# Building a Model of Education Based Character

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**Abstrak-**Artikel ini membahas tentang model pendidikan berbasis karakter, yang dilihat dari subtansinya tergolong pendidikan yang berbasis nilai. Pemikiran pendidikan berbasis nilai didasarkan pengalaman sejarah, dimana telah terjadi reduksi dalam nilai pendidikan, sehingga output-nya menjadi kering nilai ketika terjun di masyarakat. Bukti empiris adalah KKN sulit diselesaikan, pelanggaran aturan menjadi pemandangan harian, kekerasan dalam penyelesaian masalah sosial masyarakat sering terjadi, hilangnya karakter bangsa yang *Adi Luhung* pada generasi muda. *Subo sito, tata krama, andap asor* menjadi barang mahal dalam interaksi antara yang tua dan yang muda. Tergerusnya nilai kebangsaan dan kearifan lokal, sesungguhnya telah dimulai sejak dalam sekolah. Struktur kurikulum dibangun atas dasar filasafat positivistik, lebih mengedepankan kognitif, sehingga secara perlahan namun pasti, pendidikan moral menjadi berkurang. Kebenaran transedental terkesampingkan, diganti dengan kebenaran logis, empiris, nomotetik dan mekanistik. Dari situlah dibutuhkan peninjauan pendidikan kearah berbasis karakter. *Character Counts* di Amerika mengidentifikasikan dimensi karakter yang dijadikan pilar merumuskan arah pendidikan, antara lain: (1) dapat dipercaya *(trustzoorthiness);* (2) rasa hormat dan perhatian *(respect);* (3) tanggung jawab *(responsibility);* (4) jujur *(fairness)*; (5) peduli *(caring)*; (6) kewarganegaraan *(citizenship)*; (7) ketulusan *(honesty)*; (8) berani *(courage)*; (9) tekun *(diligence)*; dan (10) integritas. Dilihat dari sudut pandang proses dan waktu pembelajaran, pendidikan berbasis karakter dilakukan dalam kisaran waktu panjang, yang melibatkan internal sekolah, keluarga dan lingkungan masyarakat. Sejalan dengan karakternya, pendidikan berbasis karakter harus dibangun lewat memasukkan nilai agama sebagai cerminan karakter kedalam pertimbangan falsafah negara, pengalaman empiris yang baik, panduan teoretis dan kearifan lokal, dengan melewati proses transformasi, pembiasaan, pembudayaan dan pemberdayaan. Dengan pola tersebut, penanaman karakter diharapkan dapat dilakukan.

***Kata kunci****:* pendidikan karakter, kearifan lokal, nilai kebangsaan

**Abstract-**This article discusses the character-based education model, which is seen from substance classified as value-based education. Thought values-based education based on the experience of history, where there has been a reduction in the value of education, so that its output becomes dry when the value falls in the community. The empirical evidence is difficult to solve corruption, violation of rules became the scene of daily violence in the resolution of social problems often occur, the loss of national character adi Luhung in the younger generation. Subo sito, tata krama , andap asor be a costly item in the interaction between the old and the young. Erosion of national values and local wisdom, has actually started in school. The curriculum structure built on the basis filasafat positivistic, emphasizes cognitive, so slowly but surely, moral education is reduced. Terkesampingkan transcendental truth, truth is replaced with logical, empirical, nomotetik and mechanistic. From there it takes the review towards character-based education. Character Counts in America identifies dimensional characters who made the pillars formulating the direction of education, among others: (1) to be believed (trustzoorthiness); (2) respect and attention (respect); (3) responsibility (responsibility); (4) honest (fairness); (5) care (caring); (6) nationality (citizenship); (7) sincerity (honesty); (8) daring (courage); (9) diligent (diligence); and (10) integrity. Viewed from the standpoint of the process and learning time, character-based education is done in a long time range, which involves internal schools, families and communities. In line with his character, character-based education should be built through entering religious values as a reflection of the character into consideration the state philosophy, empirical experience both, theoretical guides and local knowledge, to go through the process of transformation, habituation, acculturation and empowerment. With this pattern, cultivation of character is expected to do.

