk salunglung sabayantaka, paras paros sarpanaya* which are included as the Balinese local wisdom. In learning, teacher should implement the values in planning, implementing, and evaluating phases besides the other values, such as social and religious.

4. In achieving the vision of national integration and social harmony of a nation, there are some internal and external challenges. It is also happened in the implementation at school. The challenges which come from the teacher are the teachers' qualification and competencies. The external challenge is the school facilities which also plays important role in learning process.

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TRADITIONAL GAME OF "HIDE AND SEEK" AS A CHARACTER EDUCATION MEDIA

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Abstract

Every child in its development takes time to play, not just sit and write or read. Through play children will be physically active and can also build good character in children. One of the games that can be selected is the traditional game is hide and seek. The game of hide and seek is one game that is preferred by children in Indonesia. The game consists of a minimum of 3 children. The stages of this game is: a) Determining the rules; b) Determine who the "search"; c) Start the game and d) Finding hiding his friends. Benefits of hide and seek game for children's development are: Children become more active, children can learn to socialize, learn to count, making the child to be creative, to train children to abide by the rules, learned discussion of an issue and practice sportsmanship children. In conducting the game of hide and seek, the unwitting children will be trained to build the character in him that is: Trustworthy, respect for others, responsible, fair, love and attention as well as being a good community.

Keywords: *Hide And Seek, Character Education*

I. Introduction

Young people are the next generation of Nations that would have the responsibility to lead the nation to progress. Once the tasks and responsibilities that will be assumed by the younger generation, which is why the younger generation is required in addition to intelligent academically manun also have karakter good. Academic intelligence without being accompanied with good character will only bring ruin to the country and even the world. Today so many people are smart, but not so many people who have good character. Because that intelligence possessed often used to satisfy his ego to manipulate, deceive and even hurt people or other beings. The formation of good character began in the spotlight in the world of education, so now digenjarkan on character education for students since early childhood to higher levels.

But in its development, academic intelligence menjadi still a top priority for parents in educating their children. In the minds of parents, the sooner children can read, write or count then the

pride of being a parent will increase. Smart kid is a smart kid academically to guide parents in educating their children to the exclusion of major needs. An early age about the time of birth to eight years is the golden age of development, because at that age the child will be very quick to absorb information and emulate. Parents and the community realized that no golden age of development is very important to provide proper education for children. Every parent craved the child grow into a child smart and intelligent, that's why today every parent vying to optimize academic education for their children. Children are directed to always learn to form a smart kid academically.

In the development of children need to play not just sit idle while work on the problems or reading a book. Selfishness parents to form a smart kid can actually backfire on her. As it got crowded into a discussion on social media where a child is to experience a mental disorder because of the desire of his parents that the child master a variety of subject areas from an early age. Here's the boy in the story, as quoted Okezone, Thursday (21/07/2016).

"Today I visited a hospital, visited him son of my friends who are ill. My friend is a career woman S2 graduates of a prestigious university. Her son was a beautiful daughter, she's only 6 years, do not forget I brought a doll as a souvenir.

When I came he immediately recognized me as a friend mama ..

"Mrs. Siti huh?"

"Yes" I replied, somewhat moved because she recognized me

"Ayoo .. Mrs. Siti .. 42: 6 how much?"

"If prayer went into the bathroom?"

Then he mimicked the style of teaching by teacher in the classroom, there are exercise together, and she mimicked her gymnastic version then sang $5 \times 5 = 25$, after which he recited the prayer before the meal.

"Mrs. Siti, Let's create a sentence. I go to school after that his return to the mall, would you?"

Funny?? Smart?? Intelligent ?? .. maybe it also had in mind when he joined friends quipped my friend's daughter.

But for my mother to be there constantly wiping his tears. Yes .. I am sorry about the disease being suffered by his son. Disease does it? It certainly was not just any ordinary diseases like children, not fever, not a cough, not colds.

Do not be surprised because my friends visited not in an ordinary hospital, I was in a mental hospital ... Yes ... a Psychiatric Hospital in East Jakarta area.

Excerpts story above shows that an obsession with his parents to have a smart kid just made his son became depressed and eventually suffered a mental disorder. In the golden period of development, children need to get everything you need in its development in a balanced manner. Playing is for children who also need to be met, because by playing child will get so many benefits. John Amos Comenius in Yus, Anita (2011; 2) emphasizes the importance of play in child development. Play activities will provide opportunities for children to express themselves and explore freely. This situation will form meaningful experiences for

the development of the child as well as the basis for learning. Because that's very important for parents to let their children play with his friends.

Parents should be selective in choosing games for their children, because now so many types of games for children. Parents should be able to guide and introduce appropriate games for their children. The traditional game could be the right choice in educating children, one of the traditional game filled to the value of education is a game of hide and seek, or in Bali known as engkeb-engkeban.

II. Discussion

2.1 Hide and seek game

The game of hide and seek is a game that is loved by children in Indonesia. Number of players at least three people. One seekers, others hide. Before searching, the child who was serving as a search must be closed her eyes for a count of ten or according to the agreement. The other children have to look for hiding places that are hard to find. Children who were first discovered will be a search at the next session. There are stages play a game of hide and seek, namely:

1. Determine Regulations

The first thing to do is to determine the rules of the game. Regulations made in connection with restrictions hiding place, how much time is given to find a place to hide and anything else related to the game.

2. Determine who the "search"

Determine who the "Hunter" can be done in several different ways, for example:

- a. The youngest player can be a "seeker" first;
- b. Players who will soon be the birthday can be a "seeker" first;
- c. Using a game of elimination with word games, such as "One Potato, Two Potato" or other similar games.
- d. Choosing lottery numbers, and that is get a number 1 became "seeker";
- e. Through hompimpa, with games alternating hands who is the most distinct itself will became "seeker"

3. Start Playing

Once a player who will be a "seeker" has already been selected, the seeker living at home base, closed his eyes, and began loudly counting with a steady speed to a predetermined number. Players who became "seeker" should close their eyes, with her hands over her eyes, and most preferably facing into the corner of the wall. No peeking.

All the players were not "seekers" have to run and hide from the silent player who is counting. Players who became "seeker" should not peep the players who are going to hide from it.

Make sure you're all silent while hiding or "seeker" can use his ears to menceahui which direction you go.

4. Start Search

Once a player who became "seeker" finished counting, he would shout "Ready or not, here I come!" At this point, the search must try to find all the players who have been hiding. When you see them, make sure you touch them. If you're hiding and "search" almost find you, move with caution. The players were hiding can move or move to another hiding place, if they want to. A good idea to move the position and go hide in places that have "sought" by searchers, It's called "strategy."

If some players are hiding not return to home base before a predetermined time or they do not match, the player who became "seeker" should mark the universal "all safe." Shout, "Everything, everything is free!" That way they know that it was safe to return.

Replace a player who became "seeker." The player who first discovered to be a "search" on the next game round. You can specify: once a player is found, it's time to play the next round, or all players must be found first before the next round begins.

2.2 Benefits of hide and seek game for Kids

Besides fun, this game turns out could also provide benefits for children. Here's a game of hide and seek benefits for child growth, among others:

1. Children are becoming more active;

The game of hide and seek can help children to become more active children, because when playing hide and seek children would run to find a place to hide. Running and trying to find a place to hide help physical exercise to keep fit.

2. Children can learn to socialize;

Socializing is not only done by adults, even children already have to do this so that later when the adult child grow into a child easily socialize in the community. The game is done in a way together regardless of race or family background. All children will be actively involved in the game.

3. Learn to count;

These games are not only good for the physical growth of the children, but also for the development of children's intelligence. Children will practice counting in this game. Children who play divided into two roles that act as search and be searched. When children get a chance to become a search, of course he would mention the matter to give a chance to the hide

4. Make the child to be creative;

The game of hide and seek will provide lessons for the child to be able to hone his brain where the child to be more creative

to get a different hiding place with other friends. In this condition, the child will be required to think quickly in order to find a place that roughly would be hard to find.

5. Train the child obey rules;
To teach the children how to obey the rules, whether the rules of the smallest environments such as the family, school rules, even to the environmental community as large as the state rule, children should be educated from an early age. Learning to discipline children should not be through formal education or words from you, but can also be done via a game. In this game, kids will play together with abide by the rules that have been created together. Each child must be able to comply with and implement all the provisions that have been formulated and agreed. If the rules that have been created adhered together, the game will be smooth and enjoyable.
6. Learning will discuss an issue;
The game is done jointly certainly required a mutual agreement to do so anyway. In this game all the players must be able to create, approve and implement the rules in the game. This is done in order to avoid disputes that would lead to a quarrel.
7. Train the child sportsmanship;
In this game, the player is losing and winning to be able to accept and carry out their respective duties. Children will learn how to accept defeat while enjoying the game.

2.3 Game of hide and seek to establish the child of good character

All parents expect that their children have a good character. Aristotle in Lickona Thomas (2013; 71) defines good character as living with behavior that was correct behavior in terms of relating to others and connect with yourself. Sulham Najib (2010: 4) states that the Aspen Conference agreed on six main points as character development or education, namely:

1. Trustworthy; Covering honest, keeping promises, has a high loyalty, personal integrity (commitment, discipline, always wanted to do well)
2. Respect others; Covering behavior in the public interest above selfish personal interests, is ready with a difference and do not feel is right.
3. Responsible; Consider the consequences of every act, sehingga required to discipline and process emotions.
4. Fair; Covering an attitude of openness, impartiality or listen to other people and have empathy
5. Love and attention; Show behavioral kindness, life with the values of truth, to share happiness, willing to help others, not selfish, rude and insensitive to the feelings of others.

6. The good society; Behave according to the rules, obey the law, respect for authority, generous, work together and do not behave arbitrarily.

In conducting the game of hide and seek, the unwitting children will be trained to build the sixth character in him. Here is the form of a game of hide and seek in building children's character:

1. Trustworthy;
 - a. When playing hide and seek, the child will play with enthusiasm and strive to be the best. When children served as "search" then he will try to find the hiding place of his friends carefully and thus also children who were hiding would demonstrate that it is hiding. Through these actions the child practice to do the best thing in the play and it shows that the child always wanted to do well.
 - b. Children who served as a "seeker" would close his eyes and should not peek while his friends are looking for a place to hide. It trains a child to behave in an honest and keep promises.
 - c. The first way involves students so willing to share the responsibility in creating a classroom discipline is making the rules together (Lickona, Thomas, 2013: 150). In conducting the game of hide and seek rules are made jointly and that is what creates the discipline during the game progresses.
2. Respect others;
 - a. In the game the first time anyone caught while hiding would be a "seeker" in the next game session. And no child is allowed to circumvent the rules, from there the child will practice to accept defeat and do not feel is right.
3. Responsible
 - a. Every child who is hiding will try to find the right place that can not be found, and when the hiding child will merusaha calm as possible so as not to get caught. By practicing the quiet and silence are a simple form of exercise process emotions.
4. Fair;
 - a. Children who served as a "seeker" should be fair play, fair point here is when the first visits were close friends then he should remain menangkapnya, and should not ignore or pretend not to see.
 - b. As before the game starts, then the kids will agree on the rules of the game and anyone is welcome to present their views. That opinion will be discussed and it was decided to be used or not. In this activity the children are trained to socialize and listen to the opinions of others.

5. Love and attention;
 - a. As with other games, in the game of hide and seek children will also share his happiness. Happiness when it managed to find his hiding, happiness when persembunyiaany place can not be found by his friend and happiness when they play together. This happiness will foster a sense of love and attention in children.
6. The good society;
 - a. Every child who follow this game, have to follow any rules made so that the game can run well.

III. Conclusion

Every child in its development takes time to play, not just sit and write or read. Through play children will be physically active and can also build good character in children. One of the games that can be selected is the traditional game is hide and seek. The game of hide and seek is one game that is preferred by children in Indonesia. The game consists of a minimum of 3 children. The stages of this game is:

1. determine the rules
2. Determining who is a "seeker"
3. Start the game
4. Finding hiding her friends.

Benefits of hide and seek game for children's development are:

1. Children become more active
2. Children can learn to socialize
3. Learn to count
4. Make the child to be creative
5. Train children to obey rules
6. Learning a discussion of an issue
7. Practice sportsmanship child

In conducting the game of hide and seek, the unwitting children will be trained to build the character in him that is:

1. Trustworthy
2. Respect others
3. To be responsible
4. Fair
5. Love and attention
6. Good society

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CHARACTER EDUCATION THROUGH EDUCATION MEDIA OF DAYAK AND BALINESE LOCAL CULTURE

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Abstract

Character education is one part of the teaching of Indonesian cultural values that have historically been taught by parents to their children since time immemorial. Parents are always instill and shape the character of their children through the media education in a society. Cultural education through local media, the formation of character can be controlled by their parents. The kids can have the attitude, behavior, speech, and thought that was good to respect for others and the environment. However, with the rapid technological developments and globalization then becoming a shrinking levels of quality character of the nation. Because the character of a child who is getting affected instant culture, causing much violence, sexual perversion, murder, theft, rape involving children and young people. Therefore, it is necessary to the reconstruction of character education to children and youth. With the character education through the medium of cultural education, such as the value of education of Dayak culture and Balinese culture as a local genius, is expected to be one of the media in shaping the character of children to be better.

Keywords: *Character Education, Education Media, Dayak And Balinese Local Culture*

I. Introduction

Character education is a system of cultivation of character values to the school community, which includes knowledge, awareness or volition, and actions to implement these values, both against the Almighty God, ourselves, others, the environment, and nationality to become a human moral good. Educational Objectives character as a means of forming behavior, enriching the value of the individual by providing space for the figure example to children and create an environment conducive to the growth of the form, comfort, security helps the atmosphere of self-development in the overall dimensions of the technical, intellectual, psychological, moral, social, aesthetic and religious (Koesoema, 2010: 135). Regardless of the shortcomings in the practice of education, character building is also included in the material to be taught and mastered and realized by learners in everyday life. Instructional

material relating to norms or values derived from religious teachings and values derived from traditional teaching community (local genius) needs to be developed, explicit, is associated with the context of everyday life. Learning the values of character not only on the cognitive level, but touched on the internalization and practice of the real in the lives of young people in the community daily. In this case the character development through internalization of traditional communities (local genius) and the values of religion is one alternative that can be applied.

Character education can be interpreted as an effort to encourage children to grow and develop the competence of thinking and sticking to moral principles in life and have the courage to do right, although faced with various challenges. Character education is not limited to the transfer of knowledge about good values, but reaching out how to make those values are embedded and integrated into the totality of thought and action. Formation of characters includes the following three things: knowing the good, desiring the good and doing the good.

Discussion on character education may not be separated from values and context. Local knowledge is a representation of the world view or way of life that grows and develops in a community. Local knowledge is the accumulation of knowledge and policies that grow and thrive in a community that represents the perspective of theological, cosmological and sociological. There are several terms used interchangeably in defining local wisdom, for example, local knowledge, local culture, local genius, indigenous culture, and indigenous knowledge. With the character education through the media of local knowledge, such as the Dayak culture and culture of Bali can improve children's character better.

II. Discussion

2.1 Importance of Character Education

Character education is the deliberate effort to realize the virtue, the good human qualities objectively, not just good for individual people, but also good for society as a whole (Zubaedi, 2011:15). According Koesoema (2010:104), character education is a continuous dynamic development ability in man to hold the internalization of values resulting in a disposition of active, stable within the individual. This dynamic makes the individual growth of the more intact. These elements became dimension that animates every living formation process.

According to Ramli (2003), the essence and character education has the same meaning as moral education and moral education. The goal is to establish a personal Child, so that a good human being, community residents, and a good citizen. Therefore, the essence of character education in the context of education in Indonesia is the value of education, the educational values sourced from Indonesian culture itself, in developing the personality of the

young generation. Character education is a system of cultivation of character values to the school community, which includes knowledge, awareness or volition, and actions to implement these values. Broadly speaking, so the notion of character education is an effort to develop and educate a person's character, the psychology, morals and manners so as to be better.

2.2 Character Education through Education Media of Dayak Culture

Character education can be seen from the Dayak culture. In the life of the Dayaks, Huma betang a Dayak cultural heart, the pattern means betang life that is the source of value systems, patterns of thought and behavior patterns of the Dayaks. In principle betang is the center of all the activities of the Dayak community both funerals, marriages, and education custom proceeding. The entire code of conduct and joint life of the inhabitants of betang by the customs that have been ingrained since ancestral times. For the Dayak community, indigenous (hadat) is a rule that is not just a notion of the rules, how, ethics and so on.

Implementation of good customs is an honor for all the inhabitants of Huma Betang and a reflection that their lives "sarukui tuntang bahalap" mutual respect life. The phrase describes an ideal goal to be achieved through the implementation of customary law and also describes the function of mores. Huma betang residence is inhabited by many families all belonging to one family, it wants to show that the community betang bound by kinship system based on blood ties. Dayak people looked at Huma betang as an important means to live the life of society in fostering and maintaining cultural heritage and customs that are noble values are adhered to and respected hereditary. Huma betang has formed and unifying the Dayak community and play an important role in traditional ceremonies. The circumstances and the atmosphere in the huma betang cultivate every citizen to know each other, more open and close associate in harmony and reduce social jealousy.

Characteristic of life in Huma betang (big stage house) is a loving community and pay attention. In the house of their long experience of living in harmony and well off, so that no needy for one another sharing, nor does anyone rich or redundant, because everyone tried and satisfied with what they really need. Occupants of huma betang often have a variety of different religious backgrounds, but they can live together in differences in beliefs and live peacefully and unsuspecting Muslem, Christian, Hindu/Kaharingan or Buddha. People who inhabit the house longer nothing is too rich and nothing was too poor. Not rejected if someone has a better outcome, but these advantages to help the lives of others in the event of failure or bottleneck.

So the value of character education in the huma betang there is a sense of togetherness, solidarity, mutual cooperation, honesty and equality, shared prosperity which is the goal. Betang can be regarded as a social agreement that put themselves in togetherness, all the power is placed under the main purpose of the general will, and as a group all received because every member is an integral part of the whole. Huma betang life is the life of a democratic and egalitarian. High spirit of mutual cooperation in terms panganraun or handep. Because of that spirit or soul betang is solidarity, solidarity, openness, honesty and sincerity. Betang life pattern as that which gave birth to the popular slogan among Dayaks that menteng, ureh, mamut (stoic, fun, courageous), tuntang harati (smart and virtuous) and Isen Mulang (persist).

Meaning the value of character education huma betang for the Dayak, the term philosophy Huma Betang which has a meaning, pluralism means that they live in differences as strengths to build unity. "Belom Bahadat" which means to live ethically, as the cultural values that govern life together with an understanding of where the earth is stepped, there sky upheld. "Handep" meaning mutual aid amongst the family, but still in the concept of autonomy in the administration of the household. Conduct deliberations in any activities of mutual interest. Appreciate outsiders or guests by trying to give satisfaction to the guests. Huma betang have extensive family ties because it comes from the offspring that are still maintained as kinship and openness to newcomers from outside their communities.

2.3 Character Education through Balinese local genius Media

Character education rests on the basic character of man, that comes from universal moral values derived from religious teachings which are also referred to as the golden rule and sourced from traditional values that grow in the community also called local genius. In practice, an effort that was designed and implemented systematically to help understand the values of human behavior associated with the Almighty God, ourselves, our fellow human beings, the environment, and nationality embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs.