***Keywords***: character education, local wisdom, values nationality

## 1. Introduction

Shifting human moral values seemed rather strange things in everyday life. Oriental noble attitude, with character "andap ashor", "tepo seliro", the young respecting the old, manners of speaking, has become a rare commodity. It was hard to unravel why it could easily happen, where the pattern of relationship ala youth obsessed metropolis.

Social phenomenon that emerged lately have entered the stage quite alarming. Violence in resolving problems become more common. Coercion policy occurred almost at every level of the institution. Manipulation of information become commonplace. The emphasis and the imposition of the will of one group against another group is considered normal. Law so keen on an error, but blind to justice. The judiciary remains, legislation is always a slogan, but justice become a rare commodity, disappeared from the weak side with the victorious.

Apparently, the character of Indonesian society mannered in behavior, consensus in resolving the problem, local wisdom rich plurality, tolerance and mutual help, has been transformed into new groups hegemony outdo each other. The public authorities had lost their identity, motives trade of cost and benefit into consideration in many policy pillar. How much do I get if the project released. Principles like it, does not seem foreign to many rulers in this country.

Browse social shifts that have lost their identity, raise the question of what is wrong in this country. What education is a vehicle for educating and fostering the moral man has lost some of its main functions?

Of wonder if we start asking critical, is this the result of a process of education that should be an instrument of transformation of the noble values of the nation ?. Lest teredusir education has become a tool that mechanically only create so smart students master the learning material to simply pass a national exam with spectacular value. Whether education will create great personality of human being in collecting values ready to be exhibited and competed with amazing qualifications, but empty moral decency. Is the moral value is not important anymore in the social institutions of society ?. If you really like it, then education is showing its dark side.

In fact, education is the most responsible in the birth of Indonesian citizens who have strong character as capital in development. A strong national character is the product of a good education in developing the nation's dignity. When the majority of the community character of strong, positive, resilient high civilization, then this nation can be built well and successfully. Conversely, if the majority of the public character of the negative result in the civilization that built the faint, means the country is built on a very weak foundation.

Do not be surprised if the uncontrolled exploitation of natural resources fairly, and has entered the realm of environmental damage increasingly critical. Tax evasion is commonplace, but sometimes even the law enforcement body that is supposed to be a doorstop dignity of the nation. Noble democracy as reflected by the autonomous region, torn by the practice of money politics.

Seeing such a phenomenon, is a necessity that can not be negotiated, that the character of the nation is the basic capital to build civilization high level, people who possess an honest, independent, working together, follow rules, trustworthy, strong and has a high work ethic will produce regular system of social life and the good to be returned. Social disorder produces various forms of crime, violence, terrorism and others should be dismissed. Great nation is a nation of noble character and has a high integrity. Nation building requires a basic attitude of honest trustworthy to the people.

Therefore, education should be able to develop the character of the Indonesian nation to be a nation that is strong, so that in turn will be able to build a more advanced civilization and modem. M Dawam Raharjo found modern civilization can only be built on four main pillars, namely: (1) the parent culture (mother culture) strong religious; (2) The education system is developed; (3) fair economic system; and (4) the advancement of science and technology humanist. For that, it's time for the Indonesian people have got education model that provides value-laden, which it can be guaranteed if the Indonesian education is based on the foundations of the national character (character-based education).

## 2. Character-Based Education

Education is a vital tool in supporting the advancement of civilization of a nation. Education is nothing but a process that can not enjoy the results directly, but requires time in order to assess the success (output). To that end, education requires the efforts and the application of appropriate and carefully to achieve the results as expected.

In an effort to establish the quality of human resources, education is not just an attempt to educate the nation's children in academics, but must be able to shape the personality of learners so that a generation of intelligent and noble. A nation would be great if her generation had a good character, whose formation can be through education.