The people of Bali have started a character education by applying the values of local genius. From the time of the ancestral people of Bali History even today is still applying the process to keep it running. As parents first mentioned the concept of "buka petapan nasine" meaning to be like a rice in the study, which started from a blank and then changes the dynamics so be unbiased. In a state that contains this science should be able to practice well and to help others. Then the concept of "buka petapan rokone" which has the meaning that everything if not used with proper management it will be quickly exhausted, so that

management in many respects is very important to create continuity and sustainability. It also values the establishment of the character based on traditional Balinese values contained in the string of songs "Bungan Sandat", where in the song has a very high significance with regard to the formation of the character of the young generation of Bali. Do not be like "Bungan Pucuk" and "Kembang Bintang", but takes on a like Bungan Sandat. Moral education and character is very strong in this song, in which the youth should maximize the time to continue learning to fill knowledge. So it can be meaningful later in old age.

Character development based on the local genius benchmark is the practice concept of Tri Hita Karana. The concept is derived from the teachings of Hinduism has been ingrained in the lives of the people of Bali. Since the children until the death Balinese implement the concept. Tri Hita Karana word comes from the Sanskrit wherein said Tri means three, Hita means prosperous or happy while Karana means cause or causes. So Tri Hita Karana means three very harmonious relationship that resulted in human beings achieve happiness/welfare. Its application consists of: the relationship between man and God which is realized by Dewa yadnya, the human relationship with the natural world that is realized by Bhuta yadnya and the relationship between man and his neighbor realized by Pitra Yadnya, Resi Yadnya, and Manusa Yadnya. In Bali the concept of Tri Hita Karana is reflected in the livelihood of the Hindu community that includes three units, namely: Parahyangan, namely in the form of unit shrine temple that reflects the concept of the Godhead, Pawongan, namely in the form of units of a community organization as the embodiment of the relationship element among man, Palemahan, namely in the form of units of a specific area as the embodiment of the human element with the natural environment.

For example in a Hindu family in Bali, our parents always give offerings "yadnya sesa" after cooking is finished. This implies the relationship between man and God. Whereas before we start enjoying the food, we first given gratitude through yadnya sesa. Another example, in Bali we also know today to glorify the plants, animals and even work equipment that is used every day. Banjar as a container in a bind culture and customs of the Balinese also impact greatly on the character of the Balinese. Without realizing it, we have to instill these concepts to our children, who by the nature of curiosity cause transfer of character through observation and experience. Excess character and attitude of the Balinese than those in other regions are as follows: based on the teachings of Tri Hita Karana, uphold traditions and religious rituals, considers it important activity in the temple and train, believe in the law of karma, caring environment, uphold honesty, hate the greedy attitude in the search for profit, keeping the tradition of helped each others (ngayah) and harmony of family,

open and tolerant of people of different cultures and adaptive to modern culture and professionalism.

Thus the people of Bali have been provided by the parents of character education. Education has informally Balinese include character education. Throughout the Balinese people maintain the tradition, customs and relationships with ancestors based on the teachings of Hinduism, undoubtedly the character education process will still proceed.

III. Conclusion

Character education requires a major order as a guideline for achieving success in management. Arrangements that means is the application of traditional values that already exist in society. The teachings of traditional cultural values and the teachings of Hindu ethics are major stepping stone used in forming the character derived from the value of traditional local genius Dayak community and the people of Bali. Several Hindu religious values and traditional values of the people of Bali should be applied regularly, steady, and togetherness in shaping the character of the young generation. If it has been attempted undoubtedly the quality of education Hinduism become a reality, especially in print Hindu cadres as the next generation of Hinduism and the Indonesian people who are responsible and dedicated. It should be a prime target as a priority in the scale of achievement.

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MARGINALIZATION OF THE HINDUISM EDUCATION IN MATARAM

(Case Study of Junior High School)

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Abstract

Mataram city is an education place in the region of West Nusa Tenggara Province. The existence of Hindu people in Mataram city makes the teachings of Hinduism subject are given at school. Hinduism education is essentially aimed as follows: 1) the human form Pancasila- that *Astiti bhakti* (fear) the Lord Almighty (*Ida Sang Hyang Widhi Wasa*); and 2) establish the moral, ethical, and spiritual learners in accordance with the teachings of Hinduism. Thus the Hindu religious education has an idea parallel to education in general. It's just more oriented to Hindu religious education in the subject matter, namely Hinduism. The Marginalization forms of Hindu religious education at Junior High School students in Mataram include the marginalization of a student's learning, learning time of students, faculty, and places of worship. Factors that cause marginalization of Hinduism in the education of students of Junior High School in the city of Mataram include the principal policy, the limited number of Hindu religious teachers in schools, and limited infrastructure to support so that the learning process cannot run optimally. While the impact and meaning of the marginalization of Hinduism in the education of students of Junior High School in the city of Mataram. As for the impact resulting from marginalization is the declining quality of learning, the educational rights violations, sectoral arrogance, and conflict. While the meaning of the marginalization of Hinduism in the education of students of Junior High School in the city of Mataram is a political meaning, disintegration, and the meaning of the struggle.

Keywords: *Marginalization and Hinduism Education*

I. Introduction

National Education System Law number 20 of 2003 explains that the purpose of national education is to form character, develop skills and build the civilization of the nation's dignity in the context of educating life of the nation. With the growth and development of human resource potential is expected to be a man who has *sradha* and *bhakti* high to God Almighty (*Ida Sang Hyang*

Widhi Wasa), noble character, healthy, knowledgeable, skilled, creative, self-contained, in addition to being a democratic and responsible citizens.

Education is a conscious, ordered and organized effort which is undertaken by the teacher to the learner towards maturity. This is done in a planned and systematic with the aim at providing the values and norms that are patterned with the aim at delivering learners toward a perfect natural maturity through a process planned and desired, either by himself even society and government.

In line with the above understanding that education, especially the education of the Hindu religion particularly in carrying out the educational process has long been run in accordance with its development. Hindu religious education is a basic education that studies *tattwa*, decency, and ceremonies which refers to the guidance of the holy book. In reality, the Hindu religious education is more oriented on emphasizes of ethical values deepening and moral, beside to sharpening knowledge about the nature of life in philosophical knowledge. In everyday in practice that knowledge is always tailored to the society's capabilities and conditions which is often mentioned to as the *desa* (village), *kala* and *patra* or *desa* (village), *mawa*, and *cara* (how).

Basically the study of Hinduism aims as follows: 1) to form obedient and submissive human and *astiti bhakti* (fear) upon the Lord Almighty (*Ida Sang Hyang Widhi Wasa*); and 2) to form the moral, ethical, and spiritual of learners in accordance with the teachings of Hindu religion. Thus the Hindu religious education has an idea parallel to the education in general, yet Hindu religious education is more oriented in subject matter, namely Hinduism.

In general, education provides intellectual moral and spiritual for the learners. Hence, it is expected that each learner is provided equal portions and quantity in implementing both the process and the learning activities. Thus educational objectives in educating human outwardly and inwardly will be realized in accordance with the expectations of society in particularly the government and generally the nation of Indonesia.

Mataram is an area in West Nusa Tenggara Province. Mataram city is inhabited by various ethnic, tribal, cultural, and religious that give shades of educational institutions from early childhood to university is also different. Educational institutions should provide equal opportunities and provide a sense of fairness in carrying out the teaching and learning process. It is done to educate the entire human resources based on Pancasila, ethical, and moral. That is why educational institutions should not differentiate to provide time, space and opportunity, yet provides the same portion as well as opportunities in the learning process in schools.

But in reality the gap that is perceived differently by Hindu religious teachers and their learners (students) Junior High School in Mataram, which do not have the opportunity and the same

treatment as the other students as students who are the majority. They were given a (good learning facility even respectable) and study area compared to students of Hinduism. For example, when conducting *sradha bhakti*, in general secondary schools first in Mataram not provide space and a (place of worship and practice), in addition the time for learning religion is provided outside from regular hours (outside the effective hours) so that students are lazy to attend and learn Hinduism.

Policies and domination are often done by school leaders upon the Hindu religious teachers and their students, especially students of Hinduism in Mataram. These disparities have been submitted by Hindu religious teachers to the principal, even the closest Education Department, but the government long enough to respond even allow these conditions to be protracted, resulting socially inequality.

In addition, there is also a junior high school student deliberately given other religious subjects such as Christianity subject citing a lack of Hindus teachers at the venue. This indicates that the occurrence of marginalization (marginality) Hindu religious education at Hindu students of Mataram.

II. Discussion

2.1 Form of marginalization of Hinduism Education (Case Study of Junior High School Student) in Mataram

In improving the quality of human resources required an institution which create intellectual beings in order educational goals can be achieved optimally. By providing maximum space and serving for human resources in the education unit, in order to create professional and competitive educational atmosphere. This is a proof that education is a barometer to create professional and religious human.

Basically professionalism is needed by each educational unit. With the advance of education every human being is expected able to improve the self quality and personality in realizing a resource that has competence and professionalism. Hence, it is required a comprehensive and holistic understanding of the educational purpose, so that there is no discrimination upon education. But in reality the appearance of religious educational marginalization of Hindu in Mataram is a case in Junior High School. The forms of educational Hindus marginalization at Junior High School in Mataram city are as follows.

A. Marginalization of Learning Place

In improving the quality of learning, venue is required as an indicator to improve the quality of education. Thus learning tool becomes an important instrument in improving the quality of teaching in schools. It becomes a benchmark in expediting the

learning process to produce output appropriately in accordance with educational goals.

In the educational standards required set of learning tools so that learning can run well. If the venue for studying is fewer representatives will give impact on students. This is evident because the room is small and narrow so that students learn overcrowding and uncomfortable. Thus the quality of learning is not running optimally.

B. Marginalization of Time Learning

Learning is a process of maturation someone to get deepening knowledge. In learning conditions or situations that require knowledge received can be absorbed or understood in depth. It is necessary to have optimum time even maximum time in gaining the opportunity to learn. With a structured and organized time are obtained maximum learning output.

Basically, learning is done according to time allocation. When students are given lessons passing of a predetermined threshold, then it raises new issues for students. To anticipate this, the school should set up a schedule in order students can learn comfortably and not feel pressured so that students learn with spirit, quiet, and comfortable.

C. Marginalization of Lecturer

Teachers are as the main source to improve the quality of human resources in the field of education. The existence of professional and have the competence educators can improve the quality of education. In addition the adequate facilities and infrastructure support. Teachers as resources and agents of change can alter the behavior of learners (mindset) learners are expected to have a myriad of science and knowledge, in addition to constructive learning methods. With the structure and comprehensive possible method given will produce quality learning outcomes.

In the teacher and the student learning standards are expected to use the standards of learning teachers. But the reality is happening in State Junior High school 1 Mataram with the number of student's 456 students is taught by one teacher of Government Employees (PNS), and one honorary. It is not representative, so that teachers feel overwhelmed in giving lessons to students.

D. Marginalization of Places of Worship

Humans are social beings, in addition to having a spiritual experience. In improving the knowledge and experience of spiritual, human beings are expected to have the confidence or deep trust and sincere sense. In implementing the experience the place to worship is required for students in improving the spiritual experience through worship. In general, students are given the

opportunity to implement praying together in order to increase the confidence and the deepening of religion as part of a religious creature. In improving the needed spiritual representative place of worship and is conducive for students to carry out activities *siswinya* praying so that students can carry out his beliefs in accordance with their respective religious teachings.

To make the characterized students is needed a conviction or sincere and deep belief in God Almighty. In conveying a sense of prostrate devotion to *Ida Sang Hyang Widhi Wasa* takes a sacred place so that it can perform union with silence, concentration, and peace of mind. But schools do not provide facilities for students in doing *sradha* and *bhakti*, then there castration human rights in character education to students in school.

2.2 Contributing Factors Marginalization of Hinduism Education (Case Study of Junior High School Student) in Mataram

A. Policy Principal

School is as reliable and professional creator of learners should be able to accommodate the entire human components of the school, including students. In providing a representative space and place a school leader should be able to provide the fairest policy in order to create conducive atmosphere with fully sense of family and togetherness. In developing the talents and interest students should be given a place and space of expression. To that end, the school should support when students show their creativity so as to reward and support for learners who have the skills. It is as part of appreciation and respect for the cultural values of the area.

B. Limited Number of Hindu Religion Teachers in Schools

To improve the quality of Hindu human resources required professional teachers and have the competence to produce output that is reliable and competitive. For that we need serious and carefully attention in order to create the feel of a constructive and educative learning. By looking at the conditions it is required a teacher according to his expertise in the field and transfer knowledge related to the science of religion. In reality required a religious teacher who can give the deepening and sharpening knowledge so that learners can improve the self quality.

Data from the organizers Hindu's Guidance Mataram City shows that there are 5 people of Hindu religion teachers at Junior High School in Mataram. While the number of teachers that have not been raised and status of non-civil/Honorary amounted to 14 people. By looking at these conditions requires a data on the number of Hindu students at the Junior High School in Mataram can be seen in the explanation below.

The number of students from each of the Junior High School in Mataram as follows. SMPN 1 Mataram amounts 456 people

consist of men 220 people, women 236 people; SMPN 2 Mataram amounts 249 people consist of men 119 and women 130 people; SMPN 4 Mataram amounts 241 people consist of men 114 and women 127 people; SMPN 9 Mataram amounts 310 people consist of men 154 and women 156 people; SMPN 10 Mataram amounts 41 people consist of male 22 and female 19 people; SMPN 19 Mataram amounts to 6 people consist of 4 men and 2 women; and SMPN 21 Mataram amount 16 people made up of men 7 people and 9 people.

C. Lack of Facilities and Infrastructure

One measure that can be used to improve and facilitate the learning process is infrastructure. To improve the quality of education is essentially complete infrastructure will be an important indicator of the quality of education attainment. But the reality of limited infrastructure provided by schools to teachers and students Hindu in implementing learning in school. This is explained Ni Ketut Astriningsih, S.Ag (Master SMP 2 Mataram) as follows.

To achieve maximum learning a places student learning quite must be representative. Methods and learning model used is supported by the availability of adequate facilities. With limited space even narrower and less conducive learning atmosphere makes the learners attention and concentration are not focus. This leads the students become not spirit and comfortable in learning.

2.3 Impact and Importance of Education Hinduism marginalization (Case Study of Junior High School Student) in Mataram

A. Impact of marginalization of Hinduism Education (Case Study of Junior High School Student) in Mataram

- 1. Quality Learning;** In the character formation of students of Hindu requires reliable and competitive human resources. To support the set of knowledge and experience are required where finally forms professional and independent human being. In addition simultaneous and integration efforts of various aspects in order resulting professional and competitive human being. For that we need a set of instrument and facilities and supporting infrastructure so that the realization of the noble personality, professional, and competitive Hindu man.

The existence of limited learning facilities, beside the obstacles that received by teachers and students make the quality of Hindu teaching decline. It is evident, with a place to learn, facilities and infrastructure are limited, time given is less standard of the effective time will be correlated with Hindu students output.

- 2. Violations of the Rights of Education;** In education each person is given the time and the same portion in the use of educational facilities. To that should be treated equally to all students and teachers to get their rights. For that the infrastructure provided is given equal portions to all students without discrimination. Another matter is given proper place of worship in order to increase confidence and trust in God Almighty. Schools should provide a place of worship (temple/*Padma/Padmasari*) so that students can strengthen his faith.
- 3. Sectoral Arrogance;** Majority domination is led to policies taken side with the dominant society. It implies the existence of arbitrary power in policy making. It required regulations that provide space and time as fair as possible to all parties in order to strengthen the sense of family and unity among the elements of education. For example prohibits Hindu student prayer using means such as incense, cymbals, and other equipment; forbid students to dance as a part of cultural preservation area, killing the talent and character of students. With the sectoral arrogance gives impact of sectoral ego significant in school atmosphere. The impact arise such less harmony among education actors, in addition to feeling less satisfied with the school principal policy so that it creates the gap between students, between teachers so t reduces sense of harmony and kinship among the education component in school.
- 4. Conflict;** The existence of the phenomenon of the Hindu student causes thought friction for the father/mother of Hindu religious teachers in order it gives different views and opinions resulted the conflict. If the conflict is not managed properly causing the collision and friction among the Hindu students even Hindu religious teachers with the principal and other teachers. It required a deep insight and understanding of the Hindu student identity and Hindu culture. The existence of views and deepening their understanding of religious teachings that always appreciate and respect the identity and beliefs and the beliefs of others as a form of success to make the characterized student-oriented of integrity towards peace. To increase the sense of trust and respect for the beliefs of others are required a deep understanding of the identity of other religions. When another person duly carry out rituals as religious people to appreciate and respect the way others as tolerance parts. It is required a sense of high caring and brotherhood to increase the sense of unity in the education unit.

B. The meaning of marginalization Hinduism Education (Case Study of Junior High School Student) in Mataram

- 1. Politics;** In carrying out various school activities are always followed with particular interests, so behind the policy or rule that do lead to an emphasis on the other. This is often done by the Principal in their policy towards minority students, such as prohibiting the establishment of places of worship (*temple/Padmasari*) in schools, banning Bali dance performance during the farewell ceremony. The existence of a political conspiracy that carried by the policy holder implicates for the existence of Hindus in school. In reality the application of practical politics frequently lead to harm students and teachers of Hinduism in improving the quality of education. It is seen by scheduling students of Hindu learning after school hours. The treatment of providing learning opportunities after school is led to Hindu students does not have the same opportunity and portion as the other students. Thus it implicates upon number of students to attend religion classes as performed by students of other religions.
- 2. Disintegration;** Education is the vehicle to get the deepening of knowledge and experience for learners. With the knowledge and the science obtained can produce qualified learners and noble personality. It required a comprehensive understanding in order to enhance the award a high sense of humanity towards each other individuals in the school. But the reality with their arrogance, in addition to not care about other people's religion resulted in the distance between religious teachers with other teachers. This indicates that the lack of appreciation and respect for other religions. This condition arises when there is a ban on Hindu students carry out prayers for Bali dance when there is separation. The school principal forbade perform Balinese dance is regarded as a boomerang against the construction of Hindu civilization. This gives rise to antipathy of Hindu religious teachers and their students and even parents. For the incident appears discrimination against Hindus in the Junior High School in the city of Mataram.
- 3. Struggle;** In everyday activities students require a struggle against the conditions in the school. Students as social beings need special attention in education so that they have a safe and comfortable in acquiring knowledge. Thus they need to be valued and respected as individuals and socially for the sake of appreciation for the value of humanity. It needs to be cultivated in order to create a sense of togetherness and unity among the components in order to create a sense of unity schools always with the sense of brotherhood and kinship.

In the interaction occurs marginalization of religious education that afflicts Hindu students of Junior High School in the city of Mataram due to different treatments. Thus less conducive of learning atmosphere and uncomfortable appear so fade tolerance and togetherness and less uphold a sense of kinship among students, teachers, with the surrounding environment. Thus we need a simultaneous effort to involve all components of education to sustain and support all activities undertaken thus enhancing the human resources of the school in order to attain the quality of professional education and competitiveness.

III. Conclusion

From the results and the above discussion can be summarized as follows. The forms Hindu of marginalization of religious education at Junior High School students in Mataram include the marginalization of a student's learning, learning time of students, faculty, and places of worship. Factors that cause marginalization of Hinduism in the education of students of Junior High School in the city of Mataram include the principal policy, the limited number of Hindu religious teachers in schools, and limited infrastructure to support, so that the learning process cannot be run up.

As for the impact resulting from marginalization is the declining quality of learning, the educational rights violations, sectoral arrogance, and conflict. While the meaning of the marginalization of Hinduism in the education of students of Junior High School in the city of Mataram is a political meaning, disintegration, and the meaning of the struggle.