This was in line with the educational theories expressed by the famous Bloom Taxonomy concept that education is intended to establish the quality of the covers, cognitive, affective and psychomotor. Job descriptions of the taxonomy is not meant to separate the quality of human skills, but to facilitate the process through the learning process following formation evaluation. Actual educational success is not only seen on the cognitive aspects (as has happened during this time), but it should also include the affective and psychomotor. Third taxonomy is a unity that can not be separated, so that educational success in delivering quality human resources is a man who excels in all three realms.

However, historical experience proves, the education world in which we live confront the problems in achieving the three realms, especially the affective domain. That's because, in addition to the affective domain containing the difficulties in the realm of learning methods and media, it is also difficult to evaluate. Affective realm of development, means doing the transformation of attitudes and character formation, which qualified with a person's character and conduct. The sphere has a dynamic character, and sensitive to the development of internal and external.

Generally, the education that occurred during this rather seen the success of the cognitive and educational success is measured by the ability of learners in mastering and understanding of science. Meanwhile, other domains (affective and psychomotor) merely supplements and even just life service only. Thus, we make the education of human resources as the motors that move mechanistically. Naturally, when, the slow but inevitable reduction in value.

Efforts should be made to restore the identity of human beings, who have the ability and skills of science, technology and values of morality, is to reconstruct the pattern of national education that is based on the characters, especially the character of religion and nationality Indonesia. Thus, expectations of achievement of quality resources in science and have a nationality character whose behavior reflects devotion to the creator can be achieved.

Character education is moral education plus, namely involving aspects of knowledge (cognitive), feeling , and action . According to Thomas Lickona, without these three aspects, it will not be effective character education. With character education that is applied systematically and sustainably, make a child become an emotionally intelligent. Emotional intelligence is an important provision in preparing children to meet the future, because someone will be more easily and successfully face all kinds of life challenges, including the challenge to succeed academically.

Syam (2010) states that education is essentially educational character based on three pillars, namely: First, religious principles, namely the principle of monotheism is patterned "Lillah Billah" and "Lirrasul Birrasul". These two concepts is the embodiment of the phrase of unity, La ilaha Illallah, Muhammadur Prophet ". This concept can then be implemented in the concept of worship and morals are the basic principles in the teaching of Islam.

Second, the principle of nationality, namely: enforcement of the four pillars of nationality, which consists of Pancasila, the 1945 Constitution, the Republic of Indonesia and Diversity. Pilar nationality urgency is essential in order to establish national values in the young generation in the midst of association of nations. Patriotic attitude of the younger generation firm that Pancasila is the basis of the state that is not negotiable and has been tested as a binding basis for the nation. What has been established by the founding fathers of this country would not be abandoned until whenever. There should be no other than Pancasila ideology in this country by the Constitution of the 1945 Constitution open attitude and

realize that 1945 is able to guarantee the constitutional, nationality, politics and governance is suitable for Indonesia. The attitude certainly creates a sense of unity and cohesion of the nation, that the Homeland is a fixed price. The sense of nationhood are urgently needed, given the inevitability of diversity or multiculturalism nation Indonesia. Plural and multicultural nation, as the nation of Indonesia is very relevant to have a single binneka principle of diversity.

Third, the principle implementable, namely Lillah Billah educational concept which is reflected in the concept of honesty, sincerity, responsibility, trustworthiness and transparency and accountability will be translated into indicators that can be assessed and tested. Through a learning process that is scalable, measurable and evaluation material that is scalable, it will be seen how education is successful.

Suyanto ( 2009) states there are nine pillars of character that comes from noble universal values, namely: (1) the character of the love of God and all his creatures; (2) self-reliance and responsibility; (3) honesty/trustworthy, diplomatically; (4) respectful and polite; (5) benefactors, like mutual help and mutual cooperation / collaboration; (6) confident and hardworking; (7) leadership and justice; (8) kind and humble, and; (9) the character of tolerance, peace and unity.