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SOCIO-CULTURAL STRUCTURE AS A SOURCE OF WOMEN SELF IDENTITY AFFIRMATION IN THE GLOBALIZATION ERA

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Abstract

Appreciation at the role of women in the past and anticipate the future, there is no discrimination against women, their equal rights and duties for all citizens (both men and women). However, reality shows that women are lagging or more disadvantages than men in all fields, caused by the demands of the social culture. Women are expected to fill yourself with the teachings of his religion, because religion can be a source of strengthening women's identity in the era of globalization. By understanding the teachings of religion, women understand that human life should be living according to the Chess Hostel. In addition, it is also necessary to understand the basic theory of gender, the different views on gender influenced by a variety of backgrounds that characterize a nation's social and cultural life, as well as a variety of other factors can also be understood. The underlying theory, namely a. Theory of Natural Natural (Natural), b. Theory of Culture, c. Structural functionalism theory, d. Psycho-analytic theory, e. Theory of Evolution. Civilizing culture of gender through social demands which form the stages that lead to gender bias, namely (1) determine the properties of the feminine and masculine; (2) determine the social role of domestic and public; (3) developing a position of dominance and tersubordination. The third culture demands not occur naturally and is not human nature, but rather due to cultural representations.

Keywords: *Socio-Cultural Structure, Women Self Identity Affirmation, Globalization Era*

I. Introduction

In 1945 constitution load of awards role of women in the past and anticipate the future, there is no discrimination against women. Their equal rights and obligations of each citizen (male or female). In the State Guidelines also mandated that women have the same rights and obligations with men in development. In addition, the decision maker has also ratified the Convention the elimination of all forms of discrimination against women in Law No. 7 Year 1984. However, reality shows that women are lagging or

more disadvantages than men, including in the fields of education, health, employment, occupation and use of science and technology. Therefore, enhancement of the role of women in development are forward-gender as an integral part of national development, is of significant importance in the effort to realize harmonious equal partnership between men and women or equality and gender justice in various areas of life and development. The development of science and technology (Science and Technology) has been encouraging progress in all areas of information technology, has opened up the opportunity for human beings to access to global information that causes the symptoms of a world without borders. Events that occur can be easily and quickly identified and followed by the community as well as the issue of gender equality is an issue of universal policies.

II. Discussion

2.1 Religion As A Source Of Women Self Identity Affirmation In The Globalization Era

Historical development of Hinduism appears in decades less women get proper appreciation, it is because of them due to poor public understanding of the position of a woman. Pudja, (2004: 93) explains that in the history of Balinese life, recognize the various forms of marriages according to the marriage system Hindu-called marriage *Paiśaca*, giant or *Asura Vivāham*, namely marriage very heckled and not justified in the Hindu religion, because in the marriage occurred harassment against a woman. In Bali, marriage called "*mragandang*, *mragunung* or *mragopong*", ie taking a wife with coercion, rape, the use of drugs, witchcraft, terror, threats and others. We should be grateful, to the independence of the Republic of Indonesia, dated August 17, 1945, the advancement of education in general. Such a marriage have been overcome (eradicated) and people do not dare to do things that are harassing women as things mentioned above.

In the historical development of Hinduism in Bali and even now still going harassment against a woman's status as a wife for dynastic system which is a deviation from the color system in Hinduism. Is obvious in the marriage of a citizen who is a tradition called *triwangsa* with a woman in Bali from a family called *Jaba* or *Sudra*, by renaming a Balinese woman becomes *Jero* (eg *Jero Sandat*, *Jero Tanjung*, etc.) which means lifting the status of women, the real essence is demeaning the dignity of the woman, including her family, because *pendangan* developing society in the feudal society (the monarchy) is applied also in the natural state of independence with democratic republican system today and it is so contrary to the teachings of Hinduism.

Things that tragic impact of discrimination against women who distasteful be *Jro* such content, including in children's education, the impact of a child would not be sincere honor his

mother, because his mother was Wong Jaba or Sudras were early instilled that Wong Jaba or Sudra the very low dignity, even there are rogue elements who find themselves unwilling triwangsa stated that his daughter in marriage to Wong Jaba, even better when taken by people who baragama others. Although not entirely among triwangsa be so, but the impact of erroneous education of feudal society in the past and imprint is still pervasive in today's society.

In everyday life, often heard wonderful words, such as establishing the identity or become self-defined as not change the personality of yourself into another person. However, it is undeniable that life must change and that change goes unnoticed. Change is certainly affected the self, whether positive or negative influence, for it was as a woman should be able to choose not to be involved in a negative effect. A career woman can enjoy and is very confident when still single, but upon entering married life as identity and happiness lost, drowning in household routines. Not a few women who eventually stop working because of the pressure the husband, even more sad the women were subjected to the anger of her husband. In such situations, women should endure and brave. A woman is required to always be in all things, raising children, serving her husband, taking care of in-laws, and other tasks. Not to mention when she was a career woman, the Tremendous duties of women. Therefore, the necessary intelligence set the time for all the tasks and obligations can be implemented properly.

Therefore, to be a woman after marriage is very difficult. Women should always adjust and try to establish a good relationship with the environment. In addition, it should strive to create an atmosphere of peace and harmony. All of it can be obtained, when women know the purpose of the actual home life. Menage means someone has been prepared with the components being simple household area, the union of two souls with different backgrounds. As a woman should be able to think healthy and keep learning, both formal and non-formal or based on experience, and thus more confident. In the Hindu religion, living as a human being should live according to the teachings of Chess Hostel. Home life is to live in a dorm second after brahmacari dorm, namely grehasta hostel. Women are expected to fill yourself with the teachings of the religious affiliation, religion can be a source Strengthening Self Hindu women in the Era of Globalization. By understanding the teachings of religion, women can memahani between sek, nature, and gender.

2.2 Socio-Cultural Structure As A Source Of Women Self Identity Affirmation In The Globalization Era

According to Suryadi (2004:36) konstruksi sosial budaya masyarakat membentuk kesenjangan gender dengan sistem norma yang berlaku atau kaidah kepantasan untuk jenis kelamin

tertentu supaya berperan sosial tertentu sesuai persepsi masyarakat atau daerah masing-masing. Oleh karena perbedaan gender lebih disebabkan oleh tuntutan budaya sosial masyarakat yang membedakan peran sosial laki-laki dan perempuan, maka untuk masing-masing daerah dan latar belakang budaya akan menggunakan norma-norma yang berbeda pula sesuai dengan tuntutan budaya sosial masyarakat atau daerahnya.

Sociocultural overview in Indonesia, gender stereotypes are still influenced by the old culture, which refers to the biological characteristics that are owned by women, which is characterized by the organs associated with reproduction, represented as being gentle, emotional, as well as compassionate and motherly, While men with physical characteristics that has seen more powerful, rational, manly, brave and represented as a superior human being. However, culture is already one generation to trust the picture refers to the socio-cultural differences physical traits are biologically linked with its social role. In case if one looks closely at the properties that are socially and culturally by the public can be exchanged, because it has no connection with the functions and structures of the body as a man and as a woman. For example, men can have a gentle nature, affection and emotional. In contrast, women can be strong, rational, and mighty, if given education and training for this purpose. Determination or sorting social role by cultural construction will depend on the place and time, in the form of cultural background, or social stratification prevailing in the surrounding communities.

(<http://www.downtoearth-indonesia.org/id/story/gender-dan-pembangunan-konsep-konsep-dasar>) load that integrate a gender perspective into the cultural and social movement activism is not just about 'engagement' woman or 'think about 'men and gender minorities, but also consider what gender-based political proffered about alternative ways of being, seeing and doing it to ourselves in order to transform the patriarchal power relations. There are several approaches taken by the various social movements in addressing the issue of women's rights and gender equality.

But in general, can be drawn several parameters that facilitate an enabling environment for the development of gender-equitable movement. For example, do the affirmation of the importance of overcoming gender inequalities and patriarchal power as an integral part of justice and mention it explicitly as a priority; engage positively in internal reflection and action for women's rights and gender justice, provide support to the leadership and participation of women in all aspects of social movements, to overcome gender-based violence and harassment. Ensure the distribution of roles / an equal footing in the organizational structure, ensuring equality of participation, consider the maintenance of family members, considering that women may become the target of retaliation by members of the public who feel

threatened by the existence of gender justice that cause changes in the era of globalization.

In terms of knowing the social structure as a source of strengthening cultural identity in the era of women globalisasi to view the status and role of women in gender equality. According to the normative condition, men and women have the status or position and role (rights and obligations) are the same, but according to objective circumstances, women experience a delay which is greater than in men in various areas of life and development. The objective condition is not caused by social norms and socio-cultural values still prevail in society. Social norms and socio-cultural values are, on the one hand, creating the status and role of women in the domestic sector, status as a housewife and implementation of the household affairs, while on the other hand, creates the status and role of men in the public sector which is as head of the family or households and breadwinners. According Hastuti (in Sudarta, tt: 4) that the system of kinship patrilineal, there are customary in marriage (marriage) is usually a woman (wife) follows a man (husband) or stay for relatives husband, is one factor that is relatively tends to affect status and role of women, the status and role of women is lower than in men. In addition, women cannot become the owner of the land and other wealth through inheritance rights, so that the status and role of women weaker than men. It also causes personal resources (in particular, about land, money or materials) which can be donated by a woman into marriage or their household to be very limited. As a result, the status and role of women weaker than men.

Resources can be: education, skills / skill, money / material, land and others. Result still some social norms and socio-cultural values in the community, the women's access to resources in the areas of political, economic, social, cultural, defense and security is limited. To minimize the adverse circumstances the woman, need a good understanding and appreciation of the role of women in gender-oriented development, not only by women themselves, but by the men or the whole society.

2.3 Women's Position Analyzed from a Number of Gender Theories

By understanding the basic theories about gender, the different views on gender influenced by a variety of backgrounds that characterize a nation's social and cultural life, as well as a variety of other factors can also be understood.

A. Theory of Natural

Nasaruddin Umar (in Suryadi, 2004: 44) explains that the biological differences that distinguish the sexes, in view of gender, thus giving birth to two major theories, namely the theory of nature and nurture theory. The theory of nature looked at gender differences as the nature of nature (natural) unnecessary questioned. While the theories of nurture more looking at gender

differences as a result of cultural engineering and not natural, so that gender differences are not universally applicable and can be exchanged. The theory refers to the natural nature of human nature and human beings naturally have to accept it. This theory considers that males born as men and women born female, in physical appearance, physical functioning biological and social roles. If the physical appearance, functions and social roles are exchanged, it is considered that there is something wrong with the person concerned. Social sanctions will accuse men who look feminine as effeminate, and women who are masculine as a boyish.

Since birth, biologically between men and women are different. Women born as women have biological characteristics, ie, menstruation, pregnancy, childbirth, and breast feeding, temperament gentle and affectionate obligated to care for children and care of all the housekeeping. While men are naturally born to have physical characteristics like being able to sperm production, berjakun, mustache and a beard represents the male physical strong and aggressive. Men with strong physical, tough, quiet, loud and even rude, constructed a role in the public sector and deemed eligible to engage in activities outside the home to meet the needs of the family living at the same time members of the protection of all family members. Patriarchal relations, divide the role of women in the domestic sector and men in the public sector, it has to be true hereditary and passed down from generation to generation. The cultural inheritance, through habituation culture and customs since the child was born. Then estapet younger generation to accept it without criticism and doubt.

B. Theory of Culture

Kamla Bhasin (in Suryadi, 2004: 47) argues that cultural theory looked at gender as a result of cultural construction, regard the division of social roles based on gender as a manifestation of the culture of the local community, so it can not apply universally, but depend on social and cultural conditions that influence it. According to the theory of culture, occurred superiority of men over women because it is constructed by a culture that is influenced by the chances of men are more likely to play an active role towards the outside world.

Empirically, men risked body and soul to compete and gain riches and women, such as fighting, fighting, stealing, robbing, pirating, corruption, rape, and so forth. Conditions such as these, born sorting social roles of men and women. So, the theory of culture across gender as a result of the culture that distinguish social roles of men and women who inherited. The implication, gender or social segregation by gender roles are interchangeable, can be formed and can be trained.

C. Structural functionalism theory

This theory considers that society as a system composed of the parts are interrelated. Each section is constantly seeking balance and harmony, and in the event of a malfunction of one

part of the structure will bear turmoil. The turmoil is a way to achieve balance and harmony. This theory considers that both men and women as part of the structure of the value in the life of society. Their volatility is an indicator of the malfunction of one part of the structure of values in society. as long as there is no turmoil in society, means sorting social roles according to gender needs to be maintained. However, in case of turbulence or pertentangan in looking at the role of social segregation of men and women, means necessary solution to achieve equilibrium. The turmoil as a result of malfunctions in the structure or order of life in society that must be resolved. Turmoil which requires gender equality, means the structure and function of the old social force in society needs to be fixed, because it is considered inappropriate or irregularities occur.

Based on this theory, demands for gender equality in social roles in society, as a result of structural changes in socio-economic value. In pre-industrial societies, the male role as breadwinner (panngan, clothing and housing / residential), and women's role as the housekeeper and the children. In capitalist society, in the era of industrialization that is more concerned with the material, and the communities dependent on money. In the era of globalization, which is full of competition, the role of someone no longer refers to the norms of social life for more considering gender factor, but is determined by the competitiveness and skills, in entering employment, between men and women have the opportunity Similarly, even in terms of making money, women can be more effective.

2.4 Culture Structure Cause Gender Gap

Suryadi (2004: 57) explains that in general, people do not care or are not even aware that the problem of gender or segregation of social roles of men and women is the result of cultural construction, so it tends to be considered as a problem that occurs naturally and is accepted by society , However, now in the global era began to realize that the gender gap left by the cultural community. Gender was formed through a process of public culture, through habituation, cultural socialization, and cultural inheritance from a child born into the world. Doctrine culture that has been passed down packaged in the form of social etiquette, rules of polite Satun, and customs prevailing in the society. The process of cultural inheritance is the most effective form of cultural socialization that are directly applied in the practice of public life and is exemplified by parents. For example, both hands, left and right. In general, the right hand is stronger, more aggressive / agile and perform confidently. At first glance, people think naturally in terms of if we look more closely, it is not natural, it means agility left hand and right hand can be exchanged, can be formed, and can be trained. Cultural process have formed the right hand is better trained than the left hand, so that the right hand is

physically strong and capable berfungsi more nimble. Both parents and society teaches that people receive gifts, giving, pointing, shaking hands, thrusting something, and so should be with the right hand. The condition is not nature / natural, but because the social views of local culture considers right hand is more polite, more noble, and more particularly to those roles.

Ahmad Muthali'in (in Suryadi, 2004: 60) explains that the acculturation of gender through social and cultural demands that form the stages that lead to gender bias, namely (1) determine the properties of the feminine and masculine; (2) determine the social role of domestic and public; (3) developing a position of dominance and tersub-ordination. The third culture demands not occur naturally and is not human nature, but rather due to cultural representations.

Civilizing process feminine and masculine, can be socialized through the distinctive clothing, haircut model, treatment, designations are different for boys and girls. Manners in social life, such as expression, spoken word, and behave for boys and girls has been distinguished since childhood. This familiarization is taught and directed by the culture of parents packed with social norms prevailing in society. The division of roles of public and domestic, there is a difference of views between the theory of psycho-analysis and cultural theory. Based on the theory of psycho-analysis, the feminine and masculine gave birth to the different roles of public social-domestic, while the view of the theory of culture, public and domestic roles are inherited by socio-cultural norms, demands and gave birth to the feminine and masculine. The position of dominance and tersub-ordination, at the start of the process paternalistic culture that shape the feminine and masculine, then divide the social roles of men and women in accordance with these properties, the position of women increasingly passive. Construction culture that makes women play in the domestic sector then requires women to be more feminine, thus making women more limited his freedom or even let go / *nerimo*.

With his habitual's passive because it is restricted by the norms that consider inappropriate performed by women, so in women born acquiescent attitude, so do not realize women have tersub-ordination. The attitudes of women that has been formed into a passive (acquiescent), encouraged to submit all matters that are difficult to men and women with feminine nature need protection from men. Conditions such as these, came the domination of men over women, both in family life and in the life of society.

III. Conclusion

Appreciation at the role of women in the past and anticipate the future, there is no discrimination against women, their equal

rights and duties for all citizens (both men and women). However, reality shows that women are lagging or more disadvantages than men in all fields, caused by the demands of the social culture.

In the historical development of Hinduism in Bali and even now still going harassment against a woman's status as a wife for dynastic system which is a deviation from the color system in Hinduism. Is obvious in the marriage of a citizen who is a tradition called triwangsa with a woman in Bali from a family called Jaba or Sudra, by renaming a Balinese woman becomes Jero. Things that tragic impact of discrimination against women who is named be Jro such content, including in children's education, the impact of a child would not be sincere honor his mother, because his mother was Wong Jaba or Sudras were early instilled that Wong Jaba or Sudra the very low dignity, even there are rogue elements who find themselves unwilling triwangsa stated that his daughter in marriage to Wong Jaba, even better when taken by people who has other religion. Although not entirely among triwangsa be so, but the impact of erroneous education of feudal society in the past and imprint is still pervasive in today's society.

Women are expected to fill yourself with the teachings of his religion, because religion can be a source of strengthening women's identity in the era of globalization. By understanding the teachings of religion, women understand that human life should be living according to the Chess Hostel. In addition, it is also necessary to understand the basic theory of gender, the different views on gender influenced by a variety of backgrounds that characterize a nation's social and cultural life, as well as a variety of other factors can also be understood. The underlying theory, namely a. Theory of Natural, b. Theory of Culture, c. Structural functionalism theory, d. Psycho-analytic theory, e. Theory of Evolution.

Civilizing culture of gender through social demands which form the stages that lead to gender bias, namely (1) determine the properties of the feminine and masculine; (2) determine the social role of domestic and public; (3) developing a position of dominance and tersub-ordination. The third culture demands not occur naturally and is not human nature, but rather due to cultural representations.

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TEACHING SPEAKING THROUGH THINK-PAIR-SHARE WITH THE INSERTION OF TAT TWAM ASI CONCEPT

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Abstract

The present classroom action was done by the fact that subjects under study had problems to speak in English classroom. They were reluctant to speak and afraid of having grammatical mistakes. Think-Pair-Share strategy with the insertion of Tat Twam Asi concept was implemented to help the students. Theoretically, the strategy is good for treating students to speak. Meanwhile, Tat Twam Asi concept is appropriate to be inserted and worthwhile to create supportive atmosphere during teaching and learning process. The result of pre-test was 2.70. It showed that their speaking was categorized low. However, after having treatment, there was improvement from the 1st and 2nd cycle. Result of data analysis for the cycle I and cycle II was 2.96 and 3.31. The findings indicated that the implementation of Think-Pair-Share with the insertion of Tat Twam Asi concept was effective in helping students to solve their problems and at the same time, in improving their speaking skill. Besides, the students gave a positive response toward the treatment.

Keywords: *Speaking, Tat Twam Asi, Think-Pair-Share*

I. Introduction

1.1 Rationale

The mastery of speaking skill is a priority for many language learners. They often evaluate their success in language learning of English on the basis of how well their improvement in speaking. Contextually, speaking is purpose-driven. It means that to communicate is to achieve a particular end, express a wish or desire to do something, negotiate or solve a particular problem; or maintain social relationships and friends. Therefore, speaking skill plays significant role for the learners in learning English.

Regarding on the ideas above, as speaking is taught in school, the students are expected to be able to speak fluently and confidently. If English teachers consider why they ask the students to speak, they may find a variety of reasons, such as, as assessment, as an aid to critical thinking, to extend students'

learning, to improve students' communication skills, and to train students as future professionals in particular disciplines.

However, in fact, students of English Education Study Program 1C class academic year 2015/2016 had problems to speak in English. They were reluctant to speak and afraid of having grammatical mistakes. Moreover, when they spoke English, they could not speak fluently. Some students stated that it was because they did not have much experience to practice English when they were in secondary school. It means that they had little exposure in using English.

In line with the goal of national education, the teaching is expected to incorporate local wisdom. It is dynamic. It may influence the education. It is believed that, by incorporating local wisdom, it develops students' creativity and engagement. In addition to these, education in Indonesia has to be local wisdom-based (Keswara, 2013). It is for the sake of shaping local identity through teaching and learning process.

Based on the elaboration above, this paper explores local wisdom as experienced by the writer as a Balinese through his common sense. The writer is interested in this topic since there is a local wisdom, namely Tat Twam Asi, that could be inserted in teaching speaking. Thus, the writer finds it significant to insert the local wisdom to give added values in developing students' creativity and engagement during the process of teaching speaking.

Regarding on that notion, strategy that accommodates concept of Tat Twam Asi is Think-Pair-Share (TPS). It is one of the strategies in teaching English that provides a safe opportunity for the students to make mistakes or answer incorrectly without being penalized by losing points because they did not recognize knowledge gaps in their learning in classroom.

1.2 Literature Review

A. Collaborative Learning

Collaborative learning is an educational approach that involves groups of learners working together to solve a problem, complete a task, or create a product. It is based on the idea that learning is a naturally social act. Learning occurs through active engagement among peers, either face-to-face or online. The main characteristics of collaborative learning are: a common task or activity; small group learning, co-operative behaviour; interdependence; and individual responsibility and accountability (Lejeune, 1999).

Collaborative learning activities create opportunities for students to:

1. Engage in subject specific discussions with peers
2. Learn how to work cooperatively and support each other
3. Develop effective teamwork and communication (including interpersonal and cross cultural awareness) skills

4. Assimilate multiple views to deepen knowledge and promote critical thinking
5. Foster individual accountability to the team
6. Develop independent learning strategies
7. Structure out-of-class learning
8. Mitigate learner isolation

B. Local Wisdom

Local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community, in which, it can be both abstract and concrete. The main point is that it comes from experiences or truth gained from life. It values morals more than material things (Nakorntap et. al., 1996). Moreover, according to Naritoom, as cited in Maharddhika, local wisdom is the knowledge that discovered or acquired by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture.

Talking about local wisdom, it is usually referred to indigenous people. Indigenous is defined as naturally existing in a place or country rather than arriving from another place (Cambridge Advanced Learner's Dictionary). Then, indigenous knowledge is local knowledge unique to a given culture or society. It is the systematic body of knowledge acquired by local people through the accumulation of experiences, informal experiments, and an intimate understanding of the environment in a given culture. Indigenous knowledge evolved from years of experience and trial-and-error problem solving by people working in their environments. It has been modified through accumulated practical experiences and passed on from one generation to the next.

C. Tat Twam Asi

Balinese culture essentially based on values which comes from Hinduism lessons. It upholds the values of balance and harmonization in human relationship with God (parahyangan), human relations (pawongan), and the human relationship with the environment (palemahan). They are poured in the philosophy of Tri Hita Karana - the three causes of welfare. It means that, if humans are capable in maintaining a balanced and harmonious relationship with the three aspects, the prosperity will be realized.

In relation to human relations (pawongan), it is encapsulated in the philosophy of Tat Twam Asi. Tat Twam Asi literally means "I were you". In Sanskrit, it is "thou art that" (Puri, 2001). Tat Twam Asi philosophy has a deep meaning, all human beings are one and the same as God's creatures. All creatures deserve to be treated equally based on their rights and duty. Therefore, it is believed that helping others means helping himself and hurting others means hurting himself anyway (Mantra, 1993). The concept contained in this philosophy is how to become a mirror of every individual behaviour and position. When helping others, then their self was

helped, while disappointing others, then their self also disappointed. Hence, this is the basis in how Balinese behave to others.

The philosophy of Tat Twam Asi closely associated with the formation of Balinese self-esteem. When the individual is able to appreciate and respect others, it will produce a positive self-esteem against them. Self-esteem is the ability to give an evaluation to individual self. It is one of the most important predictor subjective well-being (Campbell, 1981). Self-esteem is an important component, evidenced by higher levels of self-esteem individuals had, then more good performance will shows (Matsumoto, 2004). Positive self-esteem will improve the quality of life of individuals. Coopersmith (1990) mentioned that, there were 4 aspects which affect self-esteem that is, power, virtue, significance and competence. But in fact, Balinese society has different characteristics, where they had another foundation that also affects the formation of self-esteem, that is, cultural value around them.

Further, in the context of Balinese culture, self-esteem is closely related to philosophy Tat Twam Asi that became a cornerstone in behave so it is very important to know the dynamics of the formation of self-esteem that occurred in Bali. By knowing the level of self-esteem, people would be helpful in improving their performance, improving their self-concept and also improving their individual self-image.

The basic lessons of the Hinduism concept of decency in relations between human being peeled in the book of Candogya Upanishad, which mentions about Tat Twam Asi (Dharmayuda, 1998). In maintaining good human relations, respect is important. How do young people respect the old, and the old appreciate young people. How do strong students respect below average students in learning English. How do teachers respect students' ideas, etc.

There are four basic principles in relation to the concept of Tat Twam Asi (Evitasari and Wiranti, 2012). They are as follows:

1. The principle of suka duka, means that in love, grief felt together.
2. Principle of paras paros, means that others is part of yourself and yourself is part of the others.
3. The principle of Salunglung Sabayantaka, means that good, bad, die life born together.
4. The principle of saling asih, saling asah, saling asuh, means that each other loving foster care or love, mutual giving and correcting, and mutual help among others.

Based on those four principles, Balinese believe that, the concept of Tat Twam Asi lead the people to harmony; empathetic and cooperative.

D. Empathic Approach

Considering the explanation about Tat Twam Asi, to cope with self-esteem, another thing that should be considered is being empathic. In the contexts of teaching and learning process, teachers who are as facilitator during teaching and learning process should be able to be empathic to their students. With regards to teaching, they have to be a great listener for the students. Being a good listener is important to support the concept of Tat Twam Asi.

Listening is an important skill that takes for granted in teaching and learning process. Before giving feedback, a big part of listening goes beyond getting the main point and drawing conclusions. Moreover, listening empathetically means that the teachers put themselves in the student's position without getting emotionally involved. Empathic listening precedes effective feedback. The following steps help improving teachers' empathic skills:

1. Teachers ask open ended questions. For example "What are your problems in speaking?" or "What actions have you taken so far?". They should allow the students to go in the most-comfortable direction. By giving the other person free rein, it is easier for the teachers to get into their position. The given answer gives more contexts and a more-realistic picture of what the students really means.
2. Teachers make the students feel comfortable. They need to show that the student's ideas are valuable to be listened. It can be done by creating a feeling of equality and comfort, such as keeping an eye contact, be calm, keeping them talking and smile. This encourages full disclosure and put in a more receptive frame of mind. In addition, by pulling up a chair to the side of desk to sit next to each other, it reduces tension among teachers and students.
3. Teachers find a personal connection. This is important to be taken into consideration. When the teachers realize that they are not on the same wavelength with the students, they are failed to empathize. They must understand the students' position. Keep asking questions or listening until both, the teachers and students, connect. This might happen with a shared opinion, an experience, hobby or background.
4. Teachers listen more than the talk. To get to the heart of the matter, ask a question, and then listen; listening their problem is a powerful way to help them. The more the students talk, the more information the teachers have. Moreover, it will lead to the better the teachers can understand the needs of the students.
5. Teachers keep advice to a minimum. When the students come with a problem, the first response is probably to provide advice or a solution. However, sometimes, all they want is someone to listen. If the teachers listen before advising, they are more likely to understand them first. When the teachers

have a grasp of the situation, then they can offer suggestions. In the writer's experience, often, the students solve their own problem after listening them empathetically. In other words, empathic listening encourages this to happen.

II. Discussion

2.1 Methodology

This study was designed by using a classroom action research. Kemmis and Taggart described action research as proceeding in a spiral of steps. They are as follows.

A. Planning

In this study, planning was done in very beginning of each cycle. The planning was done by the collaboration between the writer and the teacher to synchronize what the writer planned about the new technique and the teacher background knowledge about what actually happened in the class. It was designed to determine treatment that would be conducted in each cycle, the steps of the action, and instruments needed in collecting the data. The number of preparation that would be done in planning stages of this study can be seen below:

1. Preparing the cure of the students' problem in speaking
2. Preparing the material that matched the application of the approach and potentially improve students' competency in speaking.
3. Setting up the teaching scenario that was used in every cycle.
4. Preparing the entire research instrument during the cycle. There were three instruments which were used in this study, those were; the test which were used in pre-test and post-test for each cycle, teacher's diary, and questionnaires.

B. Action

In these stages, the TPS was implemented in a form of teaching scenario. Kagan in Kinzie et al. (2005: 67) states, TPS is designed to encourage students' involvement. First participants listen to the teacher's question. Then they think a response. After that they pair up with someone and discuss their responses, finally share their responses randomly to the whole group. TPS gets its name from three steps of action within the strategy. Teachers should pose a question or give a prompt to the students. This prompt can be based on reading or experience. Upon providing the prompt, along with background knowledge and motivation, the teacher should then allow time for thinking.

Think, the "think" is designed as a time either after a question, prompt, or reading for the students to independently think about the topic. Students may want to write down notes or ideas as the brainstorm about the topic at hand. Students may want to rehearse what they want to share. Pair, after independent thinking time is over students should "pair" up with classmate.

Teachers may want to pick partners. The goal of pairing students is to allow students the opportunity to discuss ideas and thoughts and to provide opportunity for them also listen and gain insights from each other. Share, during the “sharing” step of technique students reveal their ideas on the topic or question to the entire class. The team can decide what to share, or if there are disagreements, they can each give their own thoughts and reasoning (University of Central Florida: 2009: 2).

Furthermore, Lyman in Ledlow (2009: 117) states that TPS is a low-risk technique to get many students actively involved in classes of any size. The procedure is: after asking a question, teachers tell students to think silently about their answers. As a variation, they might have them write their individual answer. Then, teachers ask them to pair up with a partner to compare or discuss their responses. Finally, teachers call randomly on few students to summarize their discussion or give their answer. The random calls are important to ensure that students are individually accountable for participating.

C. Observation

Observation was conducted in order to assess the achievement of the objective and the process of teaching and learning in the classroom. In this study observation was carried out to see whether the application of TPS with the insertion of Tat Twam Asi concept could improve the students’ speaking.

D. Reflection

Reflection was done at the end of each cycle. The reflection came from the result of observation that showed the weakness and the strength of the action. The result of post-test was compared with the result of the pre-test in order to know whether the students gained improvement in their speaking. The result of the teacher’s diary and the questionnaire was used to know the students’ response toward the activity that was done during the action. This reflection would help the teacher to decide whether to stop the action or re-plan next action of the research.

There were two kinds of data obtained in this study, namely; quantitative and qualitative data. The qualitative data was obtained from the teacher’s diary and questionnaire. The quantitative data was obtained from the rubric scoring of the students’ oral presentation. The obtained data were analyzed descriptively since the data was interval. The students’ improvement was analyzed from the mean score gained.

2.2 Findings and Discussion

The study was not only focused on helping the students in speaking skill but also the subjects’ responses after treating by Think-Pair-Share strategy with the insertion of Tat Twam Asi concept. To know exactly the subjects’ response, the researcher

administered a questionnaire. The result was the representation of the subjects' agreement to the implementation of TPS with the insertion of Tat Twam Asi concept.

In the pre-cycle, the subjects' mean score was 2.70 which needed to be treated to get what it supposed to be. If it was compared with the minimum passing grade 3.00 (B), their speaking was considered low. This problem absolutely needed an immediate solution. Cycle I, then, was conducted. After applying TPS in session 1, the changing happened on the result post-test 1 and the total of students who got the minimum passing grade was 15 students. The mean score of the post-test 1 was 2.96. This improvement was good signal that convinced the researcher to do the research. Therefore, it was continued to the session 2. In this session, the subjects even could achieve higher mean score of the post-test 2 which was 3.31.

In cycle II, it turned out to show the progress. Comparing with the mean figure of pre-test scores, the mean figure obtained by the subjects for each cycle was convincingly much higher. The grand mean figure of the reflection or post-test scores obtained by the subjects under the study in cycle I was 2.96 and in cycle II was 3.31. There was the different mean figure between cycle I and cycle II. This significant different mean figure suggest that the teaching speaking in cycle II by using Think-Pair-ShareTreating them with Tat Twam Asi concept played a lot rules for helping them in handling their reluctance and worry.could be remarked to be more effective than cycle I. It was due to the fact that cycle II was revised the version cycle I. In that teaching scenario, in cycle II, were accordingly revised by taking into account weaknesses found out in cycle I. In addition, the number of the students achieved the minimum learning completeness in cycle II was considered successful and could be ended. Finally, a great improvement was really achieved in cycle II, in which the mean score of the post-test was 3.31.

The results of the observation from the teaching diary were very satisfying. Most of the students gave a good respond toward the application of TPS. All of them felt that this kind of learning gave them a lot of chance to get involved in speaking with good atmosphere. They seemed to be comfortable in learning without worrying about their mistakes. A lot of class discussion also involved in the learning process that promoted the students to express their ideas freely with low anxiety. All of them were also involved in the in the topic discussed on oral presentation because of the situation which was modified into class discussion.

Besides that, the result of the questionnaire was positive. The students' response toward the implementation of TPS with the insertion of Tat Twam Asi concept was positive. It means that most of them loved to be involved in the activity and could get a lot of benefits from the activity. They could respect others and enjoyed the teaching and learning process. In addition, most of them felt

that their speaking ability improved, that was shown by their ability in expressing ideas confidently.

III. Conclusion

Students' speaking skill could be improved through the implementation of Think-Pair-Share (TPS) with the insertion of Tat Twam Asi concept. They enjoyed the moment when they spoke English. They were not worry in making mistakes when they shared ideas. In other words, they were confident in speaking. Moreover, the students gave positive responses on it. The result showed that it could be accepted well because almost all of students showed positive responses because the treatment helped them in speaking English confidently.

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MEGOWAK-GOWAKAN TRADITION AS MEDIA OF CHARACTER EDUCATION FOR YOUNG BALINESE-HINDU'S GENERATION

(A Study of Local Genius at Panji Village, Buleleng)

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Abstract

This paper aims to describe the shape and processions traditional game of megowak-gowakan at Panji Village, Sukasada District, Buleleng. The results show that the traditional game of megowak-gowakan form a single line with the number of players around 40 youngsters in the village square Panji. In the game use to flood the field and scarves tied around the waist as a handle that are not easily separated from the line. The process, gowak catch nut until it can be. If the beans have been caught, it will be replaced with a new gowak and beans. Gowak and beans that have played into the middle row and so on until everyone can play it. As a media of character education, tradition of megowak-gowakan containing at least three teachings of the value of life. First, the value of religious education, includes educational value tattwa, the view of truth related to the presence of the ancestors and God, the educational value of honesty, peace-loving educational value for happiness. Second, the value of cultural education includes educational value of discipline, hard work, heroism and responsibility. Third, the value of economic education, that megowa-gowakan tradition can improve the welfare of local villagers.

Keywords: *Megowak-Gowakan Tradition, the Media of Character Education, Young Balinese-Hindu's Generation*

I. Introduction

The traditional game is a heritage, contains certain cultural values and can be used as a medium of character education. According Dharmamulya (in Abdul, 2010), cultural values embodied in traditional games, including train independent attitude, dare to take a decision, responsible, honest, the attitude is controlled by an opponent, cooperation, mutual help and maintain, defend the interests of the group, spirit of democracy, obey the rules, calculating, precision thinking, daring, be polite and flexible. The traditional game also contains human values creative and reliable will be formed in the spirit of young people so they will not give up (Windhu, 1992).

Despite the many benefits of this traditional game, its existence is now living in written form, buried swallowed by the progress of time. Society even more young people take advantage of the latest technology products facilities such as a play station and other similar games. The traditional game attempting to establish patterns of earlier ancestors. The traditional games are also recognized by the folk games. One traditional games is a game of megowak-gowakan in Panji village, Sukasada- megowak-gowakan name itself is taken from the name of Crow (gallant) inspired when I saw this bird was eyeing its prey. Megowak-gowakan is a manifestation of heroism Barak Ki Panji Sakti, known as the Hero of Buleleng when the conquered kingdom of Blambangan in East Java (Arsa Son, 2010). In the philosophical aspect megowak-gowakan be perceived king (leader) should maintain a balance of social interaction, always communicating and often closer to the people and boldly in defense of the people.

Despite the technological developments in this civilization is more advanced, megowak - gowakan tradition in Balinese life still exist, as found in the Panji village, District of Sukasada, Buleleng. This tradition is usually carried out at Ngembak Geni or the day after Nyepi, or on a specific event where participants play it is the younger generation in the village. This paper will discuss three issues as follows: (1) what is the nature and processes of traditional game of megowak-gowakan in the village of Panji, District of Sukasada, Buleleng? (2) what are contain values in megowak-gowakan tradition for educational of character among young Balinese-Hindu's generation in Panji village, District of Sukasada, Buleleng?

II. Discussion

2.1 Form and Processes of Megowak-Gowakan Tradition

The traditional game of megowak gowakan is located at Panji village, District of Sukasada, Buleleng tangible like a snake. Players to form a line that would look like a snake winding when the gowak chasing the nut. Usually, Megowak gowakan game hold at “jaba tengah Pura Pajenengan”. This place is not enough, so this game moved to the field of Panji village.

Tradition megowak-gowakan done routinely every year on the day Ngembak Geni, the day after Nyepi day to remember fame Barak Ki Panji Sakti in conquering Blambangan (I Gusti Nyoman Three, 46 years old, Kelian Dinas Panji Village). The game lasted for one day, usually starting in the afternoon from 15:00-finished. Besides the traditional game megowak-gowakan also be played at certain times, such as birthday celebrations Buleleng and on Independence Day August 17 with the concept of art became more attractive to tourists but does not eliminate the values of cultural tradition that is contained in the traditional game of megowak-gowakan itself.

The number of participants approximately 40 people. Good composition is a son of 20 and daughter of 20 people and are interspersed between men and women. If no composition can be changed to adjust to the conditions of the participants. Participants can be reproduced depending on the breadth of the playground. Participants of the traditional game of megowak-gowakan are young men and women, in addition to people who are married can come into play. This means megowak - gowakan traditional game can be played by anyone with a record could play this game until the end. At first, when the government of Barak Ki Panji Sakti, the traditional game of megowak-gowakan done by kings, warlords and warrior. To the subsequent development of the game is inherited and played by young men and women or the local youth.

In the traditional game of megowak-gowakan is not required special equipment. Just needed a rather broad field to play this game and scarves or belts are stronger because it will be used as a handle by comrades behind them as well as to flood the field with the aim that the participants of the game did not feel the heat. In addition, if the traditional game of megowak-gowakan which will be staged on certain days if there is a request from the government to tone specific event then use the equipment more adequate as clothing uniform in accordance with the play of each, kris, cobra, trains, gamelan , torches etc. to attract a higher aesthetic impression.

In the implementation of the traditional game of megowak-gowakan: gowak pursue and capture the nut until you can, after gowak caught beans then gowak and beans that have played into the middle row. Furthermore, the next will be the first person and the most rear gowak next be nuts so now comes gowak and new nut. The new Gowak also pursue and capture new beans to be able, after gowak catch nut and into the middle of the line as well, then reappear gowak and new nut in the order of the line, so it went until all participants can play. If gowak surrender before catching the nuts then gowak considered lost and so the winner is nuts.