The nine pillars of these characters must be taught systematically in holistic education model using methods knowing the good, the good feeling, and acting the good. Knowing the good can be easily taught because knowledge is cognitive. After knowing the good must be grown feeling loving the good, ie, how to feel and love the virtue of being the engine that makes people always want to do something good. So a growing awareness that, people want to do the behavior of virtue because she was in love with the behavior of the virtue. Once accustomed to virtue, then acting the good it turns into a habit (Suyanto, 2009).

Seeing the typology of education, character education has a higher meaning than just a moral education. Character education is not just to teach what is right and what is wrong. Character education inculcate the habit of good, so that students become aware, able to feel, and want to do good. Moral and character distinguishing factor is a person's knowledge of the moral good or bad thing, while the character is a person's character is directly driven by the brain.

## 3. Urgency Building Character Based Education

Educational institution is a place to develop the potential of human beings, so the civilized human being sublime. Preamble of the 1945 Constitution clearly stated that one of the objectives of the Unitary Republik Indonesia is educating the nation and the country of Indonesia. To that end, the most important points of the task of education is to build character (character building) protégé of the nation, so that a man who knows the value of the Indonesian nation superb.

German pedagogue. FW Foerstar (1869 -1966), was the one who first emphasized the importance of character education. For Foersler, character is something to qualify a person. Characters become identity that transcends contingent ever-changing experience. As the most important aspect in the formation of character, education should encourage students to process the steep ascent (the ascent of man). That's because, the students themselves, there are two essential impulse, namely: the urge to defend themselves in the external environment characterized by rapid change, and the encouragement to develop themselves or encouragement to continue learning in order to achieve certain ideals. When the students have been able to balance two essential impulse that, then he would be a person with a mature character. And of the maturity of this character, personal qualities of a person is measured.

Character-based education should be given nation, because to create a nation who understand the behavior of their identity and national identity, so as to materialize the harmonization of the nation's multi-cultural. In addition, the education built on the basis of character, will help create the character of the nation who understand the values and social norms of the nation. Character is an inner standards are implemented in various forms of personal quality. Characters themselves based on the values and way of thinking that is based on those values, which are displayed in behavior. The forms of the characters developed has been formulated differently, originating in one spirit that religious beliefs and nationality Indonesia.

Indonesia Heritage Foundation formulate some form of characters that must be present in each individual nation Indonesia, among others: the love of God and the universe and its contents, responsibility, discipline and self-reliant, honest, respectful and polite, affectionate, caring, and cooperation, confidence , creative, hard work and unyielding, justice and leadership, kind and humble, and tolerance, love peace and unity. Formulation dimensional characters are so visible all the nuances of family Indonesian and tolerant.

Meanwhile, Character Counts in America identifies dimensional characters who made the pillars formulating the direction of education, among others: (1) to be believed; (2) respect and attention (respect); (3) responsibility (responsibility); (4) honest (fairness); (5) care (caring); (6) nationality (citizenship); (7) sincerity (honesty); (8) daring (courage); (9) diligent (diligence); and (10) integrity (Elmubarok, 2008).

Departing from the typology of these characters can be interpolated that the character is a formulation that value in the derivation of the universal values that can be accepted by many, with little to contain or even no contradiction. Therefore, education that develops the character meant waking education that could help in developing an attitude of ethics, morality and responsibility, giving affection to the students to demonstrate and teach good character.

Thus, character education can be accomplished if done business intentional and proactive from schools, communities and countries to fill the mindset elementary students, the ethical values, such as: respect yourself and others, a responsible attitude, integrity, and self-discipline. It provides long-term solutions that lead to moral issues, ethical and academic is a concern and at the same time growing concern in society. The values developed in the education should be the basis of the school curriculum that aims to develop a sustainable and systematic character of the students. The curriculum that emphasizes the development of cognitive unification with character development through making perspectives: moral considerations, mature decision-making, and self-knowledge about morals.