2.2 The Values Of Megowak-Gowakan Tradition As Media Of Character Education For Young Balinese-Hindu's Generation

As a local genius, tradition of megowak-gowakan contains the values of character education for the next generation. Among the educational value of these characters is the value of religious education, the educational value of socio-cultural and economic value of education. First, the value of religious education: tattwa include educational value, educational value honesty, the educational value of peace. Tattwa connotes the essence of truth or a correct view of what should be done by someone either moral or material for arriving at the truth and supreme happiness. In the

tradition of megowak-gowakan, this is reflected in the behavior of players who perform prayers held at Temple Pajenengan to apply for permits and safety while the game was in progress. Syarbini (2012: 28) states that the value of peace is an attitude, words and actions that cause others to feel happy and secure on the presence of himself. Religious education is a submissive attitude and behavior in carrying out the teachings of his religion, tolerant implementation of the practice of other religions, and live in harmony with other faiths. In connection with these values, thoughts, words, and actions of a person who strived always based on the values of divinity and / or religion.

Second, the value of cultural education, includes educational value of discipline, the educational value of hard work, the educational value of heroism, the value of responsibility. Megoak-goakan Participants shall abide by the regulations and discipline. According to Munandar (2012), cultural values are the values agreed and embedded in a society, the scope of the organization, society rooted in a customs, beliefs, symbols with specific characteristics which can be distinguished from one another by reference behavior and response to what is going to happen or is happening. The gowak keep trying and working hard to get the beans. Here, this game teaches hard work. According Titib (1996: 321) work hard and not be lazy is a duty and a policy that should be done. Anyone who diligently working, disciplined and have a steady quality sraddha will be successful in all aspects of life.

Megowak-gowakan tradition is a form of heroism Barak Ki Panji Sakti when attacking Blambangan. The tactics he used to convince the hearts of the soldiers are very unique is by playing a game that the soldiers or the so-called cadet forces Gowak more passion to fight. The struggle waged by Ki Panji Sakti Barak made the soldiers and the people have high spirits and proud to have a leader like him so he is very respected and honored by the people (Widana, 41 years old, interview dated August 20, 2015).

Megowak-gowakan tradition also contains the educational value of responsibility. Responsible is the attitude and behavior of people to carry out the duties and obligations as he should do, to themselves, society, environment (natural, social, and cultural), country and God. Aunillah (2011: 83) states a sense of responsibility is a lesson that not only needs to be introduced and taught, but it also needs to be imparted to the child, either in preschool, school and within the community.

Third, the tradition-gowakan megowak also contain economic value because it can be used as a tourist object. Domestic and foreign tourists turned out to be captivated by this traduisi so its presence can improve the welfare of the local village.

III. Conclusion

Tradition of megowak-gowakan as a local genius that live and thrive in Balinese life in the Panji village, District of Sukasada, Buleleng. Its existence contains the values of character education can be imparted to the younger Hindu's generation of Bali. Those values are: (1) the value of religious education, includes educational value tattwa, the view of truth related to the presence of the ancestors and God, the educational value of honesty, peace-loving educational value for happiness; (2) the value of cultural education includes educational value of discipline, hard work, heroism and responsibility; (3) the value of economic education, that megowa-gowakan tradition can improve the welfare of local villagers.

The teachings contained in the education of megowak-gowakan tradition in the Panji village should be preserved as a Hindu youth character education.

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NATION CHARACTER BUILDING THROUGH MULTICULTURAL EDUCATION

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Abstract

National awareness contains the demands of a nation to realize identity, as well as develop the character and behavior as a nation who believe their cultural values which were born and grow as an embodiment of their personality. If national values are not continuously invested and considering the political and social conditions of the Indonesian economy which are very diverse; thus, the cultural diversity has the potential to become the capital of division and conflict. Therefore, multicultural education stresses the importance of property rights of every culture and sub-national society (ethnic) to preserve the national cultural identity and national community. Thus, the nation will have a good character and an honored nation and can be an example of the other nations in the world.

Keywords: *Character, Multicultural Education, Nation*

I. Introduction

Character education has a strategic role for the progress of the nation; there must be a commitment to run a character education as part of their national identity. The commitment that we should use all, referring to the five-character value to be superior human race, namely:

1. Indonesian people who have moral and good behavior;
2. Achieving an intelligent and rational society;
3. The future of Indonesian people who become innovative and continue to pursue progress;
4. Strengthen the spirit of "Must Able To", which continues to look for solutions in every difficulty;
5. Indonesian people must become a true patriot who loves the nation, state and homeland.

Education does not only build intelligence and transfer of knowledge, but also must be able to build character and behavior. By the nature of education and the built appropriate methodologies, it is expected to be built intellectual curiosity and build common sense. It cannot be postponed again; the next generation must be equipped seriously by character education in

order to meet the five superior human values as stated above (Dewangga, 2012).

Historically it is known that the sense of nationalism can evoke the Indonesian nation free from clutch invaders. For the present context, nationalism can raise the nation of Indonesia who are still very dependent to the other nations, in order to become a nation that actually have independence and subsequently achieve interdependence, have excelled in various fields to be able to work synergistically either with the tribes (ethnic) in Indonesia or with other nations. Unfortunately nationalism began to thin. According to Thomas Lickona (1992), there are ten signs of human behavior that indicates the direction the destruction of a nation, namely:

1. The increasing of violence among teenagers.
2. Dishonesty entrenched.
3. The increasing level of disrespect to parents, teachers and leaders.
4. The effect of peer group toward violence.
5. The increasing of suspicion and hatred.
6. The use of language is deteriorating.
7. The decline in the work ethic.
8. The decreasing of social responsibility sense of individuals and citizens.
9. The increasing level of self-destructive behavior.
10. The loss of moral guidelines.

Those ten things show the signs of the destruction of a nation. What is said by Lickona above almost all can be seen to have occurred in Indonesia. Such as fights and students (brawl); quite a lot of parents, teachers and leaders who act improperly and eliminate child's respect for them, or a child who can kill the parents because his will is not obeyed. The rise of groups of young people who commit crime, such as: biker gangs, rape together, and so on. The increased of hostility among ethnics and interreligious. The way to communicate that spread hostility, conflict and discredit each other, very often we hear on the environment or through the media. Teachings of elders used to be mainly on the culture of Java to use the chromo-mannered language has long been abandoned. Self-destructive behavior with drugs, booze and sex behavior continues to grow in number. Low work ethic and dreaming to have much money, make fraud, theft, and corruption is rampant. Preaching the raucous and confusing by the commercial media that makes people increasingly lose moral guidelines (Hanum, 2011).

II. Discussion

Character according to the national action plan drafts issued by a national ministry of education is an individual or collective quality that becomes the characteristic of an individual or group.

The referred characters may be either good or bad. Character that want to be realized by our nation is a good character and can be run in line with the challenges and changing times. Actualization of character building through education requires the integrated development between aspects of student development both affection and cognition in a balanced manner. Here, the importance of education for human which is balance between affection and cognition, is to realize a strong character and superior to the self of our nation next generation (Upputra, 2016: <http://guruppkn.com>). According to Prof. Dr. Farida Hanum (2011, in: <http://uun-halimah.blogspot.co.id>) strategy to build national character through multicultural education can be done in several ways, as follows:

A. Coaching Early Childhood to Understand Other People Surrounding

Humans with various characteristics and patterns of thought are not a catastrophe, but a potential. To optimize this potential, awareness of people of this country to get to know and understand those around them is needed. Social care needs to be improved with together events in order to exercise empathy, social sensitivity, solidarity and togetherness. Communication between societies needs to continue to be built in different times and places. Through this communication, there are many things that conveyed so that citizens can understand each other. The differences that exist can actually be an interesting topic in community meetings and familiarizing them.

B. Civilizing the Commitment of Nation and State

Through different situations and ways instilled a commitment to maintain the essence of humanity in the nation and the state in the middle of reality as a multicultural society and diverse interests. So, citizens should be made aware that a person may not be able to step alone without the others. All communities have the same rights and obligations under the law. The commitment of national and state means a commitment not to oppression, discrimination, and acts of cruelty, crime, assault against a group of the nation itself and other nations. Enforcing the rule of law and dispute resolution entrusts the law enforcement agencies is the commitment of state and the nation. Because then the country respect created for regularity state. This commitment must be instilled as early as possible, either through the family institution, schools or public institutions widely and continuously. The programs need a sustainable plan, because this is related to national building.

C. Coaching Citizens to be Able to Live in Diversity

It is very possible to do, start from a family, in the life of local residents, in school until the larger community. Educators can embed and train students to be able to do soft skills related to the

substance of multicultural values, such as being able to accept differences, tolerance, respect for the opinions of others, working together, able to analyze the similarities and differences in others, able to apply fair, able to see the social inequalities, and solutions (problem solving). Additionally, accustom citizens to help each other regardless of differences of religion, social status, gender, age, region of residence (rural / urban). Thus, the community members are trained to be able to adapt and live in diversity since the beginning and able to behave based on the multicultural character of the Indonesian nation. To be able to implement it, we need policy from the government, community organizations, religious organizations, parties and other public institutions. The policy is later translated into practice program planned and adjusted to the conditions and the potential of its people.

D. Coaching the Ability to Understand the Other Ideology (religion)

Indonesian nation is a religious community based on the religion teachings which are recognized in Indonesia (Islam, Christianity, Catholicism, Hinduism, and Buddhism) and some cults. This is the embodiment of the first principle of Pancasila, the Almighty God (Ketuhanan Yang Maha Esa). Thus, the awareness about there is various ideologies and religion in Indonesia needs to be instilled on each citizen. Every human has a religion or ideology that is not necessarily the same as our ideology. Therefore, it is best to understand the substance of ideology and religion as a doctrine which aspires to peace and goodness. When this is implemented in earnest, then interreligious conflicts will not occur.

E. Developing and Preserving Tradition

Recognition of the Indonesian nation made up of hundreds of tribes means recognizing the diversity of cultures and traditions that live and grow in Indonesia. Every citizen of the nation should know and understand that Indonesia is rich of traditions of the nation. Respect and preserve its own culture is an attempt to instill a strong national attitude to itself. Therefore, an identity / community that gave birth to the character of a nation can be created. Understanding multicultural diversity means accepting the diversity of cultural expressions containing values of humanity and beauty. The diversity of cultures and traditions that exist on the sub national or ethnic represents the wealth of the nation. The State should guarantee the freedom of development and the preservation of cultural and regional (local) traditions or ethnicity. The development and preservation of the traditions and culture of the area (ethnicity), is not to strengthen the primordial tribal, but to strengthen national wealth of cultural treasures which are essentially derived from the sub-national culture.

F. Obliging Mass Media to take Role in Nation Character Building

The mass media, particularly affecting the formation of character and morality of the nation, it is expected to take on the role of socio-cultural, socio-economic, socio-political to the task of nation and character building (building a national character), and measurement of Bhinneka Tunggal Ika. By the existence of dialogue, persuasion, and equating a view to the interests of the nation and the state, between the leaders of the mass media and the leaders of the state and society obtained the agreement, togetherness, obligation and concern to jointly build the character of the nation in their respective fields. Through the mass media can be developed about the importance of the nation has the character, and can be socialized strategies to build it.

From those strategies will be generated a number of values of character education for cultural education and national character (Upputra, 2016: <http://gurupkn.com>), namely:

1. Religious: An attitude uphold religious orders and away from the ban on religion, while maintaining mutual harmony and unity among different religions and beliefs.
2. Honest: An attitude which always cling to avoid ugliness with keeping the words, feelings and actions for always saying the right thing and trustworthy.
3. Tolerance: The behavior that tends to appreciate the difference by reducing the sharpening dispute because of the differences. This behavior manifested by the acceptance of difference and diversity as a richness of the Indonesian nation to realize the function of tolerance in the life of the nation.
4. Discipline: Actions to maintain and obey the suggestions which are good and avoid and stay away from all the bad ban consistently and committed.
5. Hard work: Devote all the ability and willingness to complete a task in accordance with the expected results on time and more oriented on process and development rather than results-oriented.
6. Creative: Always look for an alternative resolution of a problem from different point of view. This is done to develop the ordinance or the understanding of a problem that has gotten first through new perspective approach.
7. Independent: Believing their own potential and carry out its responsibility with confidence and commitment.
8. Democratic: Attitudes and actions that highly assessing the rights and obligations of himself and others in the same position. This is done to give equal recognition to the rights of the nation while taking care of pluralistic of Indonesia nation.
9. Curiosity: an attitude and actions which are always working to find out what they learn in greater depth and breadth in various related aspects.

10. The national spirit: A viewpoint which sees themselves as part of their state and nation. The viewpoint that embody attitudes and behavior that will defend the nation from threats, as well as understand the various factors that cause social conflicts both from outside and from within.
11. Love homeland: determination manifested in feelings, behaviors and words that demonstrate loyalty, caring, and high respect to social, physical culture, economics, and politics of the state and nation.
12. Appreciating the achievements: a sense of pride to the advantages and benefits they own themselves as individuals and as members of society itself. Feelings of this nation will push to obtain positive achievements for the advancement of the nation.
13. Friendly / communicative: The behavior shown by continuing to maintain good relations with a positive interaction between individuals within a group in the life of the nation.
14. Love the peace: The behavior that always put a sense of unity and harmony in the embodiment of a pluralistic and multicultural environment.
15. Glad to read: curiosity improve the knowledge and understanding through love to search for new information through reading material and urge people to cultivate a sense of the surrounding environment to like reading.
16. Social Care: The sensitivity of the troubles faced by the environment and society. Sensitivity is then manifested in actions, feelings, and actions are repeated and become a habit in overcoming the difficulties faced by people in the vicinity, where the individual is not focused on him/herself and to work together in overcoming the problems faced.
17. Care for the environment: Making nature conservation as one of the basic behaviors and habits that are reflected in the environment in order to continue to be the cycle of continuous renewal in nature naturally. This is done in order to make the nature that they occupy remain stable and lasting.
18. Responsibility: Be aware that all things have been done is not only a duty and an obligation for him/herself, but also his family, neighborhood, community, country, and the Almighty God.

Based on these descriptions can be drawn that the development of national character become urgent for us to immediately execute. Through education, especially civic education, national character building can begin. The goal, of course, is the development of individual character of the Indonesian people. For this, the strengthening of spirituality and morality become one of the important priorities. As, civic education is not just a process to make someone knows what their rights as citizens, but more than that is intended also to educate every individual in order to behave proportionally because based on the nature of self, human nature

that God created is as a creature independent. By doing so, we are entitled to expect that this great nation will be able to hold his head dealing with other nations in the world. Also, this great nation will not be easily swayed by the imposition of hegemony other countries (Haryono, 2012).

III. Conclusion

Plurality or heterogeneity of Indonesia which are rare owned by another country, become the social capital in the construction of culture based on local wisdom (local genius). Heterogeneity of Indonesia as a civilized nation must be protected and preserved as national cultural treasures. In the context of social interaction both horizontally and vertically plurality reality, it takes an instrument of education of character is open, inclusive, tolerant and pluralist. In this context the term multicultural education into the term that is relevant to be developed in the area of education in Indonesia as a pluralistic nation.

Multicultural education is an education strategy that is applied to all kinds of subjects by using the cultural differences that exist in the students such as differences in ethnicity, religion, language, gender, social class, race, ability and age so that the process of learning to be effective and easy. In this context civic education is a central topic as a vehicle for development and dissemination of multicultural education in a pluralist society like Indonesia.

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**ENVIRONMENTAL CARE
CHARACTER DEVELOPMENT STRATEGY
THROUGH RECYCLING CLUB EXTRACURRICULAR
IN SD N 1 PEGUYANGAN**

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Abstract

The environmental crisis lately becomes a warm conversation in various regions of the world, as well as in Indonesia. One of the behaviors which contribute greatly to the destruction of the environment is the behavior of waste (KLH, 2012: 17). Related to the above phenomenon, there should be efforts made by the government in overcoming these problems, as well as educational institutions should carefully capturing a growing issue in the community, and provide appropriate solutions to the problems faced by the society. For that educational institutions should ideally pay attention to the potential of the community in terms of education policy and adjust it to care for the environment in the development of character as described in Curriculum 2013, where this curriculum is more emphasis on outputs that have character. The character itself, amounting to 18 characters, and one of them is the character of environmental care. In connection with the environmental crisis caused by the behavior of people who are not eco-friendly, then schools must prepare students who have a caring attitude towards the environment, one of the strategies that can be done at SD N 1 Peguyangan through Recycling extracurricular club is working at developing the character of students with three stages character that is moral knowing, moral feeling and moral acting.

Keywords: *Character of Environmental Care, Recycling Extracurricular Club*

I. Introduction

The environmental crisis lately is warm conversation in various regions of the world. The environmental crisis is happening right now in both the national and global scale and it has reached the stage of serious and threatening problem for planet Earth where humans, animals and plants live and continue their lives. Modern humans today are being vandalized slowly, but the real

against environmental systems that sustain life. Damage on the environment triggers global warming and natural disasters.

A survey conducted by the Ministry of Environment in 2012, shows that the main cause of environmental degradation lies in the human factor, the current human behavior on the environment increasingly unfriendly, people develop behaviors that are not friendly to nature, people use the natural resources more and more to fulfill consumption, they exploit energy inefficiently (2012: 3). One of the behaviors which contribute greatly to the destruction of the environment is the behavior of waste, the consumption of goods most likely to produce waste, besides behavior in disposing the garbage itself contributes the most. People were not used to store unused items, or recycle it back (KLH, 2012: 17).

The efforts to save the environment has actually been done either through the public awareness and stakeholders, through education and training, creation governmental regulations, Law, and through law enforcement. Rescue through the use of science and technology and other programs have been carried out. But the real result is still not as expected, and could not keep the pace of environmental destruction. Environmental destruction in some places in the world, including in our country still take place, even in faster speed and more intensive efforts as control efforts and improvements that have been made had no effect at all (Mawardi, 2012).

In connection with the environmental crisis, the government increasingly working diligently to address the environmental crisis with a variety of efforts, one with the issue of educational policy in curriculum development in 2013 that is concerning on the development of the character concerned about the environment, which in fact is an effort that truly wants to do by the government through the education sector in solving various environmental problems. Character development of environmental care were emphasized in the curriculum in 2013, this is caused by the condition of Indonesian people who do not fully have concern for the local environment. Environmental education has not been able to transform students' awareness and behavior towards the environment.

Education is defined as the impact made by the adults in those who are not ready to help adapting to social life. Therefore, education should always look at the development of society and determine a suitable education in accordance with the conditions of the community. The primary function of education is not to develop the skills that are divided into potentials for their own interests. However, to develop their capabilities and capacities needed by society. General function of education should ideally be evoked potentials child. Every community needs some basic similarities of thought, values and norms among its members, but also requires some specialization, for the division of labor in order to maintain public order (Blackledge & Hunt, 1985).

On the issue of global environmental crisis today, the individual capacity expected by society are individuals who have a character or a caring attitude towards the environment, which should ideally be developed since early age. In this regard, we need a strategic approach to the planting or cultivation of moral values that should ideally be done since early childhood and elementary school age, for the period or stage of development is said to be a period of life that has an important role for the development of individual morality. Elementary school is the first formal education that determine the potential of learners. Therefore the methodological fallacy in moral values education in primary school will go a long way in the moral life of the individual (Kama, 2011: 165). In this context D. Purpel K. Ryan (1976), Puspoprodo (1999), Hakam (2000) and Abdullah (2005) states that the failure of the education of value (religious and moral) for schools is still limited to the submission of moral knowing and moral training but not touching moral being is to get children to continue to make moral action.

In order to create moral being of students, it is certainly needed conducive classroom and school atmosphere for the moral values to be applied. Such a task requires the school to sue the school to be a civilizing institution-moral values, not only as a moral teaching and moral training institutions (Simon & Herminn, 1978; and Kohlberg, 1981 and 1984 in Hakam, 2011, 165). One effort that can be done is through the development of extra-curricular activities in order to create a more conducive school atmosphere.

Conditions as mentioned above also occur in primary school in Peguyangan village, developing students' awareness about the environment is performed using moral knowing approach or simply transferring knowledge only, so that the expected results or desired goal is not achieved. From the description above, it would require a study of the development of educational strategies in the development of environmental care character that adopted three approaches stages of character development by Lickona namely moral knowing, moral feeling and moral acting through extracurricular activities that can later be used as a reference for policy makers, education practitioners and education stakeholders in conducting familiarization of moral values in order to be able to develop the character of students at the school to be more consistent with national education goals. On the basis of the background above, it will be assessed the problem as follows: 1) The strategy to develop environmental care character through Recycling extracurricular clubs at SD N 1 Peguyangan.

II. Discussion

2.1 The Theory of Morality by Emile Durkheim (in Blackledge & Hunt: 1985)

Education is defined as the impact made by the adults in those who are not ready to adapt to social life. Therefore, education should always look at the development of society and determine a suitable education in accordance with the conditions of the community. The primary function of education is not to develop the skills that are divided into potentials for their own interests. However, to develop their capabilities and capacities needed by society. General function of education should ideally be evoked potentials child. Every community needs some basic similarities of thought, values and norms among its members, but also requires some specialization, for the division of labor in order to keep public order. Ideally education can meet the needs of the community. To be able to satisfy the educational community to help create a new generation for the community, education community laid down the conditions to help individuals perpetuate itself. In this sense, education has the function of conservation and community development. Education's real function is to assist the process of socialization of the individual against society.

This Durkheim view, if it is linked with the learning approach can be regarded as the teacher centered approach that the focus is on planning and instruction of the teacher. In this approach the planning and instruction are arranged tightly and teachers direct the student learning. There are three common tool in schools that can be done to implement the teacher-centered, which is to create behavioral goals (behavior), to analyze the task and preparing instructional taxonomy. In essence, the learning method teacher-centered demands a professional teacher to provide instruction in extras like providing direct instruction method which is an approach to teacher-centered structured characterized by the direction and control of teachers, teachers' expectations are high on student progress, maximizing the time spent pupils for academic tasks, and efforts by teachers to minimize the negative effects on students (Joyce & Weil, 1996). In regard to the issue of environmental crisis, then the principle or approach to teacher centered it still worth doing, in the midst of a paradigm shift in the learning process today extolling approach that is student centered, this approach is not applicable to all subjects or in the character development of students in primary school.

Schools must develop a spirit of discipline, when a child enters school, he was confronted with rules that bind themselves and others alike. The rules are more common than he experienced at home. School discipline serves to develop the self-discipline necessary in modern society. In connection with the environmental crisis, the school must build and develop ideas in addressing the environmental crisis, which is to develop the capacity of students to be students who have a concern for the environment, one of that activities can be done through the Recycling Extracurricular Clubs to develop the expected capacity.

2.2 Environmental Care Character

In the curriculum 2013, environmental care characters obtain special emphasis, care for the environment is defined as an attitude and action which seeks to prevent damage to the surrounding natural environment, and develop measures to repair the environmental damage that has occurred. In an effort to realize the environmental care character, a model of Lickona's character development can be administered, namely through moral knowing, moral feeling and moral acting.

A. Moral Knowing

Moral knowledge is not separated from the knowledge of values. Good moral values must be appropriately separated and known by children with good moral values. The aspects are highlighted as educational goals of desired character are 1) the moral consciousness, 2) Knowledge of moral values, 3) Determination of perspective, having an ability in taking the other person's perspective, looking at the situation as it is, imagine how they will think, react and taste problems, 4) moral thinking involves understanding of what is meant by moral and why should the moral aspect. 5) Decision-making, this can be done with consideration of the consequence caused as a result of decisions taken. 6) personal knowledge, is a kind of moral knowledge that is most difficult to obtain, but it is very necessary as character development. When connected to the character concerned about the environment associated with the behavior of the garbage, the indicators will be developed in this phase are: a) to understand the impact of the environmental crisis, b) know the efforts to reduce the environmental crisis, c) knows the dangers of garbage to the environment, d) understand the importance of protecting the environment, e) know how to waste sorting, f) understand how to recycle organic waste, and g) to know how to recycle inorganic.

B. Moral Feeling

The emotional side of the character is ignored in the discussion of moral values, which actually has a very important role. Just have a knowledge of right and wrong thing is not a guarantee to act morally good. As for the aspects of moral feeling is: 1) Heart, 2) Self-Esteem, 3) Empathy, 4) Love a good thing, 5) Know yourself, 6) Humility. When connected to the character concerned about the environment associated with the behavior of the garbage, the indicators will be developed in this phase are: a) feel guilty if littering, b) feel uncomfortable seeing other people / friends / relatives littering, c) felt sorrow if look at natural disasters as a result of the environmental crisis, d) are encouraged to participate in activities such as environmental awareness trash bank movement.

C. Moral Acting

Moral action is the result of two aspects of the character. People who have the knowledge and the emotional qualities of good moral would possibility do what they know and what felt right. The aspects related to moral action is that 1) Competence, moral competence is the ability to change the assessment and moral feelings into effective moral actions. 2) The desire, be a good person often requires action of good wishes, an actuating energy to do what she thought. The desire to be at the core of a morale boost. 3) custom implementation of moral action to benefit from the habit. When connected to the character concerned about the environment associated with the behavior of the garbage, the indicators that will be developed in this phase are: a) avoid the use and purchase of products that generate waste, b) reusing containers / packaging for the same function or any other function, c) sell or provide garbage yan disaggregated to those in need, d) to fresh foods, decimate food in packaging, e) carrying bag / shopping bag when shopping, f) wear a napkin / handkerchief linen replacing tissue, g) recycles plastic waste into more useful items, h) organic process waste into compost, i) converting waste paper into more useful objects.

The focus of the behavior or attitude of environmental care under this study is only concerns the behavior of students toward the trash, because of errors in the handling of waste impact very much into some sectors, such as floods, pollution of water, air and soil and also the cleanliness.

2.3 Recycling Extracurricular Club at SD N 1 Peguyangan

Recycling Clubs is a newly developed extracurricular activities at SD N 1 Peguyangan, in an effort to provide a contextual learning experience to the students, so as to facilitate the efforts of environmental care character introduction in the elementary school setting. Extracurricular activities are activities outside regular school hours conducted in school or outside the school with the aim to expand the student's knowledge of the relationships between subjects, talents and interests, as well as completing the whole human development, Saputra (1998). Extracurricular activities is a form of enrichment programs and improvements related to the curricular activities. Although this activity is its extras, but others managed to develop the talents of students, even in extracurricular activities. Learners could develop their various potentials or talents, extracurricular activities are activities outside the provisions of the applicable curriculum, activities, all of which are paedagogis (educating), therefore extracurricular activities may be regarded as supporting education (Wahjosumidjo 2007: 256; E. Mulyasa 2007: 111; and B. Suryosubroto, 2007: 12). Thus, it can be seen that extracurricular activities are additional activities outside of class hours that can be

done inside the school and outside the school with the aim of developing the talents and interests of students.

2.4 Education Of Value in Extracurricular Activities

Extracurricular activities are important, where it can be articulated into three educational value settings (According to Taylor), namely:

1. Education of value is a planned manner that involves consideration of a number of educational values, both covered in management education and in curriculum, starting from the broadest to the most narrow. It can be represented by the vision and mission for the development of values, morals, ethics, and aesthetics as the overall dimensions of education at the teacher's behavior in conducting awareness of values among students.
2. Education of value is a situation that affects the development of experience and awareness of the learners' value. The situation may be a good atmosphere, harmonious, orderly, intimate and quiet. On the contrary, the situation may be less supportive atmosphere for the development of learners, such a hostile atmosphere, chaotic, indifferent, and so on. All these educational situations affect the development of the moral consciousness of students, because it involves considerations such psychological perceptions, attitudes, awareness and their beliefs.
3. Education of value is an instantaneous events experienced by learners. This means that the value of education takes place through a number of unexpected events, instant, voluntary, and spontaneous. All unplanned, not conditioned by accident and can happen anytime. Fragments of such events is a hidden curriculum that in the case of certain experience can be a critical incident (critical incident) that is capable of changing the order of values and behavior of people (students).

Three settings outlined above illustrates that the process of value learning are involved all the way, conditions, and educational events. Therefore, students need a direct involvement outside clock-face in the classroom or often referred to extracurricular activities.

In connection with the scope of the three aforementioned values education, then the core of Extracurricular Activities is the personality development of students. Therefore, the mature personality profile is the main purpose of extracurricular activities. The development of a mature personality in the context of the development of extra-curricular activities is based on the stages of learners' ability. They are required to have the maturity and the integrity of the world within the scope of their occupancy as a child who is learning. They are able to develop their talents and interests, respect for others, to be critical, to a gap, dare to try

things exciting positive, caring for the environment, to undergo the activities of intellectuals and religious rituals.

2.5 Environmental Care Character Development Strategy through Recycling Extracurricular Clubs at SD N 1 Peguyangan

Recycling Clubs that at SDN 1 Peguyangan is developed by following the principles of extracurricular activities management that includes:

1. Planning

Recycling club refers to the types of activities that includes the elements (a) Activity Goal; this extracurricular that followed by the children in grades 4-6 is aimed at developing the students' soft skills in managing organic and inorganic waste. (b) The substance of the activities; This club tried develop students' thinking that waste is not waste material, not enemies, but friends that if it is treated well, will have economic value and the benefits are tremendous. Inorganic waste sorted by type, then deposited in the Bank of garbage, recyclable into objects and the results are used in schools, be used as a craft that is displayed in the display class, and each month is given a reward for children who have development over other colleagues. Organic waste, is recycled into compost that can be used in schools can also be used at home. If the compost produced quite a lot, it will be sold to Trash Bank that is a partner of the Recycling Club activities.

2. Implementation

The implementation of extracurricular activities are based on the following procedure: (a) the extra curricular activities that are routine, spontaneous and exemplary held directly by teachers, instructors and educators in the school. (b) extra curricular activities programmed carried out in accordance with the target substance, activity type, time, place, and execution as planned.

3. Control

The control of Recycling club is done as follows: (a) Extra-curricular activities at school is monitored, evaluated and supervised through supervisory activities, supervision of extra-curricular activities performed: internally, by the head schools and externally, by the structural / functional authority that develop the extra-curricular activities, such as community and the head of Peguyangan Waste Bank. Results of monitoring are documented, analyzed, and acted upon to improve the quality of the planning and implementation of extra-curricular activities at school. 4) Evaluation, the last thing done in the management of extracurricular activities are evaluating activities of the extracurricular activities that have

been implemented. The evaluation function is to monitor whether the activities run in accordance with the procedure or not. In addition, the usefulness of the evaluation is to determine the flaws of previous activities, so it can be an experience to make future activities could have gone better.

III. Conclusion

Extracurricular activities are very important in the education of values and character development, because in these activities students gain direct experience, actively involved in these activities and provide enough time outside hours of effective teaching, so that the value of education are more favorable through the activity of extracurricular activities.

The development of a mature personality profile of learners is at the core of the development of extracurricular activities. The charge in extracurricular activities include: increased moral awareness, habituation of organizational life, awareness of the value of human life, nature, even God, the disclosure of the values that are developed in the community.

Recycling Extracurricular Clubs is an extracurricular activity that is able to provide direct experience of major awareness in moral / character development with environmental care which includes three approaches namely character development according to Lickona, namely Moral Knowing, Feeling Moral and Moral Acting.

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TRI PRAMANA-BASED LOCAL WISDOM LEARNING ON RESOURCE-BASED LEARNING FOR DEVELOPMENT EFFORTS AS SOFT SKILLS AND COMPETENCE ENHANCING SCIENCE STUDENTS

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Abstract

Science learning with the advanced skills indispensable in shaping the character of the students. in the realization of this learning model needs to be developed with the concept of local culture. one of the local wisdom that education can be developed is the concept of acquiring a knowledge of the Tri Pramana consisting of Pratyaksa, Anumana, and Sabda Pramana. in developing these necessary resources based approach to learning. This approach uses a variety of learning resources in constructing the minds of students about natural phenomena. in the learning activities will be developed soft skills of students. so that this model would be something local excellence that can be developed at the present time. The implementation of resource-based learning with the concept of Tri Pramana vision of soft skills in learning science can be done is by using the approach generative, namely: (a) the exploration phase of introduction, (b) phase concentration, (c) phase of the challenge, and (d) the application phase. The role of Resource Based Learning insightful Soft-Skills in Learning Science among others, students have the nature always want to win or optimistic, able to work in teams, communicate effectively, have confidence, demonstrate the ability of creativity, able to accept and learn from criticism, could motivate yourself and the environment, can see far into the future.

Keywords: *Tri Pramana, Soft skills, Resources-Based Learning, Science*

I. Introduction

Science as part of education occupies a strategic position to prepare the nation's children in adapting to every advance of science and technology. The development of science, which is one aspect of education that using science as a tool to achieve educational goals, namely to develop individuals that scientific literacy (Sadia in Astawan, 2006). Have a fundamental knowledge of science is essential to human form scientific literacy. The explanation indicates that science education is a process that is

both active and meaningful to achieve competence or life skills (life skills). Every student should have the ability to master and science in order to fill the opportunity and improve the quality of life.

Based on several studies, science lessons at school have problems in achieving the competencies essentially . First, low interest of students to study science adversely affects the students' response to the learning of science, because science is considered difficult and unpleasant. Second, in the learning process seem less actively involve students because teachers rarely gives students the chance to display his work in front of the class if the task is made is correct or incorrect. Third, the cooperation of students in solving a problem is still lacking. This is due to lack of teachers give students the chance to carry out group work. Fourth, teachers face difficulties in teaching how to solve the problem well, on the other hand students have difficulty with how to solve the problem given the teacher. In addition to these problems, in the field of education has changed paradigms or reorientation in the learning process of students. Reorientation in question is a change from teacher-centered learning (teacher centered) towards student-centered learning (students centered) (Mariawan, 2004). Therefore, teachers are expected to develop learning models that can give encouragement to students to learn and explore its capabilities. In the learning process, is not only focused on the increasing ability of students (hard skills), but also the character development of students (soft skills). Based on this, then this article will be delivered on the learning model based Tri Pramana resource based learning (RBL).

Basically to make students actively in the learning process, learning should be implemented able to involve and train three basic potential possessed by humans. According to the beliefs and views of community life Hindu Bali, third base potential possessed by humans is the wind (power), sabda (sound), eyelash (mind) (Subagia & Wiratma, 2007). Moving on from the three basic potential possessed by humans, then the concept of forming *kehinduan* three ways that can be taken to seek the truth (knowledge) called Tri Pramana. As part of the Tri Pramana among others, Pratyaksa Pramana, Sabda Pramana and Anumana Pramana. Although the concept of Tri Pramana is the Hindu concept that has been implemented by the ancestors, but the concept is still relevant for use in learning at every level of education in this period. Sabda Pramana is a way of learning that is done by obtaining information from a trustworthy source of learning. In the sabda pramana there are two types of learning resources that can be trusted, that Laukika sabda (speaker), Vaidika sabda (manuscripts, books, etc.). Pratyaksa Pramana is a way of learning that is done by looking at the direct teaching materials (Nala & Wiratmadja, 1993). Anumana Pramana is a way of learning that is done by the reasoning of the learning materials.

The use of various sources and media in learning science is very helpful for students to understand the concepts and principles that will be studied. Research conducted by Astra (2007) regarding the development of teaching materials oriented RBL illustrates that RBL-oriented teaching materials which can increase some basic competence prospective teachers in the mastery of the material. In the implementation of this RBL teachers should be able to provide the right media to students in accordance with the modalities or the dominant style to students. So that students are able to empower potential as much as possible to learn and increase student motivation.

The formation of a person's character is not enough to ability elaborated cognitive (hard skills) but the ability to soft (soft skills) also need to be developed in students in learning. Further Sudiana (2007) revealed by the application of soft skills in addition to a graduate education have intellectual also have good character and noble character. Soft skills among students still need to be improved. Need to build students' skills in terms of managing emotions, deal with stress, communicate, accept differences, and the like, all of which are attributes of soft skills. Soft skills are skills a person in touch with other people (including myself).

Development of soft skills among students becomes very important. Familiarization of these soft skills associated with people skillss (skillss intrapersonal and interpersonal skills). Students who are smart will not be able to interact well if it does not have the soft skills. Development of soft skills need to be built and developed on students, because the ideal of education in the broad sense (including education soft skillss) must be "anticipatory" and "preparatoris", which always refers to the future, and always prepare the young generation for future life better quality, and meaningful in accordance with the natural environment in which they will grow and develop.

Based on the description above, this paper proposes a tri pramana-based learning model various sources (resource based learning) with a vision of soft skills to improve the competence of science and soft skills of students. The purpose of this article is to describe learning implementation tri pramana and resource-based learning to develop soft skills in teaching science, describes the role of learning tri pramana and resource-based learning in developing soft skills and competence of science, and describes the advantages and disadvantages of the application of learning tri pramana resource based learning on the development of soft skills in science learning activities.

II. Discussion

2.1 Tri Pramana on Resource Based Learning

Learning cycle is a series of learning undertaken on an ongoing basis in the development of their mastery of science. The

series of learning is done by involving the optimal potential of the basic learning of the students. In the Hindu religion potentials possessed basic learners, sabda, wind and eyelash (Subagia and Wiratma, 2006). Based on the basic potential possessed by students, there are three ways of learning that can be used in obtaining the knowledge, through direct observation, through the study of information or documents, and by reason of the natural phenomena.

The third way of learning the above, is well aligned with the characteristics of teaching materials are studied and a unity that can not be separated. In a sense, a way of learning that one complements the other way of learning. If the teaching materials are real (visible), then the learning process can be started with pratyaksa pramana (direct observation) and is followed by learning more (anumana pramana or sabda Pramana). If the teaching material is abstract, but it can be documented, the learning process can begin with the sabda pramana (read or listen to information from a source of learning), followed by learning to another, ie either anumana pramana and pratyaksa pramana or otherwise. If the teaching materials is unaffordable physically by the five senses, the learning process can be started by reasoning using the knowledge and experience they have (anumana pramana) and followed by other ways of learning, namely pratyaksa pramana with pramana sabda or vice versa.

In accordance with the characteristics of teaching materials to be studied, the learning process can start with one of the above (pratyaksa, anumana and sabda pramana) and then be followed by the use of other ways of learning. By following these ways of learning, there are six series of learning (learning cycle) which can be lowered, ie two cycles of learning begins by learning pratyaksa, two sabda learning cycle begins premises, and two more cycles of learning begins with anumana. The third use way to learn gradually and continuously introduced as the learning cycle. For example, materials that are easily observed (is concrete), as a first step to learn to do with a direct view (observation, measurement, recording), then the findings associated with theoretical information contained in other learning resources (teachers or book) if available. Against both these findings further analysis (reasoning) to take a decision. Thus, the learning process is carried out involving all three learning styles that exist, namely pratyaksa-sabda-anumana pramana, which is a series of learning (Subagia and Wiratma, 2006). Learning to use the concept of Tri Pramana as a learning cycle has syntax learning according to the learning cycle is selected. In general, learning cycle model based on the concept of Tri Pramana can be described as follows.