## 4. Conceptualization Methodological Character Based Education

The shift in thinking toward a more familiar and colored ethics becomes an urgent need. The more institutionalized education fields with so-called character-based education, which in essence is how the output of education is not only skilled intellectually, but should have an aesthetic realm skills (moral). Religion provides advice and guidance that "life without knowledge, it will be crippled, while life without faith is like the blind who can not see what's around him".

Rule of the above actually gives direction that education is only put forward to give science a dry morals, seeing the truth that there is only a limited ability reasonable and verifiable manner empris (Gie, 1999). Thus, the human mind is nomotetik, mechanistic never knowing and recognizing the transcendental truth. If they believe in belief in transcendental truth, limited liability magdhoh positioned in spirituality (magdhoh), while judgment and behavior is more visible than the rational and empirical aspects (Rahim, 2001).

Positivistic framework, as mentioned above have become mainstream pattern of the existing education, and nearly every corner of the world. The above basic thought more legitimized the development of science, especially exact science, which views the relationship between symptoms should be measurable and observable. The development of the science departing from the epistimology, on his way reduce the value end, morally is not considered anymore in daily behavior.

Design methodology in developing character-based education, to be returned on the basis of the value (value based). Thus, constructed by putting religious education as a core value, which will illuminate the character set of values that are taught. That's because, religion is a source of behavioral teachings of the people, and at the same standard of value and behavior. To that end, education continued to recognize the truth in transcendental as the ultimate truth, the truth does not promote rational logical and empirical alone. If it is agreed, then education will incorporate the values of God that are infused with value. The methodological design character-based education are described in the Figure 1.

Figure 1 show us the flow of methodological concept character-based education, where as a source of core values (core value), religion is placed as a source of inspiration. Religion should be used as a foothold in filtering a set of values, both from the theoretical dimension, empirical experience, as well as the embodiment of the legislation. Religion used as a barometer to find the basic character sourced from various references. On the basis of religion, then there is a basic reference early to assess the appropriateness of the value of character, and at the same time to avoid obscuring the educational positivistic pattern.
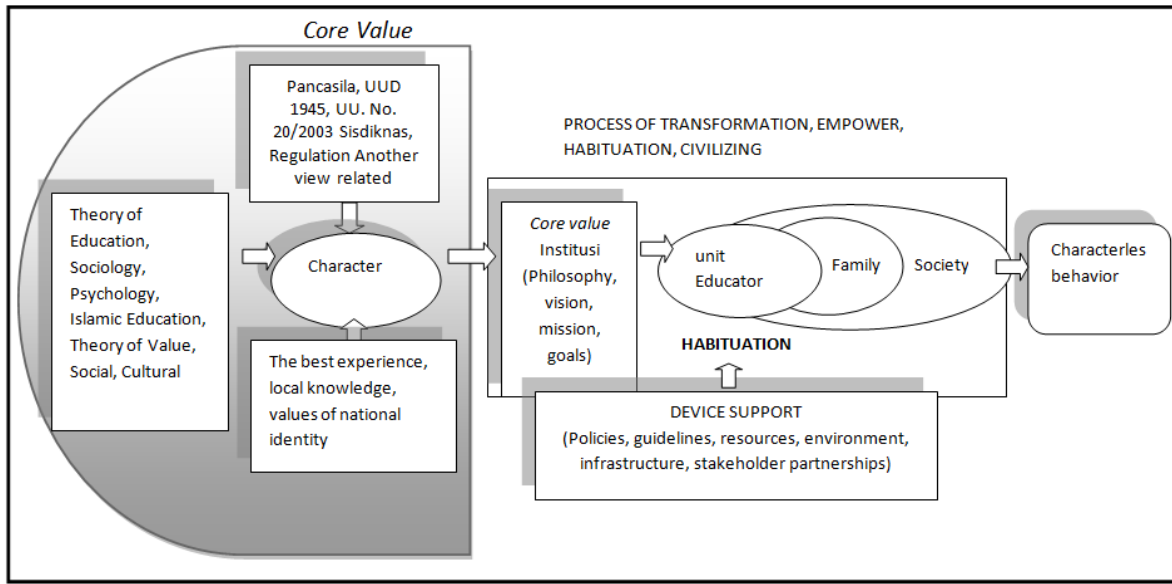