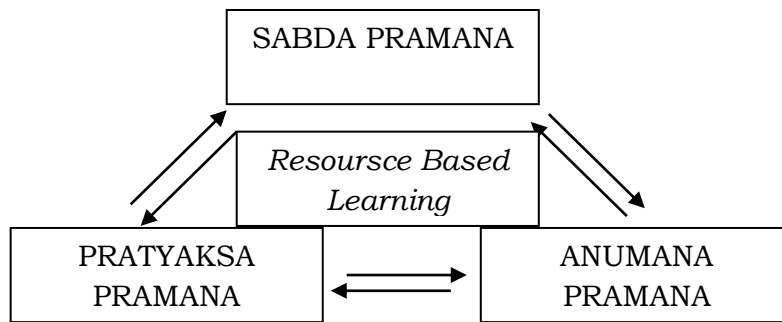


Figure 1. Tri Pramana on Resources Based Learning

According to the Figure 1, the learning process can be initiated from anywhere. That is, the learning steps can be started from any of the existing components of learning (sabda, pratyaksa, anumana) followed by another follow the flow. For example, if a study started from pratyaksa pramana the groove that can be taken after that can the sabda pramana or anumana pramana. If the second stage used the sabda pramana, then the third phase must anumana pramana. Conversely, if the second stage is used anumana paramana the third stage used the sabda paramana. So, basically learning cycle model according to the concept of tri pramana it very easy and simple. Keep in mind that the selection of teaching cycle model to be used should pay attention to the characteristics of the subject matter, the characteristics of learners, and the characteristics of a learning environment implemented (Subagia and Wiratma, 2006).

Based on the Figure 1, the use of the concept of Tri Pramana pemebelajaran method needs to be combined with a variety of learning resources. Learning various resources (resource based learning) is a learning model that was developed in the paradigm of constructivism. Relative to the various sources of learning are briefly about the view of constructivism in learning. Constructivism as the flow of cognitive psychology found meaning a reality lies not in reality itself, but it is people who construct meaning of reality. The implication in learning and teaching, that knowledge can not be transferred intact from teacher or lecturer mind into the mind of the student or students. Learners themselves who are mentally active build knowledge. The view is rooted in the theory of constructivism Piaget genetic strutur. Piaget's thesis states that every organism compose experience by creating mental structures and apply them in the experience (Sadia and Suma, 2006).

One approach that can be used in the learning resource based learning in science learning is a generative approach. Some of the things that became the cornerstone of this approach because with this approach the students were able to make some discoveries of various media as well as experiments and compared them get through the mental process, for example to observe, classify, explain, and to draw conclusions in a learning process.

Media that can be used in this study could be computer simulations media, props, background reading, pictures, audio-visual and other print media. Provision of media is done by teachers and students before the lesson begins. The use of varied media is important to help understand scientific concepts to be learned. Besides the media used can also motivate students to learn. Implementation of resource-based learning model insightful learning soft skills can be illustrated in Figure 2.

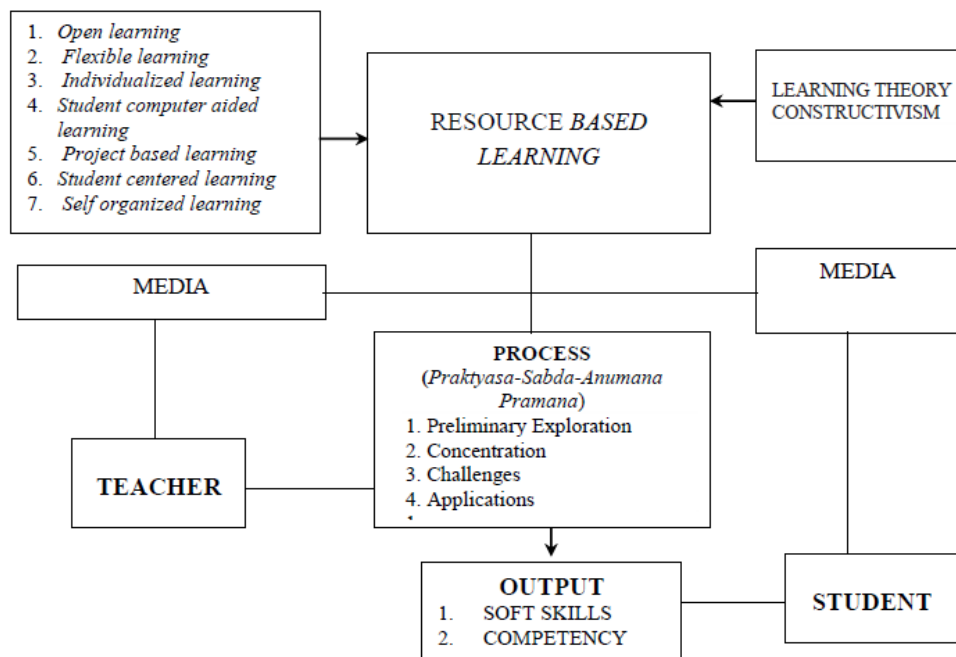


Figure 2. Model of resources base learning to approach the concept of Tri Pramana

This learning approach consists of four phases of learning, namely: (1) The preliminary exploration phase, (2) phase of centralization, (3) the challenge phase, and (4) phase of the application. In detail, these steps can be explained as follows.

A. Exploration Phase

Before teachers start a lesson before students were ready with what will be learned. So that the learning process can take place properly. Students had already brought a variety of learning resources or literature relevant to the lessons to be taught. Media such as simulation, power point, or props are made by students. At this stage the role of the media brought by the students is played in the arguments put forward. In the process of this discussion soft skills students will be trained mainly on the attitude of negotiation skills, ability to argue logically, critical thinking, and a willingness to learn the students will look at the time of the discussion. This packaging will be more interesting if

the teacher provides an audio-visual media or experiments in the classroom depends on the material to be taught.

B. Concentration Phase

At this stage the soft skills of students in conducting argumentation, presentations, as well as the use of communicative language in front of the class is tested, so that these competencies can be taken into consideration for teachers to access or assess students. At this stage, students and teachers can use different media as a presentation or demonstration provided in accordance with the material to be taught.

C. Challenges Phase

At this stage of the discussion is still being done in the classroom intra or inter-group so that the learning environment is maintained. The use of media that are relevant here are the tools that can be applied to real or may be in eksperimenkan.

D. Applications Phase

In this phase, the role of the media brought by the students is very useful as a material to reinforce concepts and contextual discussion with everyday life.

Application of soft skills were carried out not only on the limits of the above steps. The application of these soft skills lasts from beginning to end of the lesson, so that students are accustomed to deal with situations of communicative and purposeful. In the application of this soft-skills, the teacher plays an important role as assessor ability of students. These various sources based learning requires a teacher as a professional educator. Here are some examples of the model attributes of soft skills that can be used reference in assessment for teachers to assess student learning.

2.2 Role of Resource Based Learning in Developing Soft Skills and Competencies Science

Based on the above steps there are some things that can be obtained in a variety of learning resources in realizing the quality of resources that have sound scientific literacy and soft skills.

1. Students may boost the understanding of scientific concepts an example of science.
2. Students have the nature always want to win or optimistic.
3. Students can work in teams.
4. Students communicate effectively.
5. Students have the confidence.
6. Demonstrated ability creativity.
7. Students can receive advice and learn from criticism.
8. Students can motivate themselves and the environment.
9. Students farsighted.

2.1 Advantages and Weaknesses Application Resource Based Learning by Tri Pramana Concept on Soft Skills Development in Science Learning Activity

Based learning various resources (resource based learning) with the concept of Tri Pramana insightful soft skills provide various benefits for students include:

1. The information gathering process occurs then the thinking will lead to a deep understanding of learning (McFarlane in Siregar, 2008).
2. Encourage the occurrence of focusing on a topic that makes learners explore more information and produce higher quality learning outcomes.
3. Improve thinking skills such as problem-solving skills, give consideration and an evaluation through the use of information and research independently.
4. Increase the acquisition of information-processing skills effectively, to know the nature of the information and diversity. So understanding the importance of technology can develop in learners.
5. Enables the collection of information as a continuous process resulting in the formation of knowledge in each of the next phase.
6. Improving students' understanding of the lessons and academic achievement.
7. With insightful learning Resource based learning soft skills, students are expected to behave and act in accordance with the norms that exist in the learning process.
8. Improving academic achievement in the mastery of the material, attitudes and critical thinking.

Some of the weaknesses in the learning resource based learning is as follows.

1. The high cost in preparation of learning materials. use of media using computational process or simulation as well as online web will require a relatively high cost. Because the provision of information on the Internet in Indonesia is still relatively expensive.
2. The high cost of caring for and update teaching materials so diperlukan a persistence in learning.
3. Requires motivation and learning independence high for learners. So for students who are retarded in terms of learning can be left with someone else.

III. Conclusion

Based on the explanation above, it can be concluded as follows: (1) the implementation of resource-based learning with the concept of Tri Pramana (Pratyaksa, Anumana, Sabda) of soft skills in learning science can be done is by using the approach generative, namely: (a) the exploration phase of introduction, (b)

phase concentration, (c) phase of the challenge, and (d) the application phase; (2) the role of Resource Based Learning insightful Soft-Skills in Learning Science among others, students have the nature always want to win or optimistic, able to work in teams, communicate effectively, have confidence, demonstrate the ability of creativity, able to accept and learn from criticism, could motivate yourself and the environment, can see far into the future; (3) the advantage resource based learning vision of soft skills in Science Learning for students is to foster an understanding of the learning material, encouraging the concentration of attention to a topic, improve thinking skills enable the collection of information as a continuous process, enhance the students' understanding of the lessons and achievements academic, students are able to behave and act in accordance with the norms that exist in the learning process, improve critical thinking attitude. The weakness of this study is fairly high costs for procurement and maintenance technology and requires high motivation and independence for students.

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LEGAL CULTURE IN LAW ENFORCEMENT

By:
Lanang Prabawa

I. Introduction

Law enforcement is not something that is standing alone, but he is intertwined with the social problems of the community. This means that the law not only as a value system, but also the law as a sub-system of the larger social system, ie a society where the law is enforced. Law as a system, background understanding of the law as a system no other is so that we can understand the laws in a comprehensive manner, not piecemeal and partial. The basic meaning of the system, namely:

1. Always goal oriented;
2. The whole is more than the sum and its parts;
3. always oriented to the larger system;
4. the working part of the social system that created something worthwhile.

Shrode and Voich system defines a set of partially schorde interrelated parts, working Independently and jointly, in parsuit of the common objective of the whole within a comply environment. Schore and Voich want to explain that the legal issues are complex and the complex is the law not only as a value system, but also the law as a sub-system of the larger social system, ie a society where the law is enforced. Law as a system can be described that the law is hierarchical umbrella by the basic norms of the highest (groundnorm) that played a role in the content, substance, basic norms underneath so that the rule of law is nothing but a translation, the break down of groundnorm, Pancasila "and legal norms should not be contrary to "groundnorm" "Pancasila '. And the question is what is what is the role of legal culture in law enforcement?

II. Discussion

2.1 Legal culture

Law basically just a black-and-white formula only as stated in various forms of legislation, but the law should be seen as a phenomenon that can be observed in the life of the community through a pattern of behavior of its citizens. This means that the law is strongly influenced by non-legal factors such as: values, attitudes, and perceptions commonly referred to culture / culture of law. Their culture / legal culture is what causes the difference between the law enforcement community that is one with the other communities. In this regard, there are three fundamental questions about the culture / culture of law, namely:

The first issue is a matter relating to the law as a system, where it would be assessed from two different sides, namely:

1. The law is seen as a value system, in which the overall legal framework is based on the law enforcement Grundnorm which later became the source of values at once a guide for law enforcement itself;
2. The law is seen as part of society (social reality), where the law can not be separated from society because in this case, the law is one of the subsystems of other social subsystems.
2. As for Lawrence M. Friedman explained that the law as a system has the following components:
3. The institutional structure of the form created by the legal system to support the operation of the legal system itself, such as: the district court, court administration, and so forth;
4. The substance in the form of legal norms that are used by law enforcement officials as well as those who are governed;
5. The legal culture in the form of ideas, attitudes, expectations, and opinions about the overall law affects a person to obey or not obey the law.

Law actually have a reciprocal relationship with the community, where the laws are the means / tools to organize people and work in the community while the community itself can be a barrier or a means / social tool that allows law can be applied as well as possible. According to Emile Durkheim, the relationship between the legal community can be seen from two different types of society, among others:

1. People with mechanical solidarity based on the nature of togetherness among its members so that the repressive law which serves to maintain the togetherness;
2. People with organic solidarity based on the nature of individualism and freedom of its members, causing the law into nature restitutif that only serves to maintain the continuity of community life.

H.L.A. Hart also noted two types of society, namely:

1. Communities that are based on primary rules of obligation, where people only consists of a small community that lives just based on kinship alone. This type of community does not need a formal and detailed regulations so there is some differentiation and specialization of law enforcement agencies;
2. Communities that are based on secondary rules of obligation, which is already such as modern society so that the necessary differentiation and institutional in the field of law which lead to a pattern of law enforcement suffused with elements of the bureaucracy.

If we look at the facts, the development of law in Indonesia was not followed by the development of society. This is because the mismatch between the values chosen by the government deliberately prepared for the modern legal system with the values that have been internalized by the people who still traditional resulting in our society is not ready to accept the legal system of the modern and also resulted in laws enacted by the government is meaningless to society.

The second issue is the question of the legal function related to the influence of legal culture. Current law is not enough to serve as a social control alone, but the law should be able to move people to behave according to the way / new pattern in order to achieve the aspired objectives. In this regard, the legal awareness of society is needed as a bridge connecting the rule of law with the behavior of members of society. Such conditions lead to what has been decided by law can not be implemented properly in society because it is inconsistent with the values, views, and attitudes that have been internalized by society. Developments in Indonesia can be seen that the social structure of the nation was not in accordance with modern law chosen by the authorities so as to cause a lot going lameness modern law enforcement itself. According to Lon Fuller, there are eight principles of legality that must be followed in making laws include:

1. There should be rules in advance;
2. The regulation shall be announced;
3. The rules should not apply retroactively;
4. Formulation of the rules must be understood by the people;
5. The law may not require the exercise of the things that are not possible;
6. Among fellow legislation should not be a conflict with one another;
7. Regulation should be fixed and should not be frequently altered;
8. There shall be a correspondence between the action legal officials with the rules that have been created.

The guidelines should we hold in this case, as well as any laws made are ultimately determined by the legal culture of value, the views and attitudes of the people concerned. If the legal culture is ignored, then certainly there will be failure of a modern legal system which is characterized by the emergence of a variety of symptoms such as: Fallacy information about the contents of the rule of law to be conveyed to the public, comes the difference between what was required by law to practice is run by people, people prefer to remain behave in accordance with what has become the values and views in their lives. Daniel Lev then explained about the legal system and legal culture, which according to the legal system that emphasizes on the procedure, while the legal culture itself consists of two components, namely:

1. The values which form the legal procedural ways of regulating society and conflict management;
2. Values substantial legal form the fundamental assumptions about the distribution and use of resources in the community, especially about what is fair and not by the public.

A legal system can be said to be effective if human behavior in society in accordance with what has been specified in the applicable legislation. Paul and Dias in this case put forward five conditions that must be met in order to streamline the legal system, among others:

1. Easy to whether the meaning of the rule of law was to be understood;
2. Size in the least among people who know the contents of the rule of law are concerned;
3. Efficient and effective or mobilization of the rule of law;
4. The existence of the dispute settlement mechanism that is not only easily accessible by the public but also to be quite effective in resolving disputes;
5. The existence of suppositions and equitable recognition among the public that the rule of law and institutions that indeed the ability of effective power.

If we look at the fact that there are in Indonesia, especially in rural areas it is clear that the values embodied in the law is different from the values that have been embedded in the lives of villagers. This is because the level of knowledge of rural communities is still low so they are difficult to understand what was required by law. In the face of these conditions, there are several things to note are: The role of bureaucracy that is village head is very important to make the law becomes effective in society, Need for legal communication are well run so that people understand the existing law, Means of transmission of the content rule law should be sufficient to enable communities to participate in the mobilization process of law. In addition, the effectiveness of the law can also be achieved by instilling new values through a process of institutionalization that can become new behavior patterns in order to create legal awareness. It would be understood that efforts to inculcate the culture of the new law can be achieved if the process of institutionalization has been done properly and sincerely for the creation of public awareness.

The third issue is the role of culture / legal culture of the working of the law, this means fostering awareness regarding how law. Problems fostering legal awareness are closely related to a variety of factors, especially the attitude of law enforcement means that law enforcement has a major role in fostering the growth of public awareness. Legal awareness in this context means the awareness to act in accordance with the provisions of the law and serves as a bridge connecting the rule of law with the behavior of

members of society. Lawrence M. Friedman called it a part of the legal culture. The fact further indicates that although there are new elements in the rule of law, our society still is actually a role holder (addressant) patterned behavior in accordance with its own legal consciousness. This means what the ideals of lawmakers in fact have not materialized. There are 3 main variables according to Seidman can be used to determine whether a person will act in accordance with legal regulations or not, namely:

1. Is the norm has been submitted (socialization laws);
2. What is the norm in harmony with the purpose applied for that position (synchronization product law);
3. What is the role holder is driven by deviant motivation (motivating factor).

Theory of Seidman was taught that all the stakeholders can have the motivation, whether willing or not willing to conform to the norm. Meanwhile, the stakeholders also may have behavior that may be in conformity or that may not be in conformity. This theory became known as the theory of aberration. Disagreements between the role expected by the norm with the behavior of a real community, as explained by the theory deviation above, because the function of the law is no longer merely as a social control alone but as a means to establish a pattern of behavior that is new so gave birth to a new society that aspired. Based on the concept of the modern, function of the law is used as a means to carry out social engineering. But unfortunately, the legal function as social engineering is not always supported by the social life where the laws are applied and should be supported by the level of public awareness is high. The fact that we often encounter are still many factors inconsistencies in the implementation of laws and reluctance in applying the provisions of the law that has been established and other habits that lack support in obeying the law. Thus, development of legal awareness should be oriented in an effort to promote the values that underlie the rule of law is concerned and with regard to its legal communication factor that the content of such regulations can be known by the public as the target of the rule of law itself.

2.2 Law Enforcement

According Soejono Soekamto, "Law enforcement is the activity of harmonizing the relationship values that span the 'hierarchy in the rules, the views are steadily and embody the attitudes, acts as a series of translation of the value of the final stage to create peace and social life." Therefore, the rule of law can characterized by several factors that are closely interrelated, namely:

1. First, the law and its own rules, so it is necessary to harmony between legislation that exists.
2. Second, the legal implementation of adequate facilities, because often the law is difficult to enforce even untreated

because of inadequate facilities to enforce them or not available.

4. Thirdly, awareness and legal certainty as well as the behavior of the community itself.
5. Fourth, Mental law enforcement officers. In this case the direct legal actors such as police, prosecutors, lawyers, judges, prison staff and so forth because basically the law enforcement depends on the mentality of law enforcement officials.

From the description, it is clear that law enforcement other than specified by the rules of its own law, the facilities, the mentality of law enforcement officials, is also highly dependent on factors awareness and compliance community, both personally and in their own social community. In the end back to the human element (culture) also determines the actual pattern; in the last analysis it is the human being that counts. So that the law is good and right does not automatically guarantee a society that is good and right. The presence of the police, prosecutors, judges, lawyers as a direct and formal law enforcement is not yet guarantee the enforcement of law and the enactment of the rule of law. Though their parliament will be elected at the cost of substantial yet democracy grows automatically. In addition, it is also important to think about whatever means necessary so that the rule of law it can run properly. Awareness of the law can also be improved by giving an example to the community through the role of law enforcement agencies such as police and judges, given our society still paternalistic. If all the factors mentioned above can be performed well, of course, the rule of law will be enforced because of public awareness has been fostered in such a way so as to minimize the possibility of irregularities behavior that is not in accordance with the law.

III. Conclusion

The law which is good and right does not automatically guarantee a society that is good and right. The presence of the police, prosecutors, judges, lawyers as a direct and formal law enforcement is not yet guarantee the enforcement of law and the enactment of the rule of law. Though their parliament will be elected at the cost of substantial yet democracy grows automatically. In addition, it is also important to think about whatever means necessary so that the rule of law it can run properly. Awareness of the law can also be improved by giving an example to the community through the role of law enforcement agencies such as police and judges, given our society still paternalistic. If all the factors mentioned above can be performed well, of course, the rule of law will be enforced because of public awareness has been fostered in such a way so as to minimize the possibility of irregularities behavior that is not in accordance with the law.

THE IMPORTANCE OF MORALS TEACHING IN SHAPING THE STUDENTS' CHARACTERS IN SCHOOL

by:

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Abstract

Responding to the development of the world in the era of globalization with all the dynamics and progress that followed, particularly the progress in the field of communication and information has an impact not only positive but also negative. The negative impact resulting in a change in attitude and behavior of students with violating the norms and values good ethical values within the family, school and community. Manners education is very important when system of values is collapse, including ethics, and morality as a result of penetration from world changes without filtration.

Keywords: Manners Education and Students Character

I. Introduction

Human being in life need an education because education is a conscious effort that humanity can develop their potential through a learning process or by other means which are known and recognized by the public. In the process of education is expected that learners are actively developing the potential for them to have the spiritual power of religion, self-control, personality, intelligence, character and skills for themselves, society, nation and state. The formation of the character or Minds or personality as one of the education goals is very important and even the most important because it is linked to the output of learners as expected by parents, teachers and the community.

But the fact that can be seen today, with the development of science and technology is increasingly pervasive in all aspects of life, the world has been hit by the current major changes that have and will make the development of new insights as well as a shift in values. A shift in values, attitudes and behaviors seemed unstoppable due to the rapid flow of information quickly without limits, which is teenage life in general and students in particular such as: the decline of manners and ethics learners to parents at home and teachers at school, like truancy schools, like breach of discipline and school code of conduct and even less in learners often seen racing on the road, drinking liquor, sexual harassment, involved in drugs, commit vandalism and theft as well as other moral deviations.

Few negative things appear from the shift in values, attitudes and behaviors are to be anticipated as early as possible. To repair and rebuild so that students behave, behave in accordance with the ethical and moral values and norms of

religious teaching, the first step that must be done is to foster mentality, minds or character and personality from bad to good. In fostering mentality, minds or the character and personality more emphasis on fostering manners, because with this emphasis on the manners expected learners will have intellectual savvy, also has the attitude and behavior in accordance with the values and norms of religious teaching, because coaching character is essentially the practice of religious teachings. In order for character development can be achieved in line with expectations, it is necessary to find the right pattern to realize learners virtuous noble character.

II. DISCUSSION

2.1 Pattern of Manners Development Values Based On Pancasila

Coaching character is actually one of the efforts to educate the private, personal form, character development or educational character, with a view to improving the lives of the less be good. In line with this, to make it happen there must be guidelines or handle that can be used to help in the Pancasila, namely: divinity, humanity, unity, democracy and justice is a basic value contains the ideals, goals, and values are good and right.

The values contained in Pancasila including the highest spiritual values, especially the value of divinity which is absolute. Next precepts of humanity, is a specialization of value divinity because humans are creatures of God Almighty, while the values of unity “sila persatuan /unity”, “sila kerakyatan / humanity”, “sila keadilan/justice more often related to national life.

In order for the values of Pancasila become more useful in guiding the mental attitude and human behavior, it needs more substantial again and formalized into a more objective, making it easier for people to run in behavior in substantial conduct. Not least in schools, in coaching the manners students expected to always refer to the values of Pancasila which is believed to lead the mental attitude and the behavior of learners in education and teaching in schools. The values of Pancasila are discussed in this study this can be explained as follows:

1) *Sila Ketuhanan Yang Maha Esa / Belief in God Almighty*

Contained value of that state is established as the embodiment of the purpose of mankind as God Almighty. Therefore, all matters relating to the implementation and administration of the state and even moral state, moral state officials, state politics, state government, the law and the state legislation, the freedom and rights of citizens must be imbued with the values of divinity mighty one. Ethical values are contained in the precepts of the divine god that by itself the first principle that underlies and animates the four other principles (Kaelan, 2004: 79)

The values contained in the precepts of divinity mighty one, if practiced in everyday life is reflected in the attitudes and behavior as follows:

- a) Develop an attitude of respect and cooperate between religions and faiths different to God Almighty
 - b) Fostering harmony among co-religionists and belief in God Almighty
 - c) Developing mutual respect in accordance with the freedom to practice religion and belief respectively.
 - d) Not impose a religion and belief in God Almighty to others.
- 2) *Sila Kemanusiaan yang Adil dan Beradab / justice and civilized humanity,*

Contains the values that states must uphold human dignity as civilized beings. Just and civilized humanity contains the value of a moral conscience and human behavior which is based on the potential for cultivation of human conscience in relation to norms and culture in general good about themselves, to fellow humans and to the environment. Values civilized humanity is the embodiment of human values as being civilized, moral and religious (Kaelan, 2004: 80)

The values of manners associated with supreme divinity of sila ketuhanan fair and civilized is the commitment, self-control, fair, respectful, orderly, both in school and in the community. To be able to implement the rules and norms prevailing in need of awareness in a person. With the awareness that a person included on the learner will always develop self control attitude, commitment, obey the principle and be fair in order to maintain order and discipline.

3) *Sila Persatuan Indonesia*

Contained value that the state is as an embodiment of human nature monodualis nature that is as individual beings and social beings. Country is a fellowship of living together among the elements that make up the country in the form of race, ethnicity, group, class or religious groups. Difference is the innate nature of man and also the hallmark of the elements that make up the country. Perbedaan instead to be excommunicated, but conflict and hostility directed at a mutually beneficial synthesis are united in a common life to achieve a common goal (Kaelan, 2004:81). In reality, the pattern is applied in practice the values of silapersatuan Indonesia in schools, namely: a) do apples flag every Monday in the school grounds; b) follow apples warning flags every day heroes, the oath of youth, deti-second mark Indonesia's independence proclamation and celebrate the day of national education; c) put up pictures president and vice president in the right place in the classroom and the teacher's room; d) sing Indonesia raya solemnly during the flag ceremony; e) mimic the pronunciation of Pancasila which was read by the builder during the ceremony bedera apple.

4) *Sila democracy led by the wisdom in consultative / representative.*

These precepts contained in the value that the essence of the state is part of the creation of God Almighty who seeks the aim of

building the country. So that the precepts contained populist democratic values that absolutely must be implemented in a state of life (Kaelan, 2004: 82)

The values instilled manners for learners in schools associated with democratic precepts is the spirit of togetherness, democracy, consistent, cooperation, antisipasif, initiative, compassion, wisdom, respect other people's opinions and insight into the future. From the author's observation, the pattern is applied in practice the values of democratic precepts led by solemn wisdom in consultative / representative at school, namely: a) election of the head of the class; b) election of board osis; c) formation of groups of social activities such as the student group concerned with AIDS and Drugs; d) the establishment of sports groups; baleganjur groups and scouting groups.

5) *Sila social justice for all Indonesian people,*

Contains the values that are of interest in the country as a destination to live together and sometimes the value of justice that must be embodied in a common life (social life). The value of justice is based on and inspired by the essence of human justice that justice in man's relationship with himself, with others, the community, the nation and the human relationship with God Almighty (Kaelan, 2004: 83)

Schools in the planting of the values of character associated with the practice of the precepts of social justice, learners are always directed to be tolerant, self-controlled, fair, wise, patient, empathetic, humble, fair, careful, personality and be roomy. P ola applied in practice the values of the precepts of social justice for all Indonesian people in schools namely: a) the assignment of a rotation in the cleanliness of the school; b) the assignment of a rotation into the apple flag ceremony every Monday; c) the assignment in rotation in following the flag ceremony commemorating the national and regional; d) change of the board osis kelompok KSPK, scouting groups and PMR, sports groups and socio-cultural.

From the above, values principles of Pancasila in fact is not a normative guidelines that directly or practical, rather it is a system of ethical values that enjadi source of moral norms in society, nation and state. The degree of a person's personality is determined by morality dilimikinya, not the exception of students in school every attitude and daily assessment in the learning process and school as always abides by the values of Pancasila.

2.2 The meaningOf Manners Education To Build Student Character In School

So that learners realize earnest against his being noble, central and very strategic in determining the survival of their future, they must be awake and aware of itself as a group that has the duty and obligations as well as the sacred, which is looking for all kinds of knowledge, a good knowledge of the world as well as

spiritual knowledge. Learners should be back on duty, responsibility and obligation to learn in order to fill themselves with the knowledge, talent and skills, in addition to the planting of the values of character on each learner.

Manners education is an attempt to minimize the effect of juvenile delinquency including learners starting from the newborn child and education until later in life to settle down and society. After the child was born, coaching minds in attitude should continue to be done in a way; a) give a sense of compassion; b) give a sense of protection; c) provide learning to speak; d) provide supervision and; e) invites out rooms to be taught to adapt the home environment.

Once the children are in school, p e ndidikan manners must be kept sustainable either in the family or at school, because at school is just an additional guidance is given by teachers at school. Coaching character is only an additional school bench in the formation of the child's personality, as a teacher also has a moral responsibility towards their students.

To assist in manners education at school need to be in the underlying by several aspects, among others:

- a) Guidance regarding spiritual children, by providing a asecara agam simple teachings that emphasize on ethics, because it is the most important moral at the incarnation as a human
- b) Development of the child's psychological, with individualized approach to more easily classify it and the results are expected to fostering optimal
- c) Socio-cultural coaching, by providing concrete examples such as the practice of true prayer, as well as the intent and purpose of doing worship.

Manners education for learners need to be instilled as early as possible, especially the planting of manners, morals and manners which is a tool to keep the dharma, the mind remained firm or unaffected by thoughts negative violating the values and norms -norma religious teachings. Indeed, human actions have three tendencies, the first is knowledge which gives purpose, streets are paying attention and awareness are needed to determine the will, because knowledge is a basic necessity to get to the actual volition; The second is the willingness demanding that the implementation should know what is being implemented and consciously work on it, resulting in the act into an act of humanity; The third is the cause of human freedom to choose between proper to do and what not to do.

In regard to mental development, a teacher must be patient and make the challenge to motivate learners agronomic pekertinya, so eventually your learners will understand on his own short and eventually want to challenge ourselves to be aligned with their friends. Teachers at the school not only as a teacher is to transfer knowledge to their students, but teachers in schools should be as

an educator who can develop noble character education. A teacher not only make students smart and educated, but more important is to be a learner of the noble character, berakhlak noble, wise and useful to society, country and nation.

The meaning of manners education for learners, actually based on the understanding that the main desire of human rights is the essence of a meaningful life. Among nature was revealed in the human desire to have freedom in finding meaning in life. Freedom as it does among others, through the works he created, things that are experienced and internalized (including religion and love). The meaning of life are the things that give a particular value to a person, which, when met, will make his life worthwhile and will eventually meninbulkan appreciation happy. For religious people, then God is the source of value is most perfect religion as mental development of a person. The meaning of life can only be personal and must find his own for himself.

Bastaman (Jalaludin, 2002:154)menemukakan a da its three areas of activity that are potentially provide an opportunity for someone to find the meaning of life for themselves, namely, 1) The activities of work, work and create, and implement the best possible duties and responsibilities of each -masing, 2) the assurance and appreciation of certain values (truth, beauty, kebajikan and faith), and 3) the right attitude taken in the circumstances and suffering was inevitable.

According kohnstam (J alaludin, 2002: 162) that the person's personal assembled some aspects to be integrated, such as: *first*, the belief of life of a person such as philosophy, beliefs, ideals, attitudes and ways of life;*second*, beliefs about diriseperti perwakan physical , psikhis nature, intelligence, emotions, volition, the views of others, social skills, leadership skills and ability to unite; *third*, self-confidence about the capabilities like status in the family and society, social status and historical inheritance.

Humans are in need of a way to achieve the ability to know the self. There are several ways to accomplish such a thing on them by increasing knowledge, especially knowledge of the religion followed by the implementation of the ablutions every time, because only in this way can illuminate the darkness to enlightenment.

The meaning of manners education for learners as well as a vehicle for personal self-discipline in learners, because to get used to carry out self-discipline is the ethos of the loss of attachment or dependency. In exercising self discipline learners, requires the values of religious teaching as a trigger of budhi character as a catalyst, so that it will realize a moral attitude, especially in the field of self-discipline.

It can be concluded that the meaning of manners education for students: 1) as the development of the values of character that enhance the good actors who tel a h embedded in the family, in addition to the development of talent and skills; 2) as an

improvement that is correcting mistakes, shortcomings and weaknesses of learners in everyday behavior by implementing self-discipline; 3) as a precaution for preventing negative behavior; 4) as the distribution of helping learners to fill yourself with knowledge useful as a preparation for his future self and; 5) as a filter (filter) which filter the nation's own culture and the cultures of other nations that do not conform with the values of character.

2.3 The Values of Manners education which Impact In Shaping Character Students in School

1. The Values of Manners Education For Students

The essential values of character are a number of concepts of values and attitudes that are substantive rated as substance utam Abudi character. In just ran religion, values, manners may prepare how should one live in this world and hang out in the community, to create a society which kerta jagadhita is a prosperous society, calm, and peaceful. The values of character covers a broad field for the benefit of man himself who deals with the attitudes and behavior and in relation to God Almighty, d isamping also related to the family, the community and the nation as well as the surrounding nature.

Schools as formal educational institutions, the application of the values of character is expected to support mental development of students so that students in every attitude and behavior virtuous character is noble and civilized, and terh Indar of the act and that is not good. Mental coaching, noble character noble spirit is very important for the development of civilization and culture of the nation, in addition to the intelligence of thinking and intellectual abilities. By looking at the situation and phenomena that occur in society, especially among students and young people are the moral decline, mental and ethics, values, character is most appropriate or practiced in schools in order to support mental development. Character unscrupulous need to be prevented its presence in schools, both in their daily interactions, in the learning process as well as in non-academic activities.

In general, the values of character that affect the mental development of students in school are as follows: work hard, dare to bear the risk, disciplined, faithful, tender-hearted, take initiative, think mature, thinking far ahead, earthy, vibrant, tolerant, wise, clever, precise, self-control, suave and much more.

Manners education values in the school are: a) learners mutual respect among peers, with teachers and employees; b) respect for the guests who come to school; c) take part in a visit to the orphanage; d) participate in any care environment, care of AIDS and narcotics; e) take part in clean-up activities in holy places; f) contributing to the residents affected by natural disasters.

2. The Values of Manners Education For Socially in School

Guiding and developing the values of character, especially in the school environment and in society and the family in general, is a shift in values and attitudes and behavior. Some examples of the development of teenage life in general and the students in the school, in particular such as juvenile delinquency increasingly complex including the decline of manners and ethics of students towards their teachers at school, misuse of drugs, premarital sex, robbery and theft. Besides understanding and appreciation of the values and character that the *bud i bang sa* culture of Indonesia has not touched the youth and among the learners as well as a filter to fortify or culture outside the entrance.

Coaching character refers to religious values, the values of Pancasila and the 1945 Constitution and the values that live, grow and develop in the customs of Indonesian society that *Bhineka Tunggal Ika*. In character education curriculum contents consists essentially of, the essential values of character, a vehicle for moral education that is the substance and process of education of relevant subjects and in the form of a separate subject.

Character deals with the attitudes and behavior in relation to the Almighty God, themselves, their families, communities and nations as well as the surrounding nature. Moral education is the process of cultivation of values, attitudes and beliefs that enable cultural system still believed to be true and functioning as it should. The learning process is necessary that character interesting, challenging and fun learners and teachers. For that as a method of learning that enable learners mentally and socially as *dimulasi*, analysis, social action, group discussions, performances and others need to be implemented and managed effectively. From the point of teachers and education managers need to be pursued to make teachers and education managers elements should be pursued to become teachers and education managers element as an exemplary human being virtuous character, so that learners can make the process of identification and habituation good behavior.

Based on the explanations that have been in the mentioned, in summary it can be concluded guiding and developing the values of character as follows: first, strengthen education or mental development of character is a necessity, either in the form of an integrated approach as well as in the form of *eye palajaran* special local content ; second, the need for understanding of contextuality character values into everyday life, especially for students both in school and outside the school environment; Third, the learning process strived character interesting, challenging and fun participants and teachers; Fourth, it is necessary competency standardization and learning approaches in accordance with the demands of the times.

III. Conclusion

Based on what has been described in earlier, it can be concluded as follows:

- 3.1 Character education in fostering harmony among students in schools is very important. Approach patterns that can be used are: Integration approach learning in lessons, awareness approach, the approach is an invitation, approach to ethical, social and religious approach.
- 3.2 The meaning of manners education among students in schools; 1) as the development of the values of character that enhance the good behavior that have been embedded in the family, the school applied in such courtesy and respect for friends and teachers as well as to the employees; 2) as an improvement that is correcting mistakes, shortcomings and weaknesses in turning everyday at school always with the tolerance, humility, not pride, positive thinking, said politely, manners and instill shame if done wrong; 3) as a precaution for preventing the bad behavior in the association such as fighting, teasing, envy, jealousy, pride and hurt others; 4) as a cleanser that is to rid yourself of thoughts, words and deeds are not good to be good in the association; 5) as a filter (filter) which filter the cultures are not suitable as in sexual promiscuity, drug addiction, like booze, drinking, violence and other juvenile delinquency.
- 3.3 The values of manners influential in shaping the character of students in the school are:
 - 1) As a vehicle for the development of which is to increase good behavior for students in communities that have been embedded in family and school environment.
 - 2) As a vehicle for the distribution, which is to help students who have specific talents and skills in order to develop and optimally useful in society.
 - 3) As a vehicle repair is to correct mistakes, shortcomings and weaknesses of learners in everyday behavior in masyarakat.
 - 4) As a vehicle for prevention, namely to prevent the negative behaviors that are not in accordance with the teachings of the religion and culture of the nation.
 - 5) As a cleaning vehicle, which is to rid yourself of the enemy within, like a grumpy, greedy, envious, menghumbar lust, confusion, get drunk and make the students grow and develop in accordance with the teachings of the religion and culture of the nation.
 - 6) As the spacecraft filters (filter) is to screen cultures of our own people and culture of other nations that do not conform with the values of character.

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Educators as the arms of the government have a huge responsibility and a daunting task to ensure the Indonesian golden generation and to build a more dignified civilization in the future.

I Gede Suwindia - Indonesia

Much work has been done on describing the faults of the education system and yet solutions are few and far between. What I have presented here is one solution to a possible range of solutions. By using the culture of childhood as the foundation for an authentic student centred education

Shaun McGurgan - Australia

...from this article can be raised a proposition that “if countries want to move forward, then make the value in the life of the society as a reference”.

Kim Kim Min - South Korea

In the inclusive school system all learners benefit equally. At the same time it is of vital importance for the continuous success of this system that the necessary resources are made available.

Wamaungo Juma Abdu - Uganda

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