Fig. 1. Methodological conceptualization of character based education

The second tier is footing the basic values of the state Pancasila, the 1945 Constitution and Law No. 20, 2003 along with the statutory provisions derivatives. Footing is intended that the value of character education can not be separated from national values, who will escort the students love the country and the nation, and still uphold the traditional oriental. In addition, education should not be separated from national education goals as mandated by the Constitution of the Pancasila, the Constitution 45, which is implemented through a series of legislation derivatives.

The third tier is the theoretical considerations: the theory of the brain, psychological, and moral values, education (pedagogy and andragogy), and socio-cultural. Stepping on the theory to provide direction academically in the formulation of education. The theory provides guidance in developing the curriculum, media, methods, evaluation in a structured and systematic way. It was considered important, as a scientific institution, education must be valid can be tested by appropriate methods and valid anyway.

The fourth tier is the empirical considerations such as experience and best practices. Empirical experience here in the form of various empirical phenomena, such as education practice that exist for this, local knowledge, national values and the like. This is important because, so that the character education does not remove it from the existing frame, and there will be reduction of the nation's noble cultural superb.

The fifth tier is the determination of series of basic value in the form of construction value is derived from a variety of considerations (religion, legislation, theoretical, local wisdom and empirical) to be included in educational materials. The base value is the value of excellence which will be embedded in self-learners, so that a man of character.

Sixth enter basic values (core value) which form the basic character into philosophy translated into the institution's vision, mission, and objectives of the institution. The basic values in the form of character

building that will be championed and applied into the learning process, into the structure of the curriculum, teaching methods and evaluation system.

In the seventh layer is implementation, ie the development of learning experiences and learning processes that lead to the formation of character in the individual learners. This process is carried out through the process of acculturation and empowerment as outlined as one of the principles of national education. This process takes place in the three pillars of education, namely: the campus, families, and communities. In each pillar of education there will be two types of learning experiences that are built through two approaches, namely the intervention and habituation.

Intervention phase, carried out by developing teaching and learning atmosphere interactions are designed to achieve the formation of character by applying structured activities. Meanwhile, in habituation, such as efforts to create conditions that enable learners to have a character on campus, home, community environment. "Getting used to behave according to the value and become a character that has been internalized and personalized from and through the intervention process

In the phase of evaluation of the results, with assesment designed for continuous improvements which are designed and implemented to detect the actualization of characters in self-learners as an indicator that the process of transformation, habituation, acculturation and empowering characters that work well.

## 5. Conclusion

Character-based education into the demands of time in order to evoke and re embrace the noble culture as the national character. That's because, admittedly or not, there has been a reduction in the value of education, resulting in the erosion of moral values. The ending is the nation have begun to leave their own identity, which is possessed by the capitalist positivistic mind. Corruption, collusion, nepotism, violence, deadlock of democracy, arbitrariness and the like into a daily view.

Character-based education means education that instill a love of God and the universe and its contents, responsibility, discipline and self-reliant, honest, respectful and polite, affectionate, caring, and cooperation, confident, creative, hard work and unyielding, justice and leadership, kind and humble, and tolerance, love peace and unity. Thus, character education is a values-based education, which recognizes the truth in transcendental nature Illahiyah.

Construction character-based education built on a religious dimension as the source and standard of value, while also taking account of the state philosophy, experience and local knowledge that formulation guided by appropriate theoretical framework. Character-based education takes a long time through the transformation process, habituation, empowerment, and familiarization. Thus, viewed from the time series and the pattern of the learning process, character-based education includes dimensions: internal school, the external environment and the family, and the whole has a role in supporting the achievement of the objectives of education characterless.

